THE DREAM IN CONTEXT
Robert D. Stolorow

Psychoanalysis, in its essence, is a hermeneutic and historical science whose principal research method is and always has been the in-depth case study. Psychoanalytic propositions do not readily lend themselves to experimental procedures, and it is a rare and unexpected yield when data culled from the laboratory are found to bear meaningfully on psychoanalytic theory and practice. Greenberg and Fiss present two such welcome harvests, summarizing a variety of data from sleep and dream research that they believe offer support for a self-psychological understanding of dream function. Fosshage also offers important ideas about dream function, his data coming not from the laboratory but from the consulting room, where, I must confess, I also feel more comfortable.

Greenberg's contribution gave me some difficulty. According to him, the results of REM studies lead to a view of dreaming as "integrating information from current experience with past memories to produce schemas that are organizers of complicated behavioral tasks. Thus, the dreamer can learn and can modify or adapt behavior to new demands of the environment." "The dream," he continues, "portrays problems and also the dreamer's efforts at coping with these problems." Thus, if I understand Greenberg's argument correctly, he believes that the REM data show that the function of
The dream is a mental and emotional expression of the self, reflecting the individual's experiences, thoughts, and emotions. Dreams may be a form of communication with the unconscious mind, providing insight into one's inner world. Dreams can also be a means of coping with stress or unresolved issues, allowing the mind to process and integrate experiences.

We propose that dreams are a creative and constructive process that helps individuals make sense of their experiences and emotions. Dreams may serve as a means of exploring unspoken thoughts, desires, and fears, offering a safe space for the mind to experiment with different scenarios. Dreams can be a source of inspiration, creativity, and problem-solving, providing solutions to real-life challenges.

The study of dreams has been a subject of interest for centuries, with different cultures and societies interpreting dreams in various ways. Contemporary neuroscience and psychology have contributed to our understanding of the brain's mechanisms involved in dreaming, shedding light on the complex processes that underlie dream experiences.
The dream, she was in a session, the therapist, a psychologist, was conducting a dream analysis. The patient was趴着 the dream, describing the dream characters and their actions. The therapist asked questions about the dream's meaning, interpreting it through psychological lenses. The patient described feeling lost in the dream, struggling to understand the subconscious elements. The therapist responded with insights, suggesting the dream was a reflection of the patient's inner世界.

The analysis continued, exploring the symbolic meanings of the dream elements. The therapist noted patterns and associations, linking them to the patient's unconscious desires and fears. The dream seemed to be a manifestation of the patient's current psychological state, offering a window into their unexpressed emotions and thoughts.

The patient described feeling a sense of freedom and release in the dream, contrasting it with their day-to-day experiences. The therapist encouraged the patient to reflect on these feelings, understanding their implications in their waking life.

The session concluded with the therapist summarizing the key points of the dream analysis, emphasizing the importance of integrating the insights gained into their thoughts and actions. The patient was given homework to continue exploring the dream's meaning and to practice mindfulness techniques to better connect with their subconscious.

The dream analysis highlighted the power of dreams in understanding the subconscious mind, offering a therapeutic tool for self-discovery and emotional growth.
ON DREAMING AND OUR INCARNATIONS

Paul H. Tobin

REFERENCES

The interpenetration of dreaming with our everyday experiences cannot be comprehended psychologically apart from the fact that we have lived an integrated and disorganized dream imagery in which the boundaries between the inner and outer worlds, the dream and the waking state, are not clearly defined. Dreams, as we have seen, are not the mere products of the unconscious mind but are also the products of our conscious experiences. They are the expression of our innermost desires and fears, our hopes and fears, our past experiences and our current emotions.

Let us consider the interpenetration of our everyday experiences and our dreams. Dreams are a natural and necessary part of our mental life, and they provide us with insights into our subconscious thoughts and feelings. In the same way, our everyday experiences are also a reflection of our subconscious mind. These two aspects of our mental life are interconnected and cannot be separated. Dreams and everyday experiences are both the result of our thoughts and feelings, and they are both influenced by our past experiences and our current emotions.

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The interpretation of dreams, particularly a dream group's dream, is a complex and multifaceted process. Dreams can provide valuable insights into our thoughts, emotions, and subconscious motivations. Therefore, understanding the interpretation of dreams is crucial for personal growth and self-discovery.

First, let's define what a dream is. A dream is a series of thoughts and images that occur in our mind during sleep. Dreams are not just random occurrences; they are reflections of our thoughts, emotions, and experiences. The Freudian theory of dreams suggests that dreams are the unconscious expression of our desires, fears, and conflicts.

Interpreting dreams can be a challenging task, but with the right approach, it can be a rewarding experience. One common method of interpreting dreams is through the use of dream dictionaries. These dictionaries provide explanations of dream symbols and their meanings, which can help you understand the deeper meanings behind your dreams.

Another approach to interpreting dreams is through the use of dream analysis. This involves a more in-depth examination of the dream's content and context. By analyzing the dream's imagery, emotions, and associations, you can gain insights into your subconscious mind.

