



Dreamer's Handbook and Diary

**A quick reference and guide to personal insight and spiritual
development for group or individual use**

By Joan Arlin Hibbs



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**My special thanks to the
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Dream Interpretation Group
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SUSAN, SUSAN, VIRGINIA, JANE, JOANETTE, AND JOAN

**And infinite appreciation goes to my
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Introduction

What if you slept? And what if, in your sleep, you dreamed? And what if, in your dream, you went to heaven and there plucked a strange and beautiful flower? And what if, when you awoke, you had the flower in your hand? Ah, what then? –
Samuel Taylor Coleridge

It is said that the dreamer's dream is truly a teaching theater of the soul. It is a place where lessons and experiences may be presented in an all inclusive form and without harm to anyone else. It is the personal learning center where the dreamer is the creator and the creations.

One of the most productive and easiest gateways to one's inner life is through the dream door. This exceptional tool, thus far ordinarily untouched, is perhaps the most customized personal view into ones inner conflicts, lessons, and prejudices that is readily available to each of us.

In the dream state, the daily conscious mind is resting and that part of us connected to the Divine is fully awakened. *If* we are listening, our dreams will direct our life lessons and open doors to enlightenment.

If you are interested in the more scientific data compiled about dreams, we recommend that you read the research information supplied at the end of this booklet by Wikipedia. This handbook is intended only to assist the dreamer who already values the dream and does not require a great deal of scientific authority.

Section One

When taking up the study of your dreams, it is often useful to have a group with whom to share and review the dream content. You may select a few people with whom you feel trust and compatibility, after that set a regular meeting place, time, and day. You might prefer a more loosely structured get-together, meeting only when someone has a dream she wishes to present for group review.

If your dreams have captured your attention for some time; if you are keeping a dream diary; if you want to use your dreams but cannot remember them; then perhaps this handbook can be of service. Dream recall habits can be acquired.

Perhaps you would like to use the art of dreaming with your immediate family. A family dream group is quite useful and can create strong bonds within the family unit.

Families have a great deal to learn from and about each other. Dreams can be a way for a family to communicate on a more spiritual level. Dreams are especially useful when someone is unable to find the needed words or reciprocal understanding.

One must be prepared to accept anything the dream offers. Often the dream will deal with the daily business of living but eventually the practiced dreamer will discover many facets of dreams dealing with as many as 10 to 15 different types of dreams. Since the dreams are contained within the dreamer's mind, it is a safe way to explore the wide-ranging levels of you.

When one is ready, the dream will present vital information or lessons and do so exclusively at the dreamer's timing and pace. When you are open, the dreams will come with the precise information. They will come when you can manage what they offer. You may expect repeat dreams, patterns of dreams, and an exciting variety of dreams - all designed to assist you in your daily life and spiritual development.

Every dreamer will have his or her own dream language. Some of us dream in color - some do not. Some of us dream in puns, some in elaborate symbols. With diligence and a little practice, the dream will give forth its treasure trove of information. It will help you to begin by learning your unique symbols and style. If you discover an informative meaning to your dream, you will feel a sense of acceptance and recognition - even excitement - as the dream messages are revealed.

If someone offers a translation or symbol interpretation and it does not feel comfortable, keep searching. If the dream causes confusion, keep on looking. If the dream is like a piece of a puzzle that does not fit, explore the idea that you might have it in the wrong classification.

If all else fails, ask for a clear answer in a dream just before you fall asleep.



Section Two

Dreams are a spiritual teaching method. When one is free of the physical laws and distractions, the mind and soul are free to create and experience anything.

The theater of the mind is completely within the dreamer and without anyone else involved. Thus, the play, the stage, and the experience are entirely of the dreamer.

The types of dreams are many. Here are but a few. Feel free to add more as you discover them.

1. Challenge Dream. A dream given to face a fear. It is to assist with breaking old barriers - to become free of a dreaded happening. Flying, dying, public speaking, loss of a loved one, feeling unprepared for some event, fear of ridicule, fear of failure, etc. Dreams can allow the dreamer to experience the feared experience and actually change the dreamer's attitude and vanquish the fear.

