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THE  
FREUD READER

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*edited by*

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instinctual repression is effected by its religions, in that they require the individual to sacrifice his instinctual pleasure to the Deity: 'Vengeance is mine, saith the Lord.' In the development of the ancient religions one seems to discern that many things which mankind had renounced as 'iniquities' had been surrendered to the Deity and were still permitted in his name, so that the handing over to him of bad and socially harmful instincts was the means by which man freed himself from their domination. For this reason, it is surely no accident that all the attributes of man, along with the misdeeds that follow from them, were to an unlimited amount ascribed to the ancient gods. Nor is it a contradiction of this that nevertheless man was not permitted to justify his own iniquities by appealing to divine example.

### Creative Writers and Day-Dreaming

The informal diction Freud employed in this paper is a good instance of his capacity for adjusting his style to his audience. He delivered the paper to about ninety laymen, brought together by one of his publishers, Hugo Heller, late in 1907. The English title misses the main psychoanalytic point of the paper, which connects the play of children with the *fantasies* of "creative writers" (Freud uses the economical, untranslatable German word "Dichter," which embraces story-tellers, novelists, poets, and playwrights). It is interesting to note that Freud gives to aesthetic pleasure the name of "fore-pleasure," which links it to sexual pleasure. Altogether, the paper, however casual its tone, is a serious contribution to the psychology of creativity, and hence part of Freud's effort at constructing a general psychology.

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We laymen have always been intensely curious to know—like the Cardinal who put a similar question to Ariosto<sup>1</sup>—from what sources that strange being, the creative writer, draws his material, and how he manages to make such an impression on us with it and to arouse in us emotions of which, perhaps, we had not even thought ourselves capable. Our interest is only heightened the more by the fact that, if we ask him, the writer himself gives us no explanation, or none that is satisfactory; and it is not at all weakened by our knowledge that not even the clearest insight into the determinants of his choice of material and into the nature of the art of creating imaginative form will ever help to make creative writers of *us*.

If we could at least discover in ourselves or in people like ourselves an activity which was in some way akin to creative writing! An examination of it would then give us a hope of obtaining the beginnings of an explanation of the creative work of writers. And, indeed, there is

1. [Cardinal Ippolito d'Este was Ariosto's first patron, to whom he dedicated the *Orlando Furioso*. The poet's only reward was the question: 'Where did you find so many stories, Lodovico?']

some prospect of this being possible. After all, creative writers themselves like to lessen the distance between their kind and the common run of humanity; they so often assure us that every man is a poet at heart and that the last poet will not perish till the last man does.

Should we not look for the first traces of imaginative activity as early as in childhood? The child's best-loved and most intense occupation is with his play or games. Might we not say that every child at play behaves like a creative writer, in that he creates a world of his own, or, rather, re-arranges the things of his world in a new way which pleases him? It would be wrong to think he does not take that world seriously; on the contrary, he takes his play very seriously and he expends large amounts of emotion on it. The opposite of play is not what is serious but what is real. In spite of all the emotion with which he cathects his world of play, the child distinguishes it quite well from reality; and he likes to link his imagined objects and situations to the tangible and visible things of the real world. This linking is all that differentiates the child's 'play' from 'phantasying'.

The creative writer does the same as the child at play. He creates a world of phantasy which he takes very seriously—that is, which he invests with large amounts of emotion—while separating it sharply from reality. Language has preserved this relationship between children's play and poetic creation. It gives [in German] the name of '*Spiel*' ['play'] to those forms of imaginative writing which require to be linked to tangible objects and which are capable of representation. It speaks of a '*Lustspiel*' or '*Trauerspiel*' ['comedy' or 'tragedy': literally, 'pleasure play' or 'mourning play'] and describes those who carry out the representation as '*Schauspieler*' ['players': literally 'show-players']. The unreality of the writer's imaginative world, however, has very important consequences for the technique of his art; for many things which, if they were real, could give no enjoyment, can do so in the play of phantasy, and many excitements which, in themselves, are actually distressing, can become a source of pleasure for the hearers and spectators at the performance of a writer's work.

There is another consideration for the sake of which we will dwell a moment longer on this contrast between reality and play. When the child has grown up and has ceased to play, and after he has been labouring for decades to envisage the realities of life with proper seriousness, he may one day find himself in a mental situation which once more undoes the contrast between play and reality. As an adult he can look back on the intense seriousness with which he once carried on his games in childhood; and, by equating his ostensibly serious occupations of to-day with his childhood games, he can throw off the too heavy burden imposed on him by life and win the high yield of pleasure afforded by *humour*.

