



经典文库 汉英对照

THE INTERPRETATION OF DREAMS

# 梦的解析

SIGMUND FREUD

[奥]弗洛伊德◎著 青 冈◎译

台海出版社

Flectere si nequeo Superos,  
Acheronta movebo

(如果无法影响上帝，我就要搅动地狱。)

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*Flectere si nequeo Superos, Acheronta movebo*

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## FOREWORD

In 1909, G. Stanley Hall invited me to Clark University, in Worcester, to give the first lectures on psychoanalysis. In the same year, Dr. Brill published the first of translations of my writings, which were soon followed by further ones. If psychoanalysis now plays a role in American intellectual life, or if it does so in the future, a large part of this result will have to be attributed to this and other activities of Dr. Brill's.

His first translation of *The Interpretation of Dreams* appeared in 1913. Since then, much has taken place in the world, and much has been changed in our views about the neuroses. This book, with the new contribution to psychology which surprised the world when it was published (1900), remains essentially unaltered. It contains, even according to my present-day judgment, the most valuable of all the discoveries it has been my good fortune to make. Insight such as this falls to one's lot but once in a lifetime.

FREUD

Vienna

March 15, 1931

## 前 言

1909年，G·斯坦利·霍尔<sup>[1]</sup>请我到位于伍斯特的克拉克大学，作有关心理分析的首轮演讲。同年，布里尔博士<sup>[2]</sup>首次发表了拙著的英译本，以后不久又陆续发表了其他拙著的英译本。如果心理分析目前在美国理性生活中发挥作用，或者将来发挥这种作用，这个结果的大部分就得归功于布里尔博士的历次活动。

他首译的《梦的解析》发表于1913年。从那以后，世界发生了很大变化，我们对神经官能症的看法也发生了很大变化。这本书问世时（1900年）对心理学作出的新贡献曾经让世界吃惊，基本内容现在仍未改变。即使根据我当前的判断，它也包括我有幸发现的所有内容中最有价值的部分。一个人有幸产生这样的洞察力，一生只有一次。

弗洛伊德

1931年3月15日于维也纳

---

[1] G·斯坦利·霍尔（G. Stanley Hall, 1844~1924），美国心理学家，1882年他在约翰斯·霍普金斯大学建立了一座实验性心理实验室，创建儿童心理学，对教育心理学影响极大。

[2] 亚伯拉罕·阿登·布里尔（Abraham Arden Brill, 1874~1948），奥地利裔美籍精神病学家，因翻译荣格和弗洛伊德的著作而闻名。



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## CHAPTER I THE SCIENTIFIC LITERATURE OF DREAM-PROBLEMS (UP TO 1900)

In the following pages, I shall demonstrate that there is a psychological technique which makes it possible to interpret dreams, and that on the application of this technique every dream will reveal itself as a psychological structure, full of significance, and one which may be assigned to a specific place in the psychic activities of the waking state. Further, I shall endeavour to elucidate the processes which underlie the strangeness and obscurity of dreams, and to deduce from these processes the nature of the psychic forces whose conflict or cooperation is responsible for our dreams. This done, my investigation will terminate, as it will have reached the point where the problem of the dream merges into more comprehensive problems, and to solve these we must have recourse to material of a different kind.

I shall begin by giving a short account of the views of earlier writers on this subject, and of the status of the dream-problem in contemporary science; since in the course of this treatise I shall not often have occasion to refer to either. In spite of thousands of years of endeavour, little progress has been made in the scientific understanding of dreams. This fact has been so universally acknowledged by previous writers on the subject that it seems hardly necessary to quote individual opinions. The reader will find, in the works listed at the end of this work, many stimulating observations, and plenty of interesting material relating to our subject, but little or nothing that concerns the true nature of the dream, or that solves definitely any of its enigmas. The educated layman, of course, knows even less of the matter.

The conception of the dream that was held in prehistoric ages by primitive peoples, and the influence which it may have exerted on the formation of their conceptions of the universe, and of the soul, is a theme of such great interest that it is only with reluctance that I refrain from dealing

### 第一章 梦问题的科学文献 (截至1900年)

我在下文中将论证一种有可能解梦的心理技巧。运用这种技巧，每个梦都会自动呈现出一种充满意义的精神结构，并可能和清醒状态心理活动的某一特定部分有关。我还会进一步尽力阐明梦扑朔迷离产生的那些过程，并从这些过程推断出这些精神力量的特性。我们的梦就是这些力量之间的冲突或协作产生的。之后，我的调查报告即告结束，因为梦的问题会变成更加综合的问题，而要解决这些问题，我们必须求助于各种不同的材料。

我首先要简述早期作家对这一主题的见解，然后再简述梦的问题在当代科学中的地位，因为在这个论述过程中，我很少有机会再谈到这两方面。尽管梦的问题谈论了几千年，但对梦的理解却没有多大科学进展。这一事实已得到论述该主题的早期作家的普遍承认，似乎没必要引述各自的看法。读者会在本书末所列的著作中发现许多富有刺激性的观察报告，以及和我们的主题有关的大量有趣材料，但与梦的真实特性关系不大或毫无关系，肯定也解不开梦的任何谜团。当然，受过教育的外行对这件事知道的甚至更少。

史前时期原始人类对梦、对宇宙和灵魂观念的形成可能产生影响，这种观念是一个非常有趣的主题，只是我不愿意在这些篇章中论述这个问题。我会让读者去查阅约翰·拉伯

with it in these pages. I will refer the reader to the well-known works of Sir John Lubbock (Lord Avebury), Herbert Spencer, E. B. Tylor, and other writers; I will only add that we shall not realize the importance of these problems and speculations until we have completed the task of dream-interpretation that lies before us.

