

Dream Analysis Using Theories of Analytical Psychology

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The paper covers three major theoretical approaches on dreams that now dominate in analytical psychology. Modifications of Jung's original ideas could create some problems dealing with dream material to those who are not familiar with the present situation so the purpose of this paper is to clear up the peculiarities characteristic to each theoretical approach. Clinical case report and qualitative data analysis forms methodological basis of the three level interpretation of dreams selected during the course of depth oriented psychotherapy. This method was chosen as the most appropriate dealing with the clinical material.

Introduction

Dream analysis is an important part of Jungian psychotherapy as one of the best modes of finding the way and relation to still unknown and unconscious parts of patient's personality and his psychopathology.

Through his works Jung defined the main function of dreams as mediators between the conscious and unconscious parts of the psyche. Dreams are seen as reflecting unconscious situation of the dreamer in a most

spontaneous and openly manifest fashion using meaningful language of symbols (Jung CW8, 1981). This idea was new and contradictory to Freud's understanding of dream content as having latent secret meaning and performing wish-fulfillment function in relation to conscious attitude. In addition Jung stated that unconscious material provided by dreams contributed to the conscious situation of the dreamer as it corrected and complemented its actual one-sided standpoint in the most relevant way. (Jung CW16, 1985). This compensatory view of dreams was consistent to his theory of self-regulatory, balance seeking functioning of the psyche. Moreover, it follows from Jungian ideas that the unconscious in the depths of it's creative potentials is working for the solution of the problematic issues in dreamers life. This forms the essence of his concept of the transcendental function which, while connecting the two realms of the psyche, makes possible a birth of a new integral attitude of the mind. So not only compensatory but even prospective role of dreams becomes possible. "We must now make clear what is required to produce the

transcendent function. First and foremost, we need the unconscious material. The most readily accessible expression of unconscious processes is undoubtedly dreams. The dream is, so to speak, a pure product of the unconscious. The alterations which the dream undergoes in the process of reaching consciousness, although undeniable, can be considered irrelevant, since they too derive from the unconscious and are not intentional distortions" (Jung, 1988, p. 283). However, Jung agreed that dream language needed interpretation in order to make their secret essence understandable and acceptable to consciousness, for he regarded dream images as full of rich symbolic meaning and coloured by special affectional tone. The basic principles of dream interpretation used by Jung were collection of *personal association* of the dreamer in relation to the dream content and *amplification* of this content using historical, cultural and mythological parallels in order to explore the meaning of the dream as deeply and widely as possible, while connecting personal situation of the dreamer with the universal archetypal realm of human experience.

It is well known that Jung understood dream interpretation more as an art than as a strictly scientific method. He wrote that for working with dreams both intellectual and spiritual skills of the analyst are necessary as much as his emotional involvement, sincere attitude and deep insight (Jung CW 8, 1981). And although he did not organize his ideas on dreams into a single theory, three main levels of dream analysis were later distinguished by his followers. It is the objective level (the dream images are considered in their relation to actual people and events in

the dreamer's life), the subjective level (the dream images are understood as relevant to the dreamer's intrapsychic structure formations and constellations of complexes), and the archetypal level (the dream images are used to reveal the archetypal situation of the dreamer; this is attainable through expanding the dream content and interpreting its symbols in the context of large symbolic religious and mythological systems that carry in themselves universal treasures of collective unconscious structured in the archetypal forms).

Since the time Jung originated his ideas the place and role of dreams in analytical psychology underwent some changes and different modes of working with dreams were developed by his followers. It appears that those, who adopt the more traditional Jungian standpoint and belong to the so-called Classical School of analytical psychology, mostly emphasize the intrapsychic significance of the dream images and the compensatory-regulatory function they provide. Representatives of this tradition use a lot of dream material in their clinical work and carefully examine how dream reflect complexes and general unconscious situation of the patient, his personality structure and other things in this line. Some of post-Jungian thinkers are creating their own systems of dream interpretation based on Jungian method. For example, A. Stevens applies dream content interpretation in the following three dimensions: personal, cultural and archetypal (Stevens, 1995). Of course, his point of view stays in the framework of classical Jungian method. Some more serious modifications regarding dream meaning were created by

those authors who, according to A. Samuels' classification, belong to post-Jungian Developmental and Archetypal Schools (Samuels, 1985).