2. Resolve a Problem or Conflict Dream. This dream allows the creative self to review options or choices and allows the results to be known so any final action is the best possible choice. It is like a presentation of multiple-choices acted out for the benefit of the dreamer. Thus, the desired outcome is known to the dreamer, as is the path. This might also be called the question and answer dream. Ask questions before going to sleep. Keep a paper and pen by the bed. Answers come.

3. Entertainment or Recreation Dream. It occurs as a source of relaxation or relief, especially when one is engaged in tense daily living situations with little or no relief. The dreamer can create a way to relax during sleep; visit an island playground or experience daily life as a comedy or enjoy the wonderful feeling of floating and being totally carefree. Dream vacations provide greatly needed relief time usually not scheduled into an overly busy life.

4. Alert or Warning Dream. It is often about an event about to happen, if the course of the actor (dreamer) does not change. Something in the physical life is being warned about. It might be a death, a car accident, failing health, or a disaster of some sort. On occasion, it can also be a pleasant encouragement to stay on course. It comes at times of great importance to influence decisions affecting the dreamer's future. These dreams tell the dreamer how to avoid something or continue on a path. Alert dreams are not to be confused with prophetic dreams.

5. Prophetic Dreams. Similar to warning dreams, but are quite often accurate in detail of an event in the future that will take place. It is wise for the dreamer to record and date these carefully in order to identify them in the future. In some cases, these dreams are given to allow the dreamer to intervene or prepare for an event of which the dreamer is completely unaware. The events might occur in a month, but can be as much as two years ahead of the event. The prophetic dream seems to be rare but so often they go unrecorded and so are never validated, Perhaps the best evidence of prophetic is déjà vu, a feeling of having experienced something before, although in fact it is the first time that it has happened or been experienced . Keep a detailed dream record to test a prophetic dream.

6. Environmental Dreams. A dream may be in response to physical environmental influences. If the sleeping room is cold, the dreamer dreams she is in a snowstorm etc... The dreams after eating pizza - often a cause for indigestion - might bring dreams about being taken to the hospital for stomach surgery or might cause idiotic, nonsense dreams, a dream completely unrelated to anything reasonable or logical that can be analyzed for insightful meaning.

7. Spiritual Reckoning Dream. This series of dreams may start when we are very young. These dreams might appear as a series of falling, flying, lose teeth, or monster type dreams. Most everyone experiences these dreams which are, in truth, voices from ones spirit calling attention to a growth pattern, a phase, a need to move, change course or speed up or even to face a disabling fear or hurt. The

purpose is to point out the process of the soul development. Like everything in nature, the soul or spirit is on a course of growth to a given level of maturity. These spiritual dreams require attention at an early age. Few are aware of the importance of these spiritual nudge dreams.

8. Progress Report Card Dream. These are a sort of readout on the good of ones present activities. They come from the inner higher self. These dreams are given to encourage or discourage a particular way of life. One usually confuses these report dreams with warning dreams. They differ in that the warning is prior to serious choice times and the progress report is about the result of the choices and paths taken. They come in response to the dreamer asking, "How am I doing?"

9. Daily Conflict and Problem Resolution Dream. These dreams - without other participants' physical involvement - come to the dreamer with solutions.

The dream can offer options or a way of accepting that which cannot change and yet must be faced. It can also offer a way to deal with an impossible situation - a boss who is pressing too hard - you dream he dies or you leave the company. Neither has actually occurred but the dreamer experiences the temporary feelings while keeping a safe distance and detachment allowing review of the various responses and outcomes. Then the dreamer can go on with life after learning from the lesson presented in the dream play. One may leave the impossible situation and gain permanent relief if the lesson is finished and if leaving is truly the better choice.

10. Physical Activity for Recreation or Relief Dream. These include sexual release, blind person seeing, physically handicapped walking, or running again. These dreams meet a need of the body without any guilt or physical change or involvement.

