

A New Concept of Dreams: Realization of Unrealized Desires, Dream-Vision, Comprehension of Dreaming Events

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Abstract

The author, based on his studies of culture, personality and psychic realities, proposes a new psychological concept of dreams. But first, he analyzes the physiological interpretation of dreams, as well as the concept of Z. Freud. In a dream, the author identifies three plans, which he discusses in detail - the automatic unconscious implementation of blocked programs of human activity, the process of dreaming and the comprehension of dreams. In addition, the nature of the phenomenon of "waking sleep", hallucinations and symbolic forms of obsolescence is considered. The article ends with a discussion of the peculiarities of the interpretation of dreams.

Keywords: *Dreams; Personality; Reality; Events; Survival; Hallucinations; Realization*

Statement of the problem

We often hear: "Today I am not myself, I have not slept at all, I have not rested". At the same time, most people believe that you can better rest if you sleep dreamlessly, like a dead person. But it is known that every night we see dreams for about half of the time (during the period of the so-called "REM sleep"), although we do not always remember this. Looking ahead, I will say that dreams not only give us rest, but also protect our mental health.

It is no exaggeration to say that a person paid attention to his dreams as soon as he became a person. In archaic culture, dreams are a real event and testimony, since a dream was understood as the arrival of another soul to a person during this period, or, on the contrary, a journey of his soul outside the body. At the same time, the soul could equally easily move both in space and in time. In the culture of the ancient kingdoms (Egypt, Babylon, India, China), a dream acted as a testimony, a text directed to a person by God (most often a "personal god" or "personal goddess"). Therefore, in most cases, dreams were prophetic or imperative. But the archaic understanding was also preserved: terrible dreams are caused by demons that enter the human body.

In antiquity, man for the first time tried to give a rational interpretation of dreams. In Apuleius' *Metamorphoses*, one of the heroes says: "Do not worry, my mistress, and do not be afraid of the empty ghosts of sleep. Not to mention that the images of daytime sleep are considered false, but night dreams sometimes portend the opposite" [1. P. 167]. Nevertheless, two other understandings of dreams are fully preserved - both as real events and as evidence, messages from the gods that need to be interpreted (for that and the oracles). And in the Middle Ages, people understood dreams in a similar way, distinguishing between prophetic and "frivolous" dreams (from a full stomach, vanity, "carnal desires or the play of the spirit"). In the latter case, there is a hint, but only a hint, of a psychological interpretation - "carnal desires".

Seriously, however, one can speak about scientific conceptualizations of dreams only from the second half of the 19th century, when physiology and psychology took shape. A typical example of physiological conceptualization of dreams is Pavlov's theory, which links the

internal inhibition of cells with their fatigue and the need for rest. According to Pavlov, a well-rested person should sleep less than a poorly rested one, but this is generally not the case. Already Klaperede noticed that a person often falls asleep without being tired, and vice versa, strong overexcitation does not allow him to fall asleep. The case of “lethargic sleep” and prolonged wakefulness is also poorly explained from the point of view of Pavlov’s theory. In addition, modern physiological studies have shown that in biological terms, sleep is an active process that has nothing in common with diffuse inhibition. So Professor Wayne writes: “By no means all the provisions put forward by I.P. Pavlov, withstood the test of time... over time, the position of diffuse inhibition was not confirmed... However, sleep is an active process, increased activity of synchronizing devices. On this basis, it is difficult to imagine even theoretically general inhibition in the brain... The works of neurophysiologists have shown that during sleep there is no quantitative predominance of inhibited neurons over excited ones. Many neurons even increase spontaneous activity... These data are direct evidence that diffuse inhibition during sleep does not exist” [2. S. 19-27]. In addition, according to the physiological concept, dreams or their interruptions should not cause noticeable changes in the human body, but dreams indicate the opposite. “During the period of REM sleep,” writes Wayne, “a person sees dreams... If during the period of REM sleep there is a decrease in respiration, pulse rate, and a decrease in blood pressure, then in REM sleep a “vegetative storm” arises, an increase in the frequency and irregularity of breathing is recorded, pulse is irregular and rapid, blood pressure rises. Such shifts can reach 50% of the initial level... In all surveyed, sleep deprivation is accompanied by the same type of phenomena. Emotional imbalance builds up... fatigue grows... fussiness, unnecessary movements, unrealistic ideas appear... vision becomes blurry... After 90 hours, hallucinations appear. By the 200th hour, the subject feels like the victim of a sadistic conspiracy. Sleep for 12 - 14 hours removes all pathological manifestations” [2. S. 34, 80].

