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BIBLIOGRAPHY

Fantasmatic scenarios



FREUD AND POST-FREUDIAN QUOTATIONS

As early as 1895, in the Studies on Hysteria*, Sigmund Freud—alongside Josef Breuer—highlighted Anna O.'s tendency to « embellish her life […] by indulging in systematic day-dreaming » which she herself referred to as her «private theatre». Right from the very beginning of psychoanalysis, long before Freud abandoned his neurotica and formally elaborated a theory of the fantasy, the notion of the scenario was thus already at work.*

This bibliography draws up a non exhaustive compilation of quotations that have been arranged in chronological order and indexed according to the volumes of the Standard Edition*. We hope it may serve as a resource for your own research. It covers a wide scope : from the kinship between fantasy and daydreaming, to the references to* "A Child is Being Beaten"*(which examines the structure of fantasy and the question of the missing phase that needs to be reconstructed) and the primal fantasies that Freud tracked down in the* "Wolf Man" *case history.*

We have added a few post-freudian references, many of which were discussed by Lacan in his seminars, to illustrate how these clinicians and theorists significantly reshaped the psychoanalytic concept of fantasy : Helene Deutsch and Joan Riviere, for instance, linked it directly to female sexuality, narcissism, and defensive masquerade. France Jaigu & Jérôme Lecaux

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SIGMUND FREUD

I

The wishful state results in a positive attraction towards the object wished-for, or, more precisely, towards its mnemic image; [...]
Freud, S., "Project for a Scientific Psychology" (1895), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume I, London: Hogarth Press, 1961, p. 322.

[...] satisfaction must fail to occur, because the object is not real but is present only as an imaginary idea.
Freud, S., "Project for a Scientific Psychology" (1895), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume I, London: Hogarth Press, 1961, p. 325.

Memories appear to bifurcate: one part of them is put aside and replaced by fantasies, another accessible part seems to lead directly to impulses. Is it possible that later on impulses can also derive from fantasies?
Freud, S., Masson, J. M., "Draft N", (31/05/1897), *The Complete Letters of Sigmund Freud to Wilhelm Fliess, 1887-1904,* Cambridge Mass.: Belknap Press of Harvard University Press, 1985, p. 250.

Symptom formation by identification is linked to fantasies– that is, to their repression in the Ucs.– in an analogous way to the alteration of the ego in paranoia.
Freud, S., Masson, J. M., "Draft N", (31/05/1897), *The Complete Letters of Sigmund Freud to Wilhelm Fliess, 1887-1904,* Cambridge, Mass.: Belknap Press of Harvard University Press, 1985, p. 251-252.

(...), the certain insight that there are no indications of reality in the unconscious, so that one cannot distinguish between truth and fiction that has been cathected with affect. (…) I vary Hamlet's saying, "To be in readiness": to be cheerful is everything!
Freud, S., Masson, J.,M., "Letter from 21/09/1897", *The Complete Letters of Sigmund Freud to Wilhelm Fliess 1887-1904,* Cambridge, Mass.: Belknap Press of Harvard University Press, 1985, p. 264-265.

This formula suggests itself to me: What is *seen* in the prehistoric period produces dreams; what is *heard* in it produces fantasies; what is *experienced sexually* in it produces the psychoneuroses.
Freud, S., Masson, J. M., "Letter from 10/03/1898", *The Complete Letters of Sigmund Freud to Wilhelm Fliess, 1887-1904,* Cambridge Mass.: Belknap Press of Harvard University Press, 1985, p. 302.

As to hysteria, I have several things to tell you, which represent clarification and confirmation of my surmise – that initially I defined the etiology too narrowly; the share of fantasy in it is far greater than I had thought in the beginning.
Freud, S., Masson, J. M., "Letter from 27/04/1898", *The Complete Letters of Sigmund Freud to Wilhelm Fliess, 1887-1904,* Cambridge Mass.: Belknap Press of Harvard University Press, 1985, p. 311.

In the first place, a small bit of my self-analysis has forced its way through and confirmed that fantasies are product of later periods and are projected back from what was then the present into earliest childhood; the manner in which this occurs also emerged – once again by a verbal link.
Freud, S., Masson, J. M., "Letter from 03/01/1899", *The Complete Letters of Sigmund Freud to Wilhelm Fliess, 1887-1904,* Cambridge Mass.: Belknap Press of Harvard University Press, 1985, p. 338.

The old gentleman, because of the possible identification with the immensely wealthy father of her childhood, evidently has the effect of being able to set free the libido attached to her fantasies. Instructive!
Freud, S., Masson, J.M., "Letter from 16/01/1899", *The Complete Letters of Sigmund Freud to Wilhelm Fliess 1887-1904,* Cambridge, Mass.: Belknap Press of Harvard University Press, 1985, p. 340.

II

Where this is present in a well-marked form, it exhibits the hallucinatory reproduction of a memory which was of importance in bringing about the onset of the hysteria.
Breuer, J., and Freud, S., "On the Psychical Mechanism of Hysterical Phenomena: Preliminary Communication (1893)", *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume II*, London: Hogarth Press, 1955, p. 14.

On this occasion it turned out under hypnosis that he had been re-living the scene to which the actual onset of the illness was related: the scene in the law-court when he failed to obtain satisfaction for his maltreatment.
Breuer, J., and Freud, S., "On the Psychical Mechanism of Hysterical Phenomena: Preliminary Communication (1893)", *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume II*, London: Hogarth Press, 1955, p. 14.

She embellished her life […] by indulging in systematic day-dreaming, which she described as her 'private theatre.' […This] habitual day-dreaming while she was well passed over into illness without a break.
Breuer, J., and Freud, S., "Case Histories", *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume II*, London: Hogarth Press, 1955, p. 22.

V

Now there is one case in which it is to a great extent spared the labour of, as it were, building up a façade for the dream—the case, namely, in which a formation of that kind already exists, available for use in the material of the dream-thoughts. I am in the habit of describing the element in the dream-thoughts which I have in mind as a 'phantasy.' […] Hysterical symptoms are not attached to actual memories, but to phantasies erected on the basis of memories.
Freud, S., *The Interpretation of Dreams*, (1900), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume V, London: Hogarth Press, 1953, p. 496.

Like dreams, they are wish-fulfilments; like dreams, they are based to a great extent on impressions of infantile experiences; like dreams, they benefit by a certain degree of relaxation of censorship. If we examine their structure, we shall perceive the way in which the wishful purpose that is at work in their production has mixed up the material of which they are built, has re-arranged it and has formed it into a new whole.
Freud, S., *The Interpretation of Dreams*, (1900), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume V, London: Hogarth Press, 1953, p. 497.

There are some dreams which consist merely in the repetition of a daytime phantasy which may perhaps have remained unconscious: such, for instance, as the boy's dream of driving in a war-chariot with the heroes of the Trojan War [p. 154]. […] In view of the complicated conditions which a dream has to satisfy when it comes into existence, it happens more frequently that the ready-made phantasy forms only a portion of the dream, or that only a portion of the phantasy forces its way into the dream. Thereafter, the phantasy is treated in general like any other portion of the latent material, though it often remains recognizable as an entity in the dream.
Freud, S., *The Interpretation of Dreams*, (1900), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume V, London: Hogarth Press, 1953, p. 497.

Apart from this, these phantasies, like any other component of the dream-thoughts, are compressed, condensed, superimposed on one another, and so on.
Freud, S., *The Interpretation of Dreams*, (1900), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume V, London: Hogarth Press, 1953, p. 498.

When the interpretation was held up, I went back to these words and it was they that led me on to the childhood phantasy which turned out to be an intermediate nodal point in the dream-thoughts.
Freud, S., *The Interpretation of Dreams*, (1900), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume V, London: Hogarth Press, 1953, p. 517.

In one of my women patients, then, hysterical vomiting turned out to be on the one hand the fulfilment of an unconscious phantasy dating from her puberty—of a wish, that is, that she might be continuously pregnant and have innumerable children, with a further wish, added later, that she might have them by as many men as possible. A powerful

defensive impulse had sprung up against this unbridled wish. And, since the patient might lose her figure and her good looks as a result of her vomiting, and so might cease to be attractive to anyone, the symptom was acceptable to the punitive train of thought as well; and since it was permitted by both sides it could become a reality.
Freud, S., *The Interpretation of Dreams*, (1900), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume V, London: Hogarth Press, 1953, p. 569.

If, as Scherner [1861, 114 f.] has said, dreams appear to engage in making symbolic representations of the body [p. 111], we now know that those representations are the product of certain unconscious phantasies (deriving, probably, from sexual impulses) which find expression not only in dreams but also in hysterical phobias and other symptoms.
Freud, S., *The Interpretation of Dreams*, (1900), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume V, London: Hogarth Press, 1953, p. 608.

VI

The indifferent memories of childhood owe their existence to a process of displacement: they are substitutes, in [mnemic] reproduction, for other impressions which are really significant.
Freud, S., The Psychopathology of Everyday Life (1901), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume VI, London: Hogarth Press, 1960, p. 43.

(…) the indifferent memories owe their preservation not to their own content but to an associative relation between their content and another which is repressed…
Freud, S., The Psychopathology of Everyday Life (1901), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume VI, London: Hogarth Press, 1960, p. 43.

(…) an indifferent impression of recent date establishes itself in the memory as a screen memory ... merely to its connection with an earlier experience which resistances prevent from being reproduced directly.
Freud, S., The Psychopathology of Everyday Life (1901), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume VI, London: Hogarth Press, 1960, p. 44.

(..) Here the essential thing with which the memory is occupied precedes the screen memory in time.
Freud, S., The Psychopathology of Everyday Life (1901), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume VI, London: Hogarth Press, 1960, p. 44.

Some of the mnemic images are certainly falsified, incomplete or displaced in time and place.
Freud, S., The Psychopathology of Everyday Life (1901), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. VI, London: Hogarth Press, 1960, p. 47.

Strong forces from later life have been at work on the capacity of childhood experiences for being remembered…

Freud, S., The Psychopathology of Everyday Life (1901), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume VI, London: Hogarth Press, 1960, p. 47.

(…) they are regular scenes worked out in plastic form, comparable only to representations on the stage.
Freud, S., The Psychopathology of Everyday Life (1901), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume VI, London: Hogarth Press, 1960, p. 47.

(…) the 'childhood memories' of individuals come in general to acquire the significance of 'screen memories' and in doing so offer a remarkable analogy with the childhood memories that a nation preserves in its store of legends and myths.
Freud, S., The Psychopathology of Everyday Life (1901), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume VI, London: Hogarth Press, 1960, p. 48.

Only for the rarest and best adjusted mind does it seem possible to preserve the picture of external reality, as it is perceived, against the distortion to which it is normally subjected in its passage through the psychical individuality of the percipient.
Freud, S., The Psychopathology of Everyday Life (1901), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume VI, London: Hogarth Press, 1960, p. 229.

I believe that a large part of the mythological view of the world, which extends a long way into the most modern religions, is nothing but psychology projected into the external world.
Freud, S., The Psychopathology of Everyday Life (1901), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume VI, London: Hogarth Press, 1960, p. 258.

