

Hi everyone,

I am excited to be with you all at Kanuga. As you can see, we have a lot of material to cover in a short amount of time. Below is an outline of the topics we will cover. In each session, we will briefly review each concept and question as preparation for working together on a dream I have encountered in my practice.

The goal is to develop an orientation to the dream and to build a framework for working with it before we experience it. Then we will proceed into the dream, rehearsing the skills of holding this framework and orientation, incorporating theory as we go.

See you soon,

Tony Caldwell, Jungian Analyst

**Please read the following before our time together:**

### **Jung on Dreams: Definitions, Components, Functions, and Features**

“Dreams are neither mere reproductions of memories nor abstractions from experience. They are the undisguised manifestations of unconscious creative activity. As opposed to Freud’s view that dreams are wish-fulfillments, my experience of dreams leads me to think of them as functions of compensation. When, in the course of analysis, the discussion of conscious material comes to an end, previously unconscious potentialities begin to become activated, and these may easily be productive of dreams.”[1]

“... it would never do to foist our conscious psychology upon the unconscious. Its mentality is instinctive; it has no differentiated functions, and it does not “think” as we understand “thinking.” It simply creates an image that answers to the conscious situation. This image contains as much thought as feeling, and is anything rather than a product of rationalistic reflection.”[2]

“... the dreams stand in strict contrast to his conscious behavior. They move along a progressive line and take the part of the educator. They clearly reveal their special function. This function I have called compensation. The unconscious progressiveness and the conscious regressiveness together form a pair of opposites which, as it were, keep the scales balanced. The influence of the educator tilts the balance in favor of progression.”[3]

So difficult is it to understand the dream that, for a long time, I have made it a rule, when someone tells me a dream and asks for my opinion, to say, first of all, to myself: “I have no idea what this dream means.” After that, I can begin to examine the dream.”[4]

### **How Jung and Jungians Define Dreams**

“Dreams are products of unconscious psychic activity occurring during sleep.” [7] As “a product of psychic activity,”[8] a dream is “highly objective,”[9] and offers us “nothing less than self-representations of the psychic life-process.” [10] Being both “an autonomous and meaningful product of psychic activity,” [11] and “the expression of an involuntary, unconscious psychic process beyond the control of the conscious mind,”[12] dreams are “susceptible, like all other psychic functions, to a systemic analysis.”[13]

Dreams are mysterious because they arise spontaneously “from the independent activity of the unconscious... far removed from our conscious

control.”[21] Dreams provide us with “the reactions of the unconscious”[22] to “all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation.”[23] Dreams can tell us about the unconscious while being “the purest product of the unconscious.”[24]

Jung regarded dreams not only as a conduit to our inner depths, but also as “a valuable source of information [and] as an extraordinarily effective instrument of education.”[29] As “an organ of information and control,”[30] the dream is “our most effective aid in building up the personality,”[31] thanks to its compensatory function.”

A core function of dreams for Jung was how they act as compensatory to the one-sidedness in conscious life. Jung felt that “the vast majority of dreams are compensatory. They always stress the other side in order to maintain the psychic equilibrium.”[72] In this way, dreams are “the natural reaction of the self-regulating psychic system.”[73] Dreams seek to “balance ... disturbances in the mental equilibrium by producing contents of a complementary or compensatory kind.”[74] They do this by offering up “a totally different point of view”[75] from our ego’s perspective, or they seek to remind us that “this also is true,”[76] if we seem focused on a half-truth. Dreams also compensate if we are neglecting or repressing something. Jung was explicit about this function: “Dreams, I maintain, are compensatory to the conscious situation of the moment.”[77] If we are really way out of balance, dreams will “break through when their function demands it, that is, when the compensatory contents are so intense that they are able to counteract sleep.”[78]

Some Features of Dreams

**Language.** Jung felt that, while dreams often use language that “appeals directly to feeling and emotion,” the dream “expresses exactly what it means.” [82] Dreams speak in “concrete and realistic language,”[83] with the word often having “not just *one* meaning, but many meanings.”[84] This did *not* mean the dream was a disguise.

