

# HELLENISTIC AND TALMUDIC DREAM-INTERPRETATION<sup>1</sup>

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In chapter I and II of his *magnum opus* (1900) FREUD(F) mentions ARTEMIDOROS'(A) interpretation of dreams. A German translation of A's ONIROKRITIKON had been published in Vienna 1881 by F.S. KRAUSS. There is a 1909 footnote, and a short paragraph on A was added as a footnote in 1911 and included and enlarged in the text of 1914. In a 1919 footnote F mentions a symbolism of A ("*a bedchamber stands for a wife*"), quoting from KRAUSS' translation. KRAUSS had omitted in his translation A's chapter on sexual dreams, but subsequently published it in his periodical "*Anthropophyteia*", the latter also quoted by F.

The high axiomatic level of hellenistic dream interpretation merits some comparison with FREUDian axioms on dream analysis: Hellenistic dream interpretation claims empirical approach using analogies between dreams and future open behavior of the dreamer, uses adequate symbolisations even for F's or STEKEL's standards, knows condensation and its inversion, defines prevalence of affective over visual content, corresponding to F's interpretation of the "three lions dream", considers the social context of the dreamer to transform e.g. mythological symbolism, meeting also JUNGian standards. A central axiom of hellenistic dream-interpretation, the capacity of the dream of direct perception of the future (ὄνειρος θεωρηματικός), is rejected by FREUD: "Und der Wert des Traums für die Kenntnis der Zukunft? Daran ist natürlich nicht zu denken". JUNGian and ADLERian dream interpretation concede final aspects of dreams. A weaker modern axiom, the "*problem solving function*" of dreams embraces also final aspects.

Let's start comparing FREUDian and ARTEMIDORian axioms on dreams and dream interpretation, quoting from F's<sup>2</sup> "The dream of the botanical monograph": "...not only are the elements of a dream determined by the dream-thoughts many times over, but the individual dream thoughts are represented in the dream by several elements. Associative paths lead from one element of the dream to several dream thoughts and from one dream-thought to several elements of the dream."

The German original<sup>3</sup> reads: "...Nicht nur die Elemente des Traums sind durch die Traumgedanken mehrfach determiniert, sondern die einzelnen Traumgedanken sind auch im Traum durch mehrere Elemente vertreten. Von einem Element des Traums führt der Assoziationsweg zu mehreren Traumgedanken, von einem Traumgedanken zu mehreren Traumelementen."

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<sup>1</sup> dedicated to Adolf GRÜNBAUM

<sup>2</sup> FREUD S.: The interpretation of dreams. The Pelikan Freud Library Volume 4, p. 389. Penguin Books, New York, 1980./ F Standard Edition Vol.IV p.284

<sup>3</sup> FREUD S.: (1900) Die Traumdeutung. Studienausgabe Band II p.286. S. Fischer, Frankfurt a.M. 1989



A comparable axiomatic statement of ARTEMIDOR (A)<sup>1</sup> reads: "Τῶν ὀνείρων οἱ μὲν πολλὰ διὰ πολλῶν πορσαγορεύουσιν, οἱ δὲ ὀλίγα δι' ὀλίγων, οἱ δὲ πολλὰ δι' ὀλίγων, οἱ δὲ ὀλίγα διὰ πολλῶν." "Some dreams fortell many (future events) by many (dream elements), others few (future events) by few (dream elements), others many (future events) by few (dream elements), others few (future events) by many (dream elements).

The Greek original shows a concise and terse, nearly algebraic formulation of types of image-function in hallucinotic material. A comparison with the quoted FREUDian Text and its respective axiomatic implication- F's "condensation"-needs the following corollary:

SCHULTZ-HENCKE's<sup>2</sup> term "Realeinfälle" ("Realeinfälle sind Erinnerungen an tatsächlich gelebtes Leben des Träumers": free associations refering only to elements of the dreamers open behavior in the past) defines a subset of the FREUDian type of "free association", which is more suitable for comparison with ARTEMIDORian axioms.

Hellenistic dream interpretation studies image functions between manifest dream-elements and elements of future open behavior of the dreamer. Therefore some reflection is needed on the relations between present covert behavior (e.g. dreams) and future open behavior. JUNG and ADLER define "finality of dreams": a kind of intentio voluntativa. More interesting are aspects of posthypnotic behavior including amnesia and rationalisation of automatic behavior: this pattern is axiomatically suitable as a substituable term for comparing FREUDian and ARTEMIDORian image-functions of the dream- as would be psychotic open behavior alike.