A reminiscence of the concept of the dream that was held in primitive times seems to underlie the evaluation of the dream which was current among the peoples of classical antiquity. They took it for granted that dreams were related to the world of the supernatural beings in whom they believed, and that they brought inspirations from the gods and demons. Moreover, it appeared to them that dreams must serve a special purpose in respect of the dreamer; that, as a rule, they predicted the future. The extraordinary variations in the content of dreams, and in the impressions which they produced on the dreamer, made it, of course, very difficult to formulate a coherent conception of them, and necessitated manifold differentiations and group-formations, according to their value and reliability. The valuation of dreams by the individual philosophers of antiquity naturally depended on the importance which they were prepared to attribute to manticism in general.

In the two works of Aristotle in which there is mention of dreams, they are already regarded as constituting a problem of psychology. We are told that the dream is not god-sent, that it is not of divine but of daimonic origin. For nature is really demonic, not divine; that is to say, the dream is not a supernatural revelation, but is subject to the laws of the human spirit, which has, of course, a kinship with the divine. The dream is defined as the psychic activity of the sleeper, inasmuch as he is asleep. Aristotle was acquainted with some of the characteristics of the dream-life; for example, he knew that a dream converts the slight sensations perceived in sleep into intense sensations ("one imagines that one is walking through fire, and feels hot, if this or that part of the body becomes only quite slightly warm"), which led him to conclude that dreams might easily betray to the physician

克爵士<sup>[1]</sup>（安维伯里勋爵）、赫伯特·斯宾塞<sup>[2]</sup>、E·B·泰勒和其他作家的名著；我只会补充说，直到我们完成摆在面前的解梦工作，才能认识到这些问题和推测的重要性。

对原始时代持有的梦观念进行追忆，似乎成了评价梦的基础，这种评价在古代各族人中通用。他们想当然地认为，梦与他们信奉的超自然界有关，认为他们从鬼神那里得到了灵感。而且，在他们看来，梦一定会对做梦者起一种特殊作用，这些梦通常预卜未来。显梦和给做梦者产生印象的离奇变化，确实很难使人对梦产生一致的观念，所以有必要根据其价值和可靠性，进行多种分化和聚合。古代个别哲学家对梦的评价自然是根据其重要性而定，因为他们愿意把这重要性归因于通常的预言。

亚里士多德的两部作品里提到了梦，他曾经把那些梦看作是心理问题。我们得知，梦不是神赐，不具有神性，而是源自魔力。因为自然确实是魔力，而不是神力。也就是说，梦不是超自然的显灵，而是受人类精神法则的影响。当然，这和神灵有密切关系。因为睡眠者处于睡眠状态，所以梦被定义是他的精神活动。亚里士多德知晓一些梦生活的特点。比如，他知道梦会把睡觉时的轻微知觉变成强烈感觉（“如果一个人身体的某一部分微微变暖，他就会以为自己正穿过大火，感觉很热”），这会导致他推断出，梦可能会很容易

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[1] 约翰·拉伯克（John Lubbock, 1834~1913），英国银行家、政治家和自然主义者。他以撰写大众科学读物而闻名，其作品包括《昆虫的起源与变形》和《英国的野生茶》。

[2] 赫伯特·斯宾塞（Herbert Spencer, 1820~1903），英国哲学家，他试图在其系列论著《合成哲学》中将进化论运用于哲学和伦理学。



the first indications of an incipient physical change which escaped observation during the day.<sup>[1]</sup>

As has been said, those writers of antiquity who preceded Aristotle did not regard the dream as a product of the dreaming psyche, but as an inspiration of divine origin, and in ancient times the two opposing tendencies which we shall find throughout the ages in respect of the evaluation of the dream-life were already perceptible. The ancients distinguished between the true and valuable dreams which were sent to the dreamer as warnings, or to foretell future events, and the vain, fraudulent, and empty dreams whose object was to misguide him or lead him to destruction.

The pre-scientific conception of the dream which obtained among the ancients was, of course, in perfect keeping with their general conception of the universe, which was accustomed to project as an external reality that which possessed reality only in the life of the psyche. Further, it accounted for the main impression made upon the waking life by the morning memory of the dream; for in this memory the dream, as compared with the rest of the psychic content, seems to be something alien, coming, as it were, from another world. It would be an error to suppose that theory of the supernatural origin of dreams lacks followers even in our own times; for quite apart from pietistic and mystical writers—who cling, as they are perfectly justified in doing, to the remnants of the once predominant realm of the supernatural until these remnants have been swept away by scientific explanation—we not infrequently find that quite intelligent persons, who in other respects are averse from anything of a romantic nature, go so far as to base their religious belief in the existence and co-operation of superhuman spiritual powers on the inexplicable nature of the phenomena of dreams (Haffner). The validity ascribed to the dream-life by certain schools of philosophy—for example, by the school of Schelling—is a distinct reminiscence of the undisputed belief in the divinity of dreams which prevailed in antiquity; and for some thinkers the mantic or prophetic power of dreams is still a subject of debate. This is due to the fact that the explanations attempted

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[1] The relationship between dreams and disease is discussed by Hippocrates in a chapter of his famous work.

