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according to which dreams... All those professional colleagues who are interested in the great problem of hysteria will surely welcome with joy and eager expectation a work that, judging by its bulk, ...

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This volume is a primer on Freudian psychoanalytical dream interpretation.

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Dreams, in Freud's view, are all forms of "wish fulfillment" — attempts by the unconscious to resolve a conflict of some sort, whether something recent or something from the recesses of the past (later in *Beyond the Pleasure Principle*, Freud would discuss dreams which do not appear to be wish-fulfillment). Because the information in the unconscious is in an unruly and often disturbing form, a "censor" in the preconscious will not allow it to pass unaltered into the conscious. During dreams, the preconscious is more lax in this duty than in waking hours, but is still attentive: as such, the unconscious must distort and warp the meaning of its information to make it through the censorship. As such, images in dreams are often not what they appear to be, according to Freud, and need deeper interpretation if they are to inform on the structures of the unconscious.

Introduction to Psychoanalysis is a set of lectures given by Sigmund Freud 1915-17, which became the most popular and widely translated of his works. The 28 lectures offered an elementary stock-taking of his views of the unconscious, dreams, and the theory of neuroses at the time of writing, as well as offering some new technical material to the more advanced reader. In these three-part Introductory Lectures, by beginning with a discussion of Freudian slips in the first part, moving on to dreams in the second, and only tackling the neuroses in the third, Freud succeeded in presenting his ideas as firmly grounded in the common-sense world of everyday experience. Freud built his complete method of psycho-analysis around his dream theories. In the book *Dream Psychology: Psychoanalysis for Beginners* Freud explains the buried meanings inside dreams, particularly the drive and the connection between the unconscious and conscious, blocked sexual cravings, and the significance of dreams to our overall well-being. Sigmund Freud (1856-1939) was an Austrian neurologist and the father of

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psychoanalysis, a clinical method for treating psychopathology through dialogue between a patient and a psychoanalyst. In creating psychoanalysis, Freud developed therapeutic techniques such as the use of free association and discovered transference, establishing its central role in the analytic process. Freud's redefinition of sexuality to include its infantile forms led him to formulate the Oedipus complex as the central tenet of psychoanalytical theory. His analysis of dreams as wish-fulfillments provided him with models for the clinical analysis of symptom formation and the mechanisms of repression as well as for elaboration of his theory of the unconscious.

Dreams can have many hidden meanings that we often times will take for granted. Freud teaches us that we need to carefully analyze what we dream and be aware of what may be going on in our unconsciousness. Although Dr. Freud makes most dream connections to something phallic, this is still a landmark work that helped to develop many of the dream therapies that exist today.

Our dreams fascinate us as individuals and as a society. What do surveys report people dream about? How about the dreams of the blind? The mentally ill? What does research show about the possibility of dream telepathy? How did the ancient people view dreams? This wide-ranging book also discusses such topics as REM studies, the effects of experimental stimulation on dream content, research on dreams and creativity, symbolism, and nightmares. The book explores a number of techniques used to analyze dreams, illustrating these approaches with dream examples and case studies.

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In what we may term "prescientific days" people were in no uncertainty about the interpretation of dreams. When they were recalled after awakening they were regarded as either the friendly or hostile manifestation of some higher powers, demoniacal and Divine. With the rise of scientific thought the whole of this expressive mythology was transferred to psychology; to-day there is but a small minority among educated persons who doubt that the dream is the dreamer's own psychical act. But since the downfall of the mythological hypothesis an interpretation of the dream has been wanting. The conditions of its origin; its relationship to our psychical life when we are awake; its independence of disturbances which, during the state of sleep, seem to compel notice; its many peculiarities repugnant to our waking thought; the incongruence between its images and the feelings they engender; then the dream's evanescence, the way in which, on awakening, our thoughts thrust it aside as something bizarre, and our reminiscences mutilating or rejecting it all these and many other problems have for many hundred years demanded answers which up till now could never have been satisfactory. Before all there is the question as to the meaning of the dream, a question which is in itself double sided. There is, firstly, the psychical significance of the dream, its position with regard to the psychical processes, as to a possible biological function; secondly, has the dream a meaning can sense be made of each single dream as of other mental syntheses?

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acknowledge that dream life is capable of extraordinary achievements-at any rate, in certain fields ("Memory").In striking contradiction with this the majority of medical writers hardly admit that the dream is a psychical phenomenon at all. According to them dreams are provoked and initiated exclusively by stimuli proceeding from the senses or the body, which either reach the sleeper from without or are accidental disturbances of his internal organs. The dream has no greater claim to meaning and importance than the sound called forth by the ten fingers of a person quite unacquainted with music running his fingers over the keys of an instrument. The dream is to be regarded, says Binz, "as a physical process always useless, frequently morbid." All the peculiarities of dream life are explicable as the incoherent effort, due to some physiological stimulus, of certain organs, or of the cortical elements of a brain otherwise asleep. But slightly affected by scientific opinion and untroubled as to the origin of dreams, the popular view holds firmly to the belief that dreams really have got a meaning, in some way they do foretell the future, whilst the meaning can be unravelled in some way or other from its oft bizarre and enigmatical content. The reading of dreams consists in replacing the events of the dream, so far as remembered, by other events. This is done either scene by scene, according to some rigid key, or the dream as a whole is replaced by something else of which it was a symbol. Serious-minded persons laugh at these efforts-"Dreams are but sea-foam!"

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