It is therefore possible to find empirically some image-function of dreams comparing them with subsequent open behavior, as it is using open behavior of the past or its derivatives, the so called "free associations": they are free only in a stochastic sense of random-sampling; and they are beyond that determined: being simple memories of past open behavior: substituable terms in like manner.

Another important item of FREUDian dream interpretation is his "Deutung *en detail*"<sup>3</sup> : "Der erste Schritt bei der Anwendung dieses Verfahrens lehrt nun, dass man nicht den Traum als Ganzes, sondern nur die einzelnen Teilstücke seines Inhalts zum Objekt der Aufmerksamkeit machen darf"... "Sie ist wie diese eine Deutung *en detail*..." : "Our first step in the employment of this procedure teaches us that what we must take as the object of our attention is not the dream as a whole but the separate portions of its content"... "Like the latter, it employs interpretation *en detail*.... ("the latter" refers to the ARTEMIDORian "decoding method" (Chiffriermethode) : "

<sup>1</sup> ARTEMIDORI DALDIANI ONIROKRITIKON libri V . Ed. PACK R.; Teubner , Leipzig , 1963. Lib.I/4; p.12

<sup>2</sup> SCHULTZ-HENCKE H.: Lehrbuch der Traumanalyse. Thieme, Stuttgart, 1972. p.126,147.

<sup>3</sup> F Studienausgabe Band II p. 119;124/ Standard Edition Vol. IV p. 98;103.



F:<sup>1</sup> "An interesting modification of the process of decoding...is to be found in the book *Oneirokritika* by Artemidorus of Daldis...*the essence of the decoding procedure, however, lies in the fact that the work of interpretation is not brought to bear on the dream as a whole but on each portion of the dream's content independently...(italics mine)*..The ARTEMIDORian<sup>2</sup> original reads as follows, once more concise and terse:

"Τῶν δὲ συνθέτων ὀνείρων διελῶν τὰ κεφάλαια κατὰ ἕκαστον κρίνε." :take from the composed dreams the main elements and interpret them one by one (separately); and once more: "..ἐπὶ πάντων τῶν ποικίλων ὀνείρων χρὴ ποιεῖσθαι τὰς κρίσεις συναγόντα καὶ ποιοῦντα καθ' ἕκαστον τῶν κεφαλαίων σῶμα ἓν." "...in all variegated dreams interpretations must be made by taking the main elements separately as units."

A<sup>3</sup> insists- fourteen times- on *empirical proceeding*: "... φέρων εἰς τὸ μέσον τὴν πείραν καὶ τὴν τῶν ἀποτελεσμάτων μαρτυρίαν.." *the central importance of empiricism ("peira") and of the testimony of the outcome (of dreams)*."

Another FREUDian axiom regards the invariability of dream-affect compared with ideational material: F<sup>4</sup>: "Analysis shows us that the ideational material has undergone displacement and substitutions, whereas the affects have remained unaltered."

A<sup>2</sup> states: "...οἷαι γὰρ αἱ παθητικαὶ διαθέσεις γίνονται τῆς ψυχῆς κατὰ τὴν θεᾶν αὐτῶν, τοιαύτας ἀνάγκη καὶ τὰς ἀποβάσεις γίνεσθαι.." "corresponding to the affective states of the soul growing out of the dream, (such external) events necessarily emerge (after the dream)" F defines his axiom of course in function of "latent material", whereas A refers -for the same imagefunction- to ἀποβάσεις, ἀποθελέσματα *apobaseis, apothelesmata*, to elements of open behavior after a dream, whereas "latent material" mainly refers to random-memories of recent open behavior (day residues) and long ago (infantile memories). JASPERS<sup>4</sup> gives a simplifying definition of the Inconscious "...das Erinnerungsbare" "the recallable"; "...wir werden es uns zum Prinzip machen, mit theoretischen Vorstellungen möglichst sparsam zu sein.." "Its our principle, to be economical with theoretical concepts...". GRÜNBAUMs<sup>5</sup> criticism of FREUDIAN axioms reads as follows: "theoretical wilding". But: FREUD himself frequently named his axioms "*Rohe Hypothesen*" , "*crude mere suppositions*".

<sup>1</sup> F Standard Edition Vol. IV p.98

<sup>2</sup> A Onirokritikon IV/cap. 35; III cap. 66

<sup>3</sup> A Onirokritikon prooemium

<sup>4</sup> F Standard Edition Vol. V p.460

<sup>5</sup> A Onirokritikon I cap.5

<sup>4</sup> JASPERS K.(1913): Allgemeine Psychopathologie, Springer, Berlin, 1953. p.10

<sup>5</sup> GRÜNBAUM A.: The foundations of Psychoanalysis. University of California Press, 1985. Validation in the clinical theory of Psychoanalysis. Intern. Universities Press, Madison, 1993. p.364.