Analytical psychologists adhering to the Developmental school are more under the influence of neo-Freudian thought, especially object relations theory to the creation of which the greatest contribution was made by Klein, Fairbrairn, Winnicott, Bion and other psychoanalytic thinkers. What forms the essence of this theory is that primary object relations, i.e. infant's relations with mother, father or other caretakers, are internalized in some symbolic forms as part-object structures and later might determine the individual's psychology and possibly his psychopathological level. Internalized part-object components, as much as the independently functioning Self, are regarded as active agencies of the interpersonal relationship patterns (Ogden, 1990). The main aim of psychotherapy is to achieve externalization of symbolic internal object relationship in a "safe" therapeutic environment. So, according to the Developmental approach the psychotherapeutic interactions are mostly valuable material: dynamic structures of internal objects are under constant observation in transference-countertransference relationships, projective identification phenomena, etc. Dreams in this context are interpreted as reflections of the patients mode of organizing object-related experience which is activated during the psychotherapeutic process due to transference and countertransference feelings, activation of psychological defense mechanisms, projections etc. Perhaps it could be stated that the analyst working in this theoretical approach

first of all is trying to extract from any dream content the meaning related to the actual, objective situation of the dreamer and his real relationships in the life. Dream images are interpreted mostly in the *objective* level.

The third special mode of looking at dreams belongs to the school of Archetypal psychology. Its founder J. Hillman states the priority of archetypal perspective as fundamental dealing with the deeper realm of soul. Depth, soul, love, death are the main categories of his theoretical model. The imaginative world of dreams which overpowers us at night and leads to the depths of unconsciousness has its special value as reflecting archetypal layers of the psyche. This night world is placed into opposition to the flat "surface reality" of the day Ego. So dreams imagery: characters, situations, actions cannot be understood from the conscious Ego position. Only mythological thinking and symbols are seen as resembling in some ways archetypal dimensions of soul life expressed in dreams. In this way Hillman rejects Jung's attitude that dreams are connected to and in some way dependent on from the conscious position of the mind and fulfills a compensatory function. He stresses the independence of dreams as phenomena that have their own existence and purposes because they come from the archetypal region completely alien to conscious reality and have distinctive rules which are beyond the boundaries of harmony and morality but close to the experience of *numinosum*. To try to deal with dreams in the method of Archetypal psychology is something different from what is understood by archetypal amplification of dreams in Classical school. It is not drawing mythological

parallels related to dream content that is important but taking the dream images back to their original archetypal realm. There “they become mythic beings, not mainly by amplifying their mythic parallels but by seeing through to the imaginative persons within the personal masks. Only the persons of the dream are essential for understanding the persons in the dream” (Hillman, 1979, p. 63–64). So dream imagery should be contemplated, reflected upon, played with in order to intensify and deepen the soul’s experience of its original and at the same time remote archetypal reality. Other way it is called “soul-making”.

Clinical case report

This short theoretical survey about the role and meaning of dreams in modern theories of analytical psychology I would like to illustrate by the analysis of the dreams of one of my patients. As the purpose of the paper is to try to explore the dream using as much as possible all the three theoretical standpoints, dreamer’s life history, her experience related to the dream and the development of therapeutic relationship are regarded as important components of the dream context. So first, some material from the clinical case history.

A. was a woman of twenty-two, student of city engineering, and had been in therapy for six months. Her mother was a successful business woman, manager of one of the departments of a big printing-house. Her father committed suicide when A. was four years old. He had been a photographer and used to drink heavily. Because of the father’s

alcoholism there were frequent quarrels in the family and the patient, then a little girl, and her mother had to run away from the house. After her father’s death A. lived together with her mother until a year ago her mother married for a second time. According to the patient her relations with the step-father were normal and perhaps even better than with the mother. Her mother was kind and supportive mostly concerning the things related to material well-being but there were no close emotional bond between them. Sometimes A. felt her mother to be a cold, very closed and self-involved woman interested only in her job.

The main reason A. came for a consultation was sudden and acute attacks of anxiety followed by depressive thoughts. Sometimes the anxiety was so strong that she was afraid of going mad. Psychiatric diagnosis ascribed to her was *anxiety disorder with panic attacks*. These anxiety attacks had started two months before she came to the clinic and three months after her return from Portugal where she spent a one year period of studies at Lisbon University. She described her life in Portugal as a very happy experience. She liked everything there: warm climate, lively and friendly people, beautiful nature, etc. and enjoyed her studies. But the most important thing was a love experience with a Portuguese student. She said this experience was very special, such as she had never had before. At the time she had to leave Portugal the man gave her a ring as a symbol of their love and said that he will wait for her coming back.