These motor manifestations…for the most part they are symbolic representations of phantasies or wishes.

Freud, S., The Psychopathology of Everyday Life (1901), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume VI, London: Hogarth Press, 1960, p. 276.

VII

They (phantasies) may persist wholly, or to a great extent, unconsciously and for that reason it is often impossible to date them accurately. They are of great importance in the origin of many symptoms since they precisely constitute preliminary stages of these symptoms and thus lay down the forms in which the repressed libidinal components find satisfaction.
Freud, S., "Three Essays on the Theory of Sexuality" (1905), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume VII*, London: Hogarth Press, 1953, p. 226.

In the third place, there are invariably true amnesias-gaps in the memory into which not only old recollections, but even quite recent ones have fallen and paramnesias, formed secondarily so as to fill in those gaps.
Freud, S., "*Fragment of an analysis of a case of hysteria*" (1905[1901]), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume VII*, London: Hogarth Press, 1953, p. 17.

On the other hand, the scene had left another consequence behind it in the shape of a sensory hallucination which occurred from time to time and even made its appearance while she was telling me her story.
Freud, S., "*Fragment of an analysis of a case of hysteria*" (1905[1901]), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume VII*, London: Hogarth Press, 1953, p. 30.

So, it is not to be wondered at that this hysterical girl of nearly nineteen, who had heard of the occurrence of such a method of sexual intercourse (sucking at the male organ), should have developed an unconscious phantasy of this sort and should have given it expression by an irritation in her throat and by coughing.
Freud, S., "*Fragment of an analysis of a case of hysteria*" (1905[1901]), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume VII*, London: Hogarth Press, 1953, p.51.

Nor would it have been very extraordinary if she had arrived at such a phantasy even without having had any enlightenment from external sources – an occurrence which I have quite certainly observed in other patients. For in her case a noteworthy fact afforded the necessary somatic prerequisite for this independent creation of a phantasy which would coincide with the practices of perverts.

Freud, S., "*Fragment of an analysis of a case of hysteria*" (1905[1901]), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume VII*, London: Hogarth Press, 1953, p.51.

Dora's reticule, which came apart at the top in the usual way, was nothing but a representation of the genitals, and her playing with it, her opening it and putting her finger in it, was an entirely unembarrassed yet unmistakable pantomimic announcement of what she would like to do with them – namely, to masturbate.
Freud, S., "*Fragment of an analysis of a case of hysteria*" (1905[1901]), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume VII*, London: Hogarth Press, 1953, p.77.

Dora's brother must have been concerned in some way with her having acquired the habit of masturbation; for in this connection she told me, with all the emphasis which betrays the presence of a 'screen memory', that her brother used regularly to pass on all his infectious illnesses to her, and that while he used to have them lightly she used, on the contrary, to have them severely [p. 22].
Freud, S., "*Fragment of an analysis of a case of hysteria*" (1905[1901]), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume VII*, London: Hogarth Press, 1953, p.82, footnote 1.

In the dream her brother as well as she was saved from 'destruction' [p. 64]; he, too, had been subject to bed-wetting, but had got over the habit before his sister [p. 72]. Her declaration that she had been able to keep abreast with her brother up to the time of her first illness, but that after that she had fallen behind him in her studies, was in a certain sense also a 'screen memory'.
Freud, S., "*Fragment of an analysis of a case of hysteria*" (1905[1901]), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume VII*, London: Hogarth Press, 1953, p.82, footnote 1

VIII

The story of the Rabbi`s *Kück*, the technique of which lay in the faulty thinking which equated phantasy and reality (another possible view was to regard it as a displacement), is a cynical or critical joke of this kind, directed against miracle-workers and certainly against the belief in miracles as well.
Freud, S., *Jokes and their Relation to the Unconscious*, *The Standard Edition of The Complete Psychological Works*, Volume VIII, The Hogarth Press ltd, London, 1957, p. 114.

IX

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.
Freud, S., "Creative Writers and Day-Dreaming" (1907), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 144.

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*.
Freud, S., "Creative Writers and Day-Dreaming" (1907), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 145.

The adult (…) 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.
Freud, S., "Creative Writers and Day-Dreaming" (1907), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 145.

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.
Freud, S., "Creative Writers and Day-Dreaming" (1907), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 146.

Phantasies (…) are the immediate mental precursors of the distressing symptoms complained of by our patients.
Freud, S., "Creative Writers and Day-Dreaming" (1907), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 148.

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.
Freud, S., "Creative Writers and Day-Dreaming" (1907), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 148.

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.

Freud, S., "Creative Writers and Day-Dreaming" (1907), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 153.

Unconscious phantasies have either been unconscious all along and have been formed in the unconscious; or – as is more often the case – they were once conscious phantasies, day-dreams, and have since been purposely forgotten and have become unconscious through 'repression'.
Freud, S., "Hysterical Phantasies and their Relation to Bisexuality" (1908), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 161.

Now an unconscious phantasy has a very important connection with the subject's sexual life; for it is identical with the phantasy which served to give him sexual satisfaction during a period of masturbation.
Freud, S., "Hysterical Phantasies and their Relation to Bisexuality" (1908), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 161.

Hysterical symptoms are nothing other than unconscious phantasies brought into view through 'conversion'; and in so far as the symptoms are somatic ones, they are often enough taken from the circle of the same sexual sensations and motor innervations as those which had originally accompanied the phantasy when it was still conscious.
Freud, S., "Hysterical Phantasies and their Relation to Bisexuality" (1908), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 162.

Anyone who studies hysteria (…) soon finds his interest turned away from its symptoms to the phantasies from which they proceed. The technique of psycho-analysis enables us in the first place to infer from the symptoms what these unconscious phantasies are and then to make them conscious to the patient.
Freud, S., "Hysterical Phantasies and their Relation to Bisexuality" (1908), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 162.

We also know of cases (…) in which hysterics do not give expression to their phantasies in the form of symptoms but as conscious realizations, and in that way devise and stage assaults, attacks or acts of sexual aggression,
Freud, S., "Hysterical Phantasies and their Relation to Bisexuality" (1908), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 162.

Hysterical symptoms are the realization of an unconscious phantasy which serves the fulfilment of a wish.

Freud, S., "Hysterical Phantasies and their Relation to Bisexuality" (1908), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 163.

This connection between symptoms and phantasies makes it easy to arrive from a psycho-analysis of the former at a knowledge of the components of the sexual instincts which dominate the individual, as I have demonstrated in my *Three Essays on the Theory of Sexuality* [1905*d*].
Freud, S., "Hysterical Phantasies and their Relation to Bisexuality" (1908), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 164.

It remains true that a hysterical symptom must necessarily represent a compromise between a libidinal and a repressing impulse; but it may also represent a union of two libidinal phantasies of an opposite sexual character.
Freud, S., "Hysterical Phantasies and their Relation to Bisexuality" (1908), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 165.

Hysterical symptoms are the expression on the one hand of a masculine unconscious sexual phantasy, and on the other hand of a feminine one.
Freud, S., "Hysterical Phantasies and their Relation to Bisexuality" (1908), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 165.

Secondly, in the phantasies that accompany satisfaction the sexual object is raised to a degree of excellence which is not easily found again in reality.
Freud,.S., "Civilised Sexual Morality and Modern Nervous Illness (1908), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 200.

When one carries out the psycho-analysis of a hysterical woman patient whose complaint is manifested in attacks, one soon becomes convinced that these attacks are nothing else but phantasies translated into the motor sphere, projected on to motility and portrayed in pantomime.
Freud, S., "Some General Remarks on Hysterical Attacks" (1909), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 229.

The anamnesis of the patient shows the following stages: (*a*) auto-erotic satisfaction, without ideational content; (*b*) the same satisfaction, connected with a phantasy which leads to the act of satisfaction; (*c*) renunciation of the act, with retention of the phantasy, (*d*) repression of the phantasy, which then comes into effect as a hysterical attack, either

in an unchanged form, or in a modified one and adapted to new environmental impressions.
Freud, S., "Some General Remarks on Hysterical Attacks" (1909), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume IX, London: Hogarth Press, 1959, p. 232.

X

I could only interpret it as one of horror at pleasure of his own of which he himself was unaware. He proceeded with the greatest difficulty: 'At that moment the idea flashed through my mind that this was happening to a person who was very dear to me.' In answer to a direct question he said that it was not he himself who was carrying out the punishment, but that it was being carried out as it were impersonally. After a little prompting I learnt that the person to whom this 'idea' of his related was the lady whom he admired.
Freud, S., "*Notes upon a case of obsessional neurosis*" (1909), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume X, London: Hogarth Press, 1955, p. 165

The sense of guilt is not in itself open to further criticism. But it belongs to some other content, which is unknown (unconscious), and which requires to be looked for. The known ideational content has only got into its actual position owing to a false connection. We are not used to feeling strong affects without their having any ideational content, and therefore, if the content is missing, we seize as a substitute upon some other content which is in some way or other suitable, much as our police, when they cannot catch the right murderer, arrest a wrong one instead.
Freud, S., "*Notes upon a case of obsessional neurosis*" (1909), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume X, London: Hogarth Press, 1955, p.175

And thereupon the idea had come to him that she would be kind to him if some misfortune were to befall him; and as an instance of such a misfortune his father's death had forced itself upon his mind. He had at once rejected the idea with energy. And even now he could not admit the possibility that what had arisen in this way could have been a 'wish'; it had clearly been no more than a 'train of thought'.
Freud, S., "*Notes upon a case of obsessional neurosis*" (1909), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume X, London: Hogarth Press, 1955, p.178

She did not love him. When he had become certain of that, a conscious phantasy had taken shape in his mind of how he should grow very rich and marry someone else and should then take her to call on the lady in order to hurt her feelings. But at that point the phantasy had broken down, for he had been obliged to own to himself that the other woman, his wife, was completely indifferent to him; then his thoughts had become

confused, till finally it had been clearly borne in upon him that this other woman would have to die. In this phantasy, just as in his attempt upon his brother, he recognized the quality of cowardice which was so particularly horrible to him.
Freud, S., "*Notes upon a case of obsessional neurosis*" (1909), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume X, London: Hogarth Press, 1955, p.185

With the help of a transference phantasy, he experienced, as though it were new and belonged to the present, the very episode from the past which he had forgotten, or which had only passed through his mind unconsciously.
Freud, S., "*Notes upon a case of obsessional neurosis*" (1909), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume X, London: Hogarth Press, 1955, p.199

In the same way I might suppose that the uncertainty of obsessional neurotics, when they are praying, for instance, is due to unconscious phantasies constantly mingling with their prayers and disturbing them. This hypothesis is correct, but it may be easily reconciled with what I have just said. It is true that the patient's uncertainty whether he has carried through a protective measure is due to the disturbing effect of unconscious phantasies; but the content of these phantasies is precisely the contrary impulse – which it was the very aim of the prayer to ward off.
Freud, S., "*Notes upon a case of obsessional neurosis*" (1909), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume X, London: Hogarth Press, 1955, p.242

XI

It happens, indeed, as a general rule that the phantasies about their childhood which people construct at a late date are attached to trivial but real events of this early, and normally forgotten, period. There must thus have been some secret reason for bringing into prominence a real event of no importance and for elaborating it in the sort of way Leonardo did in his story of the bird, which he dubbed a vulture, and of its remarkable behaviour.
Freud, S., "Leonardo da Vinci and a memory of his childhood" (1910), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XI, London: Hogarth Press, 1957, p. 82.