If for Pavlov dreams are a side process, then Freud endowed them with an important protective function. He believed that the thoughts and desires of a person are constantly striving from the unconscious “instance of the psyche” to the “conscious”, but on their way is a sub-conscious instance that performs the function of censorship and criticism. In the waking state, the preconsciousness passes only those thoughts and desires that are socially and culturally reasoned, that is, they are recognized as normal. In a sleepy person, the effect of censorship and criticism weakens, and those thoughts and desires that were suppressed in the waking state and were not realized penetrate into consciousness. Once in consciousness, unsatisfied unconscious desires are satisfied, experienced, and this process forms a dream. Its condition is concealment, disguise of true unconscious thoughts (in order to partially satisfy the requirement of censorship), therefore, for consciousness itself, unconscious thoughts appear already in the form of symbols and metaphors. “The closest hidden thoughts,” Freud writes, “discovered through analysis, amaze us with their unusual appearance: they appear to us not in sober verbal forms that our thinking usually uses, but rather are expressed to us symbolically, through metaphors” [6. P. 35].

According to Freud, the central task of sleep psychology is to penetrate hidden, disguised thoughts, symbolically and metaphorically expressed in dreams. In fact, in Freud’s concept, two different interpretations are combined: the physicalist (a dream as a disguised, transformed unconscious sexual desire - libido) and humanitarian (dreams as a kind of text to be deciphered).

The patterns of dreams identified by Freud - “thickening” of images, “repression”, “reassessment of mental values”, “construction of situations”, etc., are still successfully used in the analysis of dreams. For example, by “condensation of images” Freud understands the compilation in a dream of a new image from several already known to man. Our Russian Kasatkin calls the same procedure “fusion” of impressions and analyzes in detail in his work [3]. However, the mechanism of dreaming, proposed by Freud, is in many respects questionable. The strangeness of the relationship established between consciousness and the unconscious instance, which resembles the relationship between a strict teacher and a negligent student, is striking. Freud explains this strangeness by the fact that two opposing spheres are engaged in an irreconcilable struggle in man: instinctive, unconscious, sexual drives and cultural, conscious norms. Freud’s pansexualism and his exaggeration of the conflicting nature of biological and social principles of man are well known and have been repeatedly criticized in the literature.

Freud's influence is known to be traced in many psychological concepts and not only psychological ones. In one of the last articles of our famous philosopher Valery Podoroga, an interesting phenomenological analysis of dreams is offered, while the author is partly based on the works of Freud. Compare.

(Highway) "A dream is a fulfillment of a desire... In any dream, an attraction (desire) should appear as fulfilled" [7. S. 309]... Dream-vision is understood by Freud not in the sense when we habitually say that we had a dream, but as a kind of work that we do in a dream, moreover, following certain rules and laws. The dream material undergoes: thickening, Verdichtung, displacement, Verschiebung, rearrangement, Entstellung and finally, secondary processing, Durcharbeit. Only after this work is the dream "ready"...

There is no single "I": instead of it there is a certain transcendental ego ("double"); split into two auxiliary "I"; there is a lack of self-conscious "I" that does not lose unity with its own body image; if there is an "I", then it is rather skizo-phrenic, or split, fragmentary than a single one... We are talking here about a double quite conditionally, for it is not so much a double as an additional "I", a small one, without which a dream is impossible... It is only the split ego (which is why it is called transcendental) that creates the possibility of dramatizing, possibly, the future rhythm of the story... It is important to note this "fracture surface" characteristic of the dreaming subject: where the small "I" splits the unity ("daytime") of the waking ego, opening up an operational space for itself. This surface is a certain form of protection, tension, something like a membrane through which various noises and influences are transmitted, where they are muffled (absorbed), reflected in emotional outbursts within the dream space... A dream is movement, or in any case the effect of a dream is created by the intersection of two paths: the small self and the big self. One I, the big one, moves along the border of the surface that separates sleep and dream, the other "I", the small one, moves as if on a fracture of the surface itself, it is the dreaming body itself. The first "I" guards the dream, it is a guardian, the second "I" participates in the plastic-pictorial process, although it is not a different big I by its nature, but seems to be a big I, only "turned inside out" [4. S. 276, 279, 282-283].