As people grow up, then, they cease to play, and they seem to give up the yield of pleasure which they gained from playing. But whoever

understands the human mind knows that hardly anything is harder for a man than to give up a pleasure which he has once experienced. Actually, we can never give anything up; we only exchange one thing for another. What appears to be a renunciation is really the formation of a substitute or surrogate. In the same way, the growing child, when he stops playing, gives up nothing but the link with real objects; instead of *playing*, he now *phantasies*. He builds castles in the air and creates what are called *day-dreams*. I believe that most people construct phantasies at times in their lives. This is a fact which has long been overlooked and whose importance has therefore not been sufficiently appreciated.

People's phantasies are less easy to observe than the play of children. The child, it is true, plays by himself or forms a closed psychical system with other children for the purposes of a game; but even though he may not play his game in front of the grown-ups, he does not, on the other hand, conceal it from them. The adult, on the contrary, is ashamed of his phantasies and hides them from other people. He cherishes his phantasies as his most intimate possessions, and as a rule he would rather confess his misdeeds than tell anyone his phantasies. It may come about that for that reason he believes he is the only person who invents such phantasies and has no idea that creations of this kind are widespread among other people. This difference in the behaviour of a person who plays and a person who phantasies is accounted for by the motives of these two activities, which are nevertheless adjuncts to each other.

A child's play is determined by wishes: in point of fact by a single wish—one that helps in his upbringing—the wish to be big and grown up. He is always playing at being 'grown up', and in his games he imitates what he knows about the lives of his elders. He has no reason to conceal this wish. With the adult, the case is different. On the one hand, he knows that he is expected not to go on playing or phantasing any longer, but to act in the real world; on the other hand, some of the wishes which give rise to his phantasies are of a kind which it is essential to conceal. Thus he is ashamed of his phantasies as being childish and as being unpermissible.

But, you will ask, if people make such a mystery of their phantasing, how is it that we know such a lot about it? Well, there is a class of human beings upon whom, not a god, indeed, but a stern goddess—Necessity—has allotted the task of telling what they suffer and what things give them happiness.<sup>2</sup> These are the victims of nervous illness, who are obliged to tell their phantasies, among other things, to the doctor by whom they expect to be cured by mental treatment. This is

2. {This sentence, as the editors note, is an allusion (unmistakable to any educated German or Austrian) to Goethe's *Torquato Tasso*: in the concluding scene, the troubled hero of the play exclaims,

"Und wenn der Mensch in seiner Qual  
verstummt,  
Gab mir ein Gott zu sagen, wie ich leide—

And when a man falls silent in his torment / A  
god granted me to tell how I suffer."}

our best source of knowledge, and we have since found good reason to suppose that our patients tell us nothing that we might not also hear from healthy people.

Let us now make ourselves acquainted with a few of the characteristics of phantasying. We may lay it down that a happy person never phantasies, only an unsatisfied one. The motive forces of phantasies are unsatisfied wishes, and every single phantasy is the fulfilment of a wish, a correction of unsatisfying reality. These motivating wishes vary according to the sex, character and circumstances of the person who is having the phantasy; but they fall naturally into two main groups. They are either ambitious wishes, which serve to elevate the subject's personality; or they are erotic ones. In young women the erotic wishes predominate almost exclusively, for their ambition is as a rule absorbed by erotic trends. In young men egoistic and ambitious wishes come to the fore clearly enough alongside of erotic ones. But we will not lay stress on the opposition between the two trends; we would rather emphasize the fact that they are often united. Just as, in many altar-pieces, the portrait of the donor is to be seen in a corner of the picture, so, in the majority of ambitious phantasies, we can discover in some corner or other the lady for whom the creator of the phantasy performs all his heroic deeds and at whose feet all his triumphs are laid. Here, as you see, there are strong enough motives for concealment; the well-brought-up young woman is only allowed a minimum of erotic desire, and the young man has to learn to suppress the excess of self-regard which he brings with him from the spoilt days of his childhood, so that he may find his place in a society which is full of other individuals making equally strong demands.

We must not suppose that the products of this imaginative activity—the various phantasies, castles in the air and day-dreams—are stereotyped or unalterable. On the contrary, they fit themselves in to the subject's shifting impressions of life, change with every change in his situation, and receive from every fresh active impression what might be called a 'date-mark'. The relation of a phantasy to time is in general very important. We may say that it hovers, as it were, between three times—the three moments of time which our ideation involves. Mental work is linked to some current impression, some provoking occasion in the present which has been able to arouse one of the subject's major wishes. From there it harks back to a memory of an earlier experience (usually an infantile one) in which this wish was fulfilled; and it now creates a situation relating to the future which represents a fulfilment of the wish. What it thus creates is a day-dream or phantasy, which carries about it traces of its origin from the occasion which provoked it and from the memory. Thus past, present and future are strung together, as it were, on the thread of the wish that runs through them.