11. Visitation Dreams. Experienced mind-to-mind or heart-to-heart. Someone, living or dead, visits with the dreamer or the dreamer visits another person, living or

dead. This often occurs after the death of a loved one on significant dates or during tribulations. These dreams have significant differences from other dreams. They are stripped of personality trappings and are more spiritually focused. Love surrounds all beings. Joyfulness is present in each one. The exchanges are insightful and welcome. Words might not be spoken, but communication occurs.

12. Personal Out of Body Travel Dream. Just as it sounds, the soul travels to places near and far and seems to observe rather than interact with dream participants. One feels light as a feather and flies at treetop level enjoying the sights. Soul visits to home happen.

13. Spiritual Instructions Dream. Spiritual teachers often show themselves in dreams and continue to teach us in a regular dream series. Some of these teachers are with us for life; others come for only a few lessons. The teacher must be invited; the dreamer must be open to this kind of communication.

14. Spiritual Work Dream. When we are separated from those whom we feel need assistance, we are able to be in touch with them, comfort and help heal them. Some teachers do all of their work in dreams and help others in dire need or when they are crossing over to a non-physical body.

15. Creative Dreams These are identified when artistic or scientific work etc. is actually planned or executed. When awake, the dreamer will then actually create the work of art, formula, or invention as seen in the dream.



Section Three

DREAM GROUP GUIDELINES

1. Confidentiality. Each member must promise and give complete confidentiality. No member may share another member's dream or revelation without that member's permission. One may share their own dreams and analysis as desired. Some groups do not want their meeting place or membership known. Comply with the wishes of the majority in this matter.

2. Commitment. Each member must commit to keeping a dream log. It is best to date each entry. It is helpful to jot down a few of the daily living conditions and circumstances - like a journal. Note moon phases, foods eaten, moods, cycles, and what you are experiencing that might contribute to the dream content. Include elements of television programs that appear in the dream a day or two following the program. Ask yourself why you are having this dream now. Especially if the dream is not easily translated. Also, note symbols and instant dream interpretations. The weather and date give documentation to the dream, if it is prophetic.

3. Log Detail. Log as much dream detail as possible. Draw any object or place if you can. State colors, setting, people, ages of people and identify or say the person in the dream is unknown. Note any symbol, feelings - during the dream and after - and notice if the light is bright or dark. The more detail the better.

4. Book Selection. The group might like to select one book about dreams for each member to read prior to beginning the group sessions. It helps focus the mind and gives the group a commonly shared dream language and background. A dream book list is available from this writer.

5. Honest Sharing. Each group member should be encouraged to give and receive honesty. One must be willing to accept and not judge anything presented in a dream. It is important to form an atmosphere free of fear, rejection or shame.

6. Acceptance. Dreams brought before the group must be accepted by all group members as valuable information for growth, insight, and personal spiritual development. All members should be considered as equals, each one is both a teacher and student at the same time. It is best if there is not a set religion or church affiliation required of the members.

7. Meetings. Uninterrupted weekly meetings for the first month or two are suggested, then monthly meetings as the group become more comfortable. If the group does not meet in the summer, be sure each member keeps up their dream log. If a group member has an urgent need to have group help with a dream, a spontaneous meeting can be called at the request of a member or a phone conference, if a gathering is not possible.

8. Group Size. A good group number is somewhere between three and five. The smaller number allows more time for each dream. A session is usually more than an hour and less than four hours.

9. Process. The process is: each member with a dream tells the dream, allows questions from members, and then hears each member's ideas about the dream, what it means, where it is classified etc. The dreamer is the only one to select the final meaning of the dream, incorporating the ideas presented and/or their own instincts.

10. Meeting Place. Meetings should not be held in a public place. The members might take turns hosting the sessions or one member might host all meetings. Atmosphere is important, so be sure the surroundings are pleasant, physically and emotionally safe, and comfortable.

Meeting dates should be kept by all members unless illness, vacation, or work interferes.

11. Outcome. The dream group can be a joyful and supportive experience while rapidly learning about the spiritual self and the personality self.



