

# IASD CE Examination : 9X003 - Dreaming in the World's Religions -

## CE Exam: Dreaming in the World's Regions - Kelly Bulkeley, PhD

This exam must be completed with a score of at least 75% in order for CE credit to be certified. You must also complete the entire exam in one session. Our current software does not allow you to save and exit, then return at a later time. Remember, you can use a printed copy of this exam for review and preparation. Please note that the participant satisfaction survey at the end of the exam is also required.

1. Please enter the ID number assigned to you in order to receive credit for your exam results:

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## Begin the examination here

1. How much is known about dreams in cross-cultural history?

- A. All the important research has been completed.
- B. We've developed hypotheses about broad patterns.
- C. Very little has been done in this area.

2. Where did dreams originate?

- A. China, home of ancient civilizations
- B. Africa, probably near the Mediterranean
- C. All over the world, independently

3. What disciplines are necessary to understand dreaming?

- A. Psychology
- B. History of religions
- C. Neuroscience
- D. Interdisciplinary methods

4. What role should personal dream experience play in dream research?

- A. It should be a primary guide in research.
- B. It should play no role in research.
- C. It should be one source of information among others.

5. Do we have direct access to other people's dreams?

- A. Yes, with modern brain scanning.
- B. No, dreams are personal events.
- C. No, but indirect access provides valuable information.

6. Is there ever a single right interpretation to a dream?

- A. Yes, if the right expert is available.
- B. No, dreams are meaningless.
- C. No, each dream has multiple meanings.

7. What did the Ancient Near Eastern people value in their dreams?

- A. Prophetic wisdom
- B. Guidance from the gods
- C. Healing insights
- D. All of the above

8. Who was Gilgamesh?

- A. An Egyptian Pharaoh
- B. An Akkadian priest
- C. A Sumerian hero
- D. A Babylonian king

9. Why is it so difficult to understand the dream teachings of ancient peoples?

- A. They spoke in a nearly forgotten language
- B. Few people had access to writing materials to record their dreams
- C. Foreign invaders destroyed many of their cities, temples, and texts
- D. All of the above

10. What can we today learn from the dream teachings of ancient peoples?

- A. Only information of historical or cultural interest
- B. Techniques we can directly apply in our lives
- C. Possible approaches that are still relevant today

11. Where did Judaism originate?

- A. The Ancient Near East
- B. Southern Europe
- C. Northern Africa
- D. Southeast Asia

12. How do Jewish dream teachings relate to those of neighboring cultures?

- A. Jewish approaches were unique.
- B. Similar in some ways, different in others.
- C. The teachings were the same as nearby cultures.

13. Whose dreams did Joseph interpret while in prison?

- A. The Pharaoh's maids
- B. The Pharaoh's butler and baker
- C. The Pharaoh's soldiers

14. Why did Pharaoh ask Joseph to interpret his dreams?

- A. He wanted to make friends with Joseph.
- B. He was playing a prank on Joseph.
- C. He was troubled by dreams that no one could interpret.

15. In Jacob's dream-vision at Bethel, he saw:

- A. A tall golden statue
- B. A ladder or stairway
- C. A demon

16. In later Jewish history, dreams were:

- A. Mostly ignored to avoid error and difficulty.
- B. Studied as a source of divine wisdom but with some caution to avoid deception.
- C. Considered more important than the Bible.

17. According to Joseph and Daniel, the most important quality of a dream interpreter is:

- A. Having the respect of the people.
- B. Being seen as a prophet.
- C. Having faith in God.

18. The prophet Jeremiah viewed dreams as:

- A. Helpful religious teachings.
- B. Dangerous temptations.
- C. Opportunities for learning.

19. Judaism teaches that dreams should be:

- A. Accepted without question.
- B. Rejected without question.
- C. Studied and examined.

20. Dreams in Judaism have:

- A. Shaped the early experiences of the patriarchs.
- B. Inspired later believers.
- C. Troubled skeptical rabbis.
- D. All of the above

21. In Homer's *Odyssey* and *Iliad*, dreams are:

- A. Told as a form of entertainment
- B. Central to every moment of the stories
- C. Key factors at certain turning points

22. In the *Iliad*, Zeus sends Agamemnon a:

- A. Happy dream.
- B. Flying dream.
- C. False dream.

23. At the end of the *Iliad*, Achilles experiences a:

- A. Lucid dream in which he saves Patroclus.
- B. Dream visitation from his dead friend Patroclus.
- C. Falling dream in which Patroclus saves him.

24. In the *Odyssey*, Penelope speaks of dreams as coming from:

- A. Two jars.
- B. Two windows.
- C. Two gates.

25. Right before he died, Socrates wrote children's poetry because:

- A. He thought it would prevent nightmares.
- B. His jailers demanded it.
- C. Recurring dreams said to "Practice the arts."

