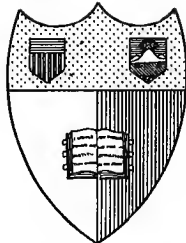


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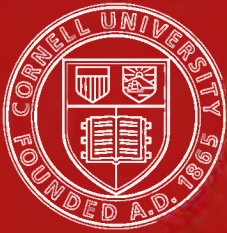
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OF VIENNA

AUTHORIZED ENGLISH TRANSLATION BY  
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## PREFACE

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In the following pages, which take up the applicability and significance of psychoanalysis for the mental sciences, the subject can be treated in only the briefest form: neither its evolution nor the extensive body of facts on which its conclusive force rests, can be considered. The degree, however, in which the particular mental sciences are treated by us bears no relation whatever to the cultural importance of these but only to the number of points of contact with psychoanalysis which have thus far been demonstrated. This is determined on the one hand by the share which the unconscious has in the mental products of humanity, on the other hand, by the comparative youth of our science and further by external and accidental influences.

Thus, our attention was directed principally to the outlook for the future in which the question of method which will be applicable to the stating and solution of the problems seemed the most important. In the endeavor to carry out this principal object, we sought to supplement our study of the individual problems, the elaboration of which we have striven to further in the magazine *Imago* edited by us under the direction of Professor Freud.

Instead of interrupting the text by particular citations and references to the literature, we refer here once and for all to the fundamental writings of Freud (ten volumes have appeared from F. Deuticke in Vienna and S. Karger in Berlin) as well as to the compilations and periodicals edited under his direction, in which the articles belonging to our subject and the other psychoanalytic literature are to be found.

THE AUTHORS

VIENNA,  
Easter, 1913

“ Car tous les hommes désirent d'être heureux, cela sans exception. Quelques différents moyens qu'ils y emploient, ils tendent tous a ce but. Ce qui fait que l'un va à la guerre, et que l'autre n'y va pas, c'est ce même désir qui est dans tous les deux accompagné de différentes vues. La volonté ne fait jamais la moindre démarche que vers cet objet. C'est le motif de toutes les action, de tous les hommes, jusqu'à ceux qui se tuent et qui se pendent.”—Pascal: *Pensees sur L'Homme*.

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## CHAPTER I

### THE UNCONSCIOUS AND ITS FORMS OF EXPRESSION

The foundation on which the whole of psychoanalysis rests is the theory of the unconscious. Under this, however, is not to be understood a term derived from abstract thought nor merely an hypothesis created with the aim of establishing a philosophic system; with the significance, for example, which Eduard von Hartmann has given the word, psychoanalysis possesses no connection at all. The negative peculiarity of the phenomenon appearing in the term, namely, the absence of the quality of consciousness, is indeed the most essential and most characteristic one, but not, however, the only one. We are already familiar with a whole series of positive distinguishing features which differentiate the unconscious psychic material from the rest, the conscious and foreconscious.

An idea which at a given moment belongs to the content of consciousness of an individual, can in the next moment have disappeared; others, emerging later, have appeared in its place. Nevertheless, the idea still retains a permanent relation to the conscious mental life, for it can be brought back again by some kind of connected association chain without the necessity of a new sense perception; that is to say, in the interim, the idea was removed from the conscious mental life but still remained accessible to the mental processes. Such ideas, which indeed lack the quality of consciousness, the latter being every time recoverable however, we call the foreconscious and distinguish this most explicitly from the real unconscious.

The real unconscious ideas are not, like the foreconscious ideas, temporarily separated from the conscious mental life, but are permanently excluded from it; the power to reënter consciousness, or stated more exactly, the normal waking consciousness of the subject, these ideas lack completely. As the state of consciousness changes, so also does its condition of receptivity.



After such transformations as are brought about, for example, by the condition known to neurologists as "condition seconde" and also by hypnosis and to a certain extent also by sleep, there becomes accessible to the subject a flood of psychic material, phantasies, memories, wishes, etc., which was until that moment unknown to him. That these products are occasioned by the change in consciousness is with some of these, for example memories, excluded *à priori*. With others, the conclusion may be reached from observing their effects that they must have been previously present in the unconscious.

In everything which comes to view from the unconscious on such occasions, experience has shown the constant repetition of certain common characteristics. To these characteristics, belong in the first place a world of affect of uncommonly high intensity and further a persistent attempt to encroach on the conscious mental life; this encroachment is explained by the principle that every affect and the idea invested by it has a natural tendency to appropriate as great a part of the mental life as possible as a consequence of those affective forces. If to every state of consciousness, there corresponds a definite condition for the admission or rejection of ideas, then this condition can be imposed and executed by nothing else than an energy acting in psychic affairs which excludes from consciousness the ideas which displease it or represses those ideas already there. The effect of a force is counteracted only by another equally strong or superior force opposed to it; the psychic processes which we can observe are thus the results of dynamic relations which are to be inferred from them. We have before us the picture of a strict gate-keeper who slams the door in the faces of uninvited guests. Since an affect which is present exercises not a momentary but a lasting activity, it is also not destroyed by a single repulse. Rather, there must be established a perpetual frontier guard; that is, in other words, a permanent interaction of forces, as a result of which, a certain psychic tension becomes inseparable from our mental life. That (energy), the function of which is to protect consciousness from the invasion of the unconscious, we call, according as it appears in aggressive or defensive form, repression or resistance.

We have witnessed a conflict between two psychic forces and must now ask ourselves whence the hostility between these forces arises. To what peculiarities, do the unconscious ideas owe the fact that the quality of consciousness is withheld from them with such stubbornness? Wherein rests their incompatibility with the other psychic forces?

It might at first be open to question whether there are such general characteristics. The exclusion from conscious mental life depends, as we have seen, upon the attitude of consciousness present in such a case and as this attitude varies, the unconscious must likewise change too, quite apart from the individual difference of the content of consciousness conditioned upon differences of experience. On the contrary, we may refer to the fact that the fundamental tendencies belonging to the conscious mental life are as a whole constant and change only slowly and unnoticeably from epoch to epoch. In their conception of the external world, the members of a civilized society hold the essentials in common, no matter whether this conception ultimately centers in a religious, moral or philosophical view of the world. In spite of all the progress in the control of nature, the human race has developed so little in regard to mind during thousands of years that we may consider the whole of civilized humanity and also that of antiquity as a great unit. The important transformations we will become acquainted with in the individual investigations; in the collective picture, these transformations recede, especially if we compare the picture with that of those who stand outside of civilized society. The position of primitive man, of the so-called savage, toward the external world is fundamentally different from ours; further, in the relation between conscious and unconscious which exists in his mental life, important deviations may be conjectured.

Thus in spite of the great individual variety of the unconscious, it is not arbitrary and lawless but definitely established with regular, constantly recurring characteristics which we must learn to recognize so far as they have already been investigated.

Our first question will naturally concern the origin of the unconscious. Since the unconscious stands completely foreign and unknown to the conscious personality, the first impulse would

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