Section Four

Here are things you will need:

1. **Research**. A few books: Read books about dreams to focus your thinking on dreams. Research dreams on the net. Settle on one book as the group's key book.
2. **Suggestions**. Give yourself Suggestions: It is best to tell yourself you want to remember a dream just as you are dropping off to sleep. If you visualize yourself waking and remembering a dream that might help.
3. **Notations**. Place a notepad and pen by your bed so you can jot down a word or two to trigger dream recall. If you rouse from a dream, stay still until you have recalled the dream content. Sometimes it is best not to open your eyes, speak, or move until the dream has been brought to the conscious mind.
4. **Title the dream**. Once remembered, try giving the dream a title to help your recall. Keep it simple. A dream about fighting with a monkey might be titled "*Monkey Fight*."
5. **Awareness**. Acknowledge the urge within all of us to grow both physically and spiritually. Although dreams can be a great source of entertainment and relief, the dedicated dreamer will discover far greater riches.
6. **Trust Dreams**. Trust that your dreams are just that - your dreams. Dreams are communications with your inner self, higher self, and the entire collective consciousness. Therefore, dreams will not encourage or give permission to harm yourself or others. However, you might dream of an experience of harming or being harmed just to gain insight to the outcome of such ideas or actions that are enemies of love.
7. **Records**. To keep a more accurate record of dreams, always record the date, the weather, moon phases and the key events happening in your life.

A few interesting books about dreams

Dreams by Larry Kettlekamp

This is the dream book most available in school and public libraries for junior high school ages. It provides an introductory overview to the field emphasizing historical and scientific information. William Morrow & Co, New York.1968. 94 pgs. Hardcover. Out of print. Check used books.

The Complete Dream Book, 2nd edition by Gillian Holloway

Dreams: A Clear Penny - New Age/ Dream Stories with Interpretation (Paperback)
by Mary Belle Claude

**The Everything Dreams Book: What Your Dreams Mean And How They Affect Your
Everyday Life** (Everything: Philosophy and Spirituality) by Jenni Kosarin

The Complete Idiot's Guide Dream Dictionary (Paperback) by Eve Adamson (Author),
Dream Genie

Your dreams are for your exclusive use. You might change your behavior or habits because of a dream. Trust that only loving acts are encouraged - anything that encourages unloving acts are not spiritual lessons or guidance but perhaps merely a harmless working through of a fear or anger.

If, when we dream, we are the dream and all things in the dream - could we be God's dream? Then is God all things and all things God? J. Arlin Hibbs



Dream Notes

Date _____ Day of the Week _____ Weather _____

What is happening in your life right now ? _____

Phase of the moon _____

Physical condition _____

Dream title _____

Dream type _____

Your feeling upon awakening from the dream ? _____

Dream setting _____

Your part in the dream? _____

What is happening in the dream ? _____

Who else is in the dream ? _____

Color or black & white _____

Other dream detail _____

Why did you have this dream now? _____

Discovered meaning _____

Other _____

General Information

The following is from Wikipedia:

Neurology of dreams

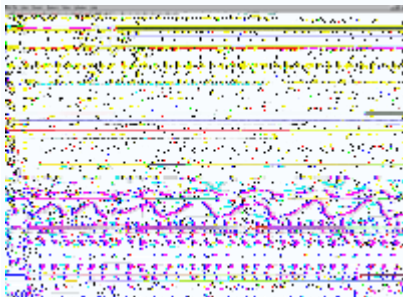
There is no universally agreed biological definition of dreaming. General observation shows that dreams are strongly associated with Rapid eye movement (REM) sleep, during which an electroencephalogram shows brain activity to be most like wakefulness. Participant-remembered dreams during non-REM sleep are normally more mundane in comparison. During a typical lifespan, a human spends a total of about six years dreaming (which is about 2 hours each night.) It is unknown where in the brain dreams originate, if there is a single origin for dreams or if multiple portions of the brain are involved, or the purpose of dreaming is for the body or mind.

Stages of sleep

When the body decides that it is time to sleep, neurons near the eyes begin to send signals throughout the body. According to J. Allan Hobson, these neurons are located in such close proximity to neurons that control eyelid muscles that the eyelids begin to grow heavy. Glands begin to secrete a hormone that helps induce sleep and neurons send signals to the spinal cord, which cause the body to relax.

