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THE DREAM PROBLEM

BY

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OF ZURICH

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THE DREAM PROBLEM¹

INTRODUCTION

The reason for the choice of this theme as the principal subject of discussion at to-day's meeting is a publication of mine on the same subject, which has called forth opposition, especially in the circle of our Vienna colleagues. As I had the distinct impression that I was misunderstood, I gladly seized the opportunity to speak on the question to-day. There were in my opinion two principal reasons for the misunderstanding. The first reason is, presumably, that I did not succeed in expressing myself clearly in what I had to say on the subject. The work which appeared a year ago in the "Jahrbuch" had been written two and a half years ago, at a time when the problem was not very familiar to me. The second important reason for my being misunderstood lies in the fact that the point of view therein given discovers a new field of thought in psychoanalysis, with which we must become acquainted. This new field is not an individual discovery, for it is also to be found in the works of the last few years, especially in those by Jung, Riklin, Silberer and, in some respects, in those by Adler and others. I consider it extremely important for us all that we should have opportunity to debate together, and publicly, these questions that so greatly occupy us; the more so as I have the conviction that no real or necessary differences exist between us, for what we of the Zürich school have accomplished is a natural outcome of what Freud gave us. The new field of which I spoke just now is analogous to the new view which opens before the wanderer when he reaches a turning of his road. Before I touch my theme, let me remark that the ex-

¹ A paper read at the Congress of the Psychoanalytical Society at Munich, September, 1913. *Jahrbuch für Psychoanalyse und psychoanalytische Forschungen*, 1914.

planations I give to-day are not an official presentation of the Zürich point of view, but only expressions of personal conviction and point of view. Still, they are suited, I hope, to show existing differences in opinion.

In this paper, here offered for discussion, I have assumed two chief functions of the dream: the cathartic and the preparing function. In my talk to-day, I shall confine myself to the second function, as the most important and the most disputed. My erstwhile formula must be changed, since I have recognized that the functions mentioned hold good, not only for the dream, but for almost all products of unconscious activity (such as day phantasies, works of art, play, visions, etc.). They are functions of the unconscious itself, which in these phenomena arrive at expression. It will be the task of later workers to furnish the reason for the connection between these phenomena. Furthermore, you will recall that Freud has seen ahead here as in all other fields, in that he has put on record the axiom that neurotic symptoms must be regarded as "unsuccessful attempts at cure." Among these different elaborations of the unconscious functions, the dream assumes a peculiar place, in that it is at work every night. It is a modest servant who performs his task in silence. It seeks for a satisfying formula for the unconscious condition, and strives for its expression. This dream work can exercise a really liberating action which betrays a close relationship to work of art. Various authors have already drawn attention to this, Rank among others. But in the formulæ to date, the chief stress has been laid upon the cathartic action, on the unloading of the emotion, whilst, in my opinion, the overcoming of the conflict, the real freeing by means of sublimation, is the chief function of the work of art. Mensendieck, to whom we owe valuable, but unfortunately not yet published researches in this field, will illuminate this problem for you in detail in his lecture on Wagner—"The Prospective Tendency of the Unconscious in Wagner's first Drama and in Parsifal."²

² This lecture was given at the same Congress in Munich.

The artist seeks in his work the solution of his actual conflict or, rather, he realizes in it the solution of his personal life problem. There is at stake a long attempt, which stretches over all his work, and in which only the fewest succeed even approximately. On a more modest scale, and in quite different proportions the dream seeks to do the same for every man. A work of art carries out a social function in that it serves as a model, by virtue of its high spiritual elaboration, whilst the dream has to content itself with the rôle of a purely individual means of expression, which, nevertheless, is yet a very important rôle. The use made of dreams in the ancient religions is for us a premonition of the connections in which it is now really recognized.

The following sentence, taken from Horneffer's work "The Priest," will clearly illustrate this point: "The sick Greeks, who made pilgrimages to the temple of Æsculapius, in order to undergo the temple sleep, did not want to know what had caused their sickness, but hoped to come in contact with the holy Æsculapius in the dream and to receive from him directions for the treatment to be followed in order to effect a cure."

The liberating function of the dream is here expressed as a hint from God in the so-called mythical phase of realization; the dream itself is considered by me as a part of the curative process. You will permit me to remind you of the keen saying of Hebbel on this same point. It is: "This I know; such dreams one should not despise. I fancy it to be this way: when man lies asleep, relaxed, no longer held together by self-consciousness, a feeling of the future crowds out all thoughts and pictures of the present, and those things which are to come glide like shadows through the soul, preparing, warning, comforting. This is why so seldom, or not at all, anything really surprises us, and why we have long and confidently hoped for the good, and trembled involuntarily before every evil."

From our special point of view there exist two categories of artists: those who reflect a sort of mirrored image and expression

of the spirit of their time, and another more valuable class who are the fighting pioneers and liberators of mankind; those who truly carry the prospective function of mankind. Works of art accordingly affect mankind differently, relieving or liberating as has been said before, according to the prevalence of prospective or retrospective fixation. About the same may be said of dreams and their effect upon the individual; but the differences concern not only the separate persons, but also phases of the personal development of the individual. I shall demonstrate this assertion by examples later on. In this regard a man's series of dreams prove very valuable, as they represent a gradual development of the current ethical conflict. We possess such a series of dreams given by Rosegger, which will be considered later on, and which shows clearly the value of a consideration of the dream problem in a larger connection. To Mensendieck we owe parallel researches into a series of works of art by the same poet (Hebbel, Wagner, etc.) which show a very similar result. These writings can actually be regarded as disindividualized and objectified milestones in the course of their author's development.

From the proposal of true definitions (to be explained later) it is at once apparent according to my conception, that the axiom of the dream as a wish fulfilment is, too indefinite and especially too one-sided, for it actually fails to embrace the important teleological side of the unconscious function. I regard the dream as a means of expression of the unconscious, as a true language. This dream speech is a "translation" of the worked up material of the unconscious, for the benefit of the conscious. By virtue of the special "permeability of the psychic diaphragm" in the sleeping state, this messenger, or better, this interpreter penetrates from the unconscious sphere into the conscious. This function of expression must be defined in greater detail. Dreams give autosymbolic representations of the actual condition of the libido, which are transmitted to the consciousness. The latter, as Freud has shown, acts merely as the "perceiving" organ. The

unconscious strives in the dream for adequate expression, I said; thereby a relation between the two autonomous psychic apparatuses is established. The unconscious utilizes many other means of expression for the same purpose: play, day phantasies, works of art, visions, neurotic symptoms, failures. Failure of accomplishment reveals rather that directly represents the unconscious, like the dream, which owing to its complicated structure possesses a special meaning. The relation of the dream to the work of art has already been emphasized and this idea, by the way, has already been formulated repeatedly, by Rank among others. I think the immediate future will shed more light on just this point.

We owe valuable data on this problem to those artists who have expressed themselves on the technique of their creations. C. Spitteler's contributions give us a very valuable affirmation of the close relation between the configuration of dreams and the production of works of art. Dream analyses have given me repeatedly the impression that genuine artistic talents lie latent in all men, of which only little reaches manifestation. Freud has laid down the axiom that the dream is the royal road which leads into the unconscious. The previously mentioned definition of the dream as an autosymbolic representation of the actual condition of the libido fits very well with this. The mechanism known under the formula "mindfulness of the presentable" and which Bleuler has hesitated to accept, is therefore entitled to very special attention. The prevalence of visual material in the dream-structure is connected with the representability of the dream, therefore also with the expression-function of the dream in the psychic ménage.

After these introductory remarks, I shall now go on to my actual task, to demonstrate by means of a detailed dream analysis the ideas and formulas presented. This will give me opportunity to raise several other points, for instance, the significance of the manifest dream content for the interpretation of the dream, the relation of the dream to its psychic environment, also the

polyvalence of symbols and the meaning of the prospective direction in the analysis. Also by means of a dream analysis I shall try to give a parallel between the interpretation of Freud and his immediate pupils, as distinct from our own school, which will give occasion for a defining of our mutual positions.