If it is true that the unintelligible memories of a person's childhood and the phantasies that are built on them invariably emphasize the most important elements in his mental development, then it follows that the fact which the vulture phantasy confirms, namely that Leonardo spent the first years of his life alone with his mother, will have been of decisive influence in the formation of his inner life.

Freud, S., “Leonardo da Vinci and a memory of his childhood” (1910), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XI, London: Hogarth Press, 1957, p. 92.

XII

Neurotics turn away from reality because they find it unbearable—either the whole or parts of it.
Freud, S., “Formulations on the Two Principles of Mental Functioning” (1911*), The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XII, London: Hogarth Press, 1958, p. 218.

This activity is *phantasying*, which begins already in children's play, and later, continued as day-dreaming, abandons dependence on real objects.
Freud, S., "Formulations on the Two Principles of Mental Functioning" (1911), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XII, London: Hogarth Press, 1958, p. 222.

In the realm of phantasy, repression remains all-powerful...
Freud, S., “Formulations on the Two Principles of Mental Functioning” (1911), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XII, London: Hogarth Press, 1958, p. 223.

He finds the way back to reality, however, from this world of phantasy by making use of special gifts to mould his phantasies into truths of a new kind, which are valued by men as precious reflections of reality.
Freud, S., "Formulations on the Two Principles of Mental Functioning" (1911), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XII, London: Hogarth Press, 1958, p. 224.

… they equate reality of thought with external actuality, and wishes with their fulfilment—with the event... Hence also the difficulty of distinguishing unconscious phantasies from memories which have become unconscious.
Freud, S., “Formulations on the Two Principles of Mental Functioning” (1911), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XII, London: Hogarth Press, 1958, p. 225.

That the emasculation phantasy was of a primary nature (…) becomes still more probable when we recollect the ‘idea’ which (…) occurred to him while he was half asleep, to the effect that it must be nice to be a woman submitting to the act of copulation.
Freud, S., “Psycho-analytical Notes on an Autobiographical Account of a Case of Paranoia (Dementia paranoides)” (1911), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XII, London: Hogarth Press, 1958, p. 20.

The idea of being transformed into a woman was the salient feature and the earliest germ of his delusional system. It also proved to be the one part of it that persisted after his cure, and the one part that was able to retain a place in his behaviour in real life after he had recovered.
Freud, S., "Psycho-analytical Notes on an Autobiographical Account of a Case of Paranoia (Dementia paranoides)" (1911), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XII, London: Hogarth Press, 1958, p. 21.

If we now recall the dream which the patient had during the incubation period of his illness (…), it will become clear beyond doubt that his delusion of being transformed into a woman was nothing else than a realization of the content of that dream.
Freud, S., "Psycho-analytical Notes on an Autobiographical Account of a Case of Paranoia (Dementia paranoides)" (1911), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume XII, London: Hogarth Press, 1958 p. 33.

His father's most dreaded threat, castration, actually provided the material for his wishful phantasy (at first resisted but later accepted) of being transformed into a woman.
Freud, S., "Psycho-analytical Notes on an Autobiographical Account of a Case of Paranoia (Dementia paranoides)" (1911), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XII, London: Hogarth Press, 1958, p. 56.

As we know, when a wishful phantasy makes its appearance, our business is to bring it into connection with some *frustration*, some privation in real life.
Freud, S., ""Psycho-analytical Notes on an Autobiographical Account of a Case of Paranoia (Dementia paranoides)" (1911), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XII, London: Hogarth Press, 1958, p. 57.

A dream of this kind is often based on the entire pathogenic material of the case, as yet unknown to both doctor and patient (so called 'programme-dreams' and biographical dreams), and is sometimes equivalent to a translation into dream-language of the whole content of the neurosis.
Freud, S., *"The Handling of Dream-Interpretation in Psycho-Analysis"*, (1911), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XII, London: Hogarth Press, 1958, p. 93.

The anxiety hysteria with which she reacted to this frustration corresponded, as she herself soon learned to understand, to the repudiation of phantasies of seduction in which her firmly implanted wish for a child found expression. She now did all she could to prevent her husband from guessing that she had fallen ill owing to the frustration of which he was the cause.

Freud, S., "The Disposition to Obsessional Neurosis" (1913), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. XII, London: Hogarth Press, 1958, p. 320.

XIII

The asocial nature of neuroses has its genetic origin in their most fundamental purpose, which is to take flight from an unsatisfying reality into a more pleasurable world of phantasy. The real world, which is avoided in this way by neurotics, is under the sway of human society and of the institutions collectively created by it. To turn away from reality is at the same time to withdraw from the community of man.
Freud S., "Taboo and Emotional Ambivalence", Totem and taboo, The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XIII, trans James Strachey, London, 1955, (p. 74)

In the animistic epoch the reflection of the internal world is bound to blot out the other picture of the world—the one which we seem to perceive.
Freud S., "Animism, Magic, Omnipotence of Thought", Totem and taboo, The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XIII, trans James Strachey, London, 1955, (p. 85)

An obsessional neurotic may be weighed down by a sense of guilt that would be appropriate in a mass-murderer, while in fact, from his childhood onwards, he has behaved to his fellow-men as the most considerate and scrupulous member of society. Nevertheless, his sense of guilt… has a justification if what we take into account are unconscious thoughts and not intentional deeds.
Freud S., "Animism, Magic, Omnipotence of Thought", Totem and taboo, The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XIII, trans James Strachey, London, 1955, (p. 87)

XIV

Reversal affects only the aims of the instincts: the active aim (to torture, to look at) is replaced by the passive aim (to be tortured, to be looked at).
Freud, Sigmund. 1915. "Instincts and Their Vicissitudes" The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XIV (1914–1916), trans. James Strachey, pp. 117–140. London: Hogarth Press, 1957, p. 127

When once feeling pains has become a masochistic aim, the sadistic aim of causing pains can arise also, retrogressively; for while these pains are being inflicted on other people, they are enjoyed masochistically by the subject through his identification of himself with the suffering object. In both cases, of course, it is not the pain itself which is enjoyed, but the accompanying sexual excitation—so that this can be done especially conveniently from the sadistic position.

Freud, Sigmund. 1915. “Instincts and Their Vicissitudes” The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XIV (1914–1916), trans. James Strachey, pp. 117–140. London: Hogarth Press, 1957, p. 128 f.

[The instincts’] transformation by a reversal from activity to passivity and by a turning round upon the subject never in fact involves the whole quota of the instinctual impulse. The earlier active direction of the instinct persists to some degree side by side with its later passive direction, even when the process of its transformation has been very extensive.
Freud, Sigmund. 1915. “Instincts and Their Vicissitudes” The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XIV (1914–1916), trans. James Strachey, pp. 117–140. London: Hogarth Press, 1957, p. 130 1

[…] the so-called neurasthenic’s unconscious attachment to incestuous love objects prevents him from choosing a strange woman as his object and restricts his sexual activity to phantasy. But within the limits of phantasy he achieves the progress which is denied him, and he succeeds in replacing mother and sister with extraneous objects. Since the veto of the censorship does not come into action with these objects, he can become conscious in his phantasies of his choice of these substitute figures.
Freud, S., “’A Case of Paranoia Running Counter to the Psycho-analytic Theory of the Disease” (1915), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIV*, London: Hogarth Press, 1957, p. 271.

The formation of the wishful phantasy and its regression to hallucination are the most essential parts of the dream work, but they do not belong exclusively to dreams.
Freud, S., “A Metapsychological Supplement to the Theory of Dreams” (1915), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIV*, London: Hogarth Press, 1957, p. 229.

There are even dreams which consist of nothing but undistorted wishful phantasies with a very rich content.
Freud, S., “A Metapsychological Supplement to the Theory of Dreams” (1915), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIV*, London: Hogarth Press, 1957, p. 230.

With this turning away from reality, reality testing is got rid of, the (unrepressed, completely conscious) wishful phantasies are able to press forward into the system, and they are regarded as a better reality.
Freud, S., “A Metapsychological Supplement to the Theory of Dreams” (1915), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIV*, London: Hogarth Press, 1957, p. 233.

Indeed, as we found in tracing the origin of the fetish, it is possible for the original instinctual representative to be split in two, one part undergoing repression, while the remainder, precisely on account of this intimate connection, undergoes idealization.
Freud, S., *Repression*, *The Standard Edition of The Complete Psychological Works*, Volume XIV, The Hogarth Press ltd, London, 1957, p. 150

XV

The content of these phantasies is dominated by a very transparent motive. They are scenes and events in which the subject's egoistic needs of ambition and power or his erotic wishes find satisfaction.
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture V: Difficulties and First Approaches" (1916), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XV, London: Hogarth Press, 1961, p. 98.

XVI

(…) and you will not fail to see how the ceremonial corresponds to the phantasies which are revealed by the interpretation. …what was seen in the ceremonial was a precipitate not of a single phantasy but of a number of them, though they had a nodal point somewhere … .
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XVII: The Sense of Symptoms" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XVI, London: Hogarth Press, 1963, p. 268-269.

(…) these symptoms offer nothing real in the way of satisfaction, that often enough they are restricted to the revival of a sensation or the representation of a phantasy derived from a sexual complex.
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XIX: Resistance and Repression" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XVI, London: Hogarth Press, 1963, p. 301.

(…) alongside of those who seek their sexual satisfaction in reality are those who are content merely to *imagine* that satisfaction, who need no real object at all, but can replace it by their phantasies."
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XX: The Sexual Life of Human Beings" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XVI, London: Hogarth Press, 1963, p. 306.

Whenever someone gives an account of a past event … we must take into account what he unintentionally puts back into the past … falsifying his picture of it. … later on we shall have … to do justice in general to the fact of 'retrospective phantasying'.

Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XXI: The Development of the Libido and the Sexual Organizations" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XVI, London: Hogarth Press, 1963, p. 336.

The phantasies possess *psychical* as contrasted with *material* reality, and we gradually learn to understand that *in the world of the neuroses it is psychical reality which is the decisive kind*.
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XXIII: The Paths to the Formation of Symptoms" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XVI, London: Hogarth Press, 1963, p. 368.

A phantasy of being seduced when no seduction has occurred is usually employed by a child to screen the autoerotic period of his sexual activity.
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XXIII: The Paths to the Formation of Symptoms" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XVI, London: Hogarth Press, 1963, p. 370.

I believe these *primal phantasies* …no doubt a few others as well, are a phylogenetic endowment.
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XXIII: The Paths to the Formation of Symptoms" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XVI, London: Hogarth Press, 1963, p. 371.

(…) children in their phantasies are simply filling in the gaps in individual truth with prehistoric truth.
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XXIII: The Paths to the Formation of Symptoms" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XVI, London: Hogarth Press, 1963, p. 371.

