

WORKING WITH DREAMS: SLEEP, DREAMS AND DREAMWORK

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OVERVIEW

- WEEK ONE (Sunday, 17.11.24)
 - I. Dreaming, Waking and Reality
 - II. Consciousness and the Unconscious
 - III. Sleep and Dreams
 - IV. Dreams and Theories of Dreaming
 - V. Remembering and Forgetting your Dreams
- WEEK TWO (Sunday, 24.11.24)
 - I. Dreamwork and its methods
 - II. Dreams and Individuation

THE ROAD NOT TAKEN, BY ROBERT FROST

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim
Because it was grassy and wanted wear,
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I,
I took the one less traveled by,
And that has made all the difference.



THE ROAD LESS TRAVELLED

- “I have never lost a sense of something that lives and endures beneath the eternal flux” – C.G. Jung (Memories, Dreams, Reflections)
- “Behind the fragmented view of phenomena, there is a constant duration...which corresponds to the flux of another life” – Odysseus Elytis (En Lefko)

DREAMS: A GATEWAY

- Both psychology and religion teach us that there is another reality, behind the apparent world of phenomena
- Dreams are one of the main portals between this world and the next, between this life, and the “other life” Elytis refers to



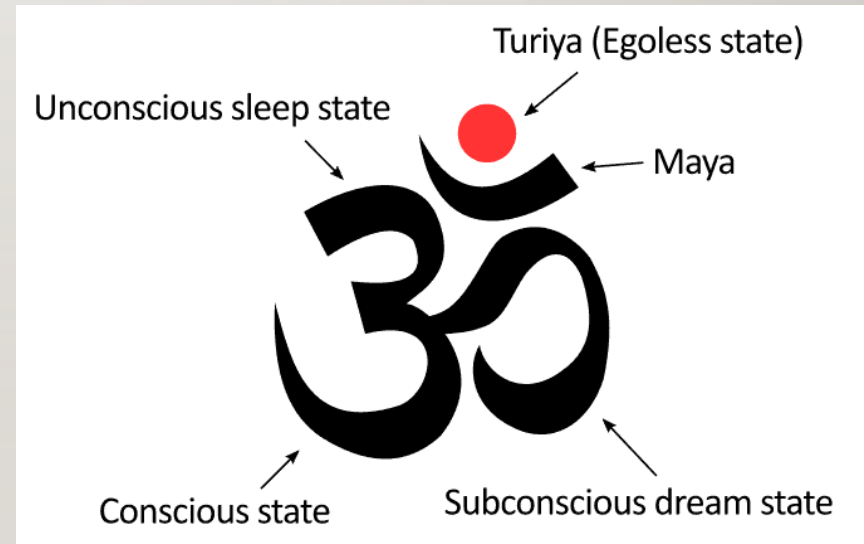
BUT HOW DO WE ENTER THE “OTHER LIFE”?

- We are constantly experiencing events both on a conscious and an unconscious level
- The method of travel between these levels, is the exploration of consciousness



DREAMING: LESS DUALISTIC THAN WAKING

- According to Hindu philosophy, there are four states of consciousness:
 - Dreamless Sleep
 - Dreaming
 - Waking
 - Turiya (experience of true Self)



DREAMS AND WAKING CONSCIOUSNESS

- The dream analogy is the key to everything. If you understand the mechanism of the dream you will understand waking experience. If we did not have the dream experience as an example, waking up to Reality might be almost impossible.
 - Paul Brunton (1898-1981)



ZHUANGZI'S BUTTERFLY DREAM

- “Once Zhuang Zhou dreamed he was a butterfly, a butterfly flitting and fluttering around, happy with himself and doing as he pleased. He didn’t know he was Zhuang Zhou. Suddenly he woke up, and there he was, solid and unmistakable Zhuang Zhou. But he didn’t know if he were Zhuang Zhou who had dreamed he was a butterfly or a butterfly dreaming he was Zhuang Zhou. Between Zhuang Zhou and a butterfly, there must be *some* distinction! This is called the Transformation of Things.” (Chuang-Tsu)
- If dreaming and waking both feel real, they must both be open to being doubted.
- We are convinced when in each state (waking, dreaming, living, dying), but transformation reveals things aren’t so certain!



EXERCISE: WHAT IS REAL?

- Listen to the items read out, and spontaneously assign each item a number
- 1 = least real
- 10 = most real

DREAMS AND WAKING CONSCIOUSNESS

- A dreaming body which believes itself to be running away from a tiger is really lying flat and motionless in bed. Behind the dream figure of a tortured man projected by the dream mind stands the dreamer himself. He is actually undergoing no torture at all. Similarly, if a waking-world tortured man could penetrate deeply enough into his own mental being, he would find the deeper portion of his mind which has projected his own waking self and which is likewise undergoing no torture at all. To achieve this, however, he would have to be as able to stand aside from the waking standpoint as he already is able, after awaking, to stand aside from the dream standpoint. But it must never be forgotten that the waking, dream, and deeper selves are three standpoints of one and the same mind, are all parts of the complex character of ourself. The mind wears three faces, as it were, two of which are visible and the other invisible.
– Paul Brunton



WHAT IS CONSCIOUSNESS?

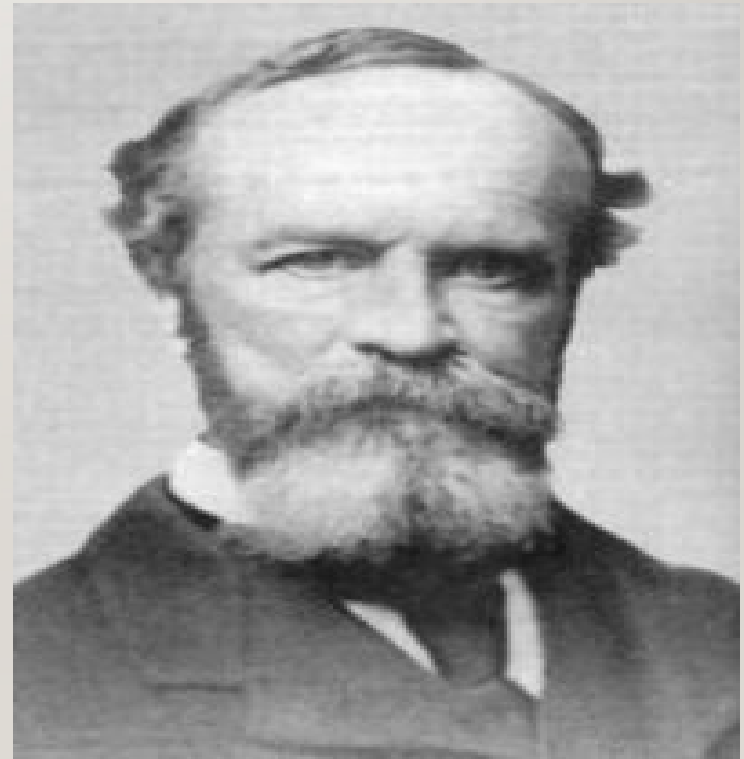
- Our awareness of ourselves and our environment
- Our ego is what we call 'I'
- The executive centre of the personality
 - MONITORS self and environment e.g. what is in our thoughts, feelings, what objects are around us, what others think & feel
 - CONTROLS self and environment e.g. decides to initiate or terminate behaviour

ASPECTS OF CONSCIOUSNESS

- Mental events include both **conscious** and **nonconscious** processes
- Many decisions are conducted entirely outside of consciousness, and many problems are solved without our being aware of the process
 - e.g. the solution to a problem may occur to us while we are working on something else