I begin with a dream analysis:

EXAMPLE OF A DREAM ANALYSIS

Report Necessary to the Analysis.—The dreamer is a youth of 18; he comes of a good family, of old stock which possesses, however, numerous neurotic features. He grew up between a father who was severe and violent in his demands, but, who taken altogether was quite lovable, and a mother who is gentle, yielding, sensitive, and cultured. As a boy he learned to avoid his father very skilfully, and to escape from the responsibilities of life; in the latter process he abused a natural gift for winning the affection of others. So he succeeded in being his own master, by allowing his own desires and moods and interests to dominate his life. Gradually tremendous gaps were noticed in his development. There followed a chasing from one school to another. After some years the youth emerged from these circumstances, quite unimproved and extraordinarily ignorant. Psychoanalytic treatment was then begun, side by side with suitable teaching and education. Gradually the youth began to tackle this accumulated load of studies; after two years he was able to do a good piece of work in proper time. The dream analyzed later belongs to a time during the analysis when the youth had overcome the worst difficulties and the severest conflicts. In the patient's own written account the dream runs as follows:

"I was with M. [sister of the dreamer] in the hall of a swimming bath. Only one gentleman and one lady were swimming there. I wanted to swim also with M. But as the hall was in a wrecked condition, I believed that no one was officially permitted to swim there. We succeeded, after some difficulty, in getting into the water which was at first very cold, I believe, but after-

wards it seemed warm to me, anyway, I was not at all cold later. With a bicycle, we then rode further, to the lake [in Zürich], where we met O. and a man on horseback in a green uniform. He rode on a horse that had a beautiful blue coat. Before he came to the bridge he dismounted and showed the left foreleg of the blue horse to a boy, who suddenly appeared. Afterwards some gentleman spoke to us about Dr. D. and spoke of a check number which he had taken by mistake. I then offered to take it with me [to the doctor who lived in a higher part of the town] but he said he had already arranged something with his sister."

I woke up many times in between and was rather cross at not yet having dreamed anything. It was only after I was really awake that I noticed that I had been dreaming. I had paper and pencil under my pillow.

Associations.—According to the dreamer, the scene with the blue horse is the center of interest in the dream, the emotional interest is very strong here. (It is necessary to remark that the horse has much significance for the dreamer himself and for his whole environment.) I shall first take the boy's associations with the blue horse, and my own remarks are placed between brackets.

The blue horse is the color of the ice bird. There are no such horses. Monkeys have that color at the buttocks [he laughs] or in their faces. It was not beautiful! [strong affect] Miss von X. loves blue above all other colors [see below who is Miss von X.] Blue blood. [The dreamer as well as Miss von X. is of noble lineage.] Last evening we had a discussion on co-education; it was related how girls act as magnets for the boys in an institute where the sexes are mixed; I wished to dream that night [in order to get material for the psychoanalysis]. Just now I suddenly think of "Harringa" or "Hanaschia," I don't know why. Oh yes, "Harringa" is bound in blue [He refers to the celebrated novel by Poppert which he had read with great interest] but that is a different blue. The other name was not

Harraschid, but Harun-al-Raschid, now I know, about A.D. 800, a splendid name isn't it? [the dreamer relates the contents of the novel as follows, and in answer to a question which I put to him at the end of the association work: The hero is a young student who, whilst drunk, goes to a brothel where he contracts a venereal disease and after many difficulties commits suicide by drowning. Harun-al-Raschid is the favorite hero of the dreamer's mother. He was an important Kaliph, who lived about A.D. 800, contemporary with Charlemagne. The youth shares his mother's admiration—splendid name!] Now I think of Y [a comrade], who refers everything to the sexual, he is supposed to have a sexual disease. I was so pleased with the dream. [He seldom dreams.] Yesterday I masturbated and did not want to tell of it."

I take the second chain of associations from the officer in the green uniform—"Mr. von X. [father of Miss von X.] in his uniform, he is in excellent circumstances, like a king in his kingdom, he rules supreme and drives splendidly. He was my model for a long time. I would also like to belong to a [military] regiment of hunters—then one has a green uniform. Now I think of the green meadow where I took an air bath; it was during a walk with Miss v. X.; she had wished to see me so. We had been permitted to go on a trip alone for one day and a half. We managed all sorts of things. We slept together in the hotel; we had a bad conscience; we feared we had betrayed ourselves. I was to give a wrong name, L. von X., so that we might not be taken for lovers [the lady was 12 years older than he; as a matter of fact there was a liaison between them for some time]. The conditions at the hotel were unfavorable."

The third series of associations I take from the incident where the rider points to the *left* fore leg of the horse. It is worthy of remark that the youth makes a mistake here and says the *right* leg. He becomes thoughtful and says, finally, "No, it is the left." We shall learn later on the reason for this mistake.

"The officer lifts the horse's leg and examines it. One of our own horses is lame just now in the left fore leg. I would much like to be at home just now. I am actually homesick, I have a longing for the North, but I have to stay here and work. I don't like the teacher S., one makes slow progress with him. I have lately been lazy, have lost much time, am discontented. I lack strenuousness just now. A while ago, when I spoke of the night in the hotel, I kept back something, but I must tell it. I was particularly excited that night. Miss von X. had wished me to drink white wine, which I never do as a rule, but I did it in the end. I wasn't tipsy, but I was very much excited [which caused him much difficulty at that time]. I know from this how dangerous it is to drink, since then I have decided to give up drink. [Please recall the contents of the novel by Poppert—in the first series of associations]. I still remember our conversations [with me] on the alcohol problem."

The following series is derived from the boy who appeared in the dream: "The boy is Karl, our stable boy. He likes to drink, he is a sullen fellow; he has several times made for me with the long whip when he was drunk. Now here is a childhood memory which I think I have never told. It was when I was a little fellow in my bath. I was sexually excited; mother was there. I told her the organ was so queer and hard, I wanted her to look at it. I think of the boy again; once he threatened me with his sword, because I had tattled about his behavior. He hit me with the flat of his sword, I was very mad, defended myself and threw a big flat iron on his feet; there was also a very ugly laundress at our place. [After a pause] A few days ago, during lessons, I suddenly felt a severe pain in the left ear. At once I had the idea, the teacher is going to give me a box on the ear. [But—nothing was the matter, the lesson was quite peaceful, this particular master had never punished him.] I thought I must defend myself." [The youth here motioned with his hand to one side, till he remembered that we were dealing with

an entirely intra-psychic matter. It was with him a typical expression of his expectation of being badly treated by his father; an expectation that is especially active at times when he has not done his duty. See the third series of associations.]

Now we start a series of associations with Otto, with whom the dreamer has a conversation.

"O. related the other day having been with three students, that they had been drinking and had kept on talking from 9 P. M. to 3 A. M. about women. One of them had spoken on the subject in four different languages. I was unpleasantly surprised, as I had thought O. to be very abstemious. He told what difficulty Dr. D. had with his dietetics and of a protest made, quite unjustifiably, by the students against a professor. I like best the German spoken by the Hannoverians. I don't like the Swiss dialect. The new bathing master told me at once that I must be from the North, he noticed it in my speech. That pleased me." [The conflict between north and south has an individual psychological meaning for our young man. North is for him that which is the correct, controlled element in himself, which he values, while south is for him the meaner element of letting himself go.]

From the conversation about Dr. D. we get the following associations:

"The opposition Dr. D. has met with in the town, the fight against it. I again think of the students and their protest. It is quite remarkable that my leg has quite healed, doctor. I was quite surprised, it had been so bad. My sister, D., goes on the 15th to a woman gynecologist. I have lately had a peculiar feeling, something that cuts, as if I had something in the lung, in an important place, as if something had been cut off in my chest, as if an axe were cutting inside me all by itself. How can I change it? What shall I do? Now it is done differently, but how? How shall I explain the wound?" [the youth's wound is on the right leg, which explains the previous slip of the tongue; he identifies himself with the horse. He has a curious wound on the

back of the foot, which always appears when he is in conflict, and which only heals at the times when he is psychically well. The magic lies in this, that during times when he is psychically ill, he keeps this foot, whilst at work, under the rung of the chair on which he is seated; this sets up a persistent mechanical irritation which will not allow the wound to heal. He now understands this and avoids sitting this way. But as he has not yet found the right outlet for his libido, he must continue to torture himself—symptom of the gathering libido—and for this reason we find the new substitute sensation of the cutting himself].

The conversation now takes up the check number.

"It is the check number one receives in the waiting room of Dr. D. The other day a gentleman is supposed to have taken the number away with him by mistake. People are provided with numbers. I wonder how it is at G.? [A school to which the dreamer is to go after he is cured.] I am better, but if I have a relapse, shall I be able to get through it alone? Something still prevents me from overcoming the thing. Miss K. has not got as far as I thought; she is still too hesitating. Miss S. is in bad shape these days." [Two of my patients.]

Now we shall associate the phrase "I offer to take the number back to Dr. D."