Every desire takes before long the form of picturing its own fulfilment; there is no doubt that dwelling upon imaginary wish-fulfilments brings satisfaction with it, although it does not interfere with a knowledge that what is concerned is not real.
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XXIII: The Paths to the Formation of Symptoms" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVI, London: Hogarth Press, 1963, p. 372.

The mental realm of phantasy is just such a reservation withdrawn from the reality principle.
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XXIII: The Paths to the Formation of Symptoms" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XVI, London: Hogarth Press, 1963, p. 372.

Such unconscious day-dreams are thus the source not only of night-dreams but also of neurotic symptoms.

Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XXIII: The Paths to the Formation of Symptoms" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVI, London: Hogarth Press, 1963, p. 373.

Sometimes (…) symptoms represent events which really took place and to which we may attribute an influence on the fixation of libido, and sometimes they represent phantasies of the patient's which are not, of course, suited to playing an aetiological role.
Freud, S., "'Introductory Lectures on Psycho-Analysis, Part III, Lecture XXIII, The Paths to the Formation of Symptoms" (1916-1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVI, London: Hogarth Press, 1963, p. 367.

It will be a long time before he can take in our proposal that we should equate phantasy and reality and not bother to begin with whether the childhood experiences under examination are the one or the other.
Freud, S., "Introductory Lectures on Psycho-Analysis, Part III, Lecture XXIII, The Paths to the Formation of Symptoms" (1916-1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVI, London: Hogarth Press, 1963, p. 368.

It remains a fact that the patient has created these phantasies for himself and this fact is of scarcely less importance for his neurosis than if he had really experienced what the phantasies contain. The phantasies possess *psychical* as contrasted with *material* reality, and we gradually learn to understand that *in the world of the neuroses it is psychical reality which is the decisive kind.*
Freud, S., "Introductory Lectures on Psycho-Analysis, Part III, Lecture XXIII, The Paths to the Formation of Symptoms" (1916-1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVI, London: Hogarth Press, 1963, p. 368.

Phantasies of being seduced are of particular interest, because so often they are not phantasies but real memories. Fortunately, however, they are nevertheless not real as often as seemed at first to be shown by the findings of the analysis.
Freud, S., "Introductory Lectures on Psycho-Analysis, Part III, Lecture XXIII, The Paths to the Formation of Symptoms" (1916-1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVI, London: Hogarth Press, 1963, p. 370.

Thus in the activity of phantasy human beings continue to enjoy the freedom from external compulsion which they have long since renounced in reality.
Freud, S., "Introductory Lectures on Psycho-Analysis, Part III, Lecture XXIII, The Paths to the Formation of Symptoms" (1916-1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVI, London: Hogarth Press, 1963, p. 372.

The best-known productions of phantasy are the so-called 'day-dreams' (…), imagined satisfactions of ambitious, megalomaniac, erotic wishes, which flourish all the more exuberantly the more reality counsels modesty and restraint. The essence of the happiness of phantasy – making the obtaining of pleasure free once more from the assent of reality – is shown in them unmistakably.
Freud, S., "Introductory Lectures on Psycho-Analysis, Part III, Lecture XXIII, The Paths to the Formation of Symptoms" (1916-1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVI, London: Hogarth Press, 1963, p. 372.

All the objects and trends which the libido has given up have not yet been given up in every sense. They or their derivatives are still retained with a certain intensity in phantasies. Thus the libido need only withdraw on to phantasies in order to find the path open to every repressed fixation.
Freud, S., "Introductory Lectures on Psycho-Analysis, Part III, Lecture XXIII, The Paths to the Formation of Symptoms" (1916-1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVI, London: Hogarth Press, 1963, p, 373.

For there is a path that leads back from phantasy to reality – the path, that is, of art.
Freud, S., "Introductory Lectures on Psycho-Analysis, Part III, Lecture XXIII, The Paths to the Formation of Symptoms" (1916-1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVI, London: Hogarth Press, 1963, pp, 375-376.

Access to the half-way region of phantasy is permitted by the universal assent of mankind, and everyone suffering from privation expects to derive alleviation and consolation from it. But for those who are not artists the yield of pleasure to be derived from the sources of phantasy is very limited. The ruthlessness of their repressions forces them to be content with such meagre day-dreams as are allowed to become conscious.
Freud, S., "Introductory Lectures on Psycho-Analysis, Part III, Lecture XXIII, The Paths to the Formation of Symptoms" (1916-1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVI, London: Hogarth Press, 1963, p. 376.

The same factors always come into operation in the causation and mechanism of every possible form of neurosis; but the chief importance in the construction of the symptoms falls now upon one and now upon another of these factors. The position is like that among the members of a theatrical company. Each of them is regularly cast for his own stock role […]; but each of them will choose a different piece for his benefit performance. In the same way phantasies which turn into symptoms are nowhere more obvious than in hysteria; the anticathexes or reaction-formations of the ego dominate the picture in

obsessional neurosis; […] [secondary revision] stands in the forefront in paranoia in the shape of delusions […].
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XXIV" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XVI, London: Hogarth Press, 1963, p. 381.

A case of hysterical headache or lumbar pain. Analysis shows us that, by condensation and displacement, it has become a substitutive satisfaction for a whole number of libidinal phantasies or memories. But this pain was also at one time a real one […]. [W]hatever somatic influences […] are brought about by libidinal excitation are preferred for the construction of hysterical symptoms. In such cases they play the part of the grain of sand which a mollusc coats with layers of mother-of-pearl. […] [A] pathological somatic change […] sets the activity of symptom-formation going; so that this activity hastily turns the symptom which has been presented to it by reality into the representative of all the unconscious phantasies which have only been lying in wait to seize hold of some means of expression.
Freud, S., Introductory Lectures on Psycho-Analysis, "Lecture XXIV" (1917), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Vol. XVI, London: Hogarth Press, 1963, p. 391.

XVII

Before their significance could be appreciated [childish recollections], a certain work of interpretation was necessary. This interpretation either showed that their content required to be replaced by some other content or revealed that they were related to some other unmistakably important experiences and had appeared in their place as what are known as ´screen memories`.
Freud, Sigmund., "A Childhood Recollection From Dichtung und Wahrheit". *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XVII, London: Hogarth Press, 1955, p.148
It is only with hesitation that this phantasy is confessed to. Its first appearance is recollected with uncertainty. The analytic treatment of the topic is met by unmistakable resistance.
Freud, S., "'A Child is Being Beaten', A Contribution to the Study of the Origin of Sexual Perversions" (1919), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVII*, London: Hogarth Press, 1955, p. 179.

This phantasy – 'a child is being beaten' – was invariably cathected with a high degree of pleasure and had its issue in an act of pleasurable auto-erotic satisfaction.
Freud, S., "'A Child is Being Beaten', A Contribution to the Study of the Origin of Sexual Perversions" (1919), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVII*, London: Hogarth Press, 1955, p. 180.

It must not be forgotten that when a boy's incestuous phantasy is transformed into the corresponding masochistic one, one more reversal has to take place than in the case of the girl, namely the substitution of passivity for activity; and this additional degree of distortion may save the phantasy from having to remain unconscious as a result of repression.
Freud, S., "'A Child is Being Beaten', A Contribution to the Study of the Origin of Sexual Perversions" (1919), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVII*, London: Hogarth Press, 1955, p. 190.

The little girl's beating-phantasy passes through three phases, of which the first and the third are consciously remembered, the middle one remaining unconscious. The two conscious phases appear to be sadistic, whereas the middle and unconscious one is undoubtedly of a masochistic nature; its content consists in the child's being beaten by her father, and it carries with it the libidinal charge and the sense of guilt.
Freud, S., "'A Child is Being Beaten', A Contribution to the Study of the Origin of Sexual Perversions" (1919), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVII*, London: Hogarth Press, 1955, pp. 195-196.

In the male phantasy – as I shall call it briefly, and, I hope, without any risk of being misunderstood – the being beaten also stands for being loved (in a genital sense), though this has been debased to a lower level owing to regression. So the original form of the unconscious male phantasy was not the provisional one that we have hitherto given: 'I am being beaten by my father', but rather: '*I am loved by my father*'.
Freud, S., "'A Child is Being Beaten', A Contribution to the Study of the Origin of Sexual Perversions" (1919), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVII*, London: Hogarth Press, 1955, p. 198.

In the case of the girl the unconscious masochistic phantasy starts from the normal Oedipus attitude; in that of the boy it starts from the inverted attitude, in which the father is taken as the object of love.
Freud, S., "'A Child is Being Beaten', A Contribution to the Study of the Origin of Sexual Perversions" (1919), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVII*, London: Hogarth Press, 1955, pp. 198-199.

The boy evades his homosexuality by repressing and remodeling his unconscious phantasy; and the remarkable thing about his later conscious phantasy is that it has for its content a feminine attitude without a homosexual object-choice.
Freud, S., "'A Child is Being Beaten', A Contribution to the Study of the Origin of Sexual Perversions" (1919), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVII*, London: Hogarth Press, 1955, p. 199.

The original phantasy, 'I am being beaten by my father', corresponds, in the case of the boy, to a feminine attitude, and is therefore an expression of that part of his disposition which belongs to the opposite sex.

Freud, S., "'A Child is Being Beaten', A Contribution to the Study of the Origin of Sexual Perversions" (1919), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVII*, London: Hogarth Press, 1955, p. 202.

In the case of both boys and girls the beating-phantasy corresponds with a feminine attitude – one, that is, in which the individual is lingering on the 'feminine line' – and both sexes hasten to get free from this attitude by repressing the phantasy.
Freud, S., "'A Child is Being Beaten', A Contribution to the Study of the Origin of Sexual Perversions" (1919), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVII*, London: Hogarth Press, 1955, pp. 202-203.