**Purpose.** Dreams are purposive or teleological:[86] the psyche has a point, aim, or goal, for both the dream and for our life. Some dreams reveal to us our “real intentions.”[87] Others compensate for our “blind one-sidedness,”[88] while others work to “undermine effectively a position that is too high,”[89] by offering up “pitiless criticism and ... devastating material containing a complete inventory of”[90] our weaknesses (this, if our ego gets inflated).

Jung defined a “symbol” as “the best possible description of an unknown fact, which is nonetheless known to exist or is postulated as existing.”[120] Jung

stressed that symbols are different from signs. A sign has a definite meaning: “An expression that stands for a known thing remains a mere sign and is never a symbol.”[121] Symbols have multiple meanings, as they are “expressions of a content not yet consciously recognized.”[122] Some symbols help us deal with the tension of opposites, resolving the tension by acting as a *transcendent function*.[123]

### **Completion Of Work With A Dream**

The Culmination of *Peripeteia*. Here, something decisive happens or something changes completely.

The *Lysis*, the Solution or Result produced by the dreamwork” (which is not always present). [128] When there is a solution, it shows the final situation, the solution “sought” by the dreamer.

As these are probably new to you, we will discuss the concepts of peripeteia and lysis during our time together.

## **Training Overview December 4-7, 2025**

**Tony Caldwell, Jungian Analyst**

### **Workshop A**

#### **Integration and Individuation in Dreams**

In this workshop, we will:

1. Explore the concepts of integration and individuation and their relationship.
2. Work to identify individuating and integrative aspects of dreams by working on some dreams together as a group.
3. Emphasize the utilization of the intuition and sense functions while working with the dreams.