"Out of politeness [he is exceedingly courteous, partly as a covering], it represents an evil number; for instance my conduct during the affair in the sleeping compartment of the train. [He refers to his indecision during a homosexual assault, when he yielded, although he had clearly understood the situation, and had urged himself to be firm this time.] R. [a school comrade, also homosexual, a bad number] Miss v. X. I am angry that I still think of her and dream of her often."

THE ANALYSIS

If we use the material, thus obtained, for interpretation, we find, in the first place, in the surface layer, on the objective level (to use Jung's excellent expression) the following:

The blue horse is the beloved, who is already indicated by the first ideas that came in the association (the ice bird expresses her northern quality, the ape her sensuality, which is further illustrated by other associations; her wish for the air bath and especially the wish for drink at the hotel). The horse represents more—the girls who have a magnetic effect, the mother, whose sexual significance is brought out by the scene in the bath during childhood.

The green officer, his model, is the dreamer himself, who rides the horse, his beloved, with whom he made the tour (ride) that time. A parallel to this is furnished by the first part of the dream: the forbidden bathing institute, which we have not considered here as being altogether too long. His sister, who here replaces the beloved, is the one with whom he carried on most of his childish tricks and for whom he has a strong transference.

The officer examines the horse with the boy. The latter is also identified with the dreamer, naturally as his meaner ego, the ignoble and unaristocratic in him (the south German). The youth has also been drinking on the tour, like the stable boy and the student in the story of Herringa. On this occasion the drinking nearly caused a misfortune (the already mentioned difficulty, the strong excitement). This identification helps us to understand why in the chain of associations about the stable boy there came up unexpectedly the memory of the seduction scene with his mother when he was in the bath. By the choice of this symbol the dreamer measures his own value, saying "I am also a low down fellow."

The rider and the boy examine the injured fore leg of the horse. One has been riding the horse too hard. [After-thought of the dreamer.] The leg, as phallic symbol, is sufficiently determined by the student in the novel, who acquired a venereal disease whilst drunk, and also by the sexually diseased comrade—Y. In the same association, we have also the masturbation, against which our dreamer has been fighting in vain for some

time. He suffers from his laxness, for, taking him all in all, he loves the strenuous and controlled. Latterly it has happened that during masturbation orgasm has not occurred. To all this belongs also the complex concerning the wound in his own foot, which will not heal [a pretty parallel to the wound of Amfortas in "Parsifal"] and the strange sensation of cutting his own flesh.

Accordingly, the dreamer is also identified with the horse (by means of the injured leg). And so we have arrived at the lower stratum, or what Jung calls the subjective-level. The horse becomes a symbol of the libido; a symbol of his own libido. In this stratum, note well, all symbols refer to the dreamer himself, and they are to be regarded as personifications of the different tendencies of his psyche. What on the objective level was designated as the symbol of the beloved, becomes, on the subjective level, a symbol of that libido which has a tendency towards the object (the tendency is symbolized by its goal!).

This part of the dream tells us then: L. (the dreamer) has ridden too hard, something is not right with me, and must be looked into. A serious complaint (the legs of the horse, the vital organ in his chest, which hurts him). That is to say, insight is dawning on the mind of the dreamer. After external separation from the beloved, the youth remained in correspondence with her for over a year, therefore, he was still intensely bound up in her internally. Because of the analysis he feels impelled to break with her, as he gradually came to see—although merely intellectually—how harmful this adventure had been for his development (for mentally he was strikingly backward). Inwardly he was not willing at the time to break with her; but he hid himself and his opposition behind me, the scapegoat. This dream shows us a further step in the youth's development. His insight into his situation, the correct valuation of his adventure, becomes at the time of the dream emotional, not merely intellectual. This insight with the double character of intelligence and affect, is very significant and forms a cardinal point in the cure by analysis;

for whoever possesses this insight is really acting on his own principles and conviction and thereby occupies a different relation towards the analyses from at first. The physician is no longer one who asserts this or that; something which one accepts or rejects, according to the predominance of the positive or negative attitude, but he has become a leader who sees and points out what one carries in oneself and only recognizes with difficulty; the physician is now he who helps one to know oneself better and how to rule oneself.

The insight of the youth does not tell merely that he is sick in his inner life, it says more: I employ my libido badly, I injure myself by using up so much libido on a lower level (the stable boy). The youth is at good times an extremity bright, nice, able fellow. This side of him suffers from the other side of his nature; he longs for a regulation of his internal conditions, for a liberation of his soul. On the day after his dream, he told that a foreign word had persecuted him for some days, the meaning of which had quite escaped him—"chasteté" (chastity). It is in fact this he longs for, with this he would recover the peace of his conscience, with this he would attain the valor of his ancestors—he who had for years muddled through one school after another and had almost been given up, even by his parents.

In our own speech we would designate this longing of the youth as a tendency towards the domestication of his libido.

The last part of the dream which deals with the conversation about the doctor and the number, is little plastic in its manifest content, and is poor also in its latent content. The reason, I consider, lies herein, that an entire side of the problem of the development of the libido in the youth is still untouched, he is not yet capable of clearly viewing the realization of the insight he has won, much less of bringing it to pass.

Otto, with whom he is conversing, is in his ambivalence a clearly recognizable identification of the youth himself. He is,

on the whole, a very serious youth, already a student who stands up against his colleagues for the professor (in the matter of the protest), although he listens to the talk about women. He speaks of Dr. D.'s difficulties, his fight in a good cause. Fighting is, in fact, the formula for the new life of our dreamer, after he has followed till now almost exclusively his own desires and inclinations. Dr. D. stands, for him, in the place of duty, demands, conscience; he also calls him, occasionally, his conscience. To him, whom he has so long feared and avoided, he will take back the number, which sounds decidedly conciliatory. Even if the motive is still, perhaps, actually to be called courtesy, a quite progressive tendency is hinted at, as in the conversation about abstinence from alcohol. The evil number should be given up, renounce evil. Doubts still appear, "Will I be able to control myself unaided in the event of a relapse?" The occurrence of the symbol north in this connection strengthens the progressive tendency, for it signifies for him self control (contrast between the correct north German and the less self-controlled Bavarian).

This imperfectly coördinated segment is for me a symbolic expression of the future and as yet insufficiently elaborated material. Of this I see a confirmation in the fact that the principal stress of the manifested dream is laid on the wonderfully beautiful blue color of the horse, by which, in my opinion, is expressed how strongly the dream is bound up in the enjoyment principle, how great an attraction enjoyment still holds for him. This picture contains a valuation, which may serve as a standard for the dreamer's attitude. The task before the dreamer is the conquest of the kingdom in which the reality principle, to use Freud's excellent expression, reigns. We have already stated that this is a point of cardinal importance in the analysis. It is the lowest point reached in the analysis, and which also indicates at the same time the beginning of upward progress.

Quite briefly, I shall point out two other parts of the dream analysis. The psychoanalyst does not appear merely as physi-

cian, in the last part; but also in the middle portion of the dream, namely, hidden behind the boy and probably also under the form of the officer. These two conduct the examination. The dreamer's identification with the boy, points to the negative side of the transference he feels towards his physician; the physician takes the place of the father whom the dreamer fears, it is he who exacts, who is the cause of the break with the youth's beloved; he is not noble (therefore common), not a north German (Swiss has for the dreamer the same significance as south German). But gradually the physician has become to the youth a model in some points, as was once the father of Miss von X. in some respects. Thus the dreamer identifies the two models. My final remark refers to the first part of the dream, which, however, I will not go into in detail, in order not to be too lengthy. This part of the dream contains essentially a pictured representation of the childhood and early youth of the dreamer, a time which was crowded with all sorts of tricks, mostly in company with the sister already mentioned. This part belongs necessarily to the gaining of the youth's insight, of which enough has been said; it completes the account of his life. I must add that the youth was advanced considerably through this analysis, and that he attacked the further solving of his problem with great earnestness.

SIGNIFICANCE OF THE MANIFEST DREAM CONTENT

The analysis here presented shows that I attach a greater importance to the manifest dream content than Freud has done up to this time. I think Jung is of like opinion, but I have never spoken with him about it specially. I do not wish to place myself in opposition to Freud in this matter, but would regard this new point of view as a broadening out of the present interpretation. The opposition to the Freudian attitude takes the place of the teaching of the official psychologists, whom, for want of a better word, I shall call classical psychologists, and who recognize no psychic value whatever in the dream, and make no distinction

between the manifest and latent dream content. Freud, on his discovery of the latent dream content, was obliged to lay the principal stress on this, to the detriment of the manifest content. The complementary or perfecting idea which I suggest to-day, is therefore to be regarded as a portion of the excursion described by all discoveries. The above indicated conception of the manifest dream content will in due time induce a revision and an extension of the idea of the "secondary dream work," which probably at present is stamped too deeply with the teaching about repression, and thus in my opinion places the manifest dream-content in too one-sided a light.