向医师泄露患者当天最初不易诊断的先兆。<sup>[1]</sup>

据说，亚里士多德之前的那些古代作家，并不把梦看作是梦心灵的产物，而看作是梦源自神灵。我们将会发现，在评价有关梦生活时，古代显然就已经有了两种对立的思想倾向。古人把梦分为两种：一种是真实、有价值的梦，它为做梦者送去警告或预卜未来之事；一种是徒然无益、具有欺骗性的空梦，其目的是让他误入歧途或走向毁灭。

科学问世前，古人对梦的观念肯定与他们对宇宙的整体观念完全一致，习惯把这种观念作为现实性投射到外部世界，而这只有在心灵生活中才具有现实性。此外，这还说明了，梦醒后第二天早上的记忆给清醒生活留下的主要印象，因为在这个记忆中，和精神内容的其他方面比较，梦似乎有些陌生，实际上是来自另一世界。我们认为自己的时代没有人支持梦源自超自然理论，将是一种错误，因为在科学解释清除这些残余之前，除了仍然坚守一度盛行的超自然领域的虔诚神秘的作家，我们还常常发现，头脑相当清醒的人，虽然在其他方面反对任何空想之事，却虔诚地相信，在梦现象的神秘特性上存在和聚合超自然精神力量（哈夫纳）。某些哲学流派（比如谢林<sup>[2]</sup>学派）对梦生活的正确评价，显然是古代盛行梦无可争辩神力的记忆再现；而对某些思想家来说，梦的预卜力量仍然是一个争

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[1] 希波克拉底在其名著的一章中讨论过梦与疾病之间的关系。

[2] 弗雷德里希·威廉·约瑟夫·冯·谢林（Friedrich Wilhelm Joseph von Schelling, 1775~1854），德国理想主义哲学家，其关于自我、自然和艺术的理论对浪漫主义产生了影响，在一定程度上预示了存在主义。

by psychology are too inadequate to cope with the accumulated material, however strongly the scientific thinker may feel that such superstitious doctrines should be repudiated.

To write a history of our scientific knowledge of the dream-problem is extremely difficult, because, valuable though this knowledge may be in certain respects, no real progress in a definite direction is as yet discernible. No real foundation of verified results has hitherto been established on which future investigators might continue to build. Every new author approaches the same problems afresh, and from the very beginning. If I were to enumerate such authors in chronological order, giving a survey of the opinions which each has held concerning the problems of the dream, I should be quite unable to draw a clear and complete picture of the present state of our knowledge on the subject. I have therefore preferred to base my method of treatment on themes rather than on authors, and in attempting the solution of each problem of the dream I shall cite the material found in the literature of the subject.

But as I have not succeeded in mastering the whole of this literature—for it is widely dispersed, and interwoven with the literature of other subjects—I must ask my readers to rest content with my survey as it stands, provided that no fundamental fact or important point of view has been overlooked.

*In a supplement to a later German edition, the author adds:*

I shall have to justify myself for not extending my summary of the literature of dream-problems to cover the period between the first appearance of this book and the publication of the second edition. This justification may not seem very satisfactory to the reader; none the less, to me it was decisive. The motives which induced me to summarize the treatment of dreams in the literature of the subject have been exhausted by the foregoing introduction; to have continued this would have cost me a great deal of effort and would not have been particularly useful or instructive. For the interval in question—a period of nine years—has yielded nothing new or valuable as regards the conception of dreams, either in actual material or in novel points of view. In most of the literature

论的主题。这是因为，由心理学努力尝试解释的事实，不足以妥善处理那些堆积的材料，持科学态度的思想家可能会非常强烈地感到，这些迷信的学说都应该受到批判。

要写一部有关梦问题的科学认识论史非常难，因为尽管在某些方面可能很有价值，但迄今为止，可以看出，仍然无法在一个特定方向有真正进展。至今还没有奠定核实结果，未来研究者可能会以此继续创建的真正基础。每位新作者会重新开始考虑同一问题。如果要把这些作者按年列出，纵览每位作者对有关梦的问题所持的看法，我肯定无法全面清晰地描述我们这一主题目前的认识状况。因此，我宁愿根据自己的处理方法，也不愿依赖各位作者；而在努力尝试梦的各个问题的解决方法时，我将引用在这个主题文献里发现的材料。

但是，由于我没有成功把握这个文献的全部内容——文献分布广、并与其他主题文献相互交织，因此假如没有忽略根本事实或重要观点，我必须请读者依靠我目前调查的内容。

在后来的1911年德文版补编中，作者补充道：

我不得不为自己辩护，因为在本书第一次问世和第二版发表这段时间，我无法补充自己对梦问题的文献概述。读者对这个理由也许会非常不满，但对我来说，仍确定无疑。促使我在主题文献中概述处理梦的方法的动机，却因上述引言，使我耗尽了心血；要继续这样下去，会耗费我大量精力，也不会特别有益和具有启迪意义，因为无论是在实际材料上，还是在新观点上，这9年间隔对梦的概念都没有任何有价值的新见解。拙著问世以来，

which has appeared since the publication of my own work the latter has not been mentioned or discussed; it has, of course, received the least attention from the so-called “research-workers on dreams,” who have thus afforded a brilliant example of the aversion to learning anything new so characteristic of the scientist. “Les savants ne sont pas curieux,” said the scoffer Anatole France. If there were such a thing in science as the right of revenge, I in my turn should be justified in ignoring the literature which has appeared since the publication of this book. The few reviews which have appeared in the scientific journals are so full of misconceptions and lack of comprehension that my only possible answer to my critics would be a request that they should read this book over again—or perhaps merely that they should read it!