A. had a beautiful appearance. She was tall, had nicely shaped womanly figure, long dark hair and big dark eyes. Her movements

were energetic and delicate at the same time. She looked for me as some Greek goddess.

What concerns her interests, she was interested in natural sciences, spoke two foreign languages, liked to read books on Buddhism and other Eastern religions. She lead very intensive social life: had many friends, was a member of a number of student societies, took part in some international projects, etc. Although she said she already had many boyfriends before, those were never long-lasting relationships and the only true love she experienced, was perhaps, in Portugal.

When she came back to Lithuania and found her mother married for a second time she said she was happy about this fact. The only problem was A.'s relationship with her former boyfriend. He refused to accept certain changes in her and in their relationship. A. had suggested to him to remain just friends but he said he would never agree to be only a friend of hers and using all possible and impossible means sought to be her lover again. Because of this A. was forced into a very ambivalent situation. She missed her new lover very much but the former relationship was still dear to her and she did not want to break it definitely. So the patient felt very lost. At first she got depressed and later the strong anxiety attacks started, followed by the fear of total disintegration. She could not explain from where the anxiety come.

After the first meeting we agreed on the depth oriented psychotherapy sessions twice a week. The goal of this therapy would be to find some explanation for her irrational fears and to clear up her relationship with both man, as these two things seemed obviously related. Her symptoms suggested existence

of a complex, perhaps, an Animus complex activation due to the changes in the family situation (mother's second marriage – re-experience of Oedipal feelings) and her deep emotional involvement in Portugal. But in addition to this, some narcissistic character traits could be noticed in her personality structure. Limitless expansion of interests, ambivalent and confused social relationships, uncertainty about her place and goals in life... It seemed as it a too weak conscious Ego is in state of danger of uroboric fusion with the all embracing Self. Nevertheless, there was very strong self-development energy expressed in her that showed good potentials for individuation.

From the first meeting I felt her attention-seeking attitude towards me. She tried to make an impression, to enchant. It seemed to me like as if she wanted to seduce me in some manipulative fashion and to get my attention away from more deeper analysis of her problems. Her irrational fear of looking into the depths of her soul was great. Although she attended the sessions regularly and willingly, very strong resistance to any interpretation could be noticed. The more deeper we got the more ambivalent and confused like was her experience of herself. I decided not to be too directive and intrusive because it could possibly provoke a psychotic episode. Anyway, I chose to concentrate more on work with dreams, at the same time creating warm and supportive therapeutic environment as much as I could provide this. It seemed, her unconsciousness was very activated as there was a lot of dream material. These dreams by their emotional tone and content images could be divided into two type

groups: “icy-cold” and “warm-mysterious”. The first ones were charged with ‘dark energy’, as she called it, feelings of abandonment and isolation were mixed with pain and strange feeling of touching cold window glass. “Warm-mysterious” dreams were of totally different mode. Here she usually found herself either somewhere in countryside of Portugal or in other fascinating place, and emotions were related to love, relatedness and excitement. Of course, symbols and characters within the same type dream series were not exactly the same but the general resemblance of their content could be clearly noticed. These was constant fluctuation in the occurrence of these different-type dreams in the dreamer’s psyche, but gradually over the course of therapy I noticed that second type “warm” dreams started to prevail and I regarded this as a good sign.

Three level dream analysis

For the practical three level dream interpretation using analytical methods defined above I have selected two dream examples that are characteristic to each dream series, since it seems to me it is necessary in the context of the case.

An example of “ice-cold” dream:

It is a new district of the city: modern apartment buildings, no trees, no grass, no open space. The whole picture is gray-white and sterile. I am not sure whether it is winter or not but suddenly I see a big snowstorm or tornado coming towards me in a great speed. I am very scared. It seems to me this storm will carry me away or smash. As it comes near I notice that the snowstorm is carrying in its vortex small

parts of children’s constructional “Lego” game. It looks funny. I am not so scared as before but the danger is still real. Luckily I turn somehow and the snowstorm passes over me.

Objective-developmental level

The panorama of a new gray district of the city reminded A. her childhood times. There she lived with her mother after the father’s death. The small elements of children constructor game are similar to the toys she liked to play being a child. From that time period she could not remember any nice and warm experience related to her life with her mother. What came to her mind was that her mother was always very busy and left her to play alone or with other children but never showed any wish to spend her free time with her little daughter. At the same time she used to be very demanding and strict. Every time A. wanted to be accepted or listened by her mother she would turn away or impose her will over the daughter. For example, the mother always chose what dress A. should wear, what children should be her friends, etc. She never let the daughter to have her own opinion and very rudely criticized and ridiculed everything A. tried to do. During her childhood and later the patient constantly felt as if all her attempts of self expression were thwarted by her mother.