From the example given, it is obvious that there exists a close connection between the latent and the manifest dream-content. This seems to me a distinct advantage for the synthetic conception of the dream. The manifest dream-content, translated by means of the materials of the latent dream-content, grants us in a symbolical manner, a picture of the entire situation, or a course of development of the unconscious processes, the activity of the libido.

The assumption, made in the present dream analysis, that there exists a direct relation between the plastic-figurative or vaguely outlined manifest dream-content, and the clarified-mature or confused state of the unconscious conflict, has been confirmed in my analyses during the past months, so that I am inclined to assume that in the manifest dream-content we are dealing with intra-psychic perceptions and pictures of the unconscious situation (according to Freudian terminology), or with auto-symbolic phenomena (according to Silberer). I would like to submit these points to my colleagues for investigation. The question of the appearance of disagreeable affects in dreams takes on a different aspect in my further interpretation of the manifest dream-content, from what it possesses when we accept "wish fulfillment" as the basic dream formula. The affect is usually entirely adequate to the actual situation. It is well known that

there are dreams that remain impressed upon the memory particularly clearly, and are remembered for years. I have been able to prove repeatedly, that these pregnant dreams are the adequate expression of a clarified psychic situation. This probably applies also to many so-called "typical dreams," to recurrent dreams, and perhaps also to a quite different group of phenomena, that is, to certain cover-memories of childhood. These expressive dreams may be regarded as hieroglyphic milestones in the course of development of the personality, which lead the individual to typical life adjustments or to typical reactions.

This insight has become very valuable to me for the stages of the development of the neurotic conflict, or more generally speaking, for the development of the personality itself. As a matter of fact, the careful examination of the pictures of the manifest dream-content is seen to yield a representation of the progress of this development. The dream of the blue horse will be recalled, where the youth shows the insight that his libido needs attention, as its functions were disturbed by previous events in his life. Some weeks before this, during a period of strong resistance, the patient *dreamed of people who were swimming through a canal. In a small boat stands a strong man, who captures the swimmers with a harpoon. He himself (the dreamer) looks on, but feels a deep indignation and hatred for the cruel "fisherman."*

The analysis showed that the fisherman symbolized the Last Judgment, a problem which secretly occupied and worried the youth at that time. One of the chief associations for this was Goethe's poem "Prometheus," in which the protest against God the Father is idealized. A blind and helpless hatred against fate is evinced in this dream. The patient's insight was still at a primitive phase, where all evil is deemed as coming from outside, towards which one is powerless, but which one curses. The reaction is not directed against his own ego as the cause of the

evil. The recognition of having failed towards himself is not yet reached. It will take time in the ripening process to reach the place where the patient will understand that the hatred is really directed against himself, something within him, the archaic libido (Jung's excellent expression) must die and be offered up, renounced. When he succeeds in doing this, the Last Judgment will have lost its troublesome character. In the time between the two dreams related, there has evidently taken place a tremendous inner assimilation, which expressed itself outwardly as great progress in adjustment to realities.

In the interval he had a dream of which, as before, I will give only a few data. A figure appeared in this dream which, under the form of a member of the family, represented a personification of the dreamer's evil instincts, and his tendency to self-indulgence and laziness. During a journey in an express train, the person spoken of left the compartment and although the train did not stop he walked towards a house, climbed to the top of the lightning rod, and then disappeared into the air. This was all the renunciation that the dreamer was capable of at the time. If my double "I," the hostile ego, can be got rid of without greatly disturbing me (the train does not need to stop) I am quite agreeable to this. The youth desires salvation by means of a sort of magic; that is, he does not himself as yet make an effort. The dream of the blue horse with the examination of the foot shows more earnestness, a deeper insight, but the power to act is still small.

From another case I shall take another series of parts of dreams, which illustrates the progressive evolution of the transference and the attitude of the dreamer to the sexual question. (We are now dealing with a girl of 28 with very marked sexual repressions.) I shall content myself with giving quite summary statements. In the night of September 3/4 the lady dreams: *"A trunk has arrived; my sisters A. and M. unpack it. It contains a snake; M. shows me how I can cut off its head and take*

out its brains, as in a fish, but I recoil in horror." September 23/24 she dreams: *"I took a shoe to a store to get the rubber heel mended. But they also put a longish piece inside the sole, which I did not wish. That should only have been done by the shoemaker who made the shoes. As it is done, however, I content myself and pay fifty centimes."* October 11/12 she dreams: *"A squirrel is running in the wood. At last I succeed in catching it. Like lightning, there comes to me the thought that it might bite."* During the analysis of this dream I learned that this lady for some time has been interested in soft animals especially in groundworms. A few weeks before this she still expressed a most pronounced disgust of these creatures. Another dream: *"I am in the house of Professor Y. I am lying in bed and he examines the build of my body, declaring that I am especially well adapted to the bearing of children."*

I need hardly mention that I explain these dreams only as being useful in the development of the lady's feelings, after a penetrating analysis. So that we are not dealing here with interpretation according to a knowledge of the dream content.

I place great importance on the choice of the pictures and expressions in the manifest dream content, since the dream renders an autosymbolic presentation of the psychological situation of the unconscious. An energetic, purposeful and well-adapted conduct in the dream, points to a mature and successful adjustment of the dreamer towards the matter in hand. For instance in a dream, there occurred the violent ejection from a church of a talkative, vain, and uncongenial traveller, whereby is pictured the serious efforts of the dreamer to overcome the characteristics of his own ego as caricatured in the travelling man. As has already been mentioned, in the first example, the different persons in the dream are personified tendencies of the dreamer himself. This idea is not new; Freud and Rank formulated it long ago. But I may be allowed to generalize it, and would like to add something. A good deal depends, in the

interpretation, on the part the dreamer himself takes in the dream, which of the personifications leads in the action (the Centaur in the Prometheus myth!) for this gives us a hint in estimating the momentary evolutionary phase.

I have repeatedly felt great admiration for the cleverness shown by the psyche, even of the average individual, in the production of plastic, fitting pictures for the actual situation, and I value the composition of the manifest dream content more highly than does Freud, who, in my opinion, accentuates the censor function in a one-sided manner. I see in all this a really artistic work, a real art of expression, which I would like to place in some relation to art in general. The dream is perhaps the primitive work of art.

The observation of the last months leads me to suppose that the dreams which are specially plastic and well constructed (in which Freud assumes a particularly intense secondary dream work) represent a clearly grasped and intensely felt situation. They are often significant, occur on important occasions in life, for instance, at critical junctures, or as reactions to important events. These dreams sometimes repeat themselves. In some cases they reach an extraordinary degree of transparency, so that they are already intuitively understood by the consciousness of the dreamer, and are utilized as motives for conscious actions. I am thinking of a dream which presented the classical motive of Hercules at the cross roads and always persecuted this lady whenever she was in any dangerous position. However, this lady was remarkable for her very rich and valuable premonitions and for her fine psychic organization.³

³ My practice brought me a pretty confirmation of this last sentence just at the moment of my last revision of the manuscript, before going to print, and I would not like to deprive my readers of it.

A lady, who for the last four days has been undergoing psychoanalytic treatment (it is rather a case of orientation than of treatment), told me, spontaneously, the following dream, to which she herself attached great importance. (I wish to emphasize that I had not spoken to her one word about the value and meaning of dreams in psychic treatment.) "I

Many historical dreams—I am thinking for instance of the dream of Cæsar's mother before his birth,—belong to this class. A short notice of certain visions of definite character may be permitted here, in which, supposedly, a still more intense working

am with an aunt, long since dead, in my parents' country house. I am sitting near her; another relative is present. She says to me in her amiable, lively and always decided manner: 'Get up. Go to Karl [the husband of the dreamer] and to your children. But put on your pink dress.' The lady awoke and is very happy over her dream. Usually she pays no attention to dreams and seldom has clear or plastic dreams. She sees in this dream a clear hint of the path she should pursue. The following is the lady's psychic situation: She is 40 years old, married, mother of three children, who caused her much trouble lately (difficulties concerning their education). She loves her husband, respects him greatly, but does not stand in close rapport with him. She fears him, does not dare to assert herself. He has a remarkable mentality with a tendency to masterfulness. The lady had a very sunny childhood and youth, grew up in a large family. She left her native place when she married. Life, since then, has brought her many difficulties. She has not yet adapted herself to her new environment, she longs for her childhood's home or for death. She has passed through several periods of depression, suffers from certain phobias. A year and a half ago she heard of psychic cures, through a relative who was cured, and hoped, without talking about it, to undergo such a treatment herself. After thinking about it for a long time she at last succeeded in getting away for a few days in order to ask my advice as to what she should do. She has a deep nature, but is far from reaching the degree of psychic development possible to her. (She is already 40!) She has thought much about her situation. Her self-will tells her she ought to secure strength from the visits to the physician, in order to assert herself against her husband, but she also feels this does not promise to be a good way.