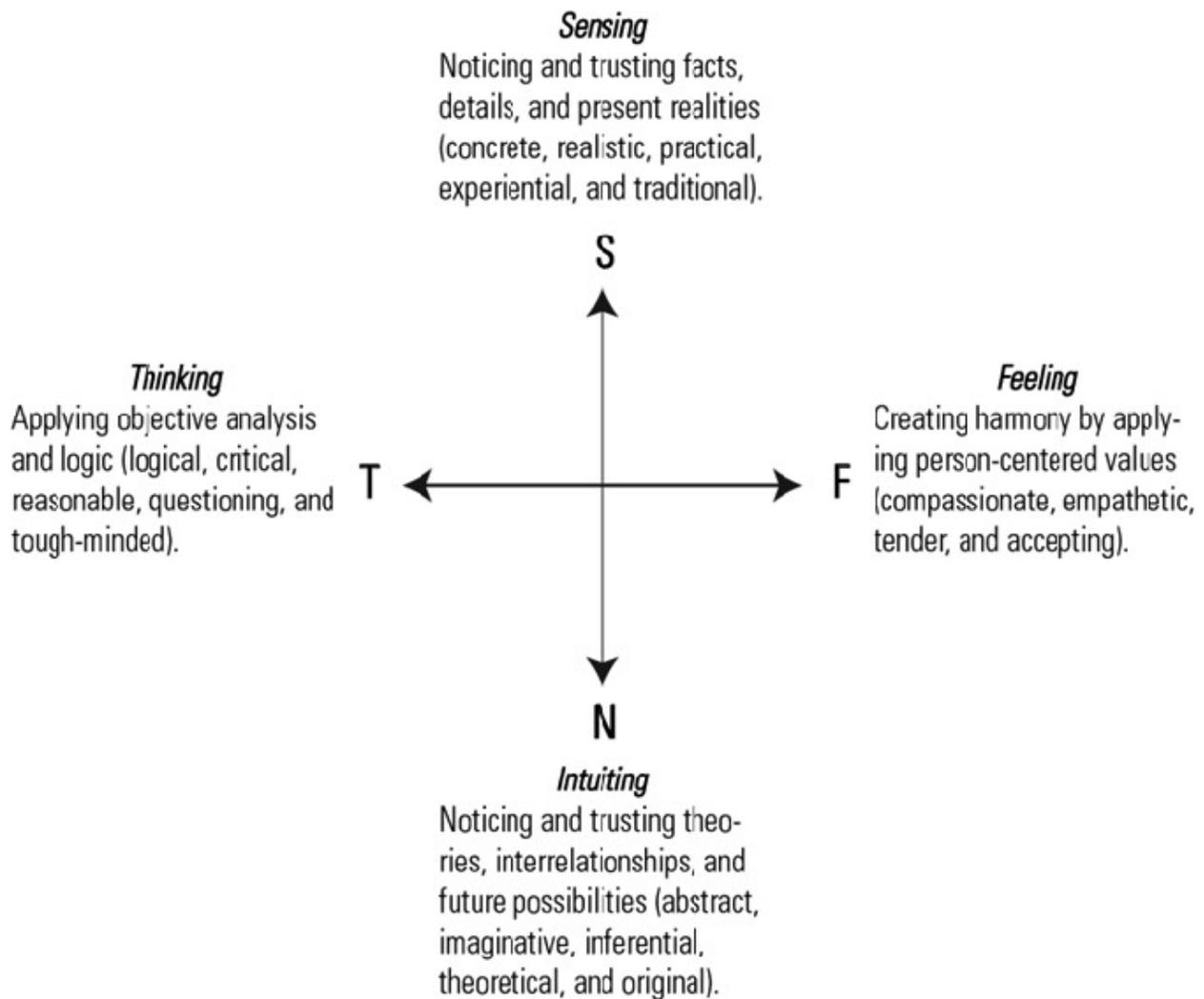
### **Workshop B**

#### **Compensatory Dreams and Working with Repetition Compulsion in Our Daily Lives**

In this workshop, we will:

1. Explore the concepts of repetition, compulsions, and compensatory dreams.
2. Work on some dreams together, focusing on the ways that images, relationships, attitudes, and other aspects of the daily conscious personality (and their opposites) are at play in compensatory dreams.
3. Emphasize the utilization of the thinking and feeling functions while working with dreams.

## Jung's Four Functions Model



## **Workshop A: Integration and Individuation in Dreams**

1. What is integration?
2. What is individuation?
3. Romanticized notions. In love with the idea, but the reality is quite different.
  
4. What is a dream?
5. The relationship between symbol and language.
6. The dreamer's associations. Gather before amplification.
7. Amplification of the dream.
  
8. Root words = the history of meaning.
  
9. Why would something wishing to be integrated show up in dreams?
10. Psychic balance.
  
11. The Function of Dreams: Wholeness, Compensation, and Commentary on the conscious attitude.

**Space To Take Notes As We Work The Dream Together:**

## **Workshop B: Compensatory Dreams and Working with Repetition Compulsions in Our Daily Lives**

1. Compensation review.
2. Dreams review.
3. Integration review.
4. Individuation review.
5. The reality, not the idea.
6. Associations and root words.
7. Amplification.
8. Why does this image show up and why now? What wants to be integrated?
9. Balance, wholeness, compensation, conscious attitude.
  
10. Integration- not just unconscious or shadow, but capacities, talents, attitudes, expressions, manifestations, creativity, boundaries.
11. Adaptive strategies and “living your animal.”
  
12. Individuation- Reclaiming lost parts, adaptive strategies, personal authority, responsibility, unapologetic, sovereignty, self-possession.
  
13. If you wouldn't give your car our house keys to this person, why would you give yourself and the Self to them? Self-respect vs respect for self/Self, guardian, custody.
14. Individuation is a lifestyle of staying on one's path and clearing the path as necessary and trimming the fat, resulting in loss and grief.
15. Shedding vs constricting. Expansion vs diminishment.
16. Defenses against individuation.

**Space To Take Notes As We Work The Dream Together:**