(Freud) "Thanks to the study of hypnotic phenomena, we have become accustomed to the understanding that at first seemed extremely alien to us, namely, that in one and the same individual several mental groupings are possible, which can exist in one individual quite independently of each other, nothing not to know about each other and who, changing consciousness, break away from one another. If, with such a splitting of personality, consciousness is constantly inherent in one of the personalities, then this latter is called a conscious state of mind, and a person separated from it is called unconscious... we have an excellent example of the influence that a conscious state can experience from the unconscious" [7. P. 17].

Conceptualization of Michel Foucault, who said that sleep manifests "the freedom of man in its most original form, here the subject of the dream, his first person, is the whole dream itself" [9. P. 122], refers to yet another line of understanding of dreams. For Foucault, a dream is related only to itself and to the freedom of man - a primary phenomenon that does not require a connection with reality outside of man. If the interpretation of Z. Freud can be conditionally called linguistic, going back to the idea of prophetic sleep, then M. Foucault's interpretation is non-linguistic (symbolic). In Freud, the psyche speaks "in the language of dreams" (it is not for nothing that Freud accompanies his research on sleep with a dream book, where the meanings of images and plots of dreams are deciphered), in Foucault, symbolic events of our creative I, which give rise to a world of freedom and existence, are realized in a dream.

It is important to emphasize that the understanding and interpretation of dreams is not just knowledge about the dream, but the constitution of dreams. When, for example, in Pavlov's concept, dreams are declared as a haphazard residual activity of inhibited brain cells, and a person accepts this version, then he does not pay any attention to his dreams, and therefore they do not affect his life. If a dream is understood as prophetic evidence or a special side of a person's life, a person is not only attentive to his dreams and tries to read them, but also really changes his behavior.

Only after the problem of different realities and their nature (ordinary reality, aesthetic, play, our fantasy, sick consciousness, etc.) began to be widely discussed in the 19th and 20th centuries, a special character (observer) appears in a person's dream, asking questions or

saying to himself, for example, the following: “How can this be?”, “I seem to be dreaming!”, “How strange... you need to wake up”. Perhaps the same moment of studying the nature of different realities influenced the perception of dreams as strange, vivid, unusual events and plots. Isn't the division at Podoroga of the dream into two I's due to this very character? True, it should be noted that there are dreams that do not cause protest and surprise, do not require puzzling over what all this means, since the dream is a variation on the theme of everyday and understandable events.

Awareness of dreams is not limited to knowing them. There is also artistic reflection of dreams. Initially, it is painting and literature, in our time - cinema. It was the latter that made it possible to express the temporal aspects of dreams, as well as create for the viewer an amazing illusion of the presence of a dream in reality. And again, the mimesis of art essentially determines the nature of dreams. The language and events of art change the vision and experiences of a person, allow him to see and experience what he could neither see nor experience before. When in the cinema we see how the reality of dreams intrudes into life, and life turns into sleep, how time stands or goes back in the world of dreams, what a strange, otherworldly, ghostly world unfolds before our eyes, we learn both in our own dreams and in life to see all these moments, but only after education by art.

Fyodor Mikhailovich Dostoevsky wrote in *Crime and Punishment* that dreams are often distinguished by their brightness and similarity to reality. The picture is often fantastic, but artistically correct. Marina Tsvetaeva, in a letter to Salome Andronnikova, poetically and paradoxically sharpens her attitude to sleep, saying that sleep is her favorite form of communication, where she is completely free, where she is genuine in it.

Before proceeding to the presentation of my own concept of dreams, I will list the questions to which she must answer: what is the nature of dreams, what role do dreams play in a person's life, why are they often broken by plot, why many argue that they do not dream, why dream deprivation leads to mental stress or even mental illness (experiments on animals have shown that complete deprivation of dreams leads to their death)? Further, it is known that bodily measurements (temperature, various diseases, alcohol or drug use) affect the nature of dreams, in particular, the ability to see dreams increases sharply, dreams are often intertwined with reality, and can resemble nightmares in content. Finally, the phenomenon of unusualness, the power of many dreams, known to everyone, requires understanding (how often we wake up in fear or with a heartbeat from some terrible dream, so sometimes you think: “Thank God, this is only a dream”).

Now the question is, why explain dreams at all? In a plausible explanation, I want to link various manifestations of dreams, to understand dreams in a broader picture of a person's mental activity, but not to predict their course and development. At the same time, since I will be interested in fairly universal facts, and not in the personal characteristics of “dream constructions” and “dream experiences,” I will not take into account ontogenetic and cultural differences.