In the three interviews with me, which preceded the dream, I was able to show her her infantile and inadequate adjustment to her husband, and the relation of this to the parent constellation. She had then come to understand that her longing for death was a symbolic expression of her avoidance of her life problem—that is, to be a mature wife and a loving and decided mother of her children. She had always expected from her husband the same exaggerated recognition which all her family had given her in her youth, and is still annoyed that her husband's way is different. The day after our third interview came this dream, which told her to go to her husband and her children with the pink dress on. This dress belongs to her youth, she wore it on festive occasions. Otherwise she sits at home with tears in her eyes, now she is to put on the pink dress. She is not to go against her husband, but she is to stand in more correct relations to him than formerly; not in the infantile attitude of constantly ex-

of the unconscious material has taken place, so that the meaning has come within reach of the consciousness. The celebrated visions of Benevenuto Cellini the analysis of which I gave at the International Congress of Psychotherapy last year (and which will appear in my book on the "Manner of Cure"), also belong here.

The same is true of many visions which occur in the course of religious conversion and in the "Automatismes téléologiques anti-suicides" of Flournoy.

THE DREAM IN ITS PSYCHIC ENVIRONMENT

We shall now go back to the consideration of the dream, and its relation to the psychic situation; what is known in biology as the question of environment. Hitherto the dream has not been sufficiently investigated clinically and has been regarded too much as a symptom apart.

A thorough investigation from this point of view should bring a harvest of valuable material for the solution of numerous questions. For example, I consider the clinical behavior of the patient expecting to receive, but in relation of being herself the giver (as wife and mother). What is confronting her is this after development. The aunt, we learn, was a prominent educator; the head of a large school and the only person who understood, when she was a child, how to tell her what was disagreeable to her (reproof) in such a way that the self-willed girl had to accept it, and was actually grateful to her aunt. So the aunt is a personification of a tendency to the mother image. The country house spoken of is the birthplace of the dreamer's mother and at the same time the paradise of her own childhood days. The dream urges her to leave this paradise (to overcome her mother transference), to go into her own home. Her relation to the physician is the same as to the aunt who was mentioned as being a great educator.

To one who understands the structure of the dream, this appears very transparent. The dream signifies the first decided step in the solution of the lady's task which has so long remained unsolved. It is not merely the first step in a new direction, but the link in a long chain of circumstances, which was prepared by a long elaboration entering into a specially active phase through the conversations with the relative who was cured [also a patient of mine]. This example gives another illustration of the necessity, emphasized in this article, of considering the dream in its broad relations. This question will be treated in the next part of the text.

dreamer, after the dream, as an essential contribution to the solution of the contested question of the actual function of the dream. The mood on awakening, and all next day, may be an important indication of the success of the dream work. Hints on this point I have already given in the analysis of the dream of the blue horse. The so-called "nurse's dream," which will be analyzed in the second part of this part, is a clear negative example of unsuccessful dream work.

I shall now present to you a convincing example of the success of a dream, which I take from the third edition of Freud's "Traumdeutung." On page 317 a number of Rosegger's dreams are discussed, which I shall quote: "There is a class of dreams which are well entitled to be considered 'hypocritical,' and which put the theory of wish-fulfilment to a hard test. My attention was called to this when Mrs. Dr. M. Hiferding brought for discussion to the Vienna Psychoanalytical Meeting the following dream by Rosegger. Rosegger, in his *Waldheimat* (second volume) says in a story entitled "case A," page 303, "I usually enjoy healthy sleep but many a night I have no rest. I lead, side by side with my life as student and litterateur, the shadow life of a tailor's apprentice. This I have dragged with me through long years, like a ghost, without being able to get rid of it. It is not true that in the daytime my thoughts are frequently busy with my early past. From a Philistine I have become one who attacks heaven and earth and have other things to do. The happy go-lucky chap could hardly have thought of his nightly dreams; only later, when I became accustomed to think things out, or perhaps when the Philistine in me asserted himself again, it struck me how strange it was that when I dreamed at all I was always the tailor-apprentice, and as such had been working a long time without compensation in my master's workshop.

"When I thus sat beside him, sewing and ironing, I knew very well that I really did not belong there any more; that as city dweller I had other things to do, but I was always off on a holi-

day taking my summer vacation, and helping out at my master's. I was often very uncomfortable and regretted the loss of time in which I would have known well how to employ myself better and more usefully. Sometimes I had to endure censure from the master tailor, if something had not turned out the correct cut or measure but of any weekly payments there was never even mention. Often when I sat with bent back in the dark workshop, I made up my mind to give my master notice and to quit. Once I even did so, but the master took no notice and soon I was sitting there again, sewing. How happy I was to wake up after such tedious hours, and then I resolved that if this insistent dream should come again to throw it off with energy, and to call out aloud, 'It is only a play—I lie in bed and wish to sleep.' Yet the next night I sat again in the tailor's workshop. So it continued for years with uncanny regularity. Then once, when the master and I were at the house of the peasant, where I entered upon my apprenticeship, my master showed himself especially dissatisfied with my work. 'I would like to know where your mind goes to,' said he, looking at me angrily. I thought the most sensible thing to do would be to get up now and tell the master that I was only helping him from kindness and then go away. But I did not do it. I calmly submitted when the master took an apprentice and told me to make room for him on the bench. I wriggled into the corner and sewed. On the same day another lad started to learn the trade, and behold, it was the Bohemian who nineteen years ago worked for us and who at that time had fallen into the brook, on his way from the inn. When he wished to sit down there was no room. I looked questioningly at the master, and he said to me: 'You have no talent for tailoring, you can go, you are dismissed.' I was so frightened by this that I awoke. The dawn was entering the windows of my cozy home. Objects of art surrounded me. In my well stocked bookcase eternal Homer was awaiting me, gigantic Dante, incomparable Shakespeare, glorious Goethe, the splendid

ones, all the immortals. From the next room sounded the clear, little voices of the awakening children, chattering with their mother. I felt as if I had just newly recovered this idyllically sweet life of mine—peaceful, poetic, spiritualized, in which so often I had realized human happiness to the uttermost. Yet I resented it that I had not anticipated my master's dismissal of me, but had been sent off by him. And how strange it is that since that night, when my master dismissed me, I enjoy rest; I dream no longer of my tailoring days that lie in the distant past, which in their way were so jolly in their simplicity, without demands, and yet threw this long shadow on the later years of my life."

In this series of a poet's dreams (who in his younger years had once been a tailor's apprentice) it is difficult to recognize the wish fulfilment. All he enjoys lies in his waking life, whilst the dream seems to drag along the ghostly shadow of a joyless existence which the dreamer at last overcame. Some dreams of a similar kind have enabled me to give some explanation of this sort of dream. As a young doctor I worked for a long time in a chemical institute, without achieving anything much in the arts there to be acquired and therefore, when awake, never like to think of this unfruitful and rather humiliating episode of my student days. Yet it has become a recurrent dream with me, that I am working in the laboratory and making analyses; all sorts of things happen and so on—these dreams are as uncomfortable as dreams of examinations and never very clear. Interpreting one of these dreams, my attention was finally drawn to the word "analysis" and this gave me the key to the understanding of the dream. Since then, sure enough, I have become an analyst, I make analyses that receive praise—that is, psycho-analyses! I understood now that when in the waking life I am proud of analyses of this sort, and would like to boast how much success I have had, then, by night, the dream holds up before me those other unsuccessful analyses of which I would have no

reason to be proud; these are punishment dreams of the upstart, like that of the tailor apprentice who has become a feted poet.