Even accepting GRÜNBAUMS<sup>1</sup> qualification of FREUDian terminology as "personalized vocabulary", "deductive trap", and of some axioms of F's dream-interpretation as "logically incoherent" and "a nest of confusion", a core of F's main work could be defined as follows: "There are image-functions between the elements of manifest dream and at random evoked memories of past open behavior." And: "The FREUDian axioms of condensation, interpretation en detail, and invariability of affective dream-elements compared to visual ones are simple inversions of ARTEMIDORian ones, so there are two ways of induction from covert to open behavior."

For defending FREUDian dream-interpretation let's go further with the help of two authors not very frequently quoted within this subject-matter: LAPLACE<sup>2</sup> and PAULI<sup>3</sup>; both used to strict axiomatic morals:

LAPLACE states: "Mais je ne veux ici qu'exposer les principes de psychologie, sans entrer dans le développement de leurs conséquences.... Les images intérieures ne sont donc pas les effets d'une cause unique: elles résultent, soit des impressions recues simultanément par le même sens ou par des sens différents, soit des impressions intérieures rappelées par la mémoire. L'influence réciproque de ces impressions est un principe psychologique fécond en conséquences .... L'un de ces principes, le plus fécond de tous, est celui de la liaison de toutes les choses qui ont eu dans le sensorium une existence simultanée ou régulièrement successive, liaison qui, par le retour de l'une d'elles, rappelle les autres.. (celà) .... constitue la partie réelle de la métaphysique." "...les principaux moyens de parvenir à la vérité, l'induction et l'analogie, se fondent sur les probabilités;...". The latter quotation from the "Introduction" recalls an ARTEMIDORian<sup>4</sup> axiom: "

"καὶ γὰρ οὐδὲν ἄλλο ἐστὶν ὄνειροκρισία ἢ ὁμοίου παράθεσις"... "γυμνάσιον τῆς ἀναλογίας" "dream interpretation is nothing else than comparison of the similar "... " (it) is the exercise of analogy".

PAULI, who had his own dreams analysed by C.G.JUNG and later became member of the board of curators of the C.G.JUNG-Institute, stated "...den normalen Produkten des Unbewussten (Träumen und Phantasien etc.) ... gerade deren naturwissenschaftliche Erforschung sollte die Grundlage bilden .."

"scientific research on normal products of the unconscious like dreams and phantasies.. should be the foundation.." and: "Die analytische Psychologie muss erst belegen, ...dass sie ..als theoretische Wissenschaft lehrbar ist, unabhängig von der Existenz einzelner, vielleicht einmaliger, genialer Menschen wie C.G.JUNG" "...Analytical psychology must first prove...to be teachable as a theoretical science independently from the existence of single, perhaps singular men of genius like C.G.JUNG": of course this refers to GRÜNBAUMS item "personalized terminology" "deductive traps" etc.

<sup>1</sup> International Congress :Freud's preanalytical writings. Universiteit Gent Vakgroep voor Psychanalyse 1995

<sup>2</sup> LAPLACE P.S. (1847) Oeuvres de Laplace; tome septieme. Imprimerie royale, Paris. (Introduction p.5f).

<sup>3</sup> PAULI W.; JUNG C.G.: Ed.C.A.MEIER.(1992) Ein Briefwechsel. Springer, Berlin.

<sup>4</sup> A Onirokritikon Lib.II cap 25



Dream analysis as a science is possible as set-theoretical operations on manifest dream elements from long individual dream-series,<sup>1</sup> using conditional probabilities and analogies; randomly provoked memories as well as elements of future open behavior (teleological automatism FLOURNOY<sup>2</sup>) can be used as additional complement for inductive research; in CARNAP's<sup>3</sup> words: "

"FREUD's psychoanalytical theory...for some concepts, I thought, one could find perhaps behavioristic, and implicitly physical definitions. The more fundamental concepts of FREUD's theory however should be treated as hypothetical concepts, by means of hypothetical laws including them, and introducing rules of relation, permitting the deduction of predicates (sentential functions) on observable behavior from predicates containing axiomatic concepts of the (FREUD'ian) theory. I hinted at the analogy between concepts like "Ego", "Id", "complex" and field concepts in physics."