*And in a supplement to the fourth edition which appeared in 1914, a year after I published the first English translation of this work, he writes:*

Since then, the state of affairs has certainly undergone a change; my contribution to the “interpretation of dreams” is no longer ignored in the literature of the subject. But the new situation makes it even more impossible to continue the foregoing summary. *The Interpretation of Dreams* has evoked a whole series of new contentions and problems, which have been expounded by the authors in the most varied fashions. But I cannot discuss these works until I have developed the theories to which their authors have referred. Whatever has appeared to me as valuable in this recent literature I have accordingly reviewed in the course of the following exposition.

大多数文献中都没有提及和讨论过。当然，这本书根本没有引起那些所谓“研究梦的人”的关注，这正是这类科学家特有的厌学新东西的一个鲜明例子。讽刺作家阿纳托尔·法郎士<sup>[1]</sup>说过：“博学者不好奇（Les savants ne sont pas curieux）。”如果在科学上有权报复的话，我就有理由忽略这本书出版以来发表的文献。科学期刊上发表的寥寥几篇评论，既充满误解，又缺乏了解，所以我对那些批评的唯一可能的回答就是，请求他们应该再看看这本书，或者只是建议他们应该看看！

在1914年问世的德文第四版的补遗中，也就是我发表这部著作第一个英译本一年后，他写道：

从那以来，事态肯定已经发生了变化；我对“梦的解析”的贡献，主题文献已不再忽视。但是，这种新情况使我更不可能继续前面所说的概述。《梦的解析》已经引起了一系列新争端和新问题，那些作者曾经以各种不同的方式详细解释过这些争端和问题。而要等到我发展了这些著作的作者提到的那些理论，我才能对它们进行论述。因此，凡是在这些最近的文献中出现的对我有价值的东西，我都要在下列讲解过程中加以评论。

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[1] 阿纳托尔·法郎士（Anatole France, 1844~1924），法国小说家和讽刺家，1921年获诺贝尔文学奖。

## CHAPTER II THE METHOD OF DREAM INTERPRETATION

### THE ANALYSIS OF A SPECIMEN DREAM

The epigraph on the title-page of this volume<sup>[1]</sup> indicates the tradition to which I prefer to ally myself in my conception of the dream. I am proposing to show that dreams are capable of interpretation; and any contributions to the solution of the problems which have already been discussed will emerge only as possible by-products in the accomplishment of my special task. On the hypothesis that dreams are susceptible of interpretation, I at once find myself in disagreement with the prevailing doctrine of dreams—in fact, with all the theories of dreams, excepting only that of Scherner, for to interpret a dream is to specify its meaning, to replace it by something which takes its position in the concatenation of our psychic activities as a link of definite importance and value. But, as we have seen, the scientific theories of the dream leave no room for a problem of dream-interpretation; since, in the first place, according to these theories, dreaming is not a psychic activity at all, but a somatic process which makes itself known to the psychic apparatus by means of symbols. Lay opinion has always been opposed to these theories. It asserts its privilege of proceeding illogically, and although it admits that dreams are incomprehensible and absurd, it cannot summon up the courage to deny that dreams have any significance. Led by a dim intuition, it seems rather to assume that dreams have a meaning, albeit a hidden one; that they are intended as a substitute for some other thought-process, and that we have only to disclose this substitute correctly in order to discover the hidden meaning of the dream.

The unscientific world, therefore, has always endeavoured to interpret dreams, and by applying one or the other of two essentially different methods. The first of these methods envisages the dream-

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[1] [Virgil, *Aeneid* VII, 312]

## 第二章 解梦的方法

### 一个梦例的分析

本书扉页的引语<sup>[1]</sup>表明,我在梦的观念上比较喜欢传统惯例。我要说明梦可以解析;而已经讨论过的解决梦问题的任何文稿,在实现我的特殊任务中,只不过是副产品。在梦可以解析的前提下,我马上发现自己和梦的流行学说意见不同——事实上是除了施尔纳理论的所有梦理论,因为要解梦,就要详细说明梦的意义,用符合我们精神活动链条中的某个事物,作为具有一定重要性和价值的一个环节,来代替梦的意义。但是,我们已经看到,梦的科学理论根本没有为解梦留什么余地。因为首先根据这些理论,梦根本不是一种精神活动,而是利用象征意义告知心理器官的一种肉体过程。外行的意见总是与这些理论对立,声称梦的过程有不合逻辑的特权。尽管它承认梦不可思议、荒谬可笑,却无法鼓足勇气否认梦有任何意义。出于某种模糊的直觉,似乎可以这样设想,梦都具有某种意义,即使是一种隐意;做梦是用来代替某种其他的思想过程,所以我们只有正确揭示出这个替代物,才能发现梦的隐意。

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[1] [维吉尔著《埃涅伊特》第八册312行]

content as a whole, and seeks to replace it by another content, which is intelligible and in certain respects analogous. This is symbolic dream-interpretation; and of course it goes to pieces at the very outset in the case of those dreams which are not only unintelligible but confused. The construction which the biblical Joseph placed upon the dream of Pharaoh furnishes an example of this method. The seven fat kine, after which came seven lean ones that devoured the former, were a symbolic substitute for seven years of famine in the land of Egypt, which according to the prediction were to consume all the surplus that seven fruitful years had produced. Most of the artificial dreams contrived by the poets<sup>[1]</sup> are intended for some such symbolic interpretation, for they reproduce the thought conceived by the poet in a guise not unlike the disguise which we are wont to find in our dreams.