But how is it possible for this sort of dream to place itself in the conflict between the pride of the parvenu and the self criticism the latter uses, and to take for its contents a sensible warning instead of an unpermissible wish fulfilment? I have already said that the answer to this question causes difficulties. We may assume that an overbearing ambition forms the foundation of the dream. But in place of ambition the repression and humiliation of the ambition has got into the dream. I may remind you that there are masochistic tendencies in the psychic life, to which one might ascribe such an inversion. But closer examination of some of these dreams gives further revelation. In the vague side issues of one of my laboratory dreams, I was just at the phase of the darkest and most unsuccessful year of my career as a physician. I had as yet no standing, and did not know how to make ends meet; but just then it was clear that I might have the choice of several women whom I could have married! So I was young again in the dream, and above all, she was young again, the wife who had shared with me all these hard years. This betrayed the unconscious dream agent as being one of the insistent gnawing wishes of the aging man. The fight between vanity and self criticism, waged in other psychic layers, had decided the dream content, but only the deeper rooted wish for youth had made it possible as a dream. Often, awake, we say to ourselves "Everything is all right as it is to-day, and those were hard times, but it was fine, at that time; you were still young then!"

According to the suggested interpretation of Freud, the meaning of the dream would be about this: "I wish I were still young, as I was in the days when I was a tailor apprentice." When I ask myself if this interpretation explains the clinical findings, namely the liberating effect of the last dream of the series, I must answer no. For if I, in dreams, long intensely for my

youth, I fail to see why the awakening and the making sure of my later age and present conditions, makes me so happy, as is actually the case. A second question suggests itself: Why does only the last dream of the series (when the tailor dismisses the youth) act in such a manner as to set the dreamer free and to set him free once for all?

For this dream I make the following suggestion: By his own efforts Rosegger has worked himself up to a high position in life. This has made him proud and vain, two qualities which easily disturb mankind, since they cause a man to suffer in the presence of superiors and place him in a parvenu position among the lowly, this not being compatible with a fine sensibility. The two qualities poison the psyche. Deep down there takes place in the sensitive poet a gradual elaboration, a development of the moral personality. Rosegger's ideal conception of life is well known and justifies my supposition. Accident, in the last few days, has placed in my hands a private correspondence between the poet and a literary friend, which treats of just this point—Rosegger's pride and vanity—which was to me an unexpected confirmation of the solution just suggested. The long series of tormenting dreams shows us the development of the psychic process which ends in a deep but effective humiliation of the dreamer. After long working for nothing for this master, he is censured unjustly; a drunkard and a do-nothing is even preferred to him, and finally he is sent away. He is "made strange" (dismissed). This being sent away (being dismissed) symbolizes, in my opinion, the overcoming of the pride and vanity of the upstart. After long struggles the poet is set free. (We know that the dreams persecuted him for years.) Since his dismissal, in the last dream, he may now enjoy, rightfully but humbly, what he has won by his own exertions—he has won for himself the moral justification to do so.

Rosegger's dream is then, for me, an autosymbolic expression of the development of the moral personality of the poet. It is

well adapted to demonstrate clearly the teleological side of psychic phenomena. Freud's interpretation refers to a justifiable wish of the mature, aging man "to be young again." This conception contains only the regressive side of the phenomena, for such a wish is a regression. But dreams also contain a progressive side, which is for me the more important one. We want something more of life than the longing for the past; the poet wishes to make something of the life that still remains to him. The work of his unconscious helps him in this and expresses his progressive as well as his regressive longings. On this point I shall speak more freely after the analysis of the so-called nurse's dream.

TYPES OF DREAMS

This part of my paper, which deals with the manifest dream content, I shall close with a short, sketchy classification of dream categories. You remember the formula that the dream is an autosymbolic phenomenon. Two extreme kinds may be distinguished—between them may be found all degrees of approximations. Among the first kind we may recognize in the dream the representation of an intensely active condition of the psyche. The action is lively or direct, energetic; or the words uttered are the clear expression of a resolve, etc. This quality may be made use of in the prognosis, be it in the sense of an intensely progressive achievement or of an active resistance. In the second kind of dream the static factor dominates. Indifference, indecision, vagueness, awkwardness, doubt, stagnation or fixation reveal themselves already in the manifest dream content. Such dreams are apt to occur during times of lazy, passive resistance or in the incubation period. Also they have a certain prognostic meaning for the contemporary phase.

I ask myself if there may not be a third category of dreams, to which another new element strongly contributes—the prospective outlook; dreams which are not so much an actual picture of the situation but rather a vision of the future striven for, and po-

tentiality contained in the individual. I must avoid being misunderstood here; of course we are here dealing only with a realization of a latent power, without taking into account outside obstacles. We are not dealing with a prophetic vision but with a foresight, with a clue to the direction which is suited to the reaction and strength of the patient in question. In the course of this paper I shall come to speak of a certain individual reaction formula, of a sort of constant which permits of the establishment of a prognosis, up to a certain point. I assume this to be the true kernel of the faith in prophetic dreams. Adler, who as we know has given a definite conception of the psyche, takes a similar view, and he has, as is well known, given a conception of the psyche that is very final and very one-sided. I myself have reasons to assume that certain so-called childhood memories give a symbolic outlook on later important experiences in life, this taking place because of a reaction formula already developed in the child. Two childhood memories of the artist Benvenuto Cellini first demonstrated this idea to me. I shall discuss this in detail in my book already announced, the "Manner of Cure." This contains an analysis of the Florentine artist. I shall try in the analysis of the Prometheus myth to carry this idea from the life of the individual over into that of a people. Just here is an opportunity to mention that Freud in his beautiful Leonardo analysis has already formulated this same idea, although his conception is different from mine.

Prospective dreams, of which we are speaking, do not appear arbitrarily at any moment in life, but only at the suitable moment. In two papers I have already pointed out the significance of the first dream in the treatment.⁴ Steckel and perhaps others of whom I cannot think just now have also done this. These first dreams frequently (always) belong to this last category. This whole field is still open to research as all else of which I have spoken to-day. A fine rich work is still open before all of us!

⁴ Zentralblatt, 1st year, p. 348, and in "On the Function of the Dream," Jahrbuch, Vol. 4.

ON THE QUESTION OF SYMBOLISM IN DREAMS

When I look over my interpretation of symbols during the last two years, it is clear to me that gradually, and at first quite unconsciously, a change came about in my interpretations. The content of the symbol is no longer monovalent, but has come to be of wider meaning. The sexual interpretation has become, so to speak, the first step, in some respects only the preliminary step, and the significance of the contemporary situation of the dreamer rather has been drawn into the matter more and more. An opportune discussion of the so-called actual conflict in neurosis by Jung (in the Psychoanalytic Conference), nearly two years ago, confirmed me in my orientation and helped me in this change of view. On the actual conflict I shall still say something in this paper to-day. I will now enter more fully into the question of the interpretation of symbols. It can be best demonstrated by means of an example.

In the third edition of the "Dream Interpretation" Freud gives a short symbol interpretation, which I would like to use as a starting point. This is the dream of a young man (p. 207): "*He is in a deep tunneled passage, in which there is a window, as in the Semmering tunnel. Through this he sees, at first, an empty landscape, and then he composes a picture into it, which is there immediately and fills out the void. The view is now that of a field deeply ploughed up by an instrument and the fine air, the idea of the work so well done, the blue black clods of earth, make a pleasing impression on the dreamer. Then he goes further and sees a book on pedagogics open before him. He is surprised that in it so much attention is paid to the child's sexual feelings, and that makes him think of me [Freud].*" The interpretation given is that this is a phantasy of the young man who takes advantage of his intra-uterine opportunity to spy upon the coitus between his parents. The associations of the young man are not given.

It is not difficult for us to recognize the tunnel picture as an

exteriorization of certain parts of the body, *i. e.*, the uterus and the vagina. The ploughing of the field is a well-known coitus symbol. This dream interpretation is evidently built on the knowledge of these two symbols but gives us no solution for the second part of the dream, which contains the open book on pedagogics.

I accept this interpretation as a preliminary step of the interpretation itself. In his "Transformations and Symbols of the Libido" Jung has called our attention to the problem of re-birth. I myself became better acquainted with this subject summer before last, by means of my analysis of the visions of the Florentine B. Cellini. In this dream here there seems to be a similar symbol, for as soon as I accept this hypothesis, the whole dream, part I and part II, becomes entirely clear. "The young man is still in the uterus and looks out," would be the meaning of the first picture, which in conscious speech might be thus expressed: he is still on the path of his mental regeneration (development)—for the idea of re-birth is an archaic picture for mental development, as Dieterich has shown. The young man looks out and sees a field being ploughed thoroughly. The field is not merely a sexual symbol but is also a symbol of the field of activity, the young man's own life task. To plough the field does not mean merely coitus, but "to do his work." The young man sees a new life, full of work, before him after his cure is completed (birth). The emotional element of the dream fits very well to this. By this process of thought the meaning of the last part of the dream has also become clear; the dreamer's new field of work has been more definitely pointed out; he will seek occupation as a teacher, out of love for his analyst, and bearing in mind the events of his own psychoanalysis. To guide others is to guide oneself.