A very ordinary example may serve to make what I have said clear. Let us take the case of a poor orphan boy to whom you have given the

address of some employer where he may perhaps find a job. On his way there he may indulge in a day-dream appropriate to the situation from which it arises. The content of his phantasy will perhaps be something like this. He is given a job, finds favour with his new employer, makes himself indispensable in the business, is taken into his employer's family, marries the charming young daughter of the house, and then himself becomes a director of the business, first as his employer's partner and then as his successor. In this phantasy, the dreamer has regained what he possessed in his happy childhood—the protecting house, the loving parents and the first objects of his affectionate feelings. You will see from this example the way in which the wish makes use of an occasion in the present to construct, on the pattern of the past, a picture of the future.

There is a great deal more that could be said about phantasies; but I will only allude as briefly as possible to certain points. If phantasies become over-luxuriant and over-powerful, the conditions are laid for an onset of neurosis or psychosis. Phantasies, moreover, are the immediate mental precursors of the distressing symptoms complained of by our patients. Here a broad by-path branches off into pathology.

I cannot pass over the relation of phantasies to dreams. Our dreams at night are nothing else than phantasies like these, as we can demonstrate from the interpretation of dreams. Language, in its unrivalled wisdom, long ago decided the question of the essential nature of dreams by giving the name of 'day-dreams' to the airy creations of phantasy. If the meaning of our dreams usually remains obscure to us in spite of this pointer, it is because of the circumstance that at night there also arise in us wishes of which we are ashamed; these we must conceal from ourselves, and they have consequently been repressed, pushed into the unconscious. Repressed wishes of this sort and their derivatives are only allowed to come to expression in a very distorted form. When scientific work had succeeded in elucidating this factor of *dream-distortion*, it was no longer difficult to recognize that night-dreams are wish-fulfilments in just the same way as day-dreams—the phantasies which we all know so well.

So much for phantasies. And now for the creative writer. May we really attempt to compare the imaginative writer with the 'dreamer in broad daylight', and his creations with day-dreams? Here we must begin by making an initial distinction. We must separate writers who, like the ancient authors of epics and tragedies, take over their material ready-made, from writers who seem to originate their own material. We will keep to the latter kind, and, for the purposes of our comparison, we will choose not the writers most highly esteemed by the critics, but the less pretentious authors of novels, romances and short stories, who nevertheless have the widest and most eager circle of readers of both sexes. One feature above all cannot fail to strike us about the creations of these story-writers: each of them has a hero who is the centre of interest, for

whom the writer tries to win our sympathy by every possible means and whom he seems to place under the protection of a special Providence. If, at the end of one chapter of my story, I leave the hero unconscious and bleeding from severe wounds, I am sure to find him at the beginning of the next being carefully nursed and on the way to recovery; and if the first volume closes with the ship he is in going down in a storm at sea, I am certain, at the opening of the second volume, to read of his miraculous rescue—a rescue without which the story could not proceed. The feeling of security with which I follow the hero through his perilous adventures is the same as the feeling with which a hero in real life throws himself into the water to save a drowning man or exposes himself to the enemy's fire in order to storm a battery. It is the true heroic feeling, which one of our best writers has expressed in an inimitable phrase: 'Nothing can happen to *me!*'<sup>3</sup> It seems to me, however, that through this revealing characteristic of invulnerability we can immediately recognize His Majesty the Ego, the hero alike of every day-dream and of every story.

Other typical features of these egocentric stories point to the same kinship. The fact that all the women in the novel invariably fall in love with the hero can hardly be looked on as a portrayal of reality, but it is easily understood as a necessary constituent of a day-dream. The same is true of the fact that the other characters in the story are sharply divided into good and bad, in defiance of the variety of human characters that are to be observed in real life. The 'good' ones are the helpers, while the 'bad' ones are the enemies and rivals, of the ego which has become the hero of the story.

We are perfectly aware that very many imaginative writings are far removed from the model of the naïve day-dream; and yet I cannot suppress the suspicion that even the most extreme deviations from that model could be linked with it through an uninterrupted series of transitional cases. It has struck me that in many of what are known as 'psychological' novels only one person—once again the hero—is described from within. The author sits inside his mind, as it were, and looks at the other characters from outside. The psychological novel in general no doubt owes its special nature to the inclination of the modern writer to split up his ego, by self-observation, into many part-egos, and, in consequence, to personify the conflicting currents of his own mental life in several heroes. Certain novels, which might be described as 'eccentric', seem to stand in quite special contrast to the type of the day-dream. In these, the person who is introduced as the hero plays only a very small active part; he sees the actions and sufferings of other people pass before him like a spectator. Many of Zola's later works belong to this category. But I must point out that the psychological analysis of individuals who are not creative writers, and who diverge in some respects

3. ['Es kann dir nix g'schehen!'] This phrase from Anzengruber, the Viennese dramatist, was a favourite one of Freud's.]



from the so-called norm, has shown us analogous variations of the day-dream, in which the ego contents itself with the role of spectator.

