

A SPECTRUM OF BOOKS ON DREAMS

Barrett, D. (Ed.) (1996). *Trauma and dreams*. Cambridge, MA: Harvard University Press.

Professional Text. Past President of the Association for the Study of Dreams, researcher, and psychotherapist, Barrett gathers together the contributions of many diverse authors, organizing the book into three sections: Dreams after Childhood Trauma; Adult Trauma in Wars and Natural Disasters; and Traumas of Normal Living.

* _____, (2001). *The committee of sleep: how artists, scientists, and athletes use dreams for creative problem-solving—and how you can too*. New York: Crown Books.

The subtitle generally captures the content. She gives a number of interesting and sometimes fun anecdotes of solutions and artistic creations that have emerged from dreams: Paul McCartney and “Yesterday”; Kekulé and the benzene molecule as a ring.

Bosnak, R. (1986.) *A little course in dreams: a basic handbook of Jungian dreamwork*. Boston: Shambhala.

“Why do I like this book? It’s full of surprises, charming, intelligent, subtle yet simple; not mystical or pompous as dream books tend to be. It never talks down. Ideas are original, deep, and they are packed right into dream examples. This ‘little course’ is big stuff! There’s nothing like it anywhere.”—James Hillman

Boss, M. (1958). *Analysis of dreams*. New York: Philosophical Library.

Professional text. The major proponent of phenomenological dream interpretation presents the theory and practice of this approach, which depends heavily on the philosophy of Heidegger.

*Bruce-Mitford, M. (1996). *The illustrated book of signs and symbols*. DK Publishing: New York.

A colorful, and well-organized, quick-reference book for the wide range of symbolic images, from esoteric religion to everyday objects. Laid out in a two-page per topic format, within the larger sections (Mythologies & Religions, Nature, People, and Symbol Systems), and with a complete glossary, this work is a pleasure for simple browsing and a valuable resource for discovering the common significance attached to items such as candlesticks, opals, gods, lions, lipstick, triangles, blues, crosses....

Burrows, D.J., Lapidès, F.R., and Shawcross, J.T. (Eds.) (1973). *Myths and motifs in literature*. New York: Free Press.

Uses numerous selections from the broad range of literature to present symbolic themes, such as Initiation, the Shadow, the Outcast, etc. The first chapter contains essays on various approaches to archetypal theory.

Campbell, J. (1974). *The mythic image*. Princeton University Press: New Jersey.

Interweaving 400+ illustrations from across time and cultures, Campbell comments on the universality of these images and their specific and common meanings. In that he sees mythic images as emerging from the unconscious as do dreams, and from the same source, this is an excellent resource for becoming more familiar with images as symbolic communication.

Dorpat, T.L., and Miller, M.L. (1992). Unconscious meaning analysis, unconscious perception, the day residue, and dreaming. In: *Clinical interaction and the analysis of meaning*. Hillsdale, NJ: Analytic Press.

Professional text. In general, a reworking of psychoanalytic theory that integrates contemporary cognitive science and the importance of unconscious meaning formation as expressed symbolically in the present. This chapter on dreams extends their work into this area.

Faraday, A. (1972). *Dream power*. New York: Berkeley.

Popular book that summarizes the primary dream theories, explains sleep physiology and states of consciousness, and provides guidance in understanding and benefiting from one's dreams.

Foucault, M. and Binswanger, L. (1986). *Dream & existence*. A Special Issue from the Review of Existential Psychology & Psychology.

Professional text. Composed of Binswanger's 1930 article in the new field of Existential Analysis, *Dream and Existence*—making a radical departure from Freud—and Foucault's 1945 introduction to Binswanger's article: *Dream, Imagination, and Existence*. Together the two essays present a strong case for the relevance of the existential approach to dreams and for viewing the world of the dreamer in a new, existential light.

Fosshage, J.L., and Loew, C.A. (Eds.) (1987). *Dream interpretation: a comparative study*. New York: PMA.

Professional text. Experts from the major theoretical schools (Freudian, Jungian, Gestalt, Phenomenological...) summarize their approaches, and then all interpret the same series of dreams.

Freud, S. (1900, 1950). *The interpretation of dreams*. New York: Modern Library.

Garfield, P. (1974). *Creative dreaming*. New York: Ballantine.

Popular book which surveys and draws from the experience of various categories of dreamers: Ancient, Creative, American Indian, Yogic, Senoi.... Emphasizes and teaches how to participate in and "control" one's dreams to use them for self-discovery and -change.

*Gendlin, E.T. (1986). *Let your body interpret your dreams*. Wilmette, IL: Chiron.

Uses an integrated approach to interpretation for the general reader, founded on his method of Focusing: using felt bodily responses to determine personal relevance. Emphasizes the importance of the dreamer as the ultimate "expert" in interpreting his or her own dreams.

Globus, G. (1987). *Dream life, wake life*. New York: SUNY.

Professional text. "... presents an original ... theory of dreams based on a broad interdisciplinary background, including phenomenology, analytical philosophy, psychoanalysis, and contemporary cognitive psychology." Refers to dreaming throughout history, and presents the dream "process as creative, the fundamental creative action inherent in the human condition."

Hall, J.A. (1983). *Jungian dream interpretation: a handbook of theory and practice*. Toronto: Inner City.