The idea that the dream concerns itself chiefly with the future, whose form it surmises in advance—a relic of the prophetic significance with which dreams were once invested—now becomes the motive for translating into the future the meaning of the dream which has been found by means of symbolic interpretation.

A demonstration of the manner in which one arrives at such a symbolic interpretation cannot, of course, be given. Success remains a matter of ingenious conjecture, of direct intuition, and for this reason dream-interpretation has naturally been elevated into an art which seems to depend upon extraordinary gifts.<sup>[2]</sup> The second of the two popular methods of dream-interpretation entirely abandons such claims. It might be described as the cipher method, since it treats the dream as a kind of secret code in which every sign is translated into another sign of known meaning, according

[1] In a novel *Gradiva*, by the poet W. Jensen, I chanced to discover several fictitious dreams, which were perfectly correct in their construction, and could be interpreted as though they had not been invented, but had been dreamt by actual persons. The poet declared, upon my inquiry, that he was unacquainted with my theory of dreams. I have made use of this agreement between my investigations and the creations of the poet as a proof of the correctness of my method of dream-analysis (*Der Wahn und die Träume in W. Jensen's Gradiva*, vol. i of the *Schriften zur angewandten Seelenkunde*, 1906, edited by myself, *Ges. Schriften*, vol. ix).

[2] Aristotle expressed himself in this connection by saying that the best interpreter of dreams is he who can best grasp similarities. For dream-pictures, like pictures in water, are disfigured by the motion (of the water), so that he hits the target best who is able to recognize the true picture in the distorted one (*Büchschütz*, p. 65).

因此，非科学界总是尽力去解梦，而且基本上采用的是两种不同的方法。其中第一种方法是把显梦看成一个整体，试图以另一个可以理解、在某些方面相似的内容来取代。这是象征性的解梦；当然，在那些梦既费解又混乱的情况下，会一塌糊涂。《圣经》中约瑟夫对法老的梦所作的解释就是这种方法的一个例子。先出现7头肥牛，然后又来了7头瘦牛，瘦牛吃掉了肥牛，这是象征埃及将有7个饥荒年，根据这个预言，将会耗尽7个丰年的盈余。大多数富有想象、善于抒情的艺术家<sup>[1]</sup>构想的梦都是这样一些象征性的解释，因为他们以一种伪装下再现了作家的思想，这种伪装正如我们在自己的梦里常常发现的那样。

梦主要关系到未来并能提前预卜未来形态的观念——这是预言意义的残余，梦就是用这种残余虚构的——现在则成了把象征性解释得到的梦意义转为未来时态的动机。

要实证象征性解梦法，当然是不可能的。成功仍然取决于巧妙的推测或完全的直觉，因此解梦自然被提高到了似乎依靠非凡的天赋才能进入的艺术境界<sup>[2]</sup>。第二种流行的解梦

[1] 在诗人W.詹森（W. Jensen）著的小说《格拉狄瓦》（*Gradiva*）里，我碰巧发现了几个编造的梦，这些梦的结构编得完全正确，能够解释，好像不是虚构的，而是由真人做的梦。对于我的询问，作者宣称他不熟悉我的梦理论。我认为，我的研究论文与诗人的创作不谋而合，证明我对梦的分析法是正确的（《W.詹森的〈格拉狄瓦〉中的热情和梦》第一卷，1906年）。

[2] 亚里士多德曾经提到最善解梦者，能最好地把握相似点，因为梦象犹如水中幻影，水动一下，就会变形，因此只有在变形中看出真相的人，才能最好地命中目标。



to an established key. For example, I have dreamt of a letter, and also of a funeral or the like; I consult a “dream-book,” and I find that “letter” is to be translated by “vexation” and “funeral” by “engagement.” It now remains to establish a connection, which I am again to assume as pertaining to the future, by means of the rigmarole which I have deciphered. An interesting variant of this cipher procedure, a variant in which its character of purely mechanical transference is to a certain extent corrected, is presented in the work on dream-interpretation by Artemidoros of Daldis.<sup>[1]</sup> Here