This interpretation gives us a picture of activity ascribed to the rôle of the analyzer; to the patient himself it gives an orientation in his efforts and the course of his cure. Of what use,

pragmatically considered, would be to him the interpretation of the dream as the spying on the sexual intercourse between his parents? Freud's interpretation I regard as a preliminary step of the actual interpretation. It is, so to speak, the picturesque material which must be translated into the intellectual,—it gives the "whence" of the symbol, but not the "whither." To put it differently, it gives the retrospective, but not the prospective. Jung once expressed this idea picturesquely, when he said "the unconscious speaks a pidgin English which must be translated into the language of cultured men." Adler's saying that the sexual speech of neurosis is a "manner of speaking" is probably to be taken in the same sense.

This two-sided nature of the symbol I explain in my analyses as follows: The searching out of the symbols may be compared to contemplating a tree of which one considers the subterranean parts, the roots, and the upper part, the trunk, branches, leaves, etc. In the case of the symbol, the sexually symbolic is like the root, the intellectual content of the symbol is like the trunk and branches.

You will permit me another brief example as illustration: rain magic and fertility magic among savage peoples, and which are preserved even to-day in some customs of our peasants here, when regarded retrospectively prove themselves to be entirely frank coitus symbols. But they are not such only—they are more than this. They represent a frank attempt on the part of primitive man to represent and to influence a process of nature, that is, fructification. He is only using, because of his distinctly anthropomorphic tendency, materials from a procedure well known to him, in order to gain a new conception. This is the outcome of prospective reflection. As a matter of fact, we may regard the concept of magic as the mythical stage of meteorology and of chemistry as applied to agriculture. Thus modestly appear the beginnings of our distinguished sciences.⁵

⁵ See the rich ethnological literature for clues to literature and as reference book W. Wundt's "Folk Psychology."

It was my original intention to show, by means of Parsifal, how the Freudian symbology stops short on its way to the right goal of its task, and thereby becomes unfruitful, but I must reserve this intention for a later publication, as it would make this paper too long, and I shall therefore content myself with pointing out that tracing back the grail and the lance to the feminine and masculine genitals gives us an explanation only as to the original source of these symbols, but not as to their real content. A recent analysis of the Prometheus myth gave me lately a quite analogous experience; that is to say, the Freudian myth analyses really contain only the beginning of the actual analyses; this explains, to a great extent, why they are so little understood by those who are not initiated. These analyses are like the decipherings of the alphabet of an unknown language, but they do not arrive at a knowledge of the words themselves. Proofs of this I shall give shortly.

In the interpretation of symbols we must not stop short at the concrete sexual act; it is our task to connect the prospective conception with the retrospective. Freud himself, as I gladly admit, was the first to give this interpretation by correlating rescue phantasies of the neurotic with birth dreams. For the ultimate interpretation of the rescue phantasies leads directly to the motive of re-birth. Putnam, two years ago, gave a discourse in our circle which, as I believe and regret, was little understood. In it he very clearly indicated the position just taken. The last sentence of his address, which might well serve as a motto for this part of my paper, was this: "Rightly we boast of having thrown light, from one side, on the significance of the church-steeple. But there still remains to us the more important task of learning to understand its other significance with equal precision."

It is not difficult to understand why some change in our methods has become necessary. What made psychoanalysis as a method so fruitful till now was the systematic introduction of

genetic thinking into psychology. Research is directed primarily towards origins, towards the past. But research would become paralyzed if it remained for any length of time one-sidedly retrospective. A new field of work is now before us and awaits our efforts. The prospective road leads to reality; it promises us, therapeutically, the most important insight, just as the retrospective road once meant for us a great scientific gain. Biology, which has traced the phylogeny of the under jaw of man back to the gill arches of the fish, after making this important discovery returned to the lower jaw of man in order to examine and better understand its structure and function. We, ladies and gentlemen, are in a similar position now, and must clearly admit it, in order to continue our work. The fine American lectures which Jung has just published, are a clear expression of this.^{5a}

The prospective capacity, which after the numerous experiences of the last few years, we may ascribe to the libido (and here the merits of Jung are to be prominently accentuated), and from which we assume that it develops a lively activity in the unconscious, stands in close relation to the function of the symbol. We have progressively learned to interpret the symbolism as the mythical organ of knowledge, and the symbol itself as expression of as yet vaguely grasped reality. I must remind you of the first mythical step in knowledge by Auguste Comte, and the important contributions of H. Silberer. In his book "On the Formation of Symbols," Silberer presents an early type of the symbol which he defines as follows: "The first type of the symbol originates when the idea, unhindered by disturbing concurrent ideas (concurrent affect-accentuated complexes), is visualized on the basis of this apperceptive insufficiency as an idea which has arisen on an intellectual basis."⁶

This first type of symbol offers a theoretical basis for my

^{5a} Theory of Psychoanalysis, Monograph Series, No. 19.

⁶ Silberer's orientation is closely allied to ours in Zürich, although the two points of view have arisen independently.

conception—entirely empiric—of the preparatory and preparing function of the dream (or of the unconscious). The possible suitable solution of the conflicts are gropingly searched for and expressed by the symbol. We must here eliminate entirely the question of the intuition, which plays so prominent a part in the philosophy of Bergson. All this aspect of the symbol spreads beyond the confines of the thus far accepted “censor,” and shows the necessity for testing and broadening our conception of dream psychology.

THE TENDENCIES OF THE VIENNA AND ZÜRICH SCHOOLS IN PSYCHOANALYSIS

Freud has given me occasion to suppose, in a recent publication, that I must have expressed myself in my work on the function of the dream so as to be misunderstood,⁷ for he there ascribes to me ideas which, as a matter of fact, are not mine.

In this publication, to be found in Vol. I of the *International Zeitschrift für Psychoanalyse*, 1913, there is a dream, in the analysis of which, among other things, there is to be found an indirect confession of a deed done the day before. Freud here shows that this dream has a deeper meaning than only the comparatively unimportant confession read out of the translation of the symbol. “So it is proved that there is no necessity to admit there are confession dreams, just as it is senseless to speak of reflection dreams or warning dreams.” This assumption is regarded as a regression to the preanalytic period.

I consider Freud entirely right when he shows that such a dream is not yet analyzed if the confession was read out of it and when he speaks of the regressive point of view of such an analyzer. But I must contradict him if he assumes such a point of view to be mine. I am glad to be able here to express clearly that this is an entire misunderstanding. In order to clear up the situation, I have decided to interpret this dream myself according

⁷ Jahrbuch, Vol. IV.

to the material at our disposal. I suppose the analysis, which I will now make for you, would be the same if made by some Zürich colleague of mine. Thus it will be possible for me to contrast the two interpretations which now exist in the psycho-analytic movement.

I must begin by saying that the particular dream is that of a nurse, and was analyzed by a lady patient of Freud's, and that Freud himself accepted the interpretation and carried it somewhat deeper.

A lady suffering from doubt and compulsion neurosis demands of her nurses not to be permitted out of their sight one moment, as otherwise she begins to worry about what forbidden thing she may have done during the time she was not watched. One evening she is resting on the couch; she fancies she sees that the nurse on duty has dropped asleep. She asks: "Did you see me?" The nurse starts up and answers: "Yes, certainly." The patient now has grounds for a new doubt and repeats the same question after an interval. The nurse again asserts she was awake and at that moment the maid brings in the evening meal. This happens on a Friday evening. Next morning the nurse tells a dream which scatters the doubts of the patient. The nurse's dream: *She was given the care of a child and she lost it. On the way she asks people on the street if they have seen the child. Then she reaches a large sheet of water and goes across a small foot path. (Later she adds that on this path the nurse is suddenly before her like a mirage.) Then she finds herself in a neighborhood she knows well and there meets a woman she knew as a girl, and who at that time was a saleswoman in a grocery store, but later she married. This woman is standing before the door and the dreamer asks her: Have you seen the child? But the woman is not interested in this question and tells her she is now separated from her husband, adding that even in marriage there is not always happiness. Then the dreamer*

awakes, quieted, and thinks the child will probably be found at some neighbor's house.

I must put aside a good deal of material and direct the reader to Freud's previously mentioned publication. I content myself with repeating the interpretation there given and shall then give my own.