ALTERED STATES OF CONSCIOUSNESS

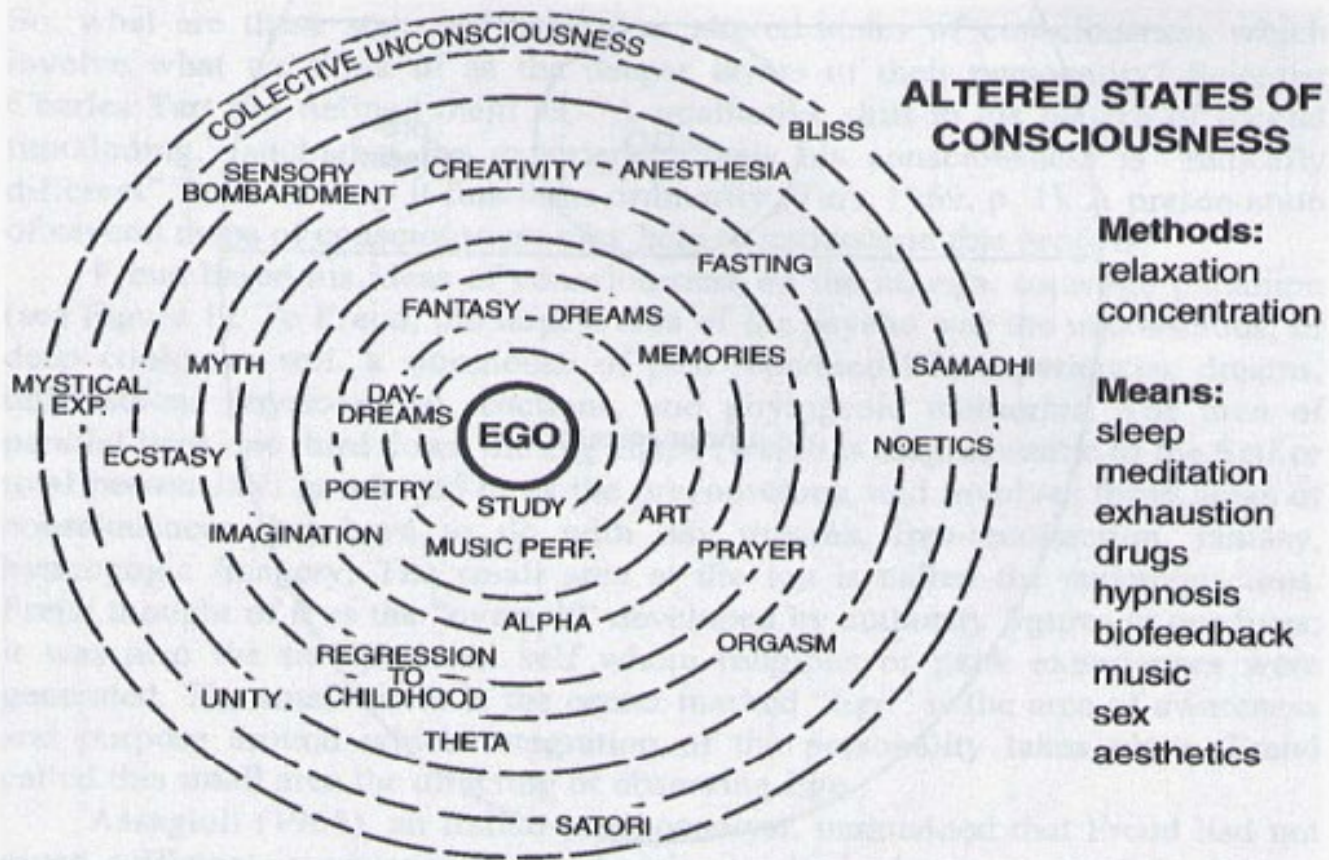
- William James (1842 - 1910)
 - *“Our normal waking consciousness, rational consciousness we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different.”*



ALTERED STATES OF CONSCIOUSNESS

- An Altered State of Consciousness (ASC) exists whenever there is a change from an ordinary pattern of mental functioning to a state that seems different to the person experiencing the change, e.g.
 - Daydreaming & reverie
 - Relaxation
 - Sleep
 - Dreaming
 - Meditation
 - Hypnosis
 - Drug-induced states

THE CUT-LOG DIAGRAM OF CONSCIOUSNESS



PRECONSCIOUS & THE UNCONSCIOUS

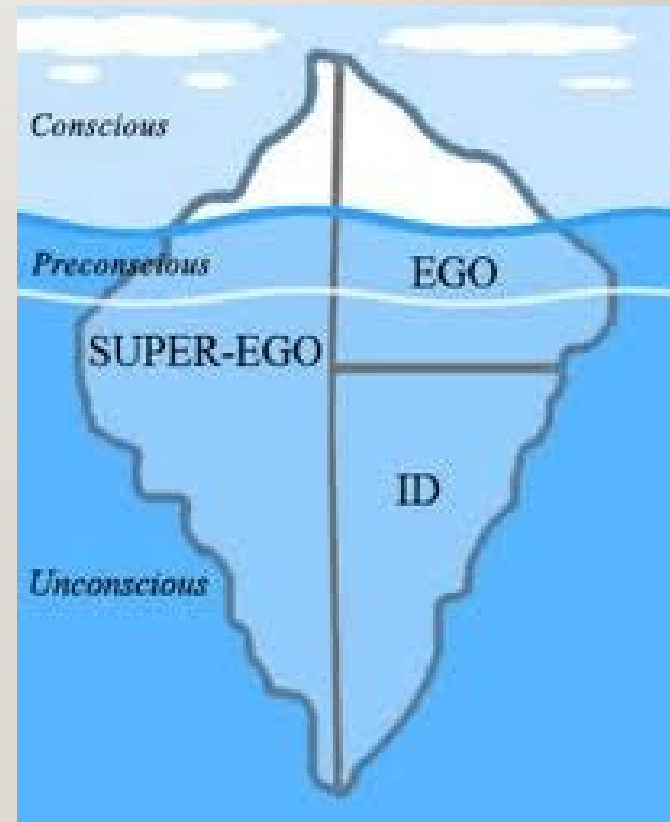
- We cannot be aware of our entire knowledge and store of memories at once.
 - Many memories and thoughts that are not part of consciousness at this moment, can be called up when needed.
- **PRECONSCIOUS MEMORIES** are memories that are accessible to consciousness (but not in consciousness right now)
 - E.g. the meaning of words, the layout of a city, what I did last summer
 - Also automated skills, e.g. driving a car

PRECONSCIOUS & THE UNCONSCIOUS

- THE UNCONSCIOUS
 - Sigmund Freud (1856-1939) believed that there is a portion of the mind which contains memories, impulses and desires that are not accessible to consciousness. This is known as the **unconscious**.
 - Emotionally painful memories are repressed to the unconscious, but they still influence our behaviour according to Freud.

FREUDIAN MODEL OF THE PSYCHE

- The psyche can be compared to an iceberg
- NOTICE THAT
 - Most of the 'iceberg' is underwater, i.e. for Freud most of our psychological material is below the level of consciousness (sea-level)
 - What is preconscious can be recalled by effort.
 - Freud claimed that what is completely unconscious can only ever be partially inferred by psychoanalysis



FREUDIAN MODEL OF THE PSYCHE

- Freudian slips are unintentional remarks which supposedly reveal hidden impulses
 - e.g. we say “I’m sad you’re better”, when we wanted to say “I’m glad you’re better”.
- Freudian theory has been heavily criticised in psychology
 - e.g. philosopher Karl Popper (1902 – 1994) called psychoanalysis a **pseudoscience**, because it is not testable and its claims cannot be refuted (he said the same for religion and marxism; it doesn’t mean they are wrong or useless ideas – nor is every scientific idea testable e.g. theory of evolution)

PRECONSCIOUS & THE UNCONSCIOUS

- Whatever the limitations of the Freudian model, most psychologists today agree that there are memories and mental processes that are inaccessible to conscious introspection.
- Perhaps Freud placed too much emphasis on the emotional aspect of these memories and processes (Kihlstrom, 1987)
 - E.g. we are consciously aware of the size and distance of an object, but not able to become aware of the mental calculations by which we know this (Velmans, 1991).

SLEEP AND DREAMS

- We spend a third of our lives SLEEPING
- The sleep cycle pattern varies with age:
 - Newborn infants spend almost half their sleeping time in REM sleep
 - By age 5 REM sleep drops to 20-25% of the sleeping time.
 - In old age, this changes to 18% or less.
 - Older people also tend to experience less Stage 3 and 4 deep sleep, and wake up more frequently and for longer periods (Gillin, 1985)

SLEEP AND DREAMS

- SLEEP DISORDERS
 - 90% of adults sleep 6 to 9 hours per night
 - Most people who only sleep 6-7 hours show signs of sleepiness throughout the day
 - A sleep disorder exists when **inability to sleep well produces impaired daytime functioning or excessive sleepiness.**

SLEEP AND DREAMS

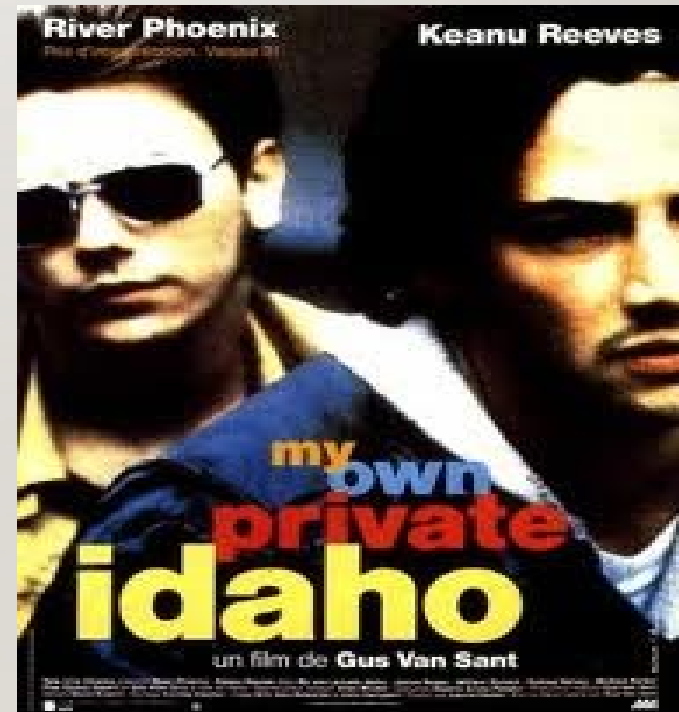
- SLEEP DISORDERS
- Common sleep disorders include:
 - **Sleep Deprivation:** not getting enough sleep. 56% of adults report daytime drowsiness is a problem. 31% of all drivers have fallen asleep at the wheel at least once.
 - Many sleep-deprived people carry years of accumulated “sleep debt” (Maas, 1998).
 - Often sufferers experience a loss of energy in mid-afternoon. Even (a little) alcohol, a heavy meal or sitting in a warm room only reveal sleep debt: they do not “cause” sleepiness.