The LAPLACE<sup>4</sup> statement "partie réelle de la métaphysique" "real part of metaphysics" of course is more precise but analog to the FREUD'ian<sup>5</sup> statement:

"...dass die Traumdeutung imstande sei, uns Aufschlüsse über den Bau unseres seelischen Apparates zu geben, welche wir von der Philosophie bisher vergebens erwartet haben." "...that the interpretation of dreams may enable us to draw conclusions as to the structure of our mental apparatus which we have hoped for in vain from philosophy." LAPLACE: "The main tools to achieve truth, induction and analogy, are based on probabilities" and "The most fruitful principle consists in the connection of all things which had simultaneous or ordered successive existence in memory, a connection which with the return of one of them evokes the others..this constitutes the real part of metaphysics": LAPLACE includes expressively in his reflection "interior impressions evoked by memory", formulating axioms for associative laws and their validation.

If the quotations are sufficiently self-explaining, and the Rabbinic scholar was right teaching "Everyone who quotes correctly his sources, is saving the world", we can proceed to a simpler issue: identical dream-symbolisms in FREUD and ARTEMIDOR: F<sup>6</sup>: "Ganz unverkennbar ist es auch, dass alle Waffen und Werkzeuge zu Symbolen des männlichen Gliedes verwendet werde: Pflug, Hammer, Flinte ..." "Nor is there any doubt that all weapons and tools are used as symbols for the male organ: e.g. ploughs, hammers, rifles..". A:<sup>7</sup> "ἰδίως δὲ ἡ ὕνις, ὡς πολλάκις ἐτήρησα, καὶ τὸ αἰδοῖον τοῦ ἰδόντος σημαίνει..." "specifically the plough, as I frequently observed, also signifies the penis of the dreamer..."

<sup>1</sup> SAUSGRUBER H.:(1991) Strukturanalyse langer Traumserien. Profil, München.

<sup>2</sup> FLOURNOY TH.:(1898) From India to the Planet Mars.Princeton University Press (1993),Princeton.

<sup>3</sup> CARNAP R.:(1993) Mein Weg in die Philosophie. Reclam,Stuttgart; *my retranslation*  
(1963) Intellectual Autobiography.Ed. P.A.Schilpp.Open Court. La Salle, Ill./USA.)

<sup>4</sup> LAPLACE P.S. (1847) Oeuvres de Laplace; tome septieme. Imprimerie royale, Paris. (Introduction p.5f).

<sup>5</sup> <sup>6</sup> F Standard Edition Vol.IV p.145 Standard Edition Vol.V p.356

<sup>7</sup> A Onirocriticon Lib.IIcap. 24



Another FREUDian<sup>1</sup> Symbolism reads : " Der Kaiser und die Kaiserin (König und Königin) stellen wirklich zumeist die Eltern des Träumers dar. Dieselbe hohe Autorität wie dem Kaiser wird auch grossen Männern zugestanden, darum erscheint in manchen Träumen z.B, Goethe als Vatersymbol." "The Emperor and Empress (or the King and Queen) as a rule really represent the dreamers parents..(1909)"..."But the same high authority is attributed to great man as to the emperor; and for that reason Goethe, for instance, appears as a father-symbol in some dreams (HITSCHMANN 1913). Compare A<sup>2</sup>, once more terse and concise: "καὶ τὸ ὅλον δεσπότηι γονεῖς διδάσκαλοι θεοὶ τὸν αὐτὸν ἔχουσι λόγον" : "On the whole rulers, parents, teachers and gods have the same meaning"; "ἔτι θεοὶ καὶ βασιλεῖς καὶ γονεῖς καὶ δεσπότηι..." "...moreover gods and kings and parents and rulers.." ἔδοξε τις ὑπὸ στρατηγοῦ τῆς ἑαυτοῦ πόλεως ἐκβάλλεσθαι τοῦ γυμνασίου; τοῦτον ὁ πατήρ ἐξέβαλε τῆς οἰκίας." "somebody dreamt of being thrown out of the gymnasium by the mayor of his city: His father threw him out of the house (Apotelesma: open behavior after the dream). The latter example shows limpidly A's symbolisation and way of induction; the intermediate term being the father-conflict, father-complex of the dreamer: a set of memories and intentions. Manifest dreams of this kind and their image-functions are an empirical basis for FREUDian hypotheses like "Superego": a fuzzy term in the BACONian sense of *scientia vaga* instead of *scientia litterata*; or in KANTian terms: "constitutiver statt regulativer Gebrauch der noumena": there are variable image-functions between open and covert behavior, representing or symbolizing experiences related to parents and/or their sociocultural substitutes: manifest dream content analysis (HALL, VAN DE CASTLE<sup>3</sup>) can serve as a verification base in a variable sense only: therefore the meaning of "Superego" is a variable and not strictly limitable set of meanings: in GRÜNBAUMs words: "Meaning has many meanings".