During sleep, the body passes through five different stages, each differing in length and degree of sleep. REM (rapid-eye-movement) sleep is when the majority of dreams take place. Dreams tend to last for the entire REM cycle, ranging from about ten to twenty-five minutes. Dreams usually occur during these regular sleep cycles, but they may also occur at other times, such as when one falls asleep or begins to awaken. The other four stages are called NREM (non-rapid-eye-movement) sleep. These four stages repeat throughout sleep but in different lengths of time. Infants have about twice as much REM sleep as adults.

Discovery of REM



 EEG showing brainwaves during REM sleep

In 1953 Eugene Aserinsky discovered REM sleep while working in the lab of his PhD advisor. Aserinsky noticed that the sleepers' eyes fluttered beneath their closed eyelids, later using a polygraph machine to record their brain waves during these periods. In one session, he awakened a subject who was crying out during

REM and confirmed his suspicion that dreaming was occurring. In 1953, Aserinsky and his advisor published the groundbreaking study in Science.

In 1976, J. Allan Hobson and Robert McCarly proposed a new theory that changed dream research, challenging the previously held Freudian view of dreams as subconscious wishes to be interpreted. The activation synthesis theory asserts that the sensory experiences are fabricated by the cortex as a means of interpreting chaotic signals from the pons. They propose that in REM sleep, the ascending cholinergic PGO (ponto-geniculo-occipital) waves stimulate higher midbrain and forebrain cortical structures, producing rapid eye movements. The activated forebrain then synthesizes the dream out of this internally generated information. They assume that the same structures that induce REM sleep also generate sensory information.

Hobson and McCarly's 1976 research suggested that the signals interpreted as dreams originated in the brain stem during REM sleep. However, research by Mark Solms suggests that dreams are generated in the forebrain, and that REM sleep and dreaming are not directly related. While working in the neurosurgery department at hospitals in Johannesburg and London, Solms had access to patients with various brain injuries. He began to question patients about their dreams and confirmed that patients with damage to the parietal lobe stopped dreaming; this finding was in line with Hobson's 1977 theory. However, Solms did not encounter cases of loss of dreaming with patients having brain stem damage. This observation forced him to question Hobson's prevailing theory that marked the brain stem as the source of the signals interpreted as dreams. Solms viewed the idea of dreaming as a function of many complex brain structures as validating Freudian dream theory, an idea that drew criticism from Hobson.

Continual-activation theory

Combining Hobson's activation synthesis hypothesis with Solms's findings, the continual-activation theory of dreaming presented by Jie Zhang proposes that dreaming is a result of brain activation and synthesis; at the same time, dreaming and REM sleep are controlled by different brain mechanisms. Zhang hypothesizes that the function of sleep is to process, encode, and transfer the data from the temporary memory to the long-term memory, though there is not much evidence backing up this so-called "consolidation." NREM sleep processes the conscious-related memory (declarative memory), and REM sleep processes the unconscious related memory (procedural memory).

Zhang assumes that during REM sleep, the unconscious part of a brain is busy processing the procedural memory; meanwhile, the level of activation in the conscious part of the brain will descend to a very low level as the inputs from the sensory are basically disconnected. This will trigger the "continual-activation" mechanism to generate a data stream from the memory stores to flow through the conscious part of the brain. Zhang suggests that this pulse-like brain activation is the inducer of each dream. He proposes that, with the involvement of the brain associative thinking system, dreaming is, thereafter, self-maintained with the

dreamer's own thinking until the next pulse of memory insertion. This explains why dreams have both characteristics of continuity (within a dream) and sudden changes (between two dreams).

Dreams and memory

Eugen Tarnow suggests that dreams are ever-present excitations of long-term memory, even during waking life. The strangeness of dreams is due to the format of long-term memory, reminiscent of Penfield & Rasmussen's findings that electrical excitations of the cortex give rise to experiences similar to dreams. During waking life, an executive function interprets long-term memory consistent with reality checking. Tarnow's theory is a reworking of Freud's theory of dreams in which Freud's unconscious is replaced with the long-term memory system and Freud's "Dream Work" describes the structure of long-term memory.