SLEEP AND DREAMS

- Common sleep disorders include:
 - **Insomnia:** dissatisfaction with the amount or quality of one's sleep. It is largely subjective, i.e. sometimes people complain of little or poor sleep, but are then found to sleep normally when investigated in a sleep laboratory.
 - People often overestimate the amount of sleep they lose. Clarkson, Mitler & Dement (1974) found that only about half of the people who reported to be insomniacs actually lost more than 30 minutes per night.
 - It may be that people don't remember sleeping, therefore they think they stayed awake.

SLEEP AND DREAMS

- Common sleep disorders include:
 - **Narcolepsy**: recurring, irreversible attacks of drowsiness bringing on sleep at any time.
 - It can happen while writing a letter, driving a car, during a conversation
 - Occurs several times a day, lasting from a few seconds to 30 minutes
 - Narcolepsy is the intrusion of REM episodes into daylight hours. It runs in families, and is probably genetic (Hobson, 1988; Mignot, 1998)



SLEEP AND DREAMS

- Common sleep disorders include:
 - **Apnea:** the individual stops breathing while asleep.
 - May be either (i) because the brain fails to send signal to breathe, or (ii) muscles at the top of the throat become too relaxed, allowing the windpipe to partially close.
 - During an apnea episode, the oxygen level of the blood drops dramatically, which leads to emergency hormones being secreted. The sleeper thus awakens in order to start breathing again.
 - Most people have a few apnea episodes each night; it is only a problem when it is happening several hundred times per night. Then people can spend 12 hours or more in bed, but still feel sleepy the next day.
 - Sleep apnea is common among older men.

SLEEP AND DREAMS

- Sleep Research
 - Some sleep research uses devices which measure electrical changes on the scalp (due to brain activity) as well as eye movements during dreaming.
 - The device which records these electrical changes is the electroencephalograph, and its output is an electroencephalogram (EEG).
 - The fluctuations are represented on a sheet of paper as 'brain waves'



SLEEP AND DREAMS

- In the first part of the night, we quickly go into deep sleep
- After about 70 minutes we have our first REM phase.
- Every night we have four or five distinct REM stages
- Deeper stages of sleep decrease as the night progresses, and REM phases increase in frequency until we finally wake up.

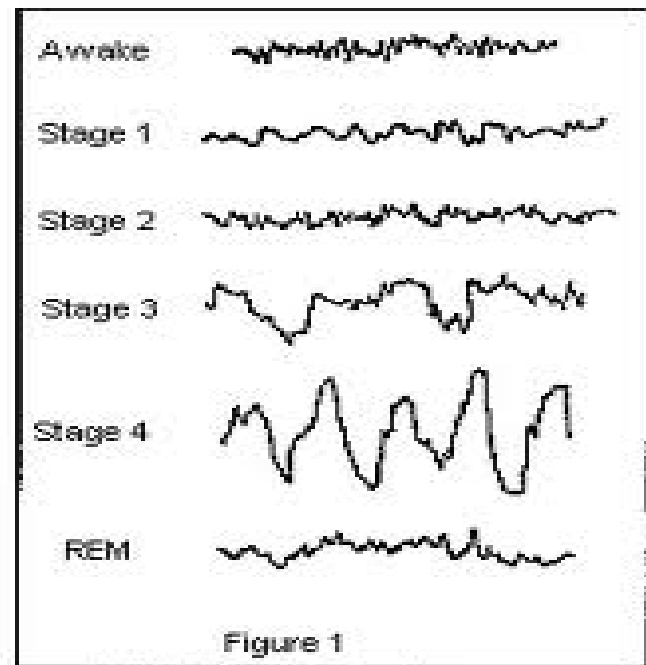
SLEEP AND DREAMS

- **STAGES OF SLEEP**

- During REM sleep, the EEG is even more active than when we are awake, but we do not wake up.
- Eye movements are so pronounced that we can often see the eyes moving under the closed eyelids

SLEEP AND DREAMS

- STAGES OF SLEEP
 - Analysis of brain wave patterns shows 5 stages of sleep.
 - 4 stages are the differing depths of non-REM sleep
 - One stage is known as REM sleep (rapid eye movement)



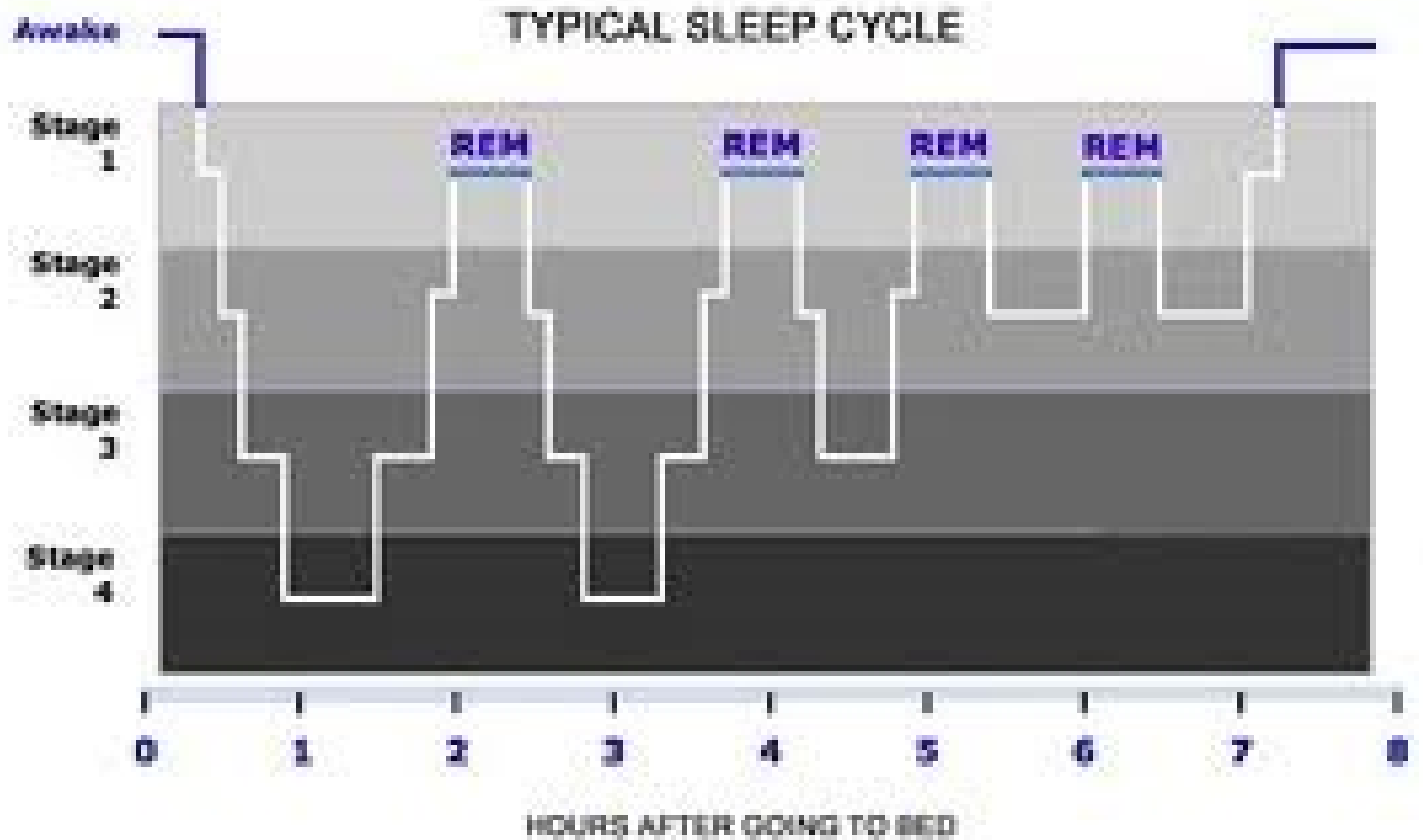
SLEEP AND DREAMS

- STAGES OF SLEEP
- When the person in bed is:
 1. *Awake but relaxed*, closed eyes: waves of 8-12Hz, known as alpha waves show up in the EEG.
 2. *Drifting into sleep (hypnagogia)*: **Stage 1**; waves become less regular and reduced in amplitude and frequency, 4-7 Hz. These are called theta waves, and they underlie various aspects of cognition and behavior, including learning, memory, and spatial navigation. They also increase during meditation.
 3. *Entering slightly deeper sleep*: **Stage 2**; frequency of waves slows down further, but 'spindles' appear which are rhythmic bursts of 12-16 Hz
 4. *Deeper sleep or slow-wave sleep*: **Stage 3** and **Stage 4** show slow brain waves (1-2 Hz). These are known as delta waves. The sleeper may ignore a loud sound at this stage, and generally wakes up with difficulty unless something personal occurs (e.g. hears own name, or baby crying). Suppression of delta waves leads to inability of body rejuvenation, brain revitalization and poor sleep