Just more parallels between ARTEMIDOR<sup>4</sup> and FREUD<sup>5</sup> "Dosen, Schachteln, Kästen, Schränke, Öfen entsprechen dem Frauenleib"...."Boxes, cases, chests, cupboards and ovens represent the uterus (*literally: the womens body/womb/belly*). A<sup>6</sup>: "ἔοικε γὰρ καὶ ἡ ἐστία καὶ ὁ κλίβανος γυναικί..." "hearth and oven correspond to a woman"; F<sup>7</sup>: "Zimmer im Traume sind zumeist Frauenzimmer".." Rooms in dreams are usually women" (A quoted by F in a 1919 footnote) A<sup>8</sup>: "ὁ μὲν θάλαμος τὴν γυναῖκα σημαίνει..." "the bedroom represents the wife....".

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<sup>1</sup> F Standard Edition Vol.V p.353

<sup>2, 6, 8</sup> A Onirikritikon Lib.II cap.10; Lib.IV cap. 69; cap. 84; Lib. V cap.36.

<sup>3</sup> HALL C.S.;VAN DE CASTLE R.L.(1966) The content analysis of dreams.Appleton,New York

<sup>4</sup> KURTH W.:(1951) Das Traumbuch des Artemidor im Lichte der Freudschen Traumlehre. Psyche, Band IV/10, p.488-512

<sup>5, 7</sup> F Standard EDITION Vol.V p.354



Again: F<sup>1</sup> "vor allem aber das bedeutsamste Symbol des männlichen Gliedes, die Schlange"...and above all those most important symbols of the male organ, snakes"...A:<sup>2</sup> "οἶον δ' ἂν θηρίον ἑρπετὸν γυνὴ ἐν τῷ κόλπῳ ἔχουσα κρύπτη καὶ ἐπ' αὐτῷ τέρπεται, μοιχεύεται." "if a woman hides a reptile/worm/serpent in her womb with pleasure, she will commit adultery.."; F<sup>3</sup> :(rooms=women)..if the various ways in and out are represented, this interpretation is scarcely open to doubt(1909)...A<sup>4</sup> "θύραι δὲ καίόμεναι γυναικὸς ὄλεθρον σημαίνουνσι.." "burning frontdoors represent ones wives death". Lets finish with a JUNGian topos "Sonne und Mond sind die göttlichen Äquivalente des Elternarchetypus" "sun and moon represent the divine equivalents of the genitorial archetyp": A<sup>5</sup> : "Σελήνη γυναιῖκα σημαίνει τοῦ ἰδόντος καὶ μητέρα.." "the moon-goddess represents the wife and the mother of the dreamer".This example is a intersection also with the JUNGian concept "Anima".JUNG gives elsewhere a definition in KANTian terms of "Archetyp": "Der Archetyp ist das Noumenon des Bildes, das im Bewusstsein erscheint" "The archetyp is the noumenon of the image, which appears in conscience" : The JUNGian terms "Elternarchetyp" "genitorial archetyp"; "Elternimago","genitorial imago"; "Elternkomplex", "genitorial complex" have a partial logical and empirical intersection with FREUDs term "Superego", implying of course mythological symbolisation , a subtype of image-function. Both, the FREUDian and JUNGian terms in question are examples of "personalized terminology" sensu GRÜNBAUM, claimed as constitutive instead of regulative noumena, to use KANTian terms.

FREUD<sup>6</sup> gives a axiomatically quite muddled statement on dream-symbolisation of the quoted types (F and A):"Diese Symbolik gehört nicht dem Traume zu eigen an, sondern dem unbewussten Vorstellen, speziell des Volkes...."..ist ..in den Mythen.. etc... .eines Volkes aufzufinden" "this symbolism is not peculiar to dreams, but is characteristic of unconscious ideation, in particular among the people, and is to be found in...myths..etc....to a more complete extent than in dreams (1909). A beautiful example of axiomatic confusion: myths of course are a product of halluzinotic functions; they reenter only in everybodys everyday dreams, in a recursive and circular image function. Dreams *are* unconscious ideation, an "automatisme psychologique" JANET<sup>7</sup>: "activité reproductrice qui mérite vraiment le nom d'automatisme.."