The phantasy has feelings of pleasure attached to it, and on their account the patient has reproduced it on innumerable occasions in the past or may even still be doing so. At the climax of the imaginary situation there is almost invariably a masturbatory satisfaction—carried out, that is to say, on the genitals. At first this takes place voluntarily, but later on it does so in spite of the patient's efforts, and with the characteristics of an obsession.
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (p. 179)

The influence of the school was so clear that the patients concerned were at first tempted to trace back their beating-phantasies exclusively to these impressions of school life, which dated from later than their sixth year. But it was never possible for them to maintain that position; the phantasies had already been in existence before.
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (pp. 179-180)

The experience of real scenes of beating at school produced in the child who witnessed them a peculiarly excited feeling which was probably of a mixed character and in which repugnance had a large share. In a few cases the real experience of the scenes of beating was felt to be intolerable.
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (p 180)

This first phase of the beating-phantasy is therefore completely represented by the phrase: 'My father is beating the child.'.
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (p 185)

Profound transformations have taken place between this first phase and the next. (…) The phantasy is accompanied by a high degree of pleasure and has now acquired a significant content.
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (p 185)

This second phase is the most important and the most momentous of all. But we may say of it in a certain sense that it has never had a real existence. It is never remembered; it has never succeeded in becoming conscious. It is a construction of analysis, but it is no less a necessity on that account.
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (p 185)

The phantasy obviously gratifies the child's jealousy and is dependent upon the erotic side of its life but is also powerfully reinforced by the child's egoistic interests.
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (p 187)

In this way the phantasy of the second phase, that of being beaten by her father, is a direct expression of the girl's sense of guilt, to which her love for her father has now succumbed.
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (p 189)

This being beaten is now a convergence of the sense of guilt and sexual love (…) remains unconscious as a rule, probably in consequence of the intensity of the repression.
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (p 189)

In two of my four female cases an elaborate superstructure of day-dreams, which was of great significance for the life of the person concerned, had grown up over the masochistic beating-phantasy. The function of this superstructure was to make possible a feeling of satisfied excitation
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (p 190)

Thus repression is operative here in three ways: it renders the consequences of the genital organisation unconscious, it compels that organisation itself to regress to the earlier

sadistic-anal stage, and it transforms the sadism of this stage into masochism, which is passive and again in a certain sense narcissistic.
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (p 194)

We are justified in assuming that no great change is effected by the repression of the original unconscious phantasy. Whatever is repressed from consciousness or replaced in it by something else remains intact and potentially operative in the unconscious.
Freud S., '*A Child is being beaten' A Contribution to the study of the origin of sexual perversions,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVII, trans James Strachey, London, 1955, (p 199)

XVIII

I had the impression that her behaviour followed the principle of the talion: 'Since you have betrayed me, you must put up with my betraying you.' Nor can I come to any other conclusion about the striking lack of caution displayed by this otherwise exceedingly shrewd girl
Freud S., *A Case of Homosexuality in a Woman,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVIII, trans James Strachey, London, 1955, (pp 159-160)

(…) her reaction took the form of great compassion and of phantasies and plans for 'rescuing 'her beloved from these ignoble circumstances. We were struck by the same urge to 'rescue 'in the men of the type referred to above, and in my description of it I have tried to give the analytic derivation of this urge.
Freud S., *A Case of Homosexuality in a Woman,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVIII, trans James Strachey, London, 1955, (p161)

(…) poets are right in liking to portray people who are in love without knowing it, or uncertain whether they do love, or who think that they hate when in reality they love. It would seem that the information received by our consciousness about our erotic life is especially liable to be incomplete, full of gaps, or falsified.
Freud S., *A Case of Homosexuality in a Woman,* The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XVIII, trans James Strachey, London, 1955, (p167)

We have pointed out that this predominance of the life of phantasy and of the illusion born of an unfulfilled wish is the ruling factor in the psychology of neuroses. We have found that what neurotics are guided by is not ordinary objective reality but psychological reality. A hysterical symptom is based upon phantasy instead of upon the repetition of real experience,

and the sense of guilt in an obsessional neurosis is based upon the fact of an evil intention which was never carried out.
Freud, S., " Group Psychology and the Analysis of the Ego, (1921)" *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, *Volume XVIII*, London: Hogarth Press, 1955, p. 80.

The history of the development of a neurosis in an adult will also show that a suppressed emotion may frequently persist for a long time in unconscious or even in conscious phantasies, […] The phantasy is tolerated for quite a long time, until suddenly one day, usually as a result of an increase in the affective cathexis of the phantasy, a conflict breaks out between it and the ego with all the usual consequences.
Freud, S., "Group Psychology and the Analysis of the Ego, (1921)" *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, *Volume XVIII*, London: Hogarth Press, 1955, p. 79.

We have long known of an analogous fact in the analysis of hysteria. The pathogenic phantasies, derivatives of repressed instinctual impulses, are for a long time tolerated alongside the normal life of the mind and have no pathogenic effect until by a revolution in the libidinal economy they receive a hypercathexis; not till then does the conflict which leads to the formation of symptoms break out.
Freud, S., "Some Neurotic Mechanisms in Jealousy, Paranoia and Homosexuality," (1922 [1921]) *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, *Volume XVIII*, London: Hogarth Press, 1955, p. 228.

XIX

It is from this world of phantasy that the neurosis draws the material for its new wishful constructions, and it usually finds that material along the path of regression to a more real past.
Freud, S., “The Loss of Reality in Neurosis and Psychosis” (1924), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XIX, London: Hogarth Press, 1961, p. 187.

On the contrary, a state of consciousness is characteristically very transitory; an idea that is conscious now is no longer so a moment later, although it can become so again under certain conditions that are easily brought about. In the interval the idea was—we do not know what. We can say that it was latent, and by this we mean that it was capable of becoming conscious at any time.
Freud, S., “The Ego and the Id” (1923), *The Standard Edition of the Complete Psychological Works of Sigmund Freud,* Volume XIX, London: Hogarth Press, 1961, p. 14.

[….] all presentations originate from perceptions and are repetitions of them. Thus originally the mere existence of a presentation was a guarantee of the reality of what was presented.

Freud, S., *Negation*, The Standard Edition of The Complete Psychological Works, Volume XIX, The Hogarth Press ltd, London, 1961, p. 237.

XX

A classical instance of this are those hysterical symptoms which have been shown to be a
compromise between the need for satisfaction and the need for punishment.
Freud, Sigmund. 1926. "Inhibitions, Symptoms and Anxiety" The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XX (1925–1926), trans. James Strachey, pp. 77–175. London: Hogarth Press, 1959, p. 98.

As a child he had been sexually excited by a fantastic children's story which had been read aloud to him about an Arab chief who pursued a 'ginger-bread man' so as to eat him up. He identified himself with this edible person, and the Arab chief was easily recognizable as a father-substitute. This phantasy formed the earliest substratum of his auto-erotic phantasies.
Freud, Sigmund. 1926. "Inhibitions, Symptoms and Anxiety" The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XX (1925–1926), trans. James Strachey, pp. 77–175. London: Hogarth Press, 1959, p. 105.

It may be added that for a man who is impotent (that is, who is inhibited by the threat of castration) the substitute for copulation is a phantasy of returning into his mother's womb. Following Ferenczi's line of thought, we might say that the man in question, having tried to bring about his return into his mother's womb by using his genital organ to represent him, is now [in this phantasy] replacing that organ regressively by his whole person.
Freud, Sigmund. 1926. "Inhibitions, Symptoms and Anxiety" The Standard Edition of The Complete Psychological Works of Sigmund Freud Volume XX (1925–1926), trans. James Strachey, pp. 77–175. London: Hogarth Press, 1959, p. 139.

POST-FREUDIANS

KARL ABRAHAM

As he was walking along the street he had had a compulsive phantasy of eating the excrements that were lying about. This phantasy turned out to be the expression of a desire to take back into his body the love-object which he had expelled from it in the form of excrement. We have here, therefore, a literal confirmation of our theory that the unconscious regards the loss of an object as an anal process, and its introjection as an oral one.
Karl Abraham, "A Short Study of the Development of the Libido, Viewed in the Light of Mental Disorders" (1924), *Selected Papers on Psycho-Analysis*, ed. Ernest Jones, trans. Douglas Bryan and Alix Strachey, *The International Psycho-Analytical Library 13* (1927;

Eight Impression, The Hogarth Press and The Institute of Psycho-Analysis, 1973. p. 443-445.

They [melancholic cases] used to phantasy about biting into every possible part of the body of their love-object—breast, penis, arm, buttocks, and so on. In their free associations they would very frequently have the idea of devouring the loved person or of biting pieces off his body; or they would occupy themselves with necrophagic images. They sometimes produced these various phantasies in an uninhibited and infantile way, sometimes concealed them behind feelings of disgust and terror. They also often exhibited a violent resistance against using their teeth. One of them used to speak of a 'chewing laziness' as one of the phenomena of his melancholic depression. (…) In their pathological symptoms, their phantasies and their dreams, melancholic patients supply us with a great number and variety of oral-sadistic tendencies both conscious and repressed. These tendencies are one of the main sources of the mental suffering of depressive patients, especially in the case where they are turned against the subject's ego in the shape of a tendency to self-punishment.
Karl Abraham, "A Short Study of the Development of the Libido, Viewed in the Light of Mental Disorders" (1924), *Selected Papers on Psycho-Analysis*, ed. Ernest Jones, trans. Douglas Bryan and Alix Strachey, *The International Psycho-Analytical Library 13* (1927; Eight Impression, The Hogarth Press and The Institute of Psycho-Analysis, 1973. p.448

He would employ all sorts of devices to create in himself the illusion that he had a woman's breasts, and would take special pleasure in the phantasy that he was suckling an infant.
Karl Abraham, "A Short Study of the Development of the Libido, Viewed in the Light of Mental Disorders" (1924), *Selected Papers on Psycho-Analysis*, ed. Ernest Jones, trans. Douglas Bryan and Alix Strachey, *The International Psycho-Analytical Library 13* (1927; Eight Impression, The Hogarth Press and The Institute of Psycho-Analysis, 1973. p.449

Although he played the part of the mother in this phantasy, he would sometimes exchange his rôle for that of the child at her breast.
Karl Abraham, "A Short Study of the Development of the Libido, Viewed in the Light of Mental Disorders" (1924), *Selected Papers on Psycho-Analysis*, ed. Ernest Jones, trans. Douglas Bryan and Alix Strachey, *The International Psycho-Analytical Library 13* (1927; Eight Impression, The Hogarth Press and The Institute of Psycho-Analysis, 1973. p.449

Thus, for instance, he used to behave in a very curious way with the cushion on the sofa during analysis. Instead of leaving it where it was and laying his head on it, he used to take it up and put it over his face. His associations showed that the cushion represented the breast being brought close to his head from above. The scene with the cushion repeated a pleasurable situation in his infancy. He had, moreover, seen his younger brother in this position later on and had connected feelings of intense jealousy with that spectacle.
Karl Abraham, "A Short Study of the Development of the Libido, Viewed in the Light of Mental Disorders" (1924), *Selected Papers on Psycho-Analysis*, ed. Ernest Jones, trans.

Douglas Bryan and Alix Strachey, *The International Psycho-Analytical Library 13* (1927; Eight Impression, The Hogarth Press and The Institute of Psycho-Analysis, 1973. p.449

In another patient this attitude used to alternate with an exaggerated attitude of humility. In this second state of mind he would, for instance, have the phantasy of falling down in front of me, embracing my knees, and imploring me to help him. (…) What makes of a phantasy a delusional idea, and what prevents that delusion from being open to correction, is the purely narcissistic character of the train of thought.
Karl Abraham, "A Short Study of the Development of the Libido, Viewed in the Light of Mental Disorders" (1924), *Selected Papers on Psycho-Analysis*, ed. Ernest Jones, trans. Douglas Bryan and Alix Strachey, *The International Psycho-Analytical Library 13* (1927; Eight Impression, The Hogarth Press and The Institute of Psycho-Analysis, 1973. p.455

During the next few days the patient happened to see a relative of his who for certain reasons had the significance of a father for him. He suddenly found himself having the phantasy that he might push this man into some dark doorway and strangle him with his hands. This act clearly represented the Oedipus act and was at the same time an allusion to the theme of suffocation in the dream. It may be worth adding that in his most recent depressive attack the patient had made serious preparations for hanging himself with a rope.
Karl Abraham, "A Short Study of the Development of the Libido, Viewed in the Light of Mental Disorders" (1924), *Selected Papers on Psycho-Analysis*, ed. Ernest Jones, trans. Douglas Bryan and Alix Strachey, *The International Psycho-Analytical Library 13* (1927; Eight Impression, The Hogarth Press and The Institute of Psycho-Analysis, 1973. p.469

His words, quoted above, are convincing evidence of the correctness of Freud's view that in mania the ego is celebrating the festival of its liberation. That celebration takes the form in phantasy of a wild excess in eating flesh, as to whose cannibalistic significance enough has already been said, I trust, to leave no room for doubt.
Karl Abraham, "A Short Study of the Development of the Libido, Viewed in the Light of Mental Disorders" (1924), *Selected Papers on Psycho-Analysis*, ed. Ernest Jones, trans. Douglas Bryan and Alix Strachey, *The International Psycho-Analytical Library 13* (1927; Eight Impression, The Hogarth Press and The Institute of Psycho-Analysis, 1973. p.474

The aim of her phantasies was not to incorporate her love-object as a whole but to bite off and swallow a part of it and then to identify herself with the part. (…) Even when she was grown up she had phantasies of this kind. As soon as she got to know a man she had a compulsive idea of biting off his penis. Her neurotic vomiting was closely related to these oral-sadistic impulses. In her case, too, her father had lost all value for her as a person. Her libidinal interest was focussed on his penis alone. And when he had died she too had been unable to feel any sorrow. But she had had a vivid phantasy of stealing his penis by biting it off, and of keeping it. In her day-dreams she used to have a great many phantasies of copulating with a penis 'without any man belonging to it.'