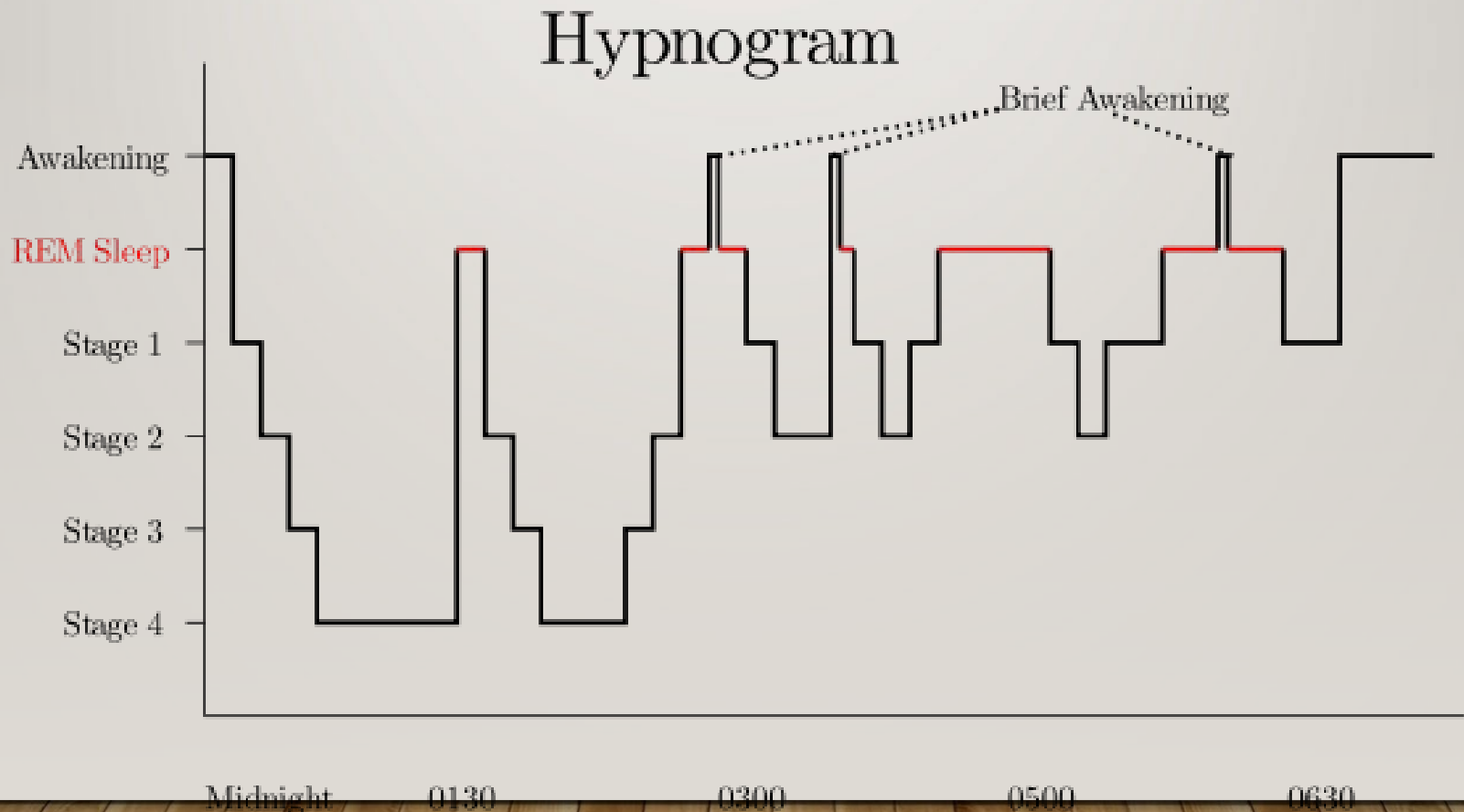
BRAIN WAVES & CONSCIOUSNESS

- Each brain wave is associated with a certain state of consciousness:
 - Beta waves (14-40Hz) waking consciousness, rationality
 - Alpha waves (7-14 Hz) deep relaxation with eyes closed; gateway to the subconscious
 - Theta waves (4-7 Hz) deep meditation and light sleep, including REM state; dreaming consciousness; inspiration, creativity, insight
 - Delta waves (0.5 – 4 Hz) deep, dreamless sleep; deep healing and regeneration, gateway to the collective unconscious

STAGES OF SLEEP



HYPNOGRAM: MIDNIGHT TO 6:30 AM



SLEEP AND DREAMS

- REM and NREM sleep
 - During NREM sleep, the body is very relaxed; while during REM sleep, the heart rate increases and the brain's metabolic rate increases
 - We are almost completely paralyzed during REM sleep: only the heart, diaphragm, eye muscles and smooth muscles (e.g. intestines) are free to move.
 - The brain during REM sleep is largely shut off from sensory channels, and also there are no motor outputs. Nevertheless, it is still very active.
 - When sleepers are awakened from REM sleep, they almost always report having a dream. This only happens 50% of the time when awakened from NREM sleep.
 - REM sleep is associated with DREAMING.

DREAMS

- DREAMS

- Dreaming is an altered state of consciousness in which picture stories are constructed based on memories and current concerns, or on fantasies and images.
- It is not yet scientifically understood why people dream, nor are the contents of their dreams fully understood.
- Most people do dream. Evidence from REM studies suggests people who say they don't dream in fact are more likely to simply not recall their dreams.
- However, some evidence suggests preschool children do not dream, and elementary school children dream less than adults (Foulkes, 1999). (perhaps because deep delta wave sleep is more prevalent, but also because fantasy life is much more active earlier on in life?)
- Certain adults with brain damage also apparently do not dream (Solms, 1997)

DREAMS

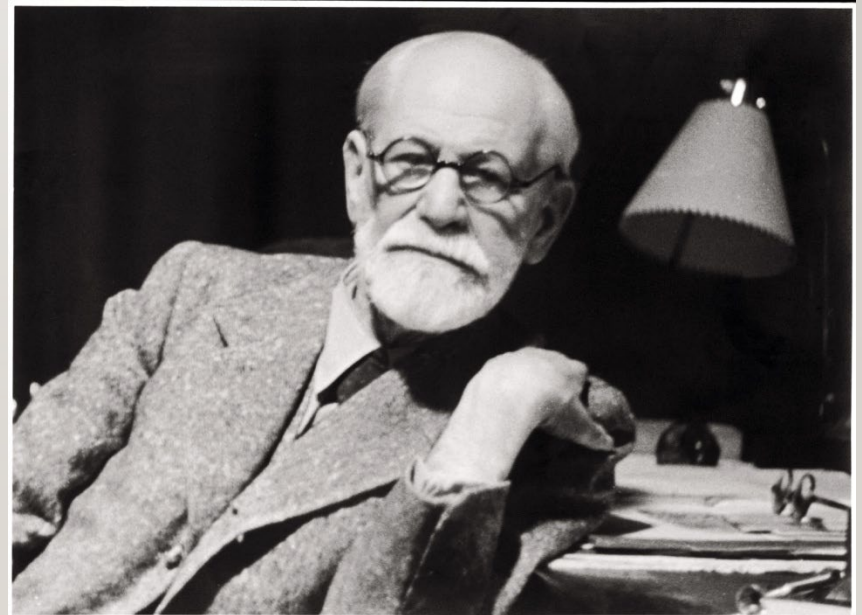
- Most adults have 4-6 dreams per night.
- When we say we “don’t dream”, what is more likely is that we do not recall our dreams.
- By age 60, you will have slept an average of 175,200 hours, dreamed roughly 87,000 hours, and experienced about 197,100 dreams!
 - In other words, **about 10 years of an average lifespan are spent dreaming!**

LUCID DREAMS

- Sometimes people are aware they are dreaming. Salamy (1970) trained sleepers to press a switch when they noticed a dream beginning!
- **Lucid dreams** are those dreams in which events seem so normal that the dreamer feels he/she is conscious.
 - “false awakening” may occur when the dreamer thinks he has woken up, but is in fact still dreaming
 - Few people have such lucid dreams regularly (Squier & Domhoff, 1998)
 - Higher amounts of beta waves during lucid dreams
- Many studies find little evidence that dream content can be controlled (Domhoff, 1985)
- Nevertheless, lucid dreaming is a skill which can be learned, exerting some control over dream contents
- Used as treatment for nightmares, through becoming aware one is dreaming