26. Plato said the "worst type of person" is one who:

- A. Acts out his or her dreams in waking life.
- B. Hurts other people because of bad dreams.
- C. Lies to other people about dreams.

27. For Aristotle, interpreting dreams requires:

- A. Magical practices.
- B. Observing resemblances.
- C. Consulting respected leaders.

28. The Greek healing god Asclepius was famous for:

- A. Stealing fire.
- B. Killing the Hydra.
- C. Curing people with dreams.

29. The temples of Asclepius were located:

- A. In busy cities.
- B. In isolated deserts.
- C. On beautiful coasts and hills.

30. The healing practices at the Asclepian temples included:

- A. Bathing.
- B. Exercise.
- C. Dreaming.
- D. All of the above

31. Christianity's dream teachings came from:

- A. Other cultures.
- B. The Bible.
- C. The experiences of early Christians.
- D. All of the above

32. In the book of Matthew, the parents of Jesus receive dreams telling them to:

- A. Remain in their homeland.
- B. Move quickly to protect their child.
- C. Sacrifice their baby to the Romans.

33. The fact that no dreams of Jesus are recorded in the New Testament means:

- A. Jesus rejected dreams as religiously meaningful.
- B. Jesus never had dreams of his own.
- C. We cannot be sure what Jesus thought about dreams.

34. The missionary Paul thought dreams:

- A. Could provide guidance from God.
- B. Were useless pagan abominations.
- C. Could be manipulated for personal gain.

35. The Book of Revelation can be considered:

- A. A long apocalyptic nightmare.
- B. A story to warn children against bad behavior.
- C. A prediction of what will happen in the future.

36. Early Christian theologians felt dreams were:

- A. Valuable divine revelations.
- B. Deceitful demonic temptations.
- C. Useful means of healing.
- D. All of the above

37. Augustine and other monastic Christians were troubled by dreams with:

- A. Strange animals.
- B. Sexual feelings.
- C. War and violence.

38. Thomas Aquinas considered dreams to be:

- A. Illegitimate intrusions into true faith that should be ignored.
- B. Infallible oracles of God's will that must be followed.
- C. Mostly physical and psychological, with the possibility of divine wisdom.

39. Martin Luther prayed to God:

- A. For more dreams.
- B. For good dreams only.
- C. For no dreams at all.

40. Present-day Christians:

- A. Ignore dreams as a source of sin and error.
- B. Follow pagan dream practices.
- C. Try to integrate their tradition's dream teachings with other sources of insight.

41. The religion of Islam originated:

- A. Before Judaism and Christianity.
- B. After Judaism but before Christianity.
- C. After Judaism and Christianity.

42. The Muslim holy text the Qur'an includes:

- A. No dream reports.
- B. A few dream reports.
- C. Statements about the meaninglessness of dreams.

43. Muhammad, the Prophet of Islam, considered dreams to be:

- A. 1/46 part of prophecy.
- B. 1/2 part of prophecy.
- C. Infallible oracles of divine truth.

44. Muhammad told his followers to:

- A. Ignore their dreams.
- B. Share their dreams with trusted people.
- C. Tell everyone their dreams.

45. True or false: Muslims practice a form of dream incubation that involves sleeping on the right side and reciting Qur'anic verses.

- A. True
- B. False

46. Later Muslim theologians said dreams could be:

- A. From the human mind
- B. From demons
- C. From God
- D. All of the above

47. True or false: The Sufi mystics of Islam pay special attention to their dreams.

- A. True
- B. False

48. Muslims believe a dream of the Prophet Muhammad must be:

- A. A false dream
- B. A true dream
- C. Shared with a teacher
- D. Recorded for future study

49. True or false: Listening to dreams is forbidden by Muslim tradition.

- A. True
- B. False

50. The Buddha's mother Queen Maya had a dream of:

- A. A tiger.
- B. An elephant.
- C. A monkey.

51. According to Buddhism, dreams primarily reflect:

- A. The activities of the gods.
- B. The influences of demons.
- C. The workings of the individual mind.

52. The goal of dream interpretation for Buddhists is to:

- A. Foresee the future.
- B. Improve their lives in this world.
- C. Gain insight into their worldly attachments.

53. True or false: Buddhist teachers encourage people to continue meditation practices in sleep.

A. True

B. False

54. True or false: Dreams have played a significant role in the enlightenment of Buddhist teachers.

A. True

B. False

55. Milarepa was:

A. A friend of Buddha's.

B. A Chinese king who converted to Buddhism.

C. A Tibetan Buddhist sage.

56. True or false: Tibetan yogic teachings about dreams can be practiced without guidance or connection to Buddhist beliefs.