Hippocampus and memory

A 2001 study showed evidence that illogical locations, characters, and dream flow may help the brain strengthen the linking and consolidation of semantic memories. These conditions may occur because, during REM sleep, the flow of information between the hippocampus and neocortex is reduced. Increasing levels of the stress hormone Cortisol late in sleep (often during REM sleep) cause this decreased communication. One stage of memory consolidation is the linking of distant but related memories. Payne and Nadel hypothesize that these memories are then consolidated into a smooth narrative, similar to a process that happens when memories are created under stress.

Functions of dreams


There are many hypotheses about the function of dreams. Freud proposed that one function of dreams is to protect our sleep. He believed that it was the purpose of dreams to hold one's attention so as not to awaken from any outside stimuli. During the night, there may be many external stimuli bombarding the senses, but the mind interprets the stimulus and makes it a part of a dream in order to ensure continued sleep. However, the mind will awaken an individual if they are in danger or if trained to respond to certain sounds, such as a baby crying. Dreams may also allow the repressed parts of the mind to be satisfied through fantasy while keeping the conscious mind from thoughts that would suddenly cause one to awaken from shock. Freud suggested that bad dreams let the brain learn to gain control over emotions resulting from distressing experiences. Dreams also let the mind express things that would normally be suppressed in the waking world, thus keeping itself in harmony. Dreams may also offer a view at how future events might proceed; this is similar to running future events through the mind, for instance: a work presentation, a job interview, or a first date.

Jung suggested that dreams may compensate for one-sided attitudes held in waking consciousness. Ferenczi proposed that the dream, when told, may

communicate something that is not being said outright. There have also been analogies made with the cleaning-up operations of computers when they are off-line. Dreams may remove parasitic nodes and other "junk" from the mind during sleep. Dreams may also create new ideas through the generation of random thought mutations. Some of these may be rejected by the mind as useless, while others may be seen as valuable and retained. Blechner calls this the theory of "Oneiric Darwinism." Dreams may also regulate mood. Hartmann says dreams may function like psychotherapy, by "making connections in a safe place" and allowing the dreamer to integrate thoughts that may be dissociated during waking life.

Cultural history



 Jacob's dream of a ladder of angels

Dreams have a long history both as a subject of conjecture and as a source of inspiration. Throughout their history, people have sought meaning in dreams or divination through dreams. They have been described physiologically as a response to neural processes during sleep, psychologically as reflections of the subconscious, and spiritually as messages from God or predictions of the future. Many cultures practiced dream incubation, with the intention of cultivating dreams that were prophetic or contained messages from the divine.

Dream content

From the 1940s to 1985, Calvin S. Hall collected more than 50,000 dream reports at Western Reserve University. In 1966, Hall and Van De Castle published *The Content Analysis of Dreams* in which they outlined a coding system to study 1,000 dream reports from college students. It was found that people all over the world dream of mostly the same things. Hall's complete dream reports became publicly available in the mid-1990s by Hall's protégé William Domhoff, allowing further different analysis.

Emotions

The most common emotion experienced in dreams is anxiety. Negative emotions are more common than positive feelings. The U.S. ranks the highest amongst

industrialized nations for aggression in dreams with 50 percent of U.S. males reporting aggression in dreams, compared to 32 percent for Dutch men.

Gender differences

It is believed that in men's dreams an average of 70 percent of the characters are other men, while a female's dreams contain an equal number of men and women. Men generally had feelings that are more aggressive in their dreams than women, and children's dreams did not have very much aggression until they reached teen age. These findings parallel much of the current research on gender and gender role comparisons in aggressive behavior. Rather than showing a complementary or compensatory aggressive style, this study supports the view that there is continuity between our conscious and unconscious styles and personalities.