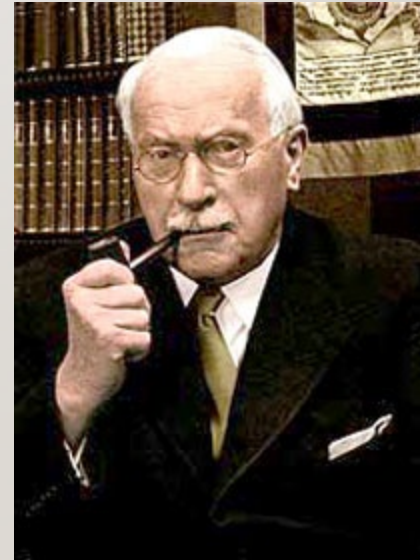
THEORIES OF DREAMING

- Freud (1900) wrote his book *The Interpretation of Dreams*
 - To him, dreams are disguised attempts to fulfil wishes (e.g. repressed wishes such as sexual desire for the opposite-sex parent)
 - Freud distinguished between the **MANIFEST CONTENT** of a dream (what is recalled, the story of the dream with its characters and events), and the **LATENT CONTENT** (the disguised wish or impulse)
 - Freud suggested the latent content is **CENSORED** by the mind of the dreamer, to avoid guilt or anxiety
 - Fischer & Greenberg (1977, 1996) found **NO** support for manifest/latent dream content



THEORIES OF DREAMING

- Carl Jung (1875-1961) was inspired by Freud's theory, but rejected the notion of manifest and latent content. He offered a larger scope for dream interpretation, and believed the psyche to be a self-regulating organism in which conscious attitudes were likely to be compensated for unconsciously (within the dream) by their opposites.
- Jung went beyond Freud's personal unconscious, to the notion of the **COLLECTIVE UNCONSCIOUS** and its **ARCHETYPES**



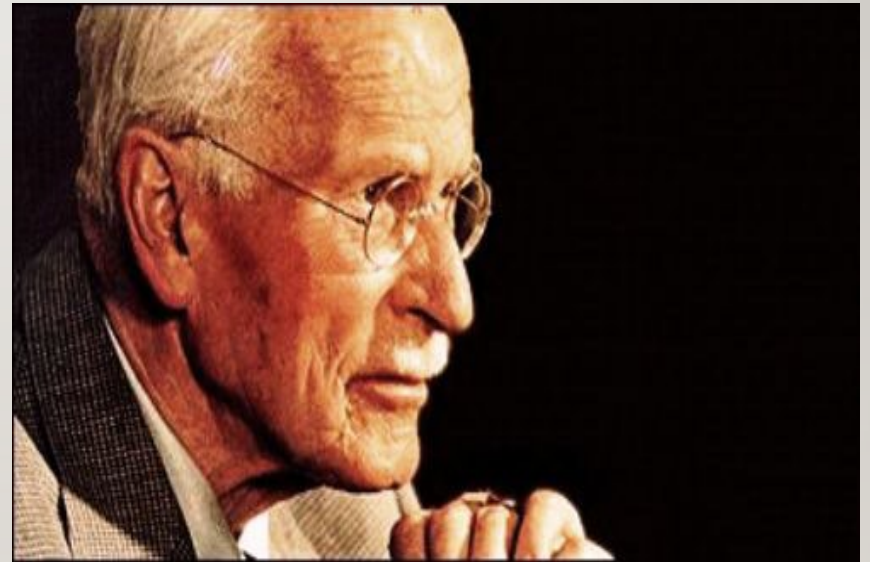
SIGMUND FREUD (1856-1939)

- “Dreams are the royal road to the unconscious”



CARL JUNG (1875-1961)

- “The dream is the small hidden door in the deepest and most intimate sanctum of the soul, which opens to that primeval cosmic night that was soul long before there was conscious ego and will be soul far beyond what a conscious ego could ever reach.”



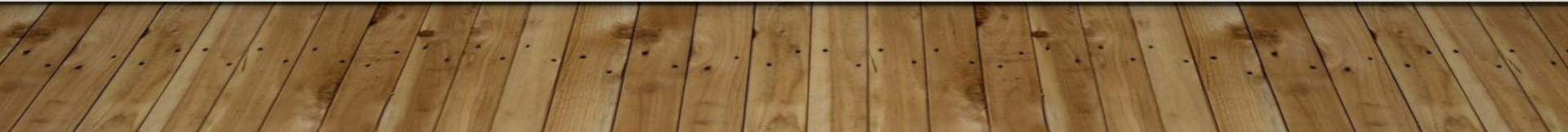
The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego.

Its essence is limitation, even though it reaches to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all ego-hood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral.

"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.304

DREAMS – YOUR OWN INNER THERAPISTS

- Whatever the biological or neurological reasons for dreaming, therapeutic practices like dreamwork show that when we record and explore our dreams, they can become a source of inner wisdom and healing.
- Dreams show profound knowledge of our every concern, our desires, fears, and secrets - and often have the perfect solution to our everyday problems.
- Working with dreams offers a direct, natural way of achieving expanded consciousness and is a deep, healing form of personal growth that can assist and augment traditional talking therapy.
- The healing information in dreams can be seen as natural, innate guidance originating from our inner healer archetype, which is connected to our higher (or deeper) inner Self.



FORGETTING OUR DREAMS

- We live in a 'day' culture of reason and technology: traditional cultures paid more attention to dreams (e.g. Aboriginal 'dreamtime', Senoi in Malaysia, Hopi Indians etc)
- Most dreamers forget 90% of their dreams when they awaken.
- Verbally voicing or writing down your intention to remember your dream before you go to sleep can help you retain more of your dreams

FORGETTING OUR DREAMS

- To help us recall our dreams, it is good to:
 - Keep a dream journal and pen on the bedside table
 - Write anything you remember, even just a single image or word from a dream, in your journal every morning (allow some time for this before moving into the day's obligations).
 - If you don't remember anything, then write the first thing which comes to mind upon awakening. After 2 or 3 nights like this, most people start remembering dream content in the mornings using this method.

COMMON DREAM THEMES

- Being chased
- Being naked
- Falling
- Flying
- Water
- House

DREAM INCUBATION

- If you want to dream about a particular subject:
 - Write your thoughts about the issue in your dream journal before you go to sleep
 - Write a request about the topic in your dream journal, or on a piece of paper kept under your pillow
 - Write also that you would like to remember a dream in the morning, and that you will commit to writing anything down which is in your awareness – dream or not – upon first awakening

A NOTE: DREAM DICTIONARIES

- It is a mistake to imagine that dream symbols have fixed meanings.
- Books like dream dictionaries or symbol dictionaries can give us general hints about the possible meaning of a dream, but every dream is as unique as the dreamer.
- To really begin to understand a dream, we need to explore our associations to the dream imagery, and then do dreamwork with it.

DREAMWORK

- Dreamwork (Kaplan-Williams, 1993) is a method of psychotherapy and personal growth which uses techniques such as Symbol Immersion, Symbol Amplification, Following the Dream Ego, Dialogue With A Dream Figure etc., to explore the world of the dream.
- Within a few sessions of dreamwork, we are often already in touch with aspects of ourselves which we are not normally aware of, thereby enlarging our personality and looking at outer life tasks in novel, creative ways – and facing them accordingly.

CAUTION FIRST!

- Rev. Jeremy Taylor asserts that “**All dreams come in the service of health and wholeness,**” even (especially?) the ones that may initially upset or confuse us.
- Even so, dreams can be powerful experiences, and **dreams do have the potential to unleash some very deep and raw emotions.**
- If you think it would probably be fun and spiritually uplifting to try your hand at dream analysis/interpretation, by all means go ahead.
- If, on the other hand, you actually suspect that you are experiencing emotional disturbance, and you are hoping that dream work would really be a form of do-it-yourself psychotherapy, **please consider first calling a professional person to guide you through the process.**

DREAMWORK

- Dreamwork can be carried out by oneself, or with professional guidance individually or in a dreamwork group.
- There are 3 basic steps to dreamwork:
 1. The dreamer narrates or writes down their dream, and offers their personal associations to all dream images
 2. The dreamer identifies what stands out or is especially significant to them in the dream
 3. Work is done with the imagery, and personal meaning and/or experience emerges. If dreamwork is taking place in a group, the dreamer can explore their dream associations and also hear how their dream affected each member of the group: "If this were my dream...".
- Whether dreamwork is taking place alone or in a group, it is important to engage the images through the variety of available dreamwork techniques, before coming to any (*if we come to any*) ultimate conclusions about the dream's meaning

BASIC RULES OF DREAMWORK

- Resist the impulse to rush to interpretation or search immediately for meaning
- Learn to stay with the images, describing them in as much detail as possible
- Record your dreams, and start to identify common themes between dreams, and the elements of your own symbolic language
- A dream may not be understood immediately. The message of a dream can be realized over weeks, months, even years...so be patient, and enjoy the process!