Karl Abraham, "A Short Study of the Development of the Libido, Viewed in the Light of Mental Disorders" (1924), *Selected Papers on Psycho-Analysis*, ed. Ernest Jones, trans. Douglas Bryan and Alix Strachey, *The International Psycho-Analytical Library 13* (1927; Eight Impression, The Hogarth Press and The Institute of Psycho-Analysis, 1973. p.485.

We must once more emphasise the fact that the pleasure in biting is very markedly associated with this form of object-relation which had hitherto escaped our notice. (…) During the period of recovery one of the patients used very often to have a phantasy of biting off the nose, or the lobe of the ear or the breast, of a young girl whom he was very fond of. At other times he used to play with the idea of biting off his father's finger. And once, when he believed that I was not going to continue his analysis, he all of a sudden had the same thought about me. This idea of biting off a finger was found to have a great number of determinants besides its obvious significance of castration. (…) What chiefly interests us here is the ambivalence expressed in the phantasy. (…) For although in it the patient's physician—as the substitute of his father—was to be maimed by having a piece of his body bitten off, we must not see the hostile side of the phantasy only and overlook its friendly tendency which was expressed in the patient's desire to spare the existence of the object except for one part, and again in his desire to keep that part as his own property for ever. We may thus speak of an impulse of *partial incorporation* of the object.
Karl Abraham, "A Short Study of the Development of the Libido, Viewed in the Light of Mental Disorders" (1924), *Selected Papers on Psycho-Analysis*, ed. Ernest Jones, trans. Douglas Bryan and Alix Strachey, *The International Psycho-Analytical Library 13* (1927; Eight Impression, The Hogarth Press and The Institute of Psycho-Analysis, 1973. p.487.

WILFRED R. BION

The activity we know as "thinking" was in origin a procedure for unburdening the psyche of accretions of stimuli: the mechanism is that which has been described by Melanie Klein as projective identification. The broad outline of this theory is that there exists an omnipotent phantasy that it is possible to split off temporarily undesired, though sometimes valued, parts of the personality and put them into an object. (…) It is also possible, and in fact essential, to observe evidence which shows that a patient in whom the operation of this omnipotent phantasy can be deduced is capable of behaviour which is related to a counterpart in reality of this phantasy. (…) An instance of an attempt to make the omnipotent phantasy a reality can be seen in the patient who has the impulse to force others to feel that he is capable of murdering the sexual parents so that he may feel capable of a loving sexual relationship free from the fear that he would murder his partner and himself if, as he would be bound to do, he observed himself and his partner displaying evidence of mutual sexual passion.
Wilfred R. Bion, "Learning from Experience" (1962), *The Complete Works of W. R. Bion*, vol. 4, ed. Chris Mawson (Karnac, 2014) p.298.

There are instances far less dramatic and therefore demanding some perspicacity in the analyst to discern them. It is of importance that the analyst should observe them. That is

to say, he should observe and interpret the operation of the phantasy as a mental phenomenon deducible from the evidence and also observe signs that the patient is sufficiently adjusted to reality to be able to manipulate his environment so that the phantasy of projective identification appears to have substance in reality. (…) The patient's ability to gear his omnipotent phantasy of projective identification to reality is directly related to his capacity for tolerance of frustration. If he cannot tolerate frustration the omnipotent phantasy of projective identification has proportionately less factual counterpart in external reality.
Wilfred R. Bion, "Learning from Experience" (1962), *The Complete Works of W. R. Bion*, vol. 4, ed. Chris Mawson (Karnac, 2014) p.299.

HELEN DEUTSCH

Two screen-memories led us directly to a forgotten episode in her relations with her brother which in fact took place on the divan mentioned above.
Deutsch, Helene: On the Pathological Lie (Pseudologia Phantastica), *Journal of The American Academy of Psychoanalysis*, Vol. 10, No. 3, 369-386 (1986)

But what becomes of the dynamic energy of the libido which is directed towards the object and yearns for possibilities of gratification and for erotogenic cathexes? We must also reflect that the wish-phantasy of receiving a child from the father—a phantasy of the greatest significance for the future of a woman—is, nevertheless, in comparison with the reality of the penis, for which it is supposed to be exchanged, a very unreal and uncertain substitute.
Deutsch, Helene, (1930) The Significance of Masochism in the Mental Life of Women, *International Journal of Psycho-Analysis*, Vol.11, p.51.

In place of the active urge of the phallic tendencies, there arises the masochistic phantasy: 'I want to be castrated', and this forms the erotogenic masochistic basis of the feminine libido. Analytic experience leaves no room for doubt that the little girl's first libidinal relation to her father is masochistic, and the masochistic wish in its earliest distinctively feminine phase is: 'I want to be castrated by my *father*'.
Deutsch, Helene, (1930) The Significance of Masochism in the Mental Life of Women, *International Journal of Psycho-Analysis*, Vol.11, p.52

The woman's whole passive- feminine disposition, the entire genital desire familiar to us as the rape-phantasy, is finally explained if we accept the proposition that it originates in the castration- complex. My view is that the Oedipus complex in girls is inaugurated by the castration-complex.
Deutsch, Helene, (1930) The Significance of Masochism in the Mental Life of Women, *International Journal of Psycho-Analysis*, Vol.11, p.52.

The onanism belonging to this phase and the masochistic phantasy of being castrated (raped) employ the same organ as the former active tendencies. The astonishing

persistency of the feminine castration-complex (including all the organic vicissitudes with which is associated a flow of blood) as we encounter it in the analyses of our female patients is thus explained by the fact that this complex contains in itself not only the masculinity-complex, but also the whole infantile set towards femininity.
Deutsch, Helene, (1930) The Significance of Masochism in the Mental Life of Women, *International Journal of Psycho-Analysis*, Vol.11, p.52.

At that period there is a close connection between the masochistic phantasies and the wish for a child, so that the whole subsequent attitude of the woman towards her child (or towards the reproductive function) is permeated by pleasure-tendencies of a masochistic nature.
Deutsch, Helene, (1930) The Significance of Masochism in the Mental Life of Women, *International Journal of Psycho-Analysis*, Vol.11, p.53.

Here one often receives the impression that all the sense-organs, and indeed the whole female body, are more accessible to sexual excitation than is the vagina, the organ apparently destined for it. But conversion-symptoms turn out to be the seat of false sexual cathexes. Behind the hysterical, pleasure-inhibiting, genital anxiety we discover the masochistic triad: castration, rape and parturition. The fixation of these wish- phantasies to the infantile object here becomes, as we know, the motive factor in the neuroses.
Deutsch, Helene, (1930) The Significance of Masochism in the Mental Life of Women, *International Journal of Psycho-Analysis*, Vol.11, p.56.

No analytical observer can deny that in the relation of mother to child—begun in pregnancy and continued in parturition and lactation—libidinal forces come into play which are very closely allied to those in the relation between man and woman.
In the deepest experience of the relation of mother to child it is masochism in its strongest form which finds gratification in the bliss of motherhood.
Deutsch, Helene, (1930) The Significance of Masochism in the Mental Life of Women, *International Journal of Psycho-Analysis*, Vol.11, p.58.

When does the female child begin to be a woman and when a mother? Analytic experience has yielded the answer: *Simultaneously*, in that phase when she turns towards masochism, as I described at the beginning of this paper. Then, at the same time as she conceives the desire to be castrated and raped, she conceives also the phantasy of receiving a child from her father. From that time on, the phantasy of parturition becomes a member of the masochistic triad and the gulf between instinctual and the reproductive tendencies is bridged by masochism.
Deutsch, Helene, (1930) The Significance of Masochism in the Mental Life of Women, *International Journal of Psycho-Analysis*, Vol.11, p.58

Thus, a woman may commandeer the whole of her masochistic instinctual energy for the purpose of direct gratification and abandon sublimation in the function of reproduction.

In the relation of the prostitute to the *souteneur* we have such an unadulterated product of the feminine masochistic instinctual attitude.
At the opposite end of the pole, yet drawing upon the same source, we have the *mater dolorosa*, the whole of whose masochism has come to reside in the relation of mother to child.
Deutsch, Helene, (1930) The Significance of Masochism in the Mental Life of Women, *International Journal of Psycho-Analysis*, Vol.11, p.59.

SANDOR FERENCZI

They mistake the play of children for the desires of a sexually mature person or even allow themselves – irrespective of any consequences – to be carried away.
Sandor Ferenczi, "Confusion of the Tongues Between the Adults and the Child — (The Language of Tenderness and of Passion)," *The International Journal of Psycho-Analysis* 30, no. 4 (1949):227.

The same anxiety, however, if it reaches a certain maximum, compels them to subordinate themselves like automata to the will of the aggressor, to divine each one of his desires and to gratify these; *completely oblivious of themselves they identify themselves with the aggressor*. (…) Vestiges of object-love are already apparent here but only in a playful way in phantasies.
Sandor Ferenczi, "Confusion of the Tongues Between the Adults and the Child — (The Language of Tenderness and of Passion)," *The International Journal of Psycho-Analysis* 30, no. 4 (1949): p.228.

EDWARD GLOVER

It can frequently be observed that during psychotic crises occurring in some analyses patients develop transitory perversion formations of a standard type.
Glover, E, "The Relation of Perversion-Formation to the Development of Reality-Sense". *International Journal of Psycho-Analysis*, vol. XIV, 1933, p. 493

KAREN HORNEY

Other cases also manifest-in another form-a similar clinging to the fiction that this primal feminine fantasy [of rape] is real.
Horney, K., *On The Genesis of The Castration Complex in Women*, "Feminine psychology", WW-Norton & Company, New York • London, 1973, p.43.

We meet with fantasies of which the content is: "I once had a penis; I am a man who has been castrated and mutilated," from which proceed feelings of inferiority that have for after-effect all manner of obstinate hypochondriacal ideas.