To return to the dream content, it seems that the mother–daughter relationship pattern constellation is symbolically expressed in the vision of the dangerous snowstorm threatening to overwhelm the weak childish Ego of the patient. The cold and desert like environment of the dream points to a cold

and even competitive style of relationship between mother and daughter. The mother merely set high standards of achievement for the girl but offered her little actual emotional approval. A. always felt herself as a shadowy complement of her mother, speaking in analytical terms, her needs to be mirrored were never satisfied. Whereas this experience is essential for Ego stability formation. So it seems the bad-object experience constellation is pictured in the dream as confrontation of dreamer's Ego and the storm as intrusive mother's energy.

Trying to analyze the dream images in relation to transference-countertransference relationship pattern, the powerful snowstorm energy could be interpreted as the analysis and/or analysts efforts as something intrusive and threatening to former Ego boundaries. On the other hand, idealizing transference of the patient at first had provoked a very energetic and interpretative response from me. I felt forced not to disappoint her expectations and be as much as possible "effective analyst". But in this case, transference and countertransference reactions activated bad primary object re-experience that was reflected in the grim and devastating character of the dream.

Subjective-classical level

It could be noticed from the dream content that the main problem of the dreamer's personality structure is the tension on Ego-Self axis. The deserted cold dream landscape perhaps refers to a lonely isolated inner state of the patient. Dream Ego is lost and scared but it still has some flexibility dealing with

uncontrollable character of the Self symbolized by storm. In many religions storms are manifestations of the supreme deity. Jung had defined the power of the Self as a numinous experience that is always a defeat for the ego (Jung CW14, 1976, p. 546). At the same time it is vital to find a positive bond with the Self. Since the Self in Jungian psychology is understood as the center of personality ordering its inner and outer experience. The Self exists to make a foundation for the Ego; however in this dream it shows its numinous overpowering nature. Perhaps from this Ego-Self relationship distortion steps the dreamer's fear of disintegration: for the not strong enough Ego the inexperience of the Self could mean regressive fusion with boundless unconscious archetypal energies.

Yet some positive signs could be detached from the dream symbols. The threatening vortex of the snowstorm is carrying within itself small constructive elements from children game and this indicates that some positive transformation-construction process is going on too and points to the creative potentials of experiencing the Self.

Archetypal level

This level of interpretation transfers the dream symbols from their everyday psychological reality into the archetypal depth of objective psyche. So the dream ego is wandering in some deserted place where people should live (new district and apartment buildings) but it seems there are no plants, no vitality. Such a landscape points to the underworld reality inhabited by Gods, nymphs,

daimons and other underworld beings. Snow-white surroundings intensify the atmosphere of the underworld too. The symbolic meaning of snow as frozen water with the possibility of melting contains in itself the energy of transformation, of cyclical changes of death, life, renewal. According to Hillman, ice and snow could be regarded as characteristics of underworld reality. At the same time, from mythological background and writings of Gnostics we know of the association of coldness and the soul (Hillman, 1979, p. 168). And what awaits the dreamer's soul in this realm?

In the light of the archetypal reality snowstorm in the dream is natural phenomenon of such a landscape. Perhaps it could threaten the dream-ego looking from the conscious standpoint but it could mean something important and positive for the process of soul-making because it could be in accordance with the purposes of this process to involve the dream ego into the creative intercourse of the icy crystals of the snowstorm. At this point it is important to remember that the archetypal energy of the underworld does not care for safety, stability or strength of the ego even if this leads to the boundaries of psychosis. As psychosis, on the other hand, could represent the very depths of objective archetypal psyche. So, perhaps, all the dangers the dreamer is experiencing in the underworld landscape of dream world could be regarded as ways of deepening her soul.

In order to present a fuller picture of the process that was going on in the dreamer's psyche I suppose it is necessary to show the other direction the symbols generating pro-

cess took during the course of therapy: it was the series of the so-called "warm" content dreams.

An example of "warm-mysterious" dream:

(First part)

In the dream I found myself surrounded by the beautiful green nature. This place is not familiar to me. It reminds of movies about ancient prehistoric times. The trees are high, old and covered with lianas. Perhaps it is a wild tropical forest or jungle. I feel fertility and abundance of this landscape. As I go further into the thicket of the forest I approach to some strange building. It looks like a round summer-house built of stones, very old and overgrown with moss. I enter it and find inside a gallery of sculptures. These sculptures are of wild beasts. They seem very imposing and mysterious. Looking at them I feel respect and fear. Their hands are adorned with golden crowns.