DREAMWORK

- Dreamwork Therapy can be done on many levels, from easy and straightforward self-knowledge exercises, to really challenging work involving greater personal growth.
- Write down your dreams, even if they are tiny snippets, because they can:
 - Improve relationships (to self and others, to your partner)
 - Break the chains of negative habits and those relationships that bind you and drain your energy
 - Introduce you to your innate Inner Guidance / Higher Self / Dream Source
 - Resolve residual life-issues (unfinished business) that have remained a problem
 - Increase your creativity and imaginative problem-solving skills
 - Guide you into improved stress management, strengthen your autoimmune system and bring greater peace of mind

SOME METHODS OF DREAMWORK

- **A. Free Association** – Freud. Sigmund Freud suggested that the dreamer create a “chain” of associations to each important object or element of the dream by saying the first word that popped into mind when prompted by a cue word. The dreamer’s response to one cue became the next cue word. For example: Shoes => Clothes, Clothes => Closet, Closet => Hidden, Hidden => Secrets Etc. Freud believed that this technique of speaking without thinking might lead the dreamer to uncover some repressed material (latent, or hidden content; probably sexual) that might have been encoded into the dream.

SOME METHODS OF DREAMWORK

• B. Symbol Amplification

- Carl Jung liked Freud's idea of associations, but disagreed with Freud's desire to lead the dreamer farther and farther away from the actual dream image. Instead, he advocated returning each time to the image itself as the cue word. For example: Shoes => Clothes, Shoes => Feet, Shoes=> Pair, Shoes => Ground Etc. Jung believed that this technique of "mining" each image to unearth all its possible associations might lead the dreamer to discover which associations were actually most important. By circumambulating the image, we can also connect to its archetypal associations, linking it to cultural fairy tales and mythology, e.g. shoes => Old Woman Who Lived in a Shoe, Puss in Boots, Hermes' winged sandals etc.
- Another form of symbol amplification (Kaplan Williams, 1990) involves understanding how an image or action as symbol in a dream, functions in the outer world: e.g. a car functions to take us places, to protect us, to give us status etc; it symbolizes effectiveness and ego control among other things. After we amplify the use of the symbol in the outer world, we can return to the dream and look at the way the dream is using the symbol.

SOME METHODS OF DREAMWORK

- **C. Describe it to a Martian** – Delaney. Gayle Delaney (and others) advises the dreamer to amplify the dream images in a slightly different way. Instead of generating free-floating associations, she suggests describing each image in simple, powerful terms, as if explaining its purpose and outstanding features to a Martian who knows nothing about life on Earth. For example: Shoes => These protect our feet (from cold, damp, dirt, etc.) when we walk. We can walk farther wearing these than we could without them. Sometimes, they are more stylish than practical/comfortable.....

SOME METHODS OF DREAMWORK

- **D. Empty Chair Role Play** – Perls. Frederick Perls, founder of the Gestalt psychology movement, popularized “encounter” groups. He recommended that the dreamer hold imaginary conversations with dream characters/objects, in order to give them a “voice” to communicate their meaning. He had the dreamer sit opposite an empty chair, imagining the dream character/object sitting across from them. The dreamer would ask questions of the character, and then would switch chairs to answer them trying to express the attitude of the dream character as much as possible. For example: => Dreamer: “Shoes, why did you rain down on me like that?” => Shoes: [yelling] “You idiot! Can’t you see that you aren’t walking in the right direction?” He urged the dreamer to see each character, object, and action in the dream as some (possibly alienated) aspect of the dreamer’s own personality.

SOME METHODS OF DREAMWORK

- **E. TTAQ (Title, Theme, Affect, Question)** - Savery, Berne, and Kaplan-Williams (From DREAMS AND SPIRITUAL GROWTH, 1984) This is a four-step process. First, the dreamer gives the dream an appropriate **TITLE**. “Let it come to you spontaneously or ask yourself, ‘What title does the dream want itself to have?’” Next, identify any **THEME** or **THEMES**. Next, identify the **AFFECT** (emotional aspects) of the dream. Last, the dreamer formulates an important **QUESTION** that the dream is addressing: “What is the dream asking of me? What is the dream trying to help me be conscious of?” For example: **TITLE**: “Barrage of Shoes” **THEMES**: spirituality/religion, self-image **AFFECT**: fear, helplessness **QUESTION**: “In what areas of my life do I feel pelted, attacked, beaten down?” Philosophically, this technique asserts that dreams should be regarded as questions to spur thinking, rather than as puzzles to be successfully “solved”.

SOME METHODS OF DREAMWORK

- **F. Action Plot:** Reed/Sparrow Most dreams focus on the objects (nouns) in dreams. In his book, *DREAM REALIZATIONS* (1984), Henry Reed describes a method (which he attributes to Gregory Scott Sparrow) of paying particular attention to the action (verbs) in the dream. Reed writes, “An action plot is a short statement of what transpires during the course of the dream. In order to emphasize the structure of the action, all mention of specific symbols is avoided.” For example, “Someone feels attacked by something, yet does nothing about it.”

SOME METHODS OF DREAMWORK

- **G. Linguistic Analysis** A majority of dream workers would doubtless agree that the “language” of dreams is (visual) metaphor. Often, the same metaphorical analysis techniques that are applied to works of literature may also be applied to dreams. Some people also find it useful to look for standard literary devices such as setting, dramatic structure, etc. in their dreams. It may also be helpful to look specifically for verbal or visual “puns.” For example:
METAPHOR: Shoes as outer expression of “direction” and purpose? ... Or groundedness”?
SETTING: Old rustic church (ancient, earthy spirituality?) in stormy weather (turbulent motions?)
POSSIBLE PUNS: Rain => reign or rein? Sole => soul?

SOME METHODS OF DREAMWORK

- **H. Dualities** It may be instructive to try to identify glaring “opposites” in your dreams. These oppositional forces often underline important conflicts, imbalances, or concerns. For example: Agression vs. Passivity, Style vs. Function, Heaven vs. Earth.

SOME METHODS OF DREAMWORK

- **I. Group Dream Work** - Ullman. Jungian therapist Montague Ullman developed a highly structured group method of exploring dreams. The basic premise is that each group member imagines the dream as their own dream, and then tries to “interpret” its message FOR THEM, rather than for the dreamer. This alleviates any suspicion of negative judgement against the dreamer, and has the additional advantage of leading to personal insights among ALL participants, even when their own dream is not the current topic of discussion. It is a 4-phase process: 1) A dreamer volunteers and tells a dream in detail. Others may only interrupt to ask clarifying (non-interpretive) questions. 2) Others take the dream as their own, speaking of it as if they had actually dreamed it. They suggest what the dream might mean for them. The dreamer listens without participating. 3) The dream is officially returned to its original creator. The dreamer may respond to everyone else’s input, and may share her/his own insights. 4) The dreamer thinks further about the dream, and reports (at a later time) any additional insights.

SOME METHODS OF DREAMWORK

- **J. Archetypes** - Jung. One of the most popular techniques in dream analysis is searching for “archetypes”, mythic figures which Carl Jung believed were present in everyone’s dreams. Classic Jungian archetypes include The Hero, the Wise Old Man / Wise Old Woman, the Shadow (darker side of our own personality), and Anima/Animus (aspects of the opposite sex present in our own personal psychology).

SOME METHODS OF DREAMWORK

- **K. Dream Rituals** - Johnson. Jungian analyst Robert A. Johnson advocates going beyond understanding dreams at an intellectual level, and “acting consciously to honor dreams.” His idea is that by doing a physical act which actualizes the dream’s message, you move toward truly integrating the dream’s meaning in your waking life. In choosing an appropriate ritual, Johnson advises us that correct ritual is “symbolic behavior, consciously performed.” He recommends choosing rituals that are small-scale, inexpensive, private, and safe. So if the shoe dream seemed to be emphasizing the need to be “grounded,” to value function over style, and to consciously and assertively pursue a positive direction in life, the dreamer might for example: => Solemnly (and privately) arrange several pairs of shoes on the floor, labeling them with signs that said “Style,” “Function,” etc. The dreamer could ceremoniously sweep the “unwanted” shoes aside and put on the “desirable/positive” shoes.

SOME METHODS OF DREAMWORK

- L. Symbol Immersion (Kaplan Williams, 1990)
 - Take a key symbol or action from a dream
 - Go into a meditative state with eyes closed
 - Focus in on whatever you see, however vague
 - Describe it in the greatest detail possible
 - Stay focused on the symbol (scene, image) as it was in the dream, without changing it, to experience it as fully as possible.
 - Let it change when you have held it long enough, if it wants to, but do not make it change.
 - Good technique for working with dream fragments.

SOME METHODS OF DREAMWORK

- M. Dream Re-Entry (Kaplan Williams, 1990)
 - Close your eyes & enter a meditative state
 - See and describe the original dream scene, and let the action proceed. Focus on how you might act more creatively as dream ego, upon re-entering the scene.
 - Continue until the dream situation or conflict feels resolved, or you feel the process has ended (or you don't wish to go further).