A. True

B. False

57. For Buddhists, a lucid dream is an opportunity to:

A. Experience pleasure.

B. Control the dream.

C. Experience the illusory nature of reality.

58. The Dalai Lama says dreams are:

A. A creation of the mind.

B. Ultimately meaningless.

C. Useful in promoting enlightenment.

D. All of the above

59. True or False: Buddhism rejects all interest in dreams.

A. True

B. False

60. True or false: The peoples of the Americas are descended from ancestors who traveled across the Bering Strait from Asia tens of thousands of years ago.

A. True

B. False

61. True or false: Native American dream practices have NOT been affected by Christian missionary activities.

A. True

B. False

62. Native American cultures generally:

A. Ignore dreams.

B. Consider dreams to be demonic temptations.

C. Revere dreams as powerful spiritual resources.

63. Native American interest in dreams focuses on their:

A. Healing powers.

B. Prophetic insights.

C. Connections to nature spirits.

D. All of the above

64. A shaman is a:

A. Community leader.

B. Diviner.

C. Healer.

D. All of the above

65. True or false: Many Native American cultures include people with shamanic powers who explore dreams for the community's welfare.

A. True

B. False

66. True or false: Native American cultures have a long history of writing their dreams in books that are then used as symbol dictionaries.

A. True

B. False

67. The "vision quest" is a ritual for:

- A. Evoking a powerful dream of a lifelong spirit-guide
- B. Improving one's eyesight
- C. Finding a magic object

68. Vision quest rituals required the initiate to:

- A. Go alone into the wilderness.
- B. Stay for several days without food or water.
- C. Pray for a revelatory dream.
- D. All of the above

69. To interpret their dreams, Native Americans:

- A. Relied on inner guidance, telling no one their dreams.
- B. Immediately told the dream to everyone they could.
- C. Carefully reflected on the dream over long periods of time, sharing it only with trusted others.

70. True or false: Personal dream reports are useless in scientific investigations of dreaming.

- A. True
- B. False

71. Lucid dreaming is a phenomenon that:

- A. Is not relevant to future dream research.
- B. Has already been well explained.
- C. Needs more research from multiple perspectives.

72. The power of dreams to contribute to physical and mental healing has been:

- A. Recognized by mainstream health professionals.
- B. Disproved by scientific skeptics.
- C. Left open for creative new research.

73. True or false: Long-term dream journals provide excellent primary source evidence for the future study of dreams.

- A. True
- B. False

74. To improve our understanding of dreams, we should:

- A. Focus on our own dreams.
- B. Look at the latest scientific evidence.
- C. Study anthropological and historical sources.
- D. All of the above

75. Teaching children about dreams is a:

- A. Distraction from more important learning.
- B. Dangerous threat to their sanity.
- C. Way of cultivating imagination.

76. True or false: If you don't know what your dreams mean, the internet can tell you.

- A. True
- B. False

77. The process of group dreamsharing can be practiced in:

- A. Schools
- B. Community centers
- C. Prisons
- D. All of the above

78. True or false: Victims of trauma are very likely to suffer recurrent nightmares.

- A. True
- B. False

79. Dreams have played a direct role in the creative work of:

- A. Filmmakers.
- B. Poets.
- C. Musicians.
- D. All of the above

Please complete this required participant satisfaction survey.

We welcome your feedback on this IASD CE course.

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## 1. This course:

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
provided information and insights relevant to my clinical practice.	jñ	jñ	jñ	jñ	jñ
enhanced my knowledge of dream theory and research.	jñ	jñ	jñ	jñ	jñ
enhanced my skill in critical inquiry and balanced judgment.	jñ	jñ	jñ	jñ	jñ
was well organized.	jñ	jñ	jñ	jñ	jñ
acknowledged or addressed cultural issues in dreamwork. was sensitive to ethical issues in dreamwork.	jñ	jñ	jñ	jñ	jñ

## 2. Reading this book provided information and insights that helped me reach the following learning objectives:

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Describe the multiple roles of dreaming in different religious traditions.	jñ	jñ	jñ	jñ	jñ
Recognize cross-cultural similarities in dream beliefs and practices.	jñ	jñ	jñ	jñ	jñ
Make connections between ancient spiritual teachings and modern scientific dream research.	jñ	jñ	jñ	jñ	jñ
Understand the appearance of dreams at significant stages in the life cycle (conception, childhood, adolescence, marriage, aging, death).	jñ	jñ	jñ	jñ	jñ
Learn how to identify prototypical themes (aggressive, sexual, gravitational, mystical) in historical and contemporary dreams.	jñ	jñ	jñ	jñ	jñ

## 3. I would:

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
recommend this CE course to professional colleagues.	jñ	jñ	jñ	jñ	jñ
be interested in additional CE courses by this author.	jñ	jñ	jñ	jñ	jñ

## 4. Comments on this course:

## 5. What topics would you like to see offered in future Dream Studies CE courses?