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phases of individuation (Edinger, 1985) and the evolving experience of transformation defined by Farrelly-Hansen (2001). This presentation is for all, especially those interested in creative research methods for investigating dreams from a transpersonal perspective.

## An Encrypted Garden: Wordplay in Dream Formation

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This paper reports how the uncovering of multi-layered, multilingual wordplay in a dream-riddle led the author on a journey of self-understanding and research – from study of a painting by Paul Klee to analysis of Hebrew poetry in the Song of Songs – that elucidates the role of language in dream formation. Wordplay has been a key element in dream interpretation across time and culture. In calling for a dream theory that assumes a fundamental role for language, Kilroe (2001; 2013) usefully categorises oneiric linguistic phenomena under four headings: (i) dream speech – where language use is part of the overt dream content (including disembodied voices, and languages unfamiliar to dreamer); (ii) tropes – including metaphor, punning, inner speech, and other forms of wordplay, both general and idiosyncratic; (iii) displacement – where reference is made to spatiotemporally remote events (past, present, future), and; (iv) mental experience – where reference is made to unobservable mental states of the dreamer and/or other dream characters.

While including examples of all four categories, this paper focuses on an intriguing case of category (ii) comprising a ‘cryptic crossword clue’-like dream-riddle subsequently found to incorporate multi-levelled anagrammatic and cryptonymic (Abraham and Torok, 1986) wordplay in English and Latin, the latter language and its referents unfamiliar to the dreamer at the time of dreaming. The paper charts the unfolding interpretation and linguistic ‘decoding’ of the dream-riddle in dialogue with the presenter’s waking life and research, and explores the relationship between wordplay and imagery in the original dream and subsequent dreams over ten years apart. It elucidates the dream content’s close connection with the thematic wordplay-imagery of Klee’s painting *Insula dulcamara*, and how the later uncovering of multiple, mutually compatible layers of wordplay in the dream-riddle unexpectedly linked the dream to the biblical Song of Songs. It shows how this in turn led to discovery of parallels between linguistic-imagistic aspects of the riddle and Hebrew/Latin wordplay in the biblical text, the language and thematic content of which were unknown to the dreamer at the time of dreaming, but which were key to understanding the dream’s overall meaning and resolution.

The paper shows how the eventual ‘solution’ to the dream-riddle anticipates and describes the process of arriving at the solution itself and its transformative effect upon the dreamer, highlighting the role of intention as an organising principle, and discusses how the morphology of ancient language systems, the principle of self-reflexivity, and Klee’s investigations of morphogenesis and signification in art (including wordplay), throw light on the origins and activity of linguistic imagination in dreaming.

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## The Use of Dreams in Jungian Psychoanalysis

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Jung’s groundbreaking understanding of dreams will be reflected upon using his late article, “The importance of dreams” (Man and His Symbols, 1968). Concepts such as compensation, anticipatory function of dreams, and dream symbols will be explored. Contemporary Jungian analysts, such as M. Stein or Warren Colman have built upon Jung’s ideas and have included dream analysis as an important aspect of their clinical work. When working with dreams, the context of the dream, the personal associations, as well as the larger cultural and archetypal meaning, need to be addressed. Dreams can also be further worked on through painting, drawing, or psychodrama. Special attention will be devoted to the prospective function of dreams and to how the use of dreams can further what Jung called the individuation process. The presentation will end with a brief example from clinical practice.

## Eleogenetics and Dreams in Clinical Practice

Massimo Schinco

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The presentation takes its cue from theoretical reflections on a clinical basis, with consequent technical applications. The target audience is intermediate and advanced. The study of dreams, especially when aimed to enrich clinical practices in the field of psychotherapy and social work, makes evident the recurring tension between continuity and discontinuity. In respect to the narrative typical of diurnal life, the narrative of dreaming features as progressively increasing in discontinuity.

While dreaming, the continuity in time, space, meanings and causal bonds gets more and more flimsy and inconsistent. It seems that the apex of this discontinuity is reached with nightmares, where the contents of the dreams threaten the dreamer as if they were concrete, coming from outside and out of any control. Traditionally this kind of discontinuity has been a favorite subjects both for the scholars studying dreams and for the practitioners, since it provides valuable clues to detect traumas, denied emotions and desires, feelings of guilt, and all the elements requiring the attention of a psychotherapist. In the theoretical framework of the continuity of the states of consciousness, the Author claims that dreams also feature another different kind of discontinuity. Paradoxically, this second one will lead the mind of the dreamer to a continuity of higher order, to be reached especially in daily life and in relational contexts. In this case