Horney, K, *The Flight from Womanhood: The Masculinity-Complex in Women as Viewed by Men and by Women*, Feminine psychology, Norton &Company, NewYork-London, 1973, pp. 63-64.

[…] in the associations of female patients, the narcissistic desire to possess the penis and the object libidinal longing for it are often so interwoven that one hesitates as to the sense in which the words "desire for it" are meant.
Horney, K, *The Flight from Womanhood: The Masculinity-Complex in Women as Viewed by Men and by Women*, Feminine psychology, Norton &Company, NewYork•London, 1973, pp. 68-69.

When the woman takes refuge in the fictitious male role, her feminine genital anxiety is to some extent translated into male terms-the fear of vaginal injury becomes a fantasy of castration.
Horney, K, *The Flight from Womanhood: The Masculinity-Complex in Women as Viewed by Men and by Women*, Feminine psychology, Norton &Company, NewYork•London, 1973, p. 69.

Male homosexuality has for its basis, in common indeed with all the other perversions, the desire to escape from the female genital, or to deny its very existence.
Horney, K., *The Dread of Woman*, "Feminine psychology", WW-Norton & Company, New York • London, 1973, p.137.

With the exception of perversions and masturbatory fantasies, masochistic tendencies and gratifications are unconscious.
Horney, K., *The Problem of Feminine Masochism*, "Feminine psychology", WW-Norton & Company, New York • London, 1973, p.225.

ERNEST JONES

A peculiar phantasy […] not at all rare among children [is] that as they grow older and bigger their relative position to their parents will be gradually reversed, so that finally they will become the parents and their parents the children.
Ernest Jones, "The Phantasy of the Reversal of Generations", in *Papers on Psycho-analysis*, Toronto, the Macmillan Company of Canada, LTD, 1918, p.658.

It would be more accurate to attribute [children's belief in the transmigration of souls and the phantasy of the reversal of generations] to a more fundamental belief […], that in personal immortality.
Ernest Jones, "The Phantasy of the Reversal of Generations", in *Papers on Psycho-analysis*, Toronto, the Macmillan Company of Canada, LTD, 1918, p.661.

The most important consequence of the 'reversal' phantasy is the way in which it determines the later attitude of the individual towards children, especially his or her own.

[…] It is quite common to find a mother trying to mold a boy along her father's lines, or a father trying to mould a girl along his mother's […].
Ernest Jones, "The Phantasy of the Reversal of Generations", in *Papers on Psycho-analysis*, Toronto, the Macmillan Company of Canada, LTD, 1918, p.662.

Most descriptions on Nightmare given by its victims are an inarticulate and feeble echo of the dread reality.
Ernest Jones, *On the Nightmare*, London, Hogarth Press, 1931, p.13-14.

Freud […] pointed out the intimate relation between the structure of myths and of dreams […].
Ernest Jones, *On the Nightmare*, London, Hogarth Press, 1931, p.65.

The key to mythology is the knowledge we have gained through psychoanalysis of infantile sexual conflicts.
Ernest Jones, *On the Nightmare*, London, Hogarth Press, 1931, p.274.

Dreams have […] exercised a certain genetic influence [on superstitious beliefs]. (…) [T]he Nightmare has exercised a greater influence on waking phantasy than any other dream. This is especially true of the origin of the belief in evil spirits and monsters.
Ernest Jones, *On the Nightmare*, London, Hogarth Press, 1931, p.73.

The Witch idea is an exteriorization of a woman's unconscious thoughts about herself and her mother, and this is one of the reasons why Witches were for the most part either very old and ugly or very young and beautiful. […] Fornication with the Devil represents an unconscious incestuous phantasy.
Ernest Jones, *On the Nightmare*, London, Hogarth Press, 1931, p.232.

All the elements out of which the five superstitious beliefs [sorcery, lewd intercourse with Incubi, transformation of human beings into animals, night journeys with demons and witchcraft] were built were projections of unconscious and repressed sexual material. […] Two features are above all noteworthy, the prominence of incestuous wishes and of infantile forms of sexuality.
Ernest Jones, *On the Nightmare*, London, Hogarth Press, 1931, p.238.

MELANIE KLEIN

It is in phantasy that the infant splits the object and the self, but the effect of this phantasy is a very real one, because it leads to feelings and relations (and later on, thought-processes) being in fact cut off from one another.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "Notes on Some Schizoids Mechanisms" (1946), (New York: The Free Press, Inc., 1984) p. 6.

I have previously described the infant's phantasies of attacking and sadistically entering the mother's body as giving rise to various anxiety-situations (particularly the fear of being imprisoned and persecuted within her) which are at the bottom of paranoia.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On The Theory of Anxiety and Guilt" (1948), (New York: The Free Press, Inc., 1984) p.12.

The anxieties and phantasies about inner destruction and ego-disintegration bound up with this (schizoid) mechanism are projected on to the external world and underlie the delusions of its destruction.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On The Theory of Anxiety and Guilt" (1948), (New York: The Free Press, Inc., 1984) p.23.

The mechanism of one part of the ego annihilating other parts which, I suggest, underlies 'world catastrophe' phantasy (the raid by God on the Flechsig souls) implies a preponderance of the destructive impulse over the libido.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On The Theory of Anxiety and Guilt" (1948), (New York: The Free Press, Inc., 1984) p.24.

In my attempt to reach a fuller understanding of infantile sadistic phantasies and their origin, I was led to apply Freud's hypothesis of the struggle between the life and death instincts to the clinical material gained in the analysis of young children.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On The Theory of Anxiety and Guilt" (1948), (New York: The Free Press, Inc., 1984) p.28.

The fear of being devoured by the father derives from the projection of the infant's impulses to devour his objects.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On The Theory of Anxiety and Guilt" (1948), (New York: The Free Press, Inc., 1984) p.30.

For while the infant's aggressive impulse through projection plays a fundamental part in his building up of persecutory figures, these very figures increase his persecutory anxiety and in turn reinforce his aggressive impulses and phantasies against the external and internal objects felt to be dangerous.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On The Theory of Anxiety and Guilt" (1948), (New York: The Free Press, Inc., 1984) p.32.

The contrasting aspects of the objects and the conflicting feelings, impulses and phantasies towards it, come closer together in the infant's mind. Persecutory anxiety persists and plays its part in the depressive position, but it lessens in quantity and depressive anxiety gains the ascendancy over persecutory anxiety.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On The Theory of Anxiety and Guilt" (1948), (New York: The Free Press, Inc., 1984) p.35.

These observations become understandable if we remember that the young child's perception of external reality and external objects is perpetually influenced and coloured by his phantasies, and that in some measure continues throughout life.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On The Theory of Anxiety and Guilt" (1948), (New York: The Free Press, Inc., 1984) p.40.

The analyses of young children […] revealed that anxiety in young children could only be alleviated by analysing their sadistic phantasies and impulses with a greater appreciation of the share aggression has in sadism and in the causation of anxiety.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On The Theory of Anxiety and Guilt" (1948), (New York: The Free Press, Inc., 1984) p.41.

What are transferences? They are new editions or facsimiles of the impulses and phantasies which are aroused and made conscious during the progress of the analysis.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "The Origins of Transference" (1952), (New York: The Free Press, Inc., 1984) p. 48.

It is characteristic of the infant's emotional life that there are rapid fluctuations between love and hate; between external and internal situations; between perception of reality and the phantasies relating to it.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)*"The Origins of Transference" (1952), (New York: The Free Press, Inc., 1984) p. 50.

Freud's use of the term object is here somewhat different from my use of this term, for he is referring to the object of an instinctual aim, while I mean in addition to this, an object-relation involving the infant's emotions, phantasies, anxieties, and defences.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "The Origins of Transference" (1952), (New York: The Free Press, Inc., 1984) p. 51.

The analysis of very young children has taught me that there is no instinctual urge, no anxiety situation, no mental process which does not involve objects, external or internal.
Klein, M. *Envy and Gratitude and Other Works (1946-1963) "*The Origins of Transference" (1952), (New York: The Free Press, Inc., 1984) p. 53.

Altogether, in the young infant's mind every external experience is interwoven with his phantasies and on the other hand every phantasy contains elements of actual experience, and it is only by analysing the transference situation to its depth that we are able to discover the past both in its realistic and phantastic aspects.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "The Origins of Transference" (1952), (New York: The Free Press, Inc., 1984) p. 54.

I believe that phantasies operate from the outset, as do the instincts, and are the mental expression of the activity of both, the life and death instincts. (…) Phantasy activity underlies the mechanisms of the basic functions […] to establish object-relations.

Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "The Mutual Influences in the Development of Ego and Id" (1952), (New York: The Free Press, Inc., 1984) p.58.

The specific system of phantasies centring on the infant's internal world is of supreme importance for the development of the ego. The internalized objects are felt by the young infant to have a life of their own, harmonizing or conflicting with each other and with the ego, according to the infant's emotions and experiences. (…) There is thus a constant interaction between the internal object world, which reflects in a phantastic way the impressions gained from without, and the external world which is decisively influenced by projection.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "The Mutual Influences in the Development of Ego and Id" (1952), (New York: The Free Press, Inc., 1984) p.59.

The inner world, which can be described in terms of internal relations and happenings, is the product of the infant's own impulses, emotions, and phantasies.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On Identification" *(1955)*, (New York: The Free Press, Inc., 1984) p.141.

In such phantasies (infant's sadistic phantasies), products of the body and parts of the self are felt to have been split off, projected into the mother, and to be continuing their existence within her.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On Identification" *(1955)*, (New York: The Free Press, Inc., 1984) p.142.

Particularly youngest and only children often have a strong sense of guilt because they feel that their jealous and aggressive impulses have prevented their mother from giving birth to any more children. Such feelings are also bound up with fears of retaliation and persecution.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On Identification" *(1955)*, (New York: The Free Press, Inc., 1984) p.169.

In my experience, the fear of death is very much intensified if death is felt as an attack by hostile internal and external objects or if it arouses depressive anxiety lest the good objects be destroyed by those hostile figures. (These persecutory and depressive phantasies may of course co-exist.)
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On Identification" (1955), (New York: The Free Press, Inc., 1984) p.174.

The development of the Oedipus complex is strongly influenced by the vicissitudes of the first exclusive relation with the mother, and when this relation is disturbed too soon, the rivalry with the father enters prematurely. Phantasies of the penis inside the mother, or inside her breast, turn the father into a hostile intruder.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "Envy and Gratitude" (1957) (New York: The Free Press, Inc., 1984) p.197.

Furthermore, the primal processes of introjection and projection lead to constant changes in the ego's relation to its objects, with fluctuations between internal and external, good and bad ones, according to the infant's phantasies and emotions as well as under the impact of his actual experiences.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On the Development of Mental Functioning" (1958) (New York: The Free Press, Inc., 1984) p.239.

The contrast between persecutory and idealized, between good and bad objects – being an expression of life and death instincts and forming the basis of phantasy life – is to be found in every layer of self.
Klein, M. *Envy and Gratitude and Other Works (1946-1963)* "On the Development of Mental Functioning" (1958) (New York: The Free Press, Inc., 1984) p.241.