(Second part)

There is a room perhaps in this summer house, perhaps not. I am lying naked on my back in a big red bed and waiting for E., my boyfriend from Portugal. It seems, we are going to make love but there is nothing indecent, nothing lustful in it. I see the half-opened doors. The white mist-like light is getting inside through it. Suddenly fear and anxiety overpowers me. I am scared he will not come because I have betrayed him being too close to my friend in Lithuania. I feel guilty for this.

Objective-developmental level

First of all some changes in character of the analytic situation could be noticed. The warm emphatic *temenos* atmosphere of the dream

is expressed by means of a number of female-related symbols: forest, stony summer-house or temple, green colour, etc. At the same time this indicates the possibility of a positive change taking part in her internal object representations related to maternal experience. According to Neumann, "if the earliest phase of life was characterized by a positive primal relationship, a compensatory experience of the Good Mother as impersonal archetype of nature, or as tree, garden, forest, home or sky, is perfectly possible" (Neumann, 1976, p. 80). So due to positive mirroring and acceptance created in the analytic situation good maternal object experience is activated in the dreamer's psyche. Perhaps in relation to this her Ego is getting strong enough to face the problematic triangular external situation expressed in the second part of the dream. Here the dreamer is caught between two male figures and feels guilty for the inability to break her earlier relationship for the new one. Looking from the developmental standpoint, at this point the parallels could be drawn between her problems in the sphere of heterosexual affairs and the experience of the missing father who first disappeared into alcohol and later committed suicide. Anxiety and fear manifest in the dream content, it seems, are feelings directly connected with the fear of losing primal object later transformed into the fear of losing love objects. "...the feeling of not being loved is often accompanied by an almost insatiable longing (which often underlies neuroses) to repair and compensate for the lack of love in the primal relationship by intense love experiences" (Neumann, 1976, p. 77). The feeling of guilt that accom-

panies this situation too shows that perhaps the dreamer is getting out of the unbearable split pattern that seems threatens to her self-integrity and enters the depressive position as a more reflective state.

Subjective-classical level

The intrapsychic symbols of the dream reflect the individuation process going on in the dreamer's psyche. The dream Ego finds itself in the green environment of an ancient forest. This landscape could be identified as the realm of the Great Mother, i.e., the realm of the unconsciousness from where the personality growth starts. This process touches different spheres of personality. For example, the royal animal figures in the stony summer house could symbolize the changes in the Ego attitude towards the Shadow related sexuality or power complexes within the personality structure. Crowns as attributes of royal dignity point to spiritualization of the lower instinctual forces that appear in the images of animals.

The stony circular form of the summer-house could be regarded as a new Self formation. Its circular and firm construction provides a stable foundation for the Ego. The important transformation could be noticed as the former uncontrollable grandiose energy of a narcissistic Self takes a positive, unity and integrity providing character. At this point the symbolism of stones as material of which the summer-house is built is very interesting. In many ancient cultures stones were worshipped as deity images, and, according to Jung, stones could be regarded as imagery symbols of the Self too. It is well known what

deep meaning the symbolism of the stone achieved in the alchemical tradition. On the psychological level, the Philosophers' stone represents to them the *coniunctio oppositorum*, an integration of masculine and feminine elements, union of conscious and unconscious parts. The other dream symbols support the creative *coniunctio-transformatio* atmosphere of the dream. It is the mist (in ancient times thought as a course of fertility), combination of green (feminine) and red (masculine) colours. In relation to all this the Animus images appear. It seems, the dreamer's Ego gets into a situation of confrontation and choice between two Animus levels: a more one-sided sexual, and a more whole, sexuality and spirituality uniting. (This followed from her personal associations concerning the actual experience of these two men.) Perhaps the image of the distant lover points to a new more integrative Animus constellation in her psyche necessary for the resolution of her actual problems of inability truly to love and to belong to anybody. So the traces of the transcendent function activity in this dream could be noticed as her efforts to induce the conscious and unconscious resources of the personality in search of a new level of adaptation.