Sexual content

The Hall data analysis shows that sexual dreams show up no more than 10 percent of the time and are more prevalent in young to mid teens. Another study showed that 8% of men's and women's dreams have sexual content. In some cases, sexual dreams may result in orgasm or nocturnal emission. These are commonly known as wet dreams.

Recurring dreams

While the content of most dreams is dreamt only once, many people experience recurring dreams—that is, the same dream narrative is experienced over different occasions of sleep. Up to 70% of females and 65% of males report recurrent dreams.

Common themes

Content-analysis studies have identified common reported themes in dreams. These include: situations relating to school, being chased, running slowly/in place, sexual experiences, falling, arriving too late, a person now alive being dead, teeth falling out, flying, embarrassing moments, failing an examination, or a car accident. Twelve percent of people dream only in black and white.

Disease-associated differences

There is evidence that certain diseases (normally only neurological diseases) can impact dreams. For instance, people with synesthesia (the feeling of sensation in one part of the body when another part is stimulated) have never reported black-and-white dreaming, and often have a difficult time imagining the idea of dreaming in black and white only.

Dream interpretation

Both Sigmund Freud and Carl Jung identify dreams as an interaction between the unconscious and the conscious. They also assert together that the unconscious is the dominant force of the dream, and in dreams, it conveys its own mental activity

to the perceptive faculty. While Freud felt that there was an active censorship against the unconscious even during sleep, Jung argued that the dream's bizarre quality is an efficient language, comparable to poetry and uniquely capable of *revealing* the underlying meaning.

Fritz Perls presented his theory of dreams as part of the holistic nature of Gestalt therapy. Dreams are seen as projections of parts of the self that have been ignored, rejected, or suppressed. Jung argued that one could consider every person in the dream to represent an aspect of the dreamer, which he called the subjective approach to dreams. Perls expanded this point of view to say that even inanimate objects in the dream may represent aspects of the dreamer. The dreamer may therefore be asked to imagine being an object in the dream and to describe it, in order to bring into awareness the characteristics of the object that correspond with the dreamer's personality.

Other associated phenomena

Lucid dreaming

Lucid dreaming is the conscious perception of one's state while dreaming. In this state, a person usually has control over characters and the environment of the dream as well as the dreamer's own actions within the dream. The occurrence of lucid dreaming has been scientifically verified.

Dreams of absent-minded transgression

Dreams of absent-minded transgression (DAMT) are dreams wherein the dreamer absentmindedly performs an action that he or she has been trying to stop (one classic example is of a quitting smoker having dreams of lighting a cigarette). Subjects who have had DAMT have reported waking with intense feelings of guilt. One study found a positive association between successfully stopping the behavior.

Dreaming as a skeptical argument

Dreams can link to actual sensations, such as the incorporation of environmental sounds into dreams, or dreaming of urination while wetting the bed. Some philosophers have extended this idea to a skeptical hypothesis about ontology. The first recorded mention of the idea was by Zhuangzi, and was discussed in Hinduism; Buddhism makes extensive use of the argument in its writings. It was formally introduced to western philosophy by Descartes in the 17th century in his Meditations on First Philosophy.

Recalling dreams

The recall of dreams is extremely variable, though it is a skill that can be trained. Dreams that are difficult to recall may be characterized by relatively little affect, and factors such as salience, arousal, and interference play a role in dream recall. A dream journal can be used to assist dream recall, for psychotherapy or entertainment purposes.

Déjà vu

The theory of déjà vu dealing with dreams indicates that the feeling of having previously seen or experienced something could be attributed to having dreamt about a similar situation or place, and forgetting about it until one seems to be mysteriously reminded of the situation or place while awake.

Dream incorporation

In one use of the term, "dream incorporation" is a phenomenon whereby an external stimulus, usually an auditory one, becomes a part of a dream, eventually then awakening the dreamer. There is a famous painting by Salvador Dalí that depicts this concept, titled "Dream Caused by the Flight of a Bee around a Pomegranate a Second Before Awakening" (1944).

The term "dream incorporation" is also used in research examining the degree to which preceding daytime events become elements of dreams. Recent studies suggest that events in the day immediately preceding, and those about a week before, have the most influence