Overall, the interpretation of dreams is a rich and fascinating area of study. With practice and dedication, you can learn to understand and use the information your dreams provide to enhance your self-awareness and personal growth.
The concept of dream is complex and multifaceted, involving various cognitive and neural processes. Dreams are not simply random expressions of the mind's unconscious desires, but rather a reflection of the brain's attempt to process and understand the events and emotions experienced during waking life. The neural activity associated with dreaming is unique, involving different brain regions that are active during both wakefulness and sleep. The content of dreams is influenced by a variety of factors, including recent waking experiences, emotions, and memories. Understanding the role of dreams in our lives requires a multidisciplinary approach, integrating insights from neuroscience, psychology, and philosophy.
dreams. For instance, the dream of a long, empty hallway may represent a fear of the unknown or a desire for new experiences. Dreams can be symbolic representations of one's unconscious mind, reflecting the experiences and emotions that are not easily acknowledged during waking hours.

References


In discussing unconscious processes, Schlovso distinguishes two definitions. Richard and Lcra d's work on the
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process of dream formation, which is the concept of
dreaming. The dream is a self-reflective process, an
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in the performance of these experiences, provides a broad-based new order, which allows...

Moreover, the interaction of two Superstitions will inevitably result in an association with the concept of a new, more general, and perhaps more meaningful understanding of the relationship between the developed and un-developed, the conscious and the unconscious, the inner and the outer.

Let us now consider the role of the experience in the dream. The experience is not merely a reflection of the dream, but an active participant in its creation, shaping and molding the dream's content and structure. The experience's role is to provide a bridge between the conscious and the unconscious, allowing for a deeper exploration of the self.

In conclusion, the experience of the transparent encounters within the dream is crucial for our understanding of the nature of the unconscious mind. By exploring these encounters, we can gain insights into the workings of the unconscious and how it interacts with the conscious mind. This exploration is not only important for personal development but also for a deeper understanding of the nature of human experience.
assumed to be latently present and, therefore, disguised in the dream. The door is thereby reopened potentially to massive translations of dream imagery that, in turn, "disguise" the dreaming experience or the actual meaning of the dream.

In contrast, I propose that an important developmental thrust was clearly imaged in Tamara's dream. Through her dreaming mentation, she furthers the process, based on her analytic experience, of establishing personal freedom from her repetitive experience of accommodation, facilitating the rediscovery of her internal direction. Clearly, accommodation is an organizational (transferential) mode easily evoked, as was evident in the analytic (waking) work. But to assume on this basis, even though the accommodation theme was not apparent in the dream, that it must be a part of the dreamer’s experience at that moment, and therefore is present somewhere in the dream in disguised form, is to assess the dream from a waking perspective, imposing a waking bias on the dream and blurring the dreaming experience. Clinically, this error potentially undermines the patient's developmental thrusts just as they are emerging in her dreaming experience.

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REPLY

Harry Fiss

I am heartened by Dr. Stolorow's positive comments about my paper and by the fact that he found my conclusions "persuasive." These are indeed welcome words. I am also greatly indebted to him for his seminal ideas on dreaming and the organization of self-experience (Atwood and Stolorow, 1984, pp. 97–117).

However, I take exception to his implication that I am not paying sufficient attention to latent content or that I am excluding or minimizing the unconscious in my conceptualizations. "In emphasizing that the aims of defense and disguise contribute to the construction of dream symbols and that therefore the distinction between manifest imagery and latent meaning continues to be applicable, our views differ from those of Greenberg, Fiss, and Fosshage," Stolorow writes. "What we need is not an approach to dreams that excludes the unconscious, but a revised theory of the unconscious that is consistent with current clinical knowledge."

It appears to me that Stolorow misunderstands something about my view of the function of the dream process. I am not at all suggesting, as some of my colleagues seem to be doing, that we should disregard latent content, nor am I diminishing the importance of the unconscious. I am proposing that we pay more attention to the manifest content. Clearly there is a need for both concepts. Nor should the role of wish fulfillment in dream formation be discounted either. A case in point is the study referred to in my paper (Fiss, 1980) in which recovering alcoholics were found to crave alcohol when they dreamed about drinking in a conflicted way; when they had gratifying dreams about drinking, they generally experienced very little craving. Bokert (1968) similarly found that thirsty subjects who incorporated water into their dream content were less thirsty the following morning and drank less water than subjects who did not dream about water. The wish fulfillment hypothesis is strongly supported by these findings. On the other hand, little evidence for a need to disguise or transform the wish (to drink) could be found in either of these studies.

That disguise is unnecessary for wish fulfillment to occur in dreaming is further indicated by the results of a study by Fiss, Klein, and Shollar (1974) in which all REM periods were artificially shortened (that is, interrupted) over a period of four consecutive nights. The study was undertaken to find out whether the dream process would intensify and accelerate as a result of these interruptions. The results showed that this is exactly what happened: the content of the dreams reported by the subjects became progressively more and more elaborate and more and more affect laden; but at the same time the content also became more openly wish fulfilling, less disguised, and less bizarre. Concomitantly, the subjects’ polysomnograms (sleep recordings) indicated that the subjects slept most soundly when they were having their most intense, conflictful, and dynamically revealing dreams! It was as though the interruptions had helped bring the subjects’ focal conflicts into ever sharper focus, without in the least disturbing their sleep. For example, one of our subjects, a sexually dysfunctional young man conflicted over his homosexuality, initially reported such dream symbols as a bottle top breaking off or the seat of a motorcycle inflating. These images gave way with increasing frequency to transparent, undisguised scenes such as "it ended up in bed with somebody, a man." It was as though these subjects slept in order to dream (and not the other way round) and dreamed in