Archetypal level

There are many images in this dream carrying special archetypal meaning and the whole plot refers to the constellation of the *coniunctio* archetype. Attempting a historical mythological amplification, it looks like some kind of repetition of mysterious rituals enacted in the temples of love goddess in

the ancient time. The naked dreamer appears in the role of a sacred prostitute waiting for a stranger to come. In the dream the masculine image is of the actual lover but he is a foreigner so in some sense a stranger. Although familiar persons in dreams are more likely to have an objective meaning they may also be used by archetype to express its hidden meaning as characters of the underworld realm. The presence of something divine is felt in the atmosphere of the dream. The sculptural images of animals look more like images of "divine, intelligent, autochthonous powers demanding respect" (Hillman, 1979, p. 147). In the art of many ancient religions gods are represented in the form of animals. Divine beings often take up this shape in myths and fairytales. On the other hand, according to Hillman, animals themselves because of their chthonic instinctual nature could be regarded as images relevant to the underworld realm as realm of half-divine, half-instinctual powers. So, it could be imagined that the dream animals lead the heroine into the depths of her soul. Roundness visualized by circular summer house has a hidden meaning of all embracing wholeness where the cyclical motion of death, life, rebirth is taking place. It provides the protective shelter for transformation to occur. In this context the possibility of love-making expressed in the dream seems to imply much more than simple sexual intercourse but a sacred act of transformation through love: transformation that makes possible to experience the sacred power of instincts and opens a new way of experiencing love itself as a harmonious interplay of physical and spiritual energies. Perhaps this dream underworld experience

initiates the dreamer's soul into a new state of being. But the process of the deepening of the soul cannot be easy and painless. True love demands and torments and the dangers of making a wrong step or temptation to escape into the safety of the former state are always present. It evokes anxiety and fear because archetypal experience "does not ground", it opens the ways for a new creative functioning in life.

Conclusions

This attempt of the three level interpretation of dreams clearly shows how relevant is Jung's notion of the similarities of the dream interpretation and art. It seems, the only one possible way or the only one right interpretation of dream's content cannot be stated as there is constant interplay between the activity of the dreamer's imagination and conscious efforts of analysts: his/her knowledge, theoretical orientation, education, etc. Moreover it is an inevitable interaction of two personalities, two souls, and some symbolic fusion of their conscious and unconscious worlds, it seems, occurs.

Nevertheless, in such condition of abundance of meaningful material that is expressed in dream imagery it is very important to try

to find some ways of structuralizing their content. Theoretical standpoints provided by the Developmental, Classical and Archetypal schools of analytical psychology each in a specific manner contribute to the more detailed analysis of the dreams. As it could be noticed from the clinical case example presented in this paper, three-level interpretation reveals the information related to different spheres of analytical changes taking part in the course of therapy, i.e., changes in analysand's personality structure on the subjective level, development of the pattern of therapeutic interactions on the objective level, and at last reaches the deepest level of archetypal dimensions of the soul. Of course, it is impossible to define strict boundaries between these three levels as in some points their symbolic layers are interconnected and the main meaning thread runs through the dream content independently of the mode of its exploration maintaining the general integrity of the psyche.

Anyway the conclusion could be drawn that the dream analysis using theories of analytical psychology could be formulated as an independent method of working with dreams and approaching their content in the most overall way.

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SAPNŲ ANALIZĖ ANALITINĖS PSICHOLOGIJOS POŽIŪRIU

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Santrauka

Šiame straipsnyje analizuojamas trijų šiuo metu gyvuojančių analitinės psichologijos teorijų: klasikinės, vystymosi ir archetipinės, požiūris į sapnus. Aptariami kiekvienai teorijai būdingi sapno turinio aiškinimo ypatumai. Praktinę dalį sudaro psichoterapijos proceso metu gautų sapnų analizė, remiantis anksčiau išvardintais trimis analitiniais požiūriais. Ši interpretacija vaizdžiai iliustruoja tai, į ką kreipiamas pagrindinis kiekvienos iš šių teorijų dėmesys: klasikinėje kryptyje – į intrapersonalinius procesus, subjektyvųjį sapno tu-

rinio lygmenį; vystymosi kryptyje – į perkėlimo ir kontraperkėlimo procesus, objektyvųjį sapno turinio lygmenį; archetipinėje kryptyje – į archetipinę, mitinę sapno plotmę. Taigi galima teigti, kad visos trys analitinės psichologijos teorijos turi santykiškai savarankišką raiškos sritį, nors, žinoma, daugelis dalykų išlieka susiję ir bendri. Vis dėlto galima teigti, kad skirtingų teorinių požiūrių taikymas gali būti laikomas savarankišku metodu, leidžiančiu giliau pažvelgti į sapno turinį psichoterapijos proceso metu.