Let's abandon this cursory search for parallels between FREUDian and ARTEMIDORian dream interpretation, which showed correspondences in procedural axiomatics as well as in the interpretation of oniric symbolisations.

<sup>1</sup> F Standard Edition Vol.V p.357

<sup>2</sup> A Onirikritikon Lib.II cap.13

<sup>3</sup> F Standard Edition Vol.V p.354

<sup>4</sup> A Onirikritikon Lib.II cap.10

<sup>5</sup> A Onirikritikon Lib.II cap.36

<sup>6</sup> F Standard Edition Vol.V p.351

<sup>7</sup> JANET P.:(1889) L'automatisme psychologique. Alcan, Paris.(1973) Societé Pierre Janet/Sorbonne,Paris. p.13)



Only in a footnote of the fourth edition (1914) of his main work FREUD<sup>1</sup> mentions LÖWINGER's<sup>2</sup> and LAUER's<sup>3</sup> papers on dream interpretation in Jewish tradition, and a Jewish mediaeval book on dreams, ALMOLI's<sup>4</sup> Sepher Pithron Chalomoth. Texts and text fragments on dreams are widely spread in Jewish tradition over millenia, starting e.g. from DANIEL's and JOSEPH's dreams in the Thanach to Talmudic and Midrashic commentaries up to RASHI and Sohar. The following can only be a cursory inspection of axiomatically interesting items, compared with Hellenistic and FREUD'ian dream interpretation ( and in contrast to Christian patrologia).

For a hasty exploration we use the chapter on dreams in BERAKHOTH<sup>5</sup> and a chapter on JOSEPH's dreams in SOHAR<sup>6</sup> and some additional sources.

A first item is the value judgement on dreams in general: comparing with the FREUD'ian axiom "VIA REGIA" we read:

"...Rabbi (R.) HISDA said, a dream which is non interpreted is like a letter which is not read (Berakhot 55b / 'EIN YAAKOV Berakhot IX-210)

וְהָאֵמַר רַב חֲסִדָּא: חֵלְמָא דִּלְ מַפְשֵׁר כְּאַגְרָתָא דִּלְ מַקְרָא .

"R. JEHUDA in RAB's name says: pray for mercy ..... for a good dream, as it is written "Let me dream and let me live" (JESAJA 38,16; Berakhot 55a).

אָמַר רַב יְהוּדָה אָמַר רַב.....צָרִיכִים רַחֲמִים...וְחֵלּוֹם טוֹב: חֵלּוֹם טוֹב

דְּכֵתֵב וְתַחֲלִימַנּוּ וְהַחֲיִינִי.

(AMEMAR, MAR ZUTRA and R. ASI sat together.....One of them began to speach:"Who saw a dream and forgot, what he has seen, should stay before the priests..and say:)... "God of eternity, I am Yours and my dreams are Yours..I dreamt a dream and do not know, what : be it, I dreamt about myself, or my friends dreamt about me, be it, I dreamt about a stranger" (Berakhot 55b).

<sup>1</sup> F Standard Edition Vol. IV p.4

<sup>2</sup> LÖWINGER, A.(1908) Der Traum in der jüdischen Literatur, Mitteilungen zur jüdischen Volkskunde, Vol. 10, 25- 78, 1908.

<sup>3</sup> LAUER CH.: Das Wesen des Traumes in der Beurteilung der talmudischen u. rabbinischen Literatur, Internationale Zeitschrift für ärztliche Psychoanalyse, 1, 1913, 459- 469.

<sup>4</sup> ALMOLI, SOLOMON BEN JAKOB (1525) Mefasher Helmin. Salonika.(Aramaic) (1623)Seder Pithron Halomot. Venice.(Hebrew translation) (1694) Amsterdam (Jiddish translation). ((Bibliography A of the standard Edition quotes a (1637) Amsterdam Hebrew edition)).

<sup>4</sup> AMRAM N. (1901) Sepher pitron chalomoth. Jerusalem.

<sup>5</sup> Der Babylonische Talmud ed. GOLDSCHMIDT L.Third Edition (1980) Vol. I section IX Fol.55a-59b

<sup>6</sup> THE ZOHAR Ed. SPERLING H.;SIMON M.(1978).The Soncino Press.London. ( Fol.183a VAJESHEB; Fol.200a MIQUEZ (Vol.II p.198, 258).