JEANNE LAMPL - DE GROOT

It seems as though the repeated submission to the punishment of castration signifies not only the expiation due to the feelings of guilt but also a form of wooing the father, whereby the subject experiences also masochistic pleasure.
Lampl de Groot, J., "The Evolution of the Oedipus Complex in Women," *International Journal of Psycho-Analysis*, vol. IX, 1928, p.340.

A large number of patients went to a hospital to get well. But they had to endure the most frightful pains and tortures. One of the most frequent practices was that they were flayed alive. The patient had a feeling of shuddering pleasure when she imagined their painful, bleeding wounds.
Lampl de Groot, J., "The Evolution of the Oedipus Complex in Women," *International Journal of Psycho-Analysis*, vol. IX, 1928, p.343

She identified herself on one occasion with the patients, who at the end always got well and left the hospital with great gratitude. But generally she had a different role. She was the protecting, compassionate Christ, who flew over the beds in the ward, in order to bring relief and comfort to the sick people. (…) After we broke off the analysis, which the patient gave up in a state of negative transference, a reaction to the disappointment of her love, she tried to translate this phantasy into reality by deciding to become a nurse.
Lampl de Groot, J., "The Evolution of the Oedipus Complex in Women," *International Journal of Psycho-Analysis*, vol. IX, 1928, p.343.

The times of these declarations of love, during which in her dreams and phantasies she always pictured herself with a male genital, invariably coincided with some active behaviour in real life. They alternated, however, with periods in which her behaviour was wholly passive.
Lampl de Groot, J., "The Evolution of the Oedipus Complex in Women," *International Journal of Psycho-Analysis*, vol. IX, 1928, p.344.

Secondary masochism, which had already arisen in the process of subordinating her activity to passivity, is now increased by the repressed portions of libido which ally themselves with the aggressive tendencies directed against her own person. Accordingly there arises a passive, tender object dependence with strong masochistic fantasies which may be either conscious or unconscious.
Lampl-de Groot, Jeanne. "Problems of Femininity" (1933). In: The Development of the Mind. New York: International Universities Press, 1965, pp. 19-46, p. 45.

J. LAPLANCHE AND J.B. PONTALIS

Fantasy, in German "Phantasie," is the term used to denote the imagination, and not so much the faculty of imagining (the philosophers' *Einbildungskraft*) as the imaginary world and its contents, the imaginings or fantasies into which the poet or the neurotic so willingly withdraws. In the scenes which the patient describes, or which are described to him by the analyst, the fantastic element is unmistakable. It is difficult therefore to avoid defining this world in terms of what it is not, the world of reality. This opposition antedates psychoanalysis by many centuries, but is liable to prove restrictive both to psychoanalytic theory and practice.
J. Laplanche and J. B. Pontalis, "Fantasy and the Origins of Sexuality," *The International Journal of Psycho-Analysis* 49, no. 1 (1968): p.1.

If we start with the most accepted formulation of [Freud's] doctrine, the world of fantasy seems to be located exclusively within the domain of opposition between subjective and objective, between an inner world, where satisfaction is obtained through illusion, and an external world, which gradually, through the medium of perception, asserts the supremacy of the reality principle. The unconscious thus appears to inherit the patient's original world, which was solely subject to the pleasure principle. The fantasy world is not unlike the nature reserves which are set up to preserve the original natural state of the country: *With the introduction of the reality principle one species of thought-activity was split off; it was kept free from reality-testing and remained subject to the pleasure principle alone. This activity is "fantasying"* (Freud, 1911, p. 222). *The strangest characteristic of unconscious processes is due to their entire disregard of reality testing; they equate reality of thought with external actuality, and wishes with their fulfilment* (ibid., p. 225).
J. Laplanche and J. B. Pontalis, "Fantasy and the Origins of Sexuality," *The International Journal of Psycho-Analysis* 49, no. 1 (1968): p.2.

Yet this is not Freud's last word. When he introduces this concept of "psychical reality," in the last lines of the *Interpretation of Dreams*, which sums up his thesis that a dream is not a fantasmagoria, but a text to be deciphered, Freud does not define it as constituting the whole of the subjective, like the psychological field, but as a heterogeneous nucleus within this field, a resistant element, alone truly real, in contrast with the majority of psychological phenomena:

Whether we are to attribute reality to unconscious wishes, I cannot say. It must be denied, of course, to any transitional or intermediate thoughts. If we look at unconscious wishes reduced to their most fundamental and truest shape, we shall have to conclude, no doubt, that psychical reality is a particular form of existence which is not to be confused with material reality.
J. Laplanche and J. B. Pontalis, "Fantasy and the Origins of Sexuality," *The International Journal of Psycho-Analysis* 49, no. 1 (1968): p.3.

[…] from 1896 onwards: fantasy is not merely material to be analysed, whether appearing as fiction from the very start (as in daydreaming) or whether it remains to be shown that it is a construction contrary to appearances (as in screen-memory), it is also the result of analysis, an end-product, a latent content to be revealed behind the symptom. From mnesic symbol of trauma, the symptom has become the stage-setting of fantasies (thus a fantasy of prostitution, of street-walking, might be discovered beneath the symptom of agoraphobia).
J. Laplanche and J. B. Pontalis, "Fantasy and the Origins of Sexuality," *The International Journal of Psycho-Analysis* 49, no. 1 (1968): p.7.

Freud defines these scenes from earliest infancy, these *true* scenes, as *Urszenen* (original or primal scenes).
J. Laplanche and J. B. Pontalis, "Fantasy and the Origins of Sexuality," *The International Journal of Psycho-Analysis* 49, no. 1 (1968): p.8.

In their content, in their theme (primal scene, castration, seduction . . .), the original fantasies also indicate this postulate of retroactivity: they relate to the origins. Like myths, they claim to provide a representation of, and a solution to, the major enigmas which confront the child. Whatever appears to the subject as something needing an explanation or theory, is dramatized as a moment of emergence, the beginning of a history. (…) Fantasies of origins: the primal scene pictures the origin of the individual; fantasies of seduction, the origin and upsurge of sexuality; fantasies of castration, the origin of the difference between the sexes. Their themes therefore display, with redoubled significance, that original fantasies justify their status of being already there.
J. Laplanche and J. B. Pontalis, "Fantasy and the Origins of Sexuality," *The International Journal of Psycho-Analysis* 49, no. 1 (1968): p.11.

But in speaking of the appearance of auto-erotism, even when taking care not to transform it into a stage of libidinal development, and even stressing its permanence and presence in all adult sexual behaviour, one is liable to lose sight of all that gives the notion its true meaning, and all that can illuminate the *function* as well as the *structure* of fantasy.
J. Laplanche and J. B. Pontalis, "Fantasy and the Origins of Sexuality," *The International Journal of Psycho-Analysis* 49, no. 1 (1968): p.15.
By locating the origin of fantasy in the auto-erotism, we have shown the connection between fantasy and desire. Fantasy, however, is not the object of desire, but its setting. (…) In fantasy the subject does not pursue the object or its sign: he appears as caught up

himself in the sequence of images. (…) He forms no representation of the desired object, but is himself represented as participating in the scene although, in the earliest forms of fantasy, he cannot be assigned any fixed place in it (hence the danger, in treatment, of interpretations which claim to do so). (…) As a result, the subject, although always present in the fantasy, may be so in a desubjectivised form, that is to say, in the very syntax of the sequence in question.
J. Laplanche and J. B. Pontalis, "Fantasy and the Origins of Sexuality," *The International Journal of Psycho-Analysis* 49, no. 1 (1968): p.17.

JOAN RIVIERE

This phantasy, it then appeared, had been very common in her childhood and youth, which had been spent in the Southern States of America; if a negro came to attack her, she planned to defend herself by making him kiss her and make love to her (ultimately so that she could then deliver him over to justice).
Rivière, J., "Womanliness as a Masquerade," *International Journal of Psycho-Analysis*, vol. X, 1929, p. 306.

Womanliness therefore could be assumed and worn as a mask, both, to hide the possession of masculinity and to avert the reprisals expected if she was found to possess it—much as a thief will turn out his pockets and ask to be searched to prove that he has not the stolen goods.
Rivière, J., "Womanliness as a Masquerade," *International Journal of Psycho-Analysis*, vol. X, 1929, p. 306.

It appeared, therefore, that this woman had saved herself from the intolerable anxiety resulting from her sadistic fury against both parents by creating in phantasy a situation in which she became supreme and no harm could be done to her […] The phantasy was the main-spring of her whole life and character, and she came within a narrow margin of carrying it through to complete perfection.
Rivière, J., "Womanliness as a Masquerade," *International Journal of Psycho-Analysis*, vol. X, 1929, p. 311.

ELLA SHARPE

The terror of the aggressive wish and its phantastic consequences will be modified only by bringing this wish to consciousness […]
Sharpe, E., *"Dream Analysis: A Practical Handbook for Psychoanalysts",* London: Karnac, 1988, p.128.

[…] defend the body from phantastic extinction […]
Sharpe, E., *"Dream Analysis: A Practical Handbook for Psychoanalysts",* London: Karnac, 1988, p.128.

The deduction concerning the significance of the whole dream is that it is a masturbation phantasy.
Sharpe, E., *"Dream Analysis: A Practical Handbook for Psychoanalysts",* London: Karnac, 1988, p.138.

[...] a phantasy in which he is impersonating another person, one of immense power and potency.
Sharpe, E., *"Dream Analysis: A Practical Handbook for Psychoanalysts",* London: Karnac, 1988, p.139.

[...] by using this word ("little") he was under-estimating a phantasy connected to the cough.
Sharpe, E., *"Dream Analysis: A Practical Handbook for Psychoanalysts",* London: Karnac, 1988, p.145.

[...] the aggressive rival phantasies towards him (the father) that in infancy were expressed in bodily ways.
Sharpe, E., *"Dream Analysis: A Practical Handbook for Psychoanalysts",* London: Karnac, 1988, p.147.

DONALD WINNICOTT

Inaccessibility of fantasying is associated with dissociation rather than with repression.
Winnicott, *Playing and Reality,* London and New York: Routledge Classics, 2005, p. 36.

It [the work of a session] had taught me that fantasying interferes with action and with life in the real or external world, but much more so it interferes with dream and with the personal or inner psychic reality, the living core of the individual personality.
Winnicott, *Playing and Reality,* London and New York: Routledge Classics, 2005, p. 42.

It is true that when we are confronted with masturbation we always think: what is the fantasy? And it is also true that when we witness playing we tend to wonder what is the physical excitement that is linked with the type of play that we witness.
Winnicott, *Playing and Reality,* London and New York: Routledge Classics, 2005, p. 53.

[…] there are others who are so firmly anchored in objectively perceived reality that they are ill in the opposite direction of being out of touch with the subjective world and with the creative approach to fact.
Winnicott, *Playing and Reality,* London and New York: Routledge Classics, 2005, p. 89.

[…] hallucinations are dream phenomena that have come forward into the waking life and that hallucinating is no more of an illness in itself than the corresponding fact that the day's events and the memories of real happenings are drawn across the barrier into sleep and into dream-formation.

Winnicott, *Playing and Reality,* London and New York: Routledge Classics, 2005, p. 90.