[1] Artemidoros of Daldis, born probably in the beginning of the second century of our calendar, has furnished us with the most complete and careful elaboration of dream-interpretation as it existed in the Graeco-Roman world. As Gompertz has emphasized, he ascribed great importance to the consideration that dreams ought to be interpreted on the basis of observation and experience, and he drew a definite line between his own art and other methods, which he considered fraudulent. The principle of his art of interpretation is, according to Gompertz, identical with that of magic: i.e., the principle of association. The thing dreamed meant what it recalled to the memory—to the memory, of course, of the dream-interpreter! This fact—that the dream may remind the interpreter of various things, and every interpreter of different things—leads, of course, to uncontrollable arbitrariness and uncertainty. The technique which I am about to describe differs from that of the ancients in one essential point, namely, in that it imposes upon the dreamer himself the work of interpretation. Instead of taking into account whatever may occur to the dream-interpreter, it considers only what occurs to the dreamer in connection with the dream-element concerned. According to the recent records of the missionary, Tfindjit (*Anthropos*, 1913), it would seem that the modern dream-interpreters of the Orient likewise attribute much importance to the co-operation of the dreamer. Of the dream-interpreters among the Mesopotamian Arabs this writer relates as follows: ‘*Pour interpreter exactement un songe les oniromanciens les plus habiles s’informent de ceux qui les consultent de toutes les circonstances qu’ils regardent nécessaires pour la bonne explication... En un mot, nos oniromanciens ne laissent aucune circonstance leur échapper et ne donnent l’interprétation désirée avant d’avoir parfaitement saisi et reçu toutes les interrogations désirables.*’ [To interpret a dream exactly, the most practised interpreters of dreams learn from those who consult them all circumstances which they regard as necessary for a good explanation... In a word, our interpreters allow no circumstance to be overlooked and do not give the desired interpretation before perfectly taking and apprehending all desirable questions.] Among these questions one always finds demands for precise information in respect to near relatives (parents, wife, children) as well as the following formula: *habistine in hoc nocte copulam conjugalem ante vel post somnium*? [Did you this night have conjugal copulation before or after the dream?—“L’idée dominante dans l’interprétation des songes consiste à expliquer le rêve par son opposé.”] [The dominant idea in the interpretation of dreams consists in explaining the dream by its opposite.]

法完全放弃了这些主张。这可以称为译码法，因为它把梦看成是一种密码，其中每一个象征都可以按照既定的关键字译成另一种已知意义的象征。比如，我曾经梦到过一封信，也曾经梦到过一葬礼或诸如此类的东西。我查了一下“解梦书”，发现那封“信”要译成“烦恼”，“葬礼”要译成“婚约”。它现在仍然通过我已经破译的风马牛不相及的东西建立一种联系，我又一次假想这种联系与未来有关。在达尔狄斯的阿尔特米多鲁斯撰写的解梦作品里，人们发现这种密码程序有一种有趣的变异<sup>[1]</sup>，在某种程度上纠正了这种方

[1] 达尔狄斯 (Daldis) 的阿尔特米多鲁斯 (Artemidoros) 大概出生于公元2世纪初期，为我们留下了在希腊罗马时代就沿用的最完备、最细致的解梦著作。正如甘珀茨 (Gompertz) 强调的那样，解梦应重视以观察和经验为基础，而且他在自己的解梦术和其他具有欺骗性的方法之间划了一条明显的界线。根据甘珀茨的观点，他解梦的原则和魔术相似，也就是联想原则。梦中之事意味着心想之事——肯定是解梦者心想之事！梦可能会使解梦者想起各种不同的事情，而且不同的解梦者想起的事情都不相同，这个事实肯定会引起无法控制的任意性和不确定性。我要描述的技巧从本质上来说不同于古代的技巧，也就是说，把解梦工作交给做梦者本人。它考虑的不是梦中发生的事情可能和解梦者有什么关系，而是仅仅考虑有关的梦元素和做梦者有什么关系。根据传教士芬克狄特 (Tfindjit) 最近的记录 (1913年的 *Anthropos*)，东方的现代解梦者好像同样重视与做梦者的合作。他是这样叙述美索不达米亚阿拉伯人 (Mesopotamian Arabs) 中的解梦者的：“为了准确解梦，最老练的解梦者要从做梦者的所有情况中发现自以为必要的情况，以便进行恰当解释……总之，我们的解梦者不容忽视任何情况，只有在充分掌握和领会想要的问题之后，才会给出满意的解释。”在这些问题中，总是包括与做梦者近亲 (父母、妻子、儿女) 有关的准确信息，也包括下面这个套话：“你夜里做梦前后和妻子性交过吗？”解梦中的主要思想在于用梦的相反内容去解梦。

not only the dream-content, but also the personality and social position of the dreamer are taken into consideration, so that the same dream-content has a significance for the rich man, the married man, or the orator, which is different from that which applies to the poor man, the bachelor, or, let us say, the merchant. The essential point, then, in this procedure is that the work of interpretation is not applied to the entirety of the dream, but to each portion of the dream-content severally, as though the dream were a conglomerate in which each fragment calls for special treatment. Incoherent and confused dreams are certainly those that have been responsible for the invention of the cipher method.<sup>[1]</sup>

The worthlessness of both these popular methods of interpretation does not admit of discussion. As regards the scientific treatment of the subject, the symbolic method is limited in its application, and is not susceptible of a general exposition. In the cipher method everything depends upon whether the key, the dream-book, is reliable, and for that all guarantees are lacking. So that one might be tempted to grant the contention of the philosophers and psychiatrists, and to dismiss the problem of dream-interpretation as altogether fanciful.<sup>[2]</sup>