Hopcke, R. (1990). *Men's dreams, men's healing: a psychotherapist explores a new view of masculinity through Jungian dreamwork*. Boston: Shambhala.

*Johnson, R. (1986). *Inner work: using dreams and active imagination for personal growth*. San Francisco: Harper & Row.

A Jungian analyst provides a practical four-step process on "approaching the inner world of the unconscious" by the use of dream interpretation and active imagination, a waking dialogue between different parts of the unconscious.

Jouvet, M. (1999). *The paradox of sleep: the story of dreaming*. Cambridge, MA: The MIT Press.

"... is written by the man who discovered, forty years ago, the major physiological signs that define the state of dreaming sleep, which we still use now. [...] This exciting book ... takes us through the labyrinth of research paths into the functions of dreaming, its physiological correlates, and some contemporary disputes about the significance of conscious processes."—Mircea Steriade.

Jung, C.G. (Trans. Hull, R.F.C.) (1976). *Dreams: crucial texts on the meaning of dreams by one of the greatest minds of our time*. Boston: MJF Books.

Professional text. Hull collects a number of papers not printed elsewhere that address various topics under the rubric of dreams. The book is divided into four sections: Part I, Dreams and Psychoanalysis; Part II, Dreams and Psychic Energy; Part III, The Practical Use of Dream Analysis; and Part IV, Individual dream symbolism in relation to alchemy.

_____, (1984). *Dream analysis: notes of the seminar given in 1928-1930 by C.G. Jung*. McGuire, M. (Ed.) Bollingen Series XCIX. Princeton University Press: New Jersey.

Professional text. The entire text of the transcript of one of Jung's unpublished weekly seminars, given in English in Zurich to a small class of students, including Barbara Hannah, Esther Harding, and Toni Wolff. Based on the dreams of one of Jung's male patients it ranges over a broad expanse of Jung's scholarship and experience.

LaBerge, S. (1985). *Lucid dreaming*. Los Angeles: J.P. Tarcher.

A general survey on the history, understanding, and practice of lucid dreaming.

_____, and Rheingold, H. (1990). *Exploring the world of lucid dreaming*. New York: Ballantine.

Following his first book, this one is more of a training manual, which continues from his continuing psychological and physiological research.

Margulies, A. (1989). *The empathic imagination*. New York: Norton.

Professional text. Relevant to dream interpretation in its emphasis on the convergence of imaginations in understanding an other's "inscape." Relies on phenomenology, psychoanalysis, and poetry in understanding the symbolic creativity of the psyche. Includes many clinical examples.

Rock, A. (2004). *The mind at night*. New York: Basic Books.

Reviews, in an accessible fashion, the history of dream theory and research noting the ways in which Freud and Jung's assertions are and are not upheld by current understanding in fields as diverse as biochemistry, robotics, and neuropsychology. Rock is an award winning science journalist.

Roob, A. (1997). *Alchemy & mysticism*. A special reprint by Rizzoli Publishers. Taschen: New York.

An in-depth collection of color and black and white illustrations from many occult and esoteric belief systems. Each page has a least one illustration with extensive annotation, making it a good reference for dream images.

*Rycroft, C. (1979). *The innocence of dreams*. New York: Pantheon.

"Departing from Freud and Jung", Rycroft argues that dreams are an extension of the imagination and thus should be seen as "innocent communications" within the psyche.

Siegelman, E.Y. (1990). *Metaphor & meaning in psychotherapy*. New York: Guilford.

Lucid presentation of the uses and misuses of metaphor. Explicates a number of theoretical approaches while integrating and adapting Jungian and psychoanalytic models. Encourages the development of a "symbolic attitude" relevant to psychotherapy and dreams.

*Stevens, A. (1995). *Private myths: dreams and dreaming*. Harvard University Press: Cambridge, Massachusetts.

A thorough presentation of a basically Jungian approach to dreams but which integrates Freud, Cognitive Science, Neurology, and sleep research. Written for the general public, it covers the history of dreams, a practical approach to personal dream work, and numerous in-depth examples of interpreting dreams following his stages of personal association, cultural context, amplification, and application.

*_____, (1999). *Ariadne's clue: a guide to the symbols of mankind*. Princeton University Press: Princeton, New Jersey.

Stevens uses an encyclopedia-type format to trace the historical development of common and universal images, providing the reader a broad context for the meanings a symbol has held. The first section presents his theory of symbol interpretation, which integrates the views of evolutionary psychology. The second is divided into four parts: The Physical Environment; Culture and Psyche; People, Animals, and Plants; and The Body. It is engaging simply for browsing and is a useful tool for “amplifying” (see above) one’s dreams.

*Van de Castle, R.L. (1994). *Our dreaming mind*. New York: Ballantine.

A comprehensive survey of the history of dream research and practice, written for the educated, general reader. Is multicultural and interdisciplinary in its approach, and explores the spectrum of dream interpretation, from physiology to para-psychology.

Vedfelt, O. (1999). *The Dimensions of dreams: the nature, function, and interpretation of dreams*. New York: Fromm International.

A broad survey of the many aspects of dream study, including descriptions of the different schools of theory (Freudian, Jungian, Gestalt, Phenomenological), the different types of dreams, cultural differences, and dream physiology and research. “This is an indispensable resource for psychotherapists and researchers that will also stimulate laypersons”—Publishers Weekly

* Highly recommended for the general reader.