רִיבּוֹנוֹ שֶׁל עוֹלָם, אֲנִי שֶׁלְךָ וְחִלּוּמֵי שֶׁלְךָ, חֲלוֹם חֲלֵמָתִי וְאִינִי יוֹרֵעַ

מָה הוּא, בֵּין שֶׁחֲלֵמָתִי אֲנִי לְעֵצְמִי וּבֵין שֶׁחֲלָמוֹ לִי חֲבִירִי

בֵּין שֶׁחֲלֵמָתִי עַל אֲחֵרִים (BERAKHOT 55b)<sup>1</sup>

This prayer contains nothing less than a ritual and social effort to overcome dream amnesia; beyond that there are interactional aspects of the dream in serious consideration; and mention is made of dreams which need healing, cure:

"...if they (scil. the dreams) need healing, cure them..."

וְאִם צְרִיכִים רְפוּאָה - רְפָאֵם...

This is nothing less than the concept of pathological dreams and a respective therapy, by means of a ritual autosuggestion enforced by a group situation. The following quotation has to be compared with the FREUDian concept of "day residue": *"The whole day he thought about it, and at night he saw it (scil. in a dream) (Berakhoth 56a):"*

הִרְהַר בְּלַא יוֹמָא וּלְאוֹרֵתָא חֲזָא.

Once more we find a negative valuation of dream amnesia: " R. JONA in the name of R. ZEIRA says : Everyone, who sleeps seven days without having a dream, is considered to be an evil man" (Berakhoth 55b)

וְאָמַר רַבִּי יוֹנָא אָמַר רַבִּי זְרָא. כָּל הַלֵּן שֶׁבַעַת יָמִין בְּלַא חֲלוֹם נִקְרָא

רָע.

Another technically important concept is the direct suggestive influence of the interpretation itself of dreams on the outcome of dreams, on the dreamers open behavior after dream and dream interpretation:

"...a book felt down, and RABA saw written in it: " The dreams go after the speech" (scil. have results caused by their interpretation)" (Berakhot 56a).

נִפְל סִפְרָא .... רָבָא וַחֲזָה כְּתִיב בָּהּ כָּל הַחֲלוּמוֹת הוֹלְכִין אַחֵר הֶפְּהּ.

In the same sense SOHAR<sup>2</sup> (Miquez 194a) reads: "... from this we learn, that a dream is determined by its interpretation"..

מִכָּאן דְּחֵלְמָא אוֹיִל בְּתַר פִּישְׁרָא

"Is it not written: As he interpreted for us, so it happened? (GENESIS.XLI,13)? And didn't R.JOHANAN teach: The dream follows his interpretation?"

(Midrasch Bereschit Rabba , Par. LXXXIX)<sup>3</sup>

<sup>1</sup> Talmud Babli. Ed. STEINSALZ (1981) Israel Institute for Talmudic Publications, Jerusalem.

תלמוד בבלי (ירושלים. תשמ"ב)

<sup>2</sup> THE ZOHAR Ed. SPERLING H.;SIMON M.(1978).The Soncino Press.London.(Vol.II p.239)

ספר הזוהר (לונדון. תש"ל)

<sup>3</sup> Midrasch Bereschit Rabba Ed. WÜNSCHE A.(1967) Bibliotheca Rabbinica Vol.I. Olms, Hildesheim (p.438).



To the foregoing quotations we draw a parallel to the FREUDian position, "...that the dreams of the analysed certainly are manuevrable in a way comparable to the influence of experimental stimuli on dreams."

FREUD states the impossibility to translate dreams in other languages; he refers especially to word-partition both in dreams and dream-interpretations, discusses even the problematic nature of an English translation of his main work.

There are several examples of Rabbinic dream interpretation where elements of foreign languages in dreams are subject only to association within the relative foreign language, e.g. the proper name Kappadokia, Καππαδοκία, in a hypermnestic dream, quoted in several Rabbinic sources with unimportant variations:<sup>1</sup> A more detailed commentary on this dream may be found elsewhere<sup>2</sup>.

The Greek proper name Καππαδοκία, Kappadokia, within an aramaic dream is submitted to a greek word-partition : kappa (the name of the letter k, the latter as a cipher symbol for the number 20; dokos means beam, rafter).

"לְקַפּוֹדִיקָא ? (רַבִּי יִשְׁמָעֵל) אִם בֵּן: קָפָא פְּשׁוּרָא, דִּיקָא - עֲשֶׂרָה.."

"...to Kappadokia? (R. Jismael said)..Kappa (means) beam(?), dika means ten" (δόκος, dokos, mistaken for δέκα, deka, ten).