[1] Dr. Alfred Robitsek calls my attention to the fact that Oriental dream-books, of which ours are pitiful plagiarisms, commonly undertake the interpretation of dream-elements in accordance with the assonance and similarity of words. Since these relationships must be lost by translation into our language, the incomprehensibility of the equivalents in our popular "dream-books" is hereby explained. Information as to the extraordinary significance of puns and the play upon words in the old Oriental cultures may be found in the writings of Hugo Winckler. The finest example of a dream-interpretation which has come down to us from antiquity is based on a play upon words. Artemidoros relates the following: "But it seems to me that Aristandros gave a most happy interpretation to Alexander of Macedon. When the latter held Tyros encompassed and in a state of siege, and was angry and depressed over the great waste of time, he dreamed that he saw a Satyr dancing on his shield. It happened that Aristandros was in the neighbourhood of Tyros, and in the escort of the king, who was waging war on the Syrians. By dividing the word Satyros into  $\sigma\alpha$  and  $\tau\acute{\upsilon}\rho\omicron\varsigma$  tyros, he induced the king to become more aggressive in the siege. And thus Alexander became master of the city." ( $\Sigma\alpha\tau\acute{\upsilon}\rho\omicron\varsigma$  = Thine is Tyros.) The dream, indeed, is so intimately connected with verbal expression that Ferenczi justly remarks that every tongue has its own dream-language. A dream is, as a rule, not to be translated into other languages.

[2] After the completion of my manuscript, a paper by Stumpf came to my notice which agrees with my work in

法的纯机械移情性质。在解梦时，他不仅考虑显梦，而且考虑做梦者的个性和社会地位，因此同一个显梦，对富人、已婚男人或演说家、穷人、单身汉、商人具有不同的意义。那么，这个程序中的基本点在于，解释工作并不是针对梦的整体，而是针对显梦的各个独立部分，好像梦是一种集成物，其中每一片段都要求特殊对待。译码法肯定是受到了支离破碎、颠三倒四的梦的启发才发明出来<sup>[1]</sup>。

这两种流行解梦法毫无价值，不容置疑。至于这一主题的科学处理，象征法在应用上有所限制，无法普遍解梦。在译码法中，一切都依赖于关键内容——解梦书是否可靠，因此一切都缺乏保证。所以，人可能会禁不住同意哲学家和精神病学家的论点，而且把解梦

[1] 阿尔弗雷德·罗比泽克 (Alfred Robitsek) 博士提醒我注意这个事实，就是东方的解梦书（我们的都是可怜的剽窃）通常是对和词的类似音和相似性一致的梦元素进行解析。因为翻译成我们的语言，这些关系一定会失去，所以我们流行的解梦书不可理解的原因也就解释清楚了。研究雨果·温克勒 (Hugo Winckler) 的著作，可以发现，东方古代文化中的双关语和文字游戏具有特定的其他意义。从古代传给我们的最出色的解梦例子就是以文字游戏为基础的。阿尔特米多鲁斯是这样叙述的（第255页）：“但在在我看来，阿里斯坦德罗斯给马其顿的亚历山大大帝做了一个非常愉快的解析。当亚历山大大帝包围特洛城久攻不下，为旷日持久而愤怒沮丧时，他梦见自己看到一个半人半兽的森林之神萨堤罗斯 (Aristandros) 在他的盾牌上跳舞。当时，阿里斯坦德罗斯正好在特洛城里陪王伴驾，攻打叙利亚人。他把 Satyros 这个词分为  $\sigma\alpha$  和  $\tau\acute{\upsilon}\rho\omicron$ ，促使国王在围攻中变得更加咄咄逼人。因此，亚历山大成了该城的主人。”（特洛城是你的。）的确，梦和口头表达密不可分，所以费伦齐一语中的：“每一种口音都有自己的梦语。”通常，梦不能被译成其他语言。

I have, however, come to think differently. I have been forced to perceive that here, once more, we have one of those not infrequent cases where an ancient and stubbornly retained popular belief seems to have come nearer to the truth of the matter than the opinion of modern science. I must insist that the dream actually does possess a meaning, and that a scientific method of dream-interpretation is possible. I arrived at my knowledge of this method in the following manner:

For years I have been occupied with the resolution of certain psychopathological structures—hysterical phobias, obsessional ideas, and the like—with therapeutic intentions. I have been so occupied, in fact, ever since I heard the significant statement of Joseph Breuer, to the effect that in these structures, regarded as morbid symptoms, solution and treatment go hand in hand. Where it has been possible to trace a pathological idea back to those elements in the psychic life of the patient to which it owed its origin, this idea has crumbled away, and the patient has been relieved of it. In view of the failure of our other therapeutic efforts, and in the face of the mysterious character of these pathological conditions, it seemed to me tempting, in spite of all the difficulties, to follow the method initiated by Breuer until a complete elucidation of the subject had been achieved. I shall have occasion elsewhere to give a detailed account of the form which the technique of this procedure has finally assumed, and of the results of my efforts. In the course of these psychoanalytic studies, I happened upon the question of dream-interpretation. My patients, after I had pledged them to inform me of all the ideas and thoughts which occurred to them in connection with a given theme, related their dreams, and thus taught me that a dream may be interpolated in the psychic concatenation, which may be followed backwards from a pathological idea into the patient's memory. The next step was to treat the dream itself as a symptom, and to apply to it the method of interpretation which had been worked out for such symptoms.

For this a certain psychic preparation on the part of the patient is necessary. A twofold effort

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attempting to prove that the dream is full of meaning and capable of interpretation. But the interpretation is undertaken by means of an allegorizing symbolism, and there is no guarantee that the procedure is generally applicable.