SOME METHODS OF DREAMWORK

- N. Dream Enactment (Kaplan Williams, 1990)
 - Take some aspect of the dream and act it out, either alone or in a group.
 - Enact the dream scene as it was in the original scene. Avoid dialogues, focus on interaction and movement.
 - You can do a second reenactment after the first is thoroughly explored, offering a creative and healing resolution of the issue presented.
 - Effects healing by changing underlying patterns which would not change by insight alone.

EXAMPLES - I

- The following dreams are from members of a dreamwork group in the U.S.A. (Kaplan-Williams, 1991):
 - The dreamer is in an enclosed basement of a house and enters the inner room. There he sees with terror and awe a large white bird-like figure with no eyes. The bird starts coming towards him, and he decides to let it out instead of boarding it back up. Outside, it becomes a giant black bird which flies low around the pasture and woods. The dreamer is apprehensive, but does not panic.

EXAMPLES - I

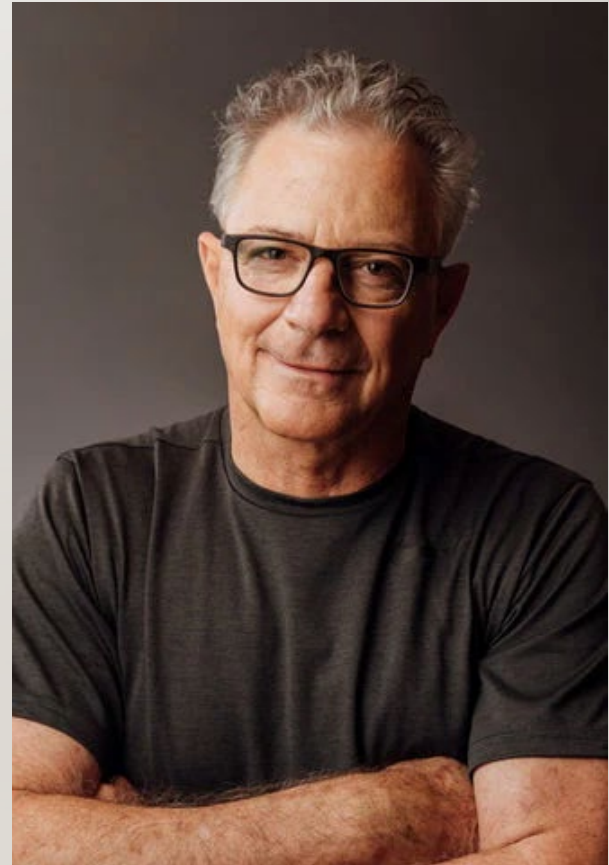
- The previous dream is both an Adversarial Dream, in which the dreamer is advised to give up control and relate (let the bird out), and a Revelatory Dream which gives the dreamer a major life task in changing his attitudes and behaviour.
- The dreamer had just moved from Europe to the U.S., and was looking for a place to live, as well as beginning his first marriage. He has been given enormous things to deal with, and this aroused fearful imagery, but also suggested a way of dealing with the fear.

EXAMPLES - 2

- Another dreamer dreamed of herself sitting contemplating a flower slowly unfolding at its own pace. In the dream, she is dealing with her impatience in trying to control the unfolding.
- This is a Confirming Dream which strengthens the dreamworker's new attitude, which she resolved to have in the dreamwork group she was participating in: to be in the moment and to go with life's rhythm.

DREAMTENDING

- An approach to dreamwork suggested by Stephen Aizenstat at Pacifica
- Inspired by Jung and James Hillman



DREAMTENDING

- Four levels of consciousness
 - Waking ego
 - Personal unconscious (memories, traumas, complexes, family and cultural conditioning etc)
 - Collective unconscious (archetypal and symbolic material, myths)
 - World unconscious (“the world is dreaming”, Anima Mundi)

DREAMTENDING

- Ways of tending the dream:
 - Associate: personal and cultural associations
 - Amplify: symbols, myths, archetypes
 - Animate: “who is visiting?” imagine the dream figure beside you so that you can see it, touch it, talk to it, and interact with it.

DREAMS AND INDIVIDUATION

"A dream that is not understood remains a mere occurrence...



...understood, it becomes a living experience."

C.G. Jung

INDIVIDUATION

- *“It is not I who create myself, rather I happen to myself.”* (Jung, CW Vol. 11, Par. 391)
- (Note: Jung never said *“I am not what happened to me, I am what I choose to become.”* This misquote is often cited but it actually suggests the opposite of the above)
- Jung believed that a significant part of our psychological makeup and behaviour is influenced by the unconscious. The unconscious mind, containing archetypes and repressed experiences, plays a crucial role in shaping who we are.
- This process is largely beyond our conscious control, suggesting that we do not consciously create our entire selves but are instead shaped by deeper, often unconscious forces.

CARL JUNG (VISIONS SEMINAR)

- One could **not** say that the ego was the microcosm, because the ego is only the centre or the focus of the individual consciousness, and consciousness reaches only as far as the conscious material reaches.
- It doesn't even cover the very important functions of the digestion, or the heart; for instance, there are enormous spaces of the psyche that lie beyond the conscious sphere.
- So the totality of all that is **not** the ego-the ego is merely one part that belongs to a totality-the sum total is called the Self.

INDIVIDUATION

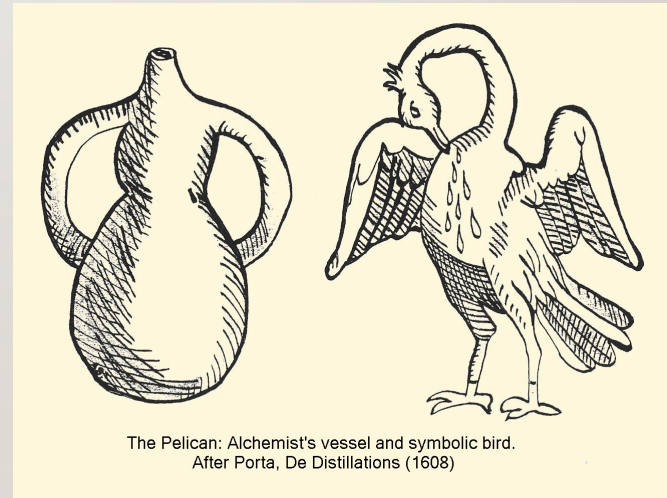
- Individuation, a central concept in Jungian psychology, is the process by which a person becomes aware of their true self, integrating the conscious and unconscious parts of the mind.
- This journey towards self-realization is not something that can be fully directed by the conscious will. Instead, it involves *a natural unfolding of the psyche*, influenced by internal and external experiences. Thus, the self "happens" to me (as ego), as a result of this dynamic interaction.

INDIVIDUATION

- Personal development and the formation of identity are processes influenced by both conscious efforts and unconscious dynamics.
- Jung emphasized the autonomy of the psyche, suggesting that aspects of our personality and psychological development occur independently of our conscious desires or efforts.
- Many elements of our growth and transformation – such as dreams - arise spontaneously from within, rather than being products of deliberate creation.
- This highlights the importance of acknowledging and integrating these unconscious elements to achieve a more complete and authentic sense of self.

MYSTERIUM CONIUNCTIONIS

- II. Union of *unio mentalis* with the body
 - This stage involves a return to ego consciousness, which alchemically happens via the 'pelican' – a return to the world of body. The transformed person goes back into life, but is less attached, less compulsive, a better leader



MYSTERIUM CONIUNCTIONIS

- III. Union with the *unus mundus*
 - In this final stage of transformation, the true person, the spiritual ego and self emerge. Alchemically, this is the discovery of the lapis philosophorum.



MYSTERIUM CONIUNCTIONIS

- In the first half of life the soul prefers the body – sex, food, fun, attachment to the world.
 - The soul must do this in order to enter into the world – it must be seduced into life, first by mother, then father, then friends etc.
 - A stable ego and persona are acquired at this stage – leaving parental home, marriage, family, career, becoming self-sustaining within the community
- The coniunctio takes place in the second half of life – the soul unites with spirit
 - That which was built in the first half of life, now needs to be taken apart (*separatio*) to be reassembled around a more authentic and stable core of personality.

MYSTERIUM CONIUNCTIONIS

- BODY – the physical
- SOUL – emotions, preferences, desires, passions, relatedness
- SPIRIT – transcendence, high ideals, philosophy, thought
- The *unio mentalis* is a marriage of soul and spirit, and signifies that one has been able to separate from one's physical appetites – the body is left behind. This is the goal of all religious and spiritual traditions.
 - Alchemically it is Nigredo, the mid-life crisis; a movement out of soul-staining guilt, fear and trauma, personal defences and neurotic isolation.