This Berakhot version is of course, as GOLDSCHMIDT<sup>3</sup> states, a corrupt version, used also by RASHI. The correct interpretation of the same specimen dream we find among others in Midrasch Echa Rabbati<sup>4</sup> I,1: "...Of what concluded R. Jose? From the name Kappadokia: Kappa (κάππα; כָּפָא) in Greek means twenty and dokiia (δόκος; דוֹקִיָּא) in Greek means beam.

Limitative rules in Rabbinic dream interpretation go even farther, using vocalisation differences in aramaic regional dialects, e.g. a word for cat: Schunara or Schinara, interpreted by associative word-partition Schna'a ra'ah versus Schira na'ah (Berakhot 56b).

Lets conclude our sketch wit a small list of identical Rabbinic and Hellenistic, implicitly FREUDian, STEKELian and JUNGian dream symbolisms: "He told him: I saw break down the front door" The other answered: "Thy wife will die".(Berakhot 56b).

אָמַר לֵה חַיִּי דָּשָׂא בְּרִיתָא דְּנָפֵל אָמַר לֵה אֲשֶׁתְךָ שָׁנְבָא.

<sup>1</sup> Berakhot 56b; Bereschit Rabba Par. 68; Midrasch Echa Rabbati I,1; Talmud Jerush. Maaser Scheni IV, 55b.

<sup>2</sup> SAUSGRUBER H.(1991) Hellenistische und Talmudische Traumdeutung. Ärztliche Praxis und Psychotherapie, XIII, Nr.1,19-27; Nr.2,19-29.

<sup>3</sup> Footnote Nr.108 in: GOLDSCHMIDT L.(1980) Der Babylonische Talmud, VOL.I, p.249

<sup>4</sup> MIDRASCH ECHA RABBATI. Ed. WÜNSCHE A.(1967) Olms, Hildesheim. p.55



This symbolism appears in ARTEMIDOR<sup>1</sup>, as quoted above, and in JAGGADEVA<sup>2</sup>, ancient Indian dream interpretation, ( a source quoted by FREUD:<sup>3</sup> in a 1914 footnote): "The crumbling of the door, the crossbar, the bed means the loss of ones wife..". Idem in a Catholic litany on the Holy Vergin we read a list of the same symbols "domus aurea, janua coeli.." "house of gold, heaven's door"; the example is self-explaining for JUNGian concepts like *anima archetyp*; *mythological amplification*.

An identical color symbolism appears in ARTEMIDOR<sup>4</sup> and Berakhoth: " There is a sympathy between the purple colour and death" "...ἔχει γὰρ τινα τὸ πορφυροῦν χρῶμα συμπάθειαν πρὸς τὸ θάνατον".

Berakhot<sup>5</sup> reads: All kind of colours in a dream are of good significance, exept the purple blue"

”כָּל מַנִּי צִבְצוֹנָן יָפִין לְחֵלֹם חוּץ מִן הַתְּכֵלֶת.”

(Violets in Roman antiquity were used as gravejard-flowers (*dies violaris*); A<sup>5</sup> uses also white as a death-symbolism.

#### ABSTRACT:

The compairison of FREUDian, ARTEMIDORian and Rabbinic dream interpretation shows very interesting parallels: e.g. FREUDian axioms concerning condensation and displacement are clearly defined in ARTEMIDOR. A sketch of different image-functions used in hallucinotic material by FREUD and ARTEMIDOR is attempted as well as an rough draft on a few items from GRÜNBAUMS criticism on FREUDian hypotheses concerning the use of free assotiation. A cursory search on Rabbinic dream interpretation shows ethical and socio-cultural, interactional parallels to the psychoanalytic approach on dreams, particularly to the FREUDian concepts of day residue, repression, pathologic dreams, and the influence of dream interpretation itself. Finally a short list of parallel dream symbolisms in FREUD (implicitly STEKEL and JUNG), ARTEMIDOR and Rabbinic sources is presented.

KEY WORDS: Dream, axioms, symbols, FREUD, ARTEMIDOR, Talmud

<sup>1</sup> A Onirokritikon II, 10

<sup>2</sup> JAGGADEVA ed. NEGELEIN J. (1912) Töpelmann, Giessen. p.199.

<sup>3</sup> F Standard Edition Vol. IV. p.4

<sup>4</sup> A Onirokritikon II, 10

<sup>5</sup> A Onirokritikon I, 77

<sup>6</sup> Berakhot 57 b.

<sup>7</sup> A Onirokritikon IV, 2



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