的问题统统看成是幻想<sup>[1]</sup>。

然而，我却想法不同。我不得不再次认识到：在我们经常遇到的其中一个梦例中，古代顽固坚持的通俗看法，似乎比现代科学的见解更接近事实真相。我必须坚持，梦确实具有某种意义，科学解梦法可能存在。我是通过下面这种途径知道这个方法的：

多年来，我怀着治疗的目的，专心致志地解决某些精神病理结构——癔病性恐惧症、强迫性意念等。事实上，自从听到约瑟夫·布罗伊尔那段意味深长的陈述，我就这样专心致志，以便在这些被看成病态症状的结构中解析与治疗相结合。如果尽可能在患者精神生活中追溯以往病态思想的那些元素，这种观念就会消失，也会解除患者病痛。由于我们其他治疗努力失败，这些病态状况又神秘莫测，因此我觉得，尽管困难重重，但我还是禁不住遵循布罗伊尔创立的方法，直至彻底阐明这个主题。我将会另行详述这个过程的技巧采取的最终形式，以及我通过努力得到的结果。在这些心理分析的过程中，我偶然发现了解梦的问题。我要求患者保证把发生在他们身上，与某个特定主题相关的观念和想法告诉我之后，他们就讲起了自己的梦，因此使我领会到，梦可以加入到精神联想中，这个联想可以从病态观念进入患者的记忆。第二步就是把梦本身当成一种症状，并将解梦法应用其

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[1] 完成原稿后，我才注意到斯顿夫（Stumpf, 1899年）写的一部著作，他的书和我的书不谋而合，试图证明梦充满意义、能够解释。但他是用寓言化的象征法来解释的，所以无法证明这个方法可以得到普遍应用。

is made, to stimulate his attentiveness in respect of his psychic perceptions, and to eliminate the critical spirit in which he is ordinarily in the habit of viewing such thoughts as come to the surface. For the purpose of self-observation with concentrated attention it is advantageous that the patient should take up a restful position and close his eyes; he must be explicitly instructed to renounce all criticism of the thought-formations which he may perceive. He must also be told that the success of the psychoanalysis depends upon his noting and communicating everything that passes through his mind, and that he must not allow himself to suppress one idea because it seems to him unimportant or irrelevant to the subject, or another because it seems nonsensical. He must preserve an absolute impartiality in respect to his ideas; for if he is unsuccessful in finding the desired solution of the dream, the obsessional idea, or the like, it will be because he permits himself to be critical of them.

I have noticed in the course of my psychoanalytical work that the psychological state of a man in an attitude of reflection is entirely different from that of a man who is observing his psychic processes. In reflection there is a greater play of psychic activity than in the most attentive self-observation; this is shown even by the tense attitude and the wrinkled brow of the man in a state of reflection, as opposed to the mimic tranquillity of the man observing himself. In both cases there must be concentrated attention, but the reflective man makes use of his critical faculties, with the result that he rejects some of the thoughts which rise into consciousness after he has become aware of them, and abruptly interrupts others, so that he does not follow the lines of thought which they would otherwise open up for him; while in respect of yet other thoughts he is able to behave in such a manner that they do not become conscious at all—that is to say, they are suppressed before they are perceived. In self-observation, on the other hand, he has but one task—that of suppressing criticism; if he succeeds in doing this, an unlimited number of thoughts enter his consciousness which would otherwise have eluded his grasp. With the aid of the material thus obtained—material which is new to the self-observer—it is possible to achieve the interpretation of pathological ideas, and also that of dream-formations. As will be seen, the point is to induce a psychic state which is in some degree analogous, as regards the distribution of psychic energy (mobile attention), to the

中，这些症状就会解除。

为此，患者方面有必要作某些心理准备。必须加倍努力增加他在心理感受方面的注意力，排除他平时习惯把这些想法看成是表面流露的批评情绪。为了达到聚精会神自我观察的目的，患者摆出宁静的姿势闭上眼睛，是有益的；必须明确要求放弃对可能感知到的思想的一切批评，同时必须告诉他，心理分析的成功与否，取决于他是否注意和传达掠过他脑海的一切，绝不允许自己因为主题微不足道或毫不相关而抑制某一种想法，也绝不允许自己因为它毫无意义而抑制另一种想法。他必须对自己的各种想法保持绝对公平，如果他无法成功地找到梦、强迫性意念和诸如此类问题的解决方法，那是因为他对这些问题吹毛求疵。

我曾经注意到，在心理分析工作过程中，一个人在反省时的心理状态与他在观察自己的心理过程截然不同。反省时要比专心致志自我观察所需的精神活动大；一个人在反省时绷紧身体、皱起眉头，自我观察时则神态安详，仅这一点就可以说明问题。尽管在这两种情况下必须聚精会神，但一个正在反省的人却会利用他的批判官能，因此他排斥和突然中断一些已经感知进入意识的想法，这样他就不会跟随以其他方式为他打开的那些思绪；对于其他的想法，他则能以这种方式表现，说明它们根本没有形成意识——也就是说，在感知之前，就受到了压制。另一方面，在自我观察中，他只有一个任务——抑制批评的任务。如果他成功地做到这一点，无法捕捉的无数想法就会进入他的意识。因此，借助这样