The lady's interpretation of the dream establishes that the nurse is disturbed at having failed in the fulfilment of her duties and is afraid of being dismissed on that account. Therefore the dream contains a sort of confession. We must emphasize that in the morning the nurse tells the lady the dream, and added that Friday is often an eventful day for her. (It was a Friday when the incident occurred.)

This interpretation is accepted by Freud, but he broadens and completes it, since he discovers the "deeper meaning of the dream," the dream-forming wish that originates in the unconscious. The wish appears as follows: "Very well I did close my eyes and so compromised my reliability as a nurse; now I shall lose this place. Shall I be as stupid as X. who went into the water? No, I won't be nurse any longer, anyway, I mean to marry, be a wife, have a child of my own. Nothing shall prevent this." This last interpretation is not actually built on ideas of the dreamer, but as Freud says, "on our knowledge of dream symbolism." (The water, the whale in the myth of Jonah, the narrow path.)

In the interpretation which I will now put before you, I shall, as in my first example, distinguish between an objective and a subjective phase.

The child who has been lost is, of course, the patient entrusted to the nurse; the dreamer might lose her place and thereby come to the same condition as X. who committed suicide (mirage). The married woman who is asked about the child and who is only interested in her own affairs is, first, the sick lady, who bothers the nurse quite a little with her neurosis. It is evident that the

nurse has a typical aunt-transference to this lady, in which there is a distinct element of defiance. (The analyzing lady has not recognized herself in the dream, because she is represented in too uncomplimentary a manner.) The qualification of the saleswoman in the grocery store must refer, in this phase, to the employer from whom the dreamer receives her food. Freud draws attention to another source, which is certainly correct—that is, infantile symbolism, the qualification no doubt also applies to the aunt, and also to the mother of the nurse. But the married woman without doubt is also the aunt, as Freud assures us. (The dreamer knows the place well; also notice the circumstance that she ignores the nurse's questions about the child, like the aunt who was greatly opposed to a former suitor of the nurse.) Therefore we get this meaning: neither my employer nor my aunt bother much about me, they are only interested in their own affairs. The circumstance that the conversation takes place before a door in a well-known spot, leads me to suppose that this refers to the mother and to the dreamer's own birth. Therein we find an accusation against the mother, and also an excusing of herself from the fault committed. I have been made this way, have been brought up so, it is not my fault. This makes comprehensible the last sentence of the dream, the child will probably be found at some neighbor's house; I need not take the matter so seriously.

Now we will take the dream in its subjective phase: the child entrusted to her, and which she lost and was seeking across the sheet of water, whence she met the mirage, is her own valuable personality, still a child, which ought to grow up and was lost as the day before she had again showed herself to be unreliable in her work and defiant, irritable towards her patient. We may assume that the incident of the day before the dream was only a repetition of innumerable faults which were reawakened on this day of misfortunes (Friday). The nurse finds herself before a

difficulty typical to her and she reacts typically. Witness the aunt-mother transference.

The lost child must be found, the submerged moral personality must be born again, and she actually stands near a great water, to which belongs the thought of the Jonah myth. The joke of wriggling Jonah, which belongs in the original material, has not been used in the interpretation given us, but it belongs here. The nurse does similarly, she wriggles out of her difficulty; she does not take the matter seriously; why bother herself? The child will be found at some neighbor's house. I can't act differently, I have not been taught (accusation of aunt, mother). Rebirth (alias moral development) the nurse does not succeed in obtaining; she is content with some superficial consolation. Therefore, we don't expect to find any liberation, any relief from her depression. As a matter of fact we know that after the dream she remains defiant, does not confess her fault, is irritable and so forth,—that is, she remains stuck in her typical predicament. But the nurse must also be identical with the former seller of foods, for we expect to find after the definition of the dream which I have to-day set forth, that on sufficient analysis all figures in the dream will resolve themselves as personifications of tendencies of the libido. It is so here also, since the nurse does not sufficiently trouble about her patient; she sleeps during her hours on duty; probably she dreams a good deal about her own affairs. The marriage and separation of the woman in the dream no doubt refer to her own unfortunate love-affair, as Freud has shown.

This dream, then, gives us a pictured representation of the nurse's psychic situation at the time of the occurrence we are reporting. It expresses the insufficient attempts of the dreamer to develop the ethical personality. It contains references to a new birth; but also to the failure of the same and at last the dreamer assumes the attitude of resigned indifference. According to my conception this is not merely a confession dream,

although Freud ascribes that opinion to me. The dream may be recognized indirectly (in that it is told to the lady) and also directly (by the analysis) as a confession. But in the psychic ménage of the dreamer it has a greater significance than either of these, for it pictures in symbolic speech, a typical psychic reaction of the dreamer to a given stimulus from the outer world. Its meaning goes much beyond its cause. The loss of the place would not have been of such great importance to the nurse; such employment is easy to get. It deals with the actual conflict of the dreamer, or rather, it deals unmistakably with her actual life-problem. I think I am speaking entirely in Jung's meaning of the "actual conflict" and similarly as Riklin has done in an apparently greatly misunderstood essay in the *Correspondenzblatt f. Schweizer Aerzte*, except I would prefer the expression "actual expression of the life-task" to "actual conflict."

I would be greatly pleased if the contrasting of these two different interpretations of the same dream might serve to bring about a better understanding of my conception, all the more as I am convinced there is no difference of principle involved, but only a broadening, or rather a deepening, in that we take the question from its strictly sexual into the general psychological field.

In order to be rightly understood, I will try to outline my attitude to Freud's interpretation. The nurse fails in one place, she is not capable of adjustment, her libido undergoes retrogression. Experience teaches us that in this situation of the libido, sexual excitement easily takes place (notice the onanism of neurotics, following discomfitures of any kind). In a girl, the wish for love, marriage, and a child, which is justified biologically as well as psychologically, can fulfil itself in phantasy. This confirms Freud's interpretation. If I ask myself, how can it be possible that two different interpretations of the same dream may be correct, there comes to me an idea that I have long harbored, without following it out sufficiently thoroughly and sys-

tematically. It is this: The wish of the girl for love and a child is an expression of the pleasure-principle, whilst the picture of the nurse's faulty adjustment to life and her reaction is the work of the reality principle. The dream, as I interpret it, describes the faulty adjustment to reality. The two fundamental principles of psychic happening, as formulated by Freud, ought to be demonstrable in the psychic phenomena; therefore in the dream as well as elsewhere. For the last two years I have gradually received the impression that in psychoanalysis we have first learned to know the pleasure principle and its numerous manifestations, thanks to Freud; whereas, the reality principle as the younger child has been somewhat neglected, and that its furthering is essentially the work of the Zürich school with Jung at its head. The following from Freud's interpretation seems to me a confirmation of this. "The wish, 'I want a child,' seems to be more adapted to help the nurse over the unpleasant situation of the reality." It looks like a distinct accentuation of the pleasure principle on Freud's part. You are aware that the principal idea of my contested article on the "Function of the Dream," is as follows: "In the dream there is at work a preparatory arranging function which belongs to the work of adjustment." This is a clear expression of the emphasis I place on the reality principle.

The two main principles here mentioned are after all only an expression of the two typical forms of activity of the libido, progressive and regressive. They are, metaphorically expressed, two channels at the disposal of the libido current. The important point is the proper distribution of the same. They are also comparable to two voices which, more or less harmoniously, sing the song of life. In neurosis, as in the first phase of cure by analysis, the voice of regression drowns the other; this can be proved in numerous dreams which are to be found in literature; I have therefore avoided giving examples. It is true that in all these dreams traces of the drowned voice of progression are demonstrable. It is to this point, it seems to me, that the analyst

of the future should attach the most importance, for we are first and foremost healers, and therefore it is our duty to point out to our wandering patients the light that shines in the distance. This gleam of light is to serve them as a lighthouse in the storms of passion. In the course of the treatment the voice of progression will gradually become louder, until it finally takes the dominant note. The connection between pleasure and displeasure principle and the cathartic function, on the one hand, and between the reality principle and the preparatory function on the other can here be merely indicated. An outburst of anger, to avoid internal tension, the striving for satisfaction by replacements, are frank unloadings (cathartic cleansings); the weighing and representing of the solution of a conflict prepares for freedom and leads to reality.

I am at the end of my presentation. You will be justified in remarking that I have not tried to test the subject from all sides; I have, for instance, passed over the dream as a guardian of sleep, and left polemics aside. I did not do so in order to lighten my task; I may say for my justification that I primarily desired to handle those points which have become somewhat clear to me, I have also striven to bring as much positive material as might be useful for the discussion. I hope that the gaps I have been obliged to leave may be filled out by my colleague to your satisfaction.