If our comparison of the imaginative writer with the day-dreamer, and of poetical creation with the day-dream, is to be of any value, it must, above all, show itself in some way or other fruitful. Let us, for instance, try to apply to these authors' works the thesis we laid down earlier concerning the relation between phantasy and the three periods of time and the wish which runs through them; and, with its help, let us try to study the connections that exist between the life of the writer and his works. No one has known, as a rule, what expectations to frame in approaching this problem; and often the connection has been thought of in much too simple terms. In the light of the insight we have gained from phantasies, we ought to expect the following state of affairs. A strong experience in the present awakens in the creative writer a memory of an earlier experience (usually belonging to his childhood) from which there now proceeds a wish which finds its fulfilment in the creative work. The work itself exhibits elements of the recent provoking occasion as well as of the old memory.

Do not be alarmed at the complexity of this formula. I suspect that in fact it will prove to be too exiguous a pattern. Nevertheless, it may contain a first approach to the true state of affairs; and, from some experiments I have made, I am inclined to think that this way of looking at creative writings may turn out not unfruitful. You will not forget that the stress it lays on childhood memories in the writer's life—a stress which may perhaps seem puzzling—is ultimately derived from the assumption that a piece of creative writing, like a day-dream, is a continuation of, and a substitute for, what was once the play of childhood.

We must not neglect, however, to go back to the kind of imaginative works which we have to recognize, not as original creations, but as the re-fashioning of ready-made and familiar material. Even here, the writer keeps a certain amount of independence, which can express itself in the choice of material and in changes in it which are often quite extensive. In so far as the material is already at hand, however, it is derived from the popular treasure-house of myths, legends and fairy tales. The study of constructions of folk-psychology such as these is far from being complete, but it is extremely probable that myths, for instance, are distorted vestiges of the wishful phantasies of whole nations, the *secular dreams* of youthful humanity.

You will say that, although I have put the creative writer first in the title of my paper, I have told you far less about him than about phantasies. I am aware of that, and I must try to excuse it by pointing to the present state of our knowledge. All I have been able to do is to throw out some encouragements and suggestions which, starting from the study of phantasies, lead on to the problem of the writer's choice of his literary material. As for the other problem—by what means the creative writer achieves

the emotional effects in us that are aroused by his creations—we have as yet not touched on it at all. But I should like at least to point out to you the path that leads from our discussion of phantasies to the problems of poetical effects.

You will remember how I have said that the day-dreamer carefully conceals his phantasies from other people because he feels he has reasons for being ashamed of them. I should now add that even if he were to communicate them to us he could give us no pleasure by his disclosures. Such phantasies, when we learn them, repel us or at least leave us cold. But when a creative writer presents his plays to us or tells us what we are inclined to take to be his personal day-dreams, we experience a great pleasure, and one which probably arises from the confluence of many sources. How the writer accomplishes this is his innermost secret; the essential *ars poetica* lies in the technique of overcoming the feeling of repulsion in us which is undoubtedly connected with the barriers that rise between each single ego and the others. We can guess two of the methods used by this technique. The writer softens the character of his egoistic day-dreams by altering and disguising it, and he bribes us by the purely formal—that is, aesthetic—yield of pleasure which he offers us in the presentation of his phantasies. We give the name of an *incentive bonus*, or a *fore-pleasure*, to a yield of pleasure such as this, which is offered to us so as to make possible the release of still greater pleasure arising from deeper psychical sources. In my opinion, all the aesthetic pleasure which a creative writer affords us has the character of a fore-pleasure of this kind, and our actual enjoyment of an imaginative work proceeds from a liberation of tensions in our minds. It may even be that not a little of this effect is due to the writer's enabling us thenceforward to enjoy our own day-dreams without self-reproach or shame. This brings us to the threshold of new, interesting and complicated enquiries; but also, at least for the moment, to the end of our discussion.

### Leonardo da Vinci and a Memory of His Childhood

Freud worked on this long paper about Leonardo da Vinci from the fall of 1909 to the spring of 1910 and published it late in May. It was one of his favorite productions. But it has also been a favorite among Freud's critics, for it is plagued by problems severe enough to call his whole chain of argumentation into question. (I comment on the most serious of these below, p. 455.) Freud took particular pleasure in this investigation because he saw it as a stage in psychoanalysis's conquest of culture. "Biography, too, must become ours," he wrote to Jung on October 17, 1909, and added that "the riddle of Leonardo da Vinci's character has suddenly become transparent to me. That, then, would be the first step in biography." (See Gay, *Freud*, p. 268.) Psychoanalytic biography, he was convinced, would humanize the writing of lives. And he took pleasure in this paper, too, because he greatly admired Leonardo as one "among the greatest of the human