DREAMS AND INDIVIDUATION

- Dreamwork quickly brings to consciousness the most important issues a person is dealing with on the level of the unconscious
- Using the dream as the bridge back to the unconscious, Jung observed the unfolding of the conscious process, known as individuation.
- Throughout life, the Self exerts pressure on the ego to face reality and participate in the individuation process. If the ego consents to this, the compensations against it are usually less severe, e.g. fewer nightmares, accidents, physical symptoms

DREAMS AND INDIVIDUATION

- Dreams are compensatory:
 - In ordinary life, they compensate the natural individuation process, offering insight into what needs to be integrated
 - In psychosis, they attempt to produce a stable ego
 - In neurosis, they bring the ego out of an impasse or a 'neurotic byway' (Hall, 1983)

Individuation continues to take place, whatever the state of the psyche. However, it is most facilitated when we consciously and intentionally observe the movements of our psyche ('religious attitude') and consent to its natural unfolding, participating in its evolution.

DREAMS AND INDIVIDUATION

- Neurosis involves avoiding life tasks out of fear
- Neurotic symptoms (e.g. anxiety, depression) are substitutes for direct life experience
- The psyche keeps producing new situations which will bring its needed development if successfully resolved
- Neurotics accomplish life tasks quite well and seem reasonably well-adapted, but at the cost of high inner stress

NEUROSIS

- The neurotic ego is generally stable and well-developed
- However, it is identified with ego-images which block its further individuation
 - E.g. clinging to a past stage of development which is felt as more pleasurable; conversely, stuck on repeating or reconstructing past trauma
- The neurotic cannot live in the present. He is either in the past or in the future, but not consciously and intentionally there – he is possessed by a complex.

NEUROSIS & DREAMS

- Dreams reveal recurring negative patterns to our ego
- Conflicts are seen clearly through dream images, leading us over time to a conscious awareness of our complexes
- Although the dream may be compensatory to the ego at any one time, it is always in service to the greater psyche
- When our waking ego sees what the dream is trying to say, it is able to review its attitude and participate in its own development consciously (note: **this is a two-way street**)

NEUROSIS & DREAMS

- When dreams show the ego forced to deal with threatening situations, this is often indicative of neurosis.
 - Eg threatening figures that become less threatening as they approach, suggest excessive fear of facing unintegrated contents
- The ego must face fearful and threatening situations in order to mature (both in reality and in the dream)
- The symbols of the hero's journey and those found in fairytales are important here
 - Eg a dragon may symbolize a fearful or regressive force, an old king/queen or jealous stepmother may symbolize a hostile or lazy parent, or one may meet with helpers such as talking animals (a good prognostic sign that the unconscious is ready to help)

EXAMPLE I

- A woman who had lived her life contained in traditional feminine roles had a brief, unhappy and inappropriate affair with a younger man; this led to depression and psychotherapy, where she dreamed of a strange flower that was also an animal, and it was both male and female,
- The image is suggestive of the Self (union of opposites; plant/animal, male/female)
- After painting this dream, she began to develop into a more independent personality

EXAMPLE 2

- A man dreamed that his guard dog, which had in fact died, was alive and speaking to him, asking to be taken into the house instead of left in the yard.
 - The dream suggests an appropriately aggressive guarding function which needs to be more integrated

EGO – STRONG, BUT RELATIVE

- The ego needs to learn to love and work, but it also needs to recognize its source and underlying archetype: the Self
- In the first stages of individuation dreams may come (not often) which do not involve a heroic quest, but instead are images of the Self, as ‘reminders’
 - Eg. dreaming of a mandala-like city, dreaming of a magnificent large building, dreaming of a many-headed, non-threatening animal that lives on air; any dream which is impressive but involves no ego action; dreams of initiation; dreams of “letting go” (often appear when individuation time is cut short, as in terminal illness)

EGO – STRONG BUT RELATIVE

- No matter how successfully adapted someone is to their environment, individuation as a life process means that *the ego-identity is relative*.
- Although some choose to stop their analysis when symptoms disappear and the ego is functioning adequately, Jungian analysis carried beyond the alleviation of neurotic suffering will usually lead into unique and non-collective consideration of philosophical, religious and ethical issues
- The Self communicates through dreams, things the ego may suspect but doesn't yet know, so that persona and shadow contents can be integrated. The person becomes less of a 'role', and less likely to project shadow onto others.

WAKING EGO AND DREAM EGO

- The relationship of the dream ego to the waking ego, is that of a part to the whole ego-structure.
 - Therefore the actions of the dream ego can influence the waking ego – eg. one can work on a complex which has been personified in the dream
 - This dialogue between dream ego and waking ego is part of the larger dialogue between ego and Self
 - Actions that result in structural changes in the dream ego, can alter the emotional states of the waking ego, eg lightening depression, decreasing anxiety, increasing intuition or the sense of certainty in a decision etc.
- Notice that the dream is not entirely formed before it is experienced by the dreamer – the actions of the dream-ego influence what happens subsequently to these actions. This is *imaginatio vera*.

WAKING EGO AND DREAM EGO

- Ultimately the individuating ego realizes that *neither* the dream-ego, *nor* the waking-ego are the whole ego itself.
- The sense of “I”, or ego-centrum, is only the current, subjective point of reference for the process of individuation
- Over time, the process of individuation relativizes the waking-ego just as the dream-ego relativizes it every night.
- No ego-state is ever fixed – its choices are therefore not “right vs wrong”, but “preferred or not preferred”, “authentic vs inauthentic”.

DREAM EVOLUTION THROUGH INDIVIDUATION

- As individuals progress in their individuation, their dreams often change in ways that reflect their evolving psychological state.
- Initially, they might confront darker, repressed aspects of the self, then move towards integrating opposite gender aspects, and ultimately reflect a journey towards wholeness and self-realization.

DREAM EVOLUTION THROUGH INDIVIDUATION

- **Early Stages of Individuation**

- 1. Confrontation with the Shadow:**

- 1. Themes:** Early dreams often involve encounters with the shadow, which represents repressed or denied aspects of the self.
- 2. Symbols:** Nightmares, dark figures, or chaotic scenes.
- 3. Purpose:** These dreams encourage the dreamer to acknowledge and integrate these hidden parts of themselves.

- 2. Ego Struggles:**

- 1. Themes:** Conflicts, battles, or struggles that reflect the tension between the ego and the unconscious.
- 2. Symbols:** Conflicts with authority figures, being chased, or trapped.
- 3. Purpose:** Highlighting the need for the ego to confront and reconcile with the unconscious content.

DREAM EVOLUTION THROUGH INDIVIDUATION

- **Middle Stages of Individuation**

- 3. Emergence of the Anima/Animus:**

- 3. Themes:** Encounters with the anima (for men) or animus (for women), representing the inner opposite gender aspects.
- 4. Symbols:** Romantic encounters, significant opposite-gender figures.
- 5. Purpose:** Promoting balance and integration of masculine and feminine aspects within the self.

- 4. Exploration of the Self:**

- 3. Themes:** Deeper exploration of one's identity and purpose.
- 4. Symbols:** Guides, mentors, spiritual figures, or symbolic journeys.
- 5. Purpose:** Facilitating deeper understanding and connection to the true self.

DREAM EVOLUTION THROUGH INDIVIDUATION

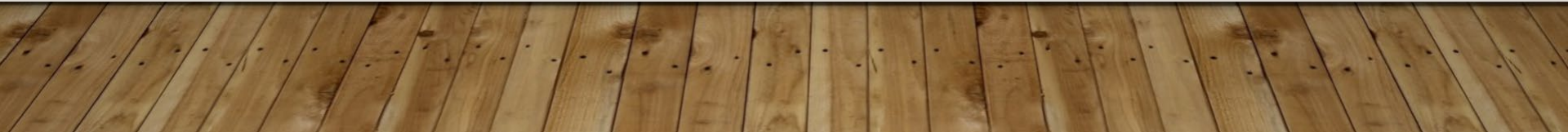
- **Advanced Stages of Individuation**

- 5. Integration and Wholeness:**

- 5. Themes:** Dreams reflecting harmony, balance, and unity.
- 6. Symbols:** Mandalas, circles, balanced and peaceful scenes.
- 7. Purpose:** Signifying the integration of various parts of the psyche and achieving a sense of wholeness.

- 6. Transcendence and Spiritual Growth:**

- 5. Themes:** Transcendent experiences, spiritual enlightenment, or connection with the divine.
- 6. Symbols:** Light, spiritual beings, or cosmic scenes.
- 7. Purpose:** Indicating a movement towards spiritual growth and self-realization.



KEEPING A DREAM JOURNAL / USING A DREAM APP

- Write down your dream soon after waking, and as fully as possible
- Do not let yourself be disturbed.
- Underline or carefully observe what your dream ego - the image of yourself in the dream - is doing.

8 QUESTIONS (KAPLAN WILLIAMS, 1990)

- Use the following list of questions when working with your dream, not necessarily the same day:
 1. What are you doing in your dream?
 2. What are you not doing in your dream?
 3. What is in conflict or unresolved or not finished?
 4. How are your waking actions in contrast or similar to the dream ego?
 5. What would you do differently if you re-entered your dream?
 6. What does the dream suggest when applied to your life?
 7. What teachings or insights are revealed by this dream?
 8. How will you apply the dream's teachings to your life?

THANK YOU FOR YOUR ATTENTION!

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