The first hypostasis of a dream is an automatic unconscious implementation of blocked programs of human activity

An explanation of the nature of dreams can begin with a simple observation: certain situations that arise during the day, in a waking state, lead to them, most often those where a person, for some reason, cannot carry out vital actions or desires necessary for him. For example, a person seeks to perform several actions that are significant for him, and some make it difficult or impossible for others. As a rule, this happens because such situations are recognized and experienced by a person at once in two realities of consciousness, acting against each other. Another example is the actions of a person under conditions of several alternatives. According to the conditions of place and time, they cannot be carried out simultaneously; consistently, they also cannot be implemented, since new events and life situations are constantly pouring in.

In all such cases, in the presence of “counter-realities” of consciousness, or alternative situations, or lack of funds, a person in the waking state can realize and live only a small part of his activity (desires). The main activity, caused by his desires, is inhibited, blocked. So, I thought at the beginning. Later, I realized that the point is not in the desires themselves, often we dream of something with which we just

fundamentally would not want to deal. It's about programming the psyche. Desires, as well as reluctance or some other significant for a person motives and situations, program our psyche, adjust the mind and body to expected events and experiences. If we can live them up to date, everything is in order, these programs fall apart. But if we cannot, the programs do not disappear, they require their implementation, put pressure on the psyche.

Let's look at an example. I have to make a report, I am preparing for it, but the report was unexpectedly postponed. Sometimes, in this case, I dream that I am nevertheless doing this report, or that I am giving a report, but it is interrupted, or that I cannot start the report in any way, I have forgotten its text, although the listeners are already waiting - there are a lot of options. What does "preparing for a report" mean? I tune in to certain events: I need to understand what ideas I will come up with, how to present them, how to take into account the understanding and misunderstanding of the audience, where I will start, how I will lead the audience, how I will end, what will be the possible reaction to my report, how I am in In this case, I will answer, etc., etc. I tune in to certain events, I experience them, although they have not yet taken place. But the fact is that since man is a semiotic being, he plays events in language and imagination (becomes captured by them) even before they can be actualized. This is what I call programming human activity. Further, two options are possible. I'm actually giving a talk and my setting (program) disintegrates, disappears; let us call the process of disintegration and disappearance of the program "implementation". The second option is that for some reason I cannot make a report. We will call this case after psychologists "blocking the program". Based on the dream interruption experiments, programs must be implemented; otherwise, they first create tension in the psyche, then lead to its destruction, then to the death of the organism.

The psyche, in order to continue working (after all, a person is involved in more and more new situations [5: 194]), removes blocked programs, temporarily transfers them to another level of the psyche. During sleep, she returns to these programs in order to implement them. But this is not a dream yet, but the automatic work of the psyche, about which we know nothing, since in a dream our consciousness is turned off, does not work. And since there is no consciousness, then vision and memory do not work. To see something, even a dream, you need to be aware of what is happening. But in a dream, consciousness is turned off, so we are not aware of anything. It is to this case that the expression applies: "he slept in a deep sleep without dreams".

In other words, evolution has found a way out: when vital activity is blocked, the blocked program goes to another horizon of the psyche, where it is realized in new conditions, primarily in the period of REM sleep. This period is characterized by isolation of the psyche: during sleep, the eyes are closed, the sensitivity of hearing is reduced, the muscular system is turned off. In addition, there is a complete or partial disconnection of consciousness, therefore there is no rational control and there is a certain freedom in the construction of "events". But for the first hypostasis of a dream, it is precisely the complete shutdown of consciousness that is characteristic, which, in turn, causes the inaction of memory and all structures of perception (visual, sonorous, tactile). It is clear that in such a situation we see nothing, hear nothing, feel nothing, and after waking up we are sure that nothing happened either. Although almost half of our sleep, our psyche has implemented blocked programs.

At this point, the reader can ask two natural questions: why do not blocked programs disintegrate by themselves and what is the implementation of these programs in a dream, because there seems to be nothing there. Indeed, it is believed that if during the day a person failed to carry out certain acts of life, then by doing so they are automatically extinguished and lived (mentally "exhausted"). Secondly, in a qualitative sense, life in a dream is never equated to life in a waking state, yes, it is not considered as life in the proper sense of the word.

For all the seeming obviousness of these ideas in theoretical terms, they are controversial. And that's why. First of all, the data of both sciences - both physiology and psychology speak for the fact that the intensity and reality of our life in sleep and in the waking state are equivalent (this is evidenced by "vegetative storms" during REM sleep, as well as the strength of emotional experiences experienced during many dreams). However, from a biological point of view, it is difficult to admit that within a third of the life of an organism, it lacks mental activity.

Another consideration: we are used to considering a person and his activities (behavior) as a whole. Accordingly, its activity is interpreted as monoactivity, where each action or individual act is subordinate to the whole, its organization, mediated by it. Of course, such an interpretation is fully justified from the point of view of the biological concept of preservation or the philosophical idea of activity determined by the goal and reproduction. However, it is empirically known that in difficult situations a person, as a rule, is overwhelmed by many aspirations, a large number of actions and deeds crystallize and play in his mind and psyche, many plans of behavior, attitudes and images intersect and interact. Ultimately, a person acts and behaves unambiguously and definitely, but it is clear that actualized actions and acts of behavior (attitudes, plans, images) caused by the situation cover only a part of his previous activity. A person, rather, is not monoactive, but polyactive, he is not an organization and unity, but interference, interaction and interrelation of many self-sufficient activities. And all of them, sooner or later, are realized, lived in the form of dreams.

Research shows that blocking, binding certain elements of life in an adult does not remove the entire integrity of life from the agenda. It is easy to understand that the end of an action, or an act of behavior, is in fact only a prelude to the implementation of other data-related elements of life activity and, ultimately, is the moment of implementation and deployment of the entire integrity of human life. In the same way, the implementation of other actions and acts of behavior does not replace for the individual the implementation of blocked actions and acts; the so-called "substitution" of unrealized activity by others is rather a phenomenon of the realization of blocked, related activity on someone else's soil, in unfamiliar conditions, than a replacement.

In this sense, a person solves the difficulties and problems that have arisen not only in a specific way for their solution, but also in all other ways available (for life): in a dream, in communication, art, in imagination. Therefore, as soon as suitable conditions are created (they are created by the activity of the personality itself), the life activity delayed in its implementation necessarily realizes itself. This moment, however, on the basis of wakefulness was discussed by K. Levin. The primary factor, he noted, is the tension of needs. With sufficient force, it leads to premature detection (breakthrough) of activity if the onset of a suitable event has slowed down; to actively search for a suitable case, if it is absent; to the resumption of the activity, if this last was interrupted before its end. Of course, here we are not talking about all situations that a person encounters, but only about important for him, actively experienced. Now the hard question is what is the implementation of blocked programs. In order to answer it, it is necessary to better understand what perception is, take, for example, visual.

The usual point of view is that all the visual information necessary for vision is contained in the object (space) considered by the eye, the role of the human psyche consists only in processing this information after it passes through the eye. However, there are psychologists who also share this point of view. So, J.J. Gibson and E.J. Gibson argue that the human eye receives all the necessary information about an object (the visual stimulus at the input, they say, contains everything that is in the visual image). It is another matter that in some cases the eye is able to master all this sensory information, while in others it loses a significant part of it due to the ineffectiveness of its activity, the underdevelopment of the visual abilities of discrimination, differentiation, etc.

The opposite point of view was outlined at the end of the last century by G. Helmholtz and then deepened by modern experimental psychologists. Briefly, its essence is that only part of the visual information comes from the object, while the other (and of a different nature) is introduced by the person himself. What a person sees is the result of a fusion of visual impressions from an object and a person's counter activity, sending clots of past experience towards this information, signified and meaningful, integrated in the general structure of human consciousness. The researchers were led to this point of view by various observations of visual perception, as well as specially set experiments.

Experiments, in particular, show that under conditions of unclear vision (poor lighting, a distant object, etc.) or a special structure of visual material (in which visual interpretations equivalent to the eye are presented - a checkerboard, wallpaper patterns, ambiguous images, somewhere one or the other part of the image can act as a figure or background), visual perception recreates not one object, but two

or more, and a person in these conditions sees them one by one. However, everyone is familiar with this phenomenon. Remember what you see when you approach distant objects that were previously unfamiliar to you, or when you approach them in low light, such as moonlight? Various forms, outlines, objects that appear and disappear, as they are poorly supported by sensory experience. At the same time, it is known that in the presence of a strong leading attitude, orientation to a certain object, a person clearly sees it even in poor visual conditions or sees something that does not exist. How often, Allport observes, the tombstone at night in the cemetery was mistaken for a ghost.

Thus, the visual material of an object (i.e. its apparent formula, surface, position, characteristic, etc.) is only one of the conditions of vision. The other comes from the person himself, from his visual experience. Helmholtz emphasized that in visual perception, previous experience and current sensory sensations interact with each other, forming a perceptual image. A part of sensory perception deposited in the form of human experience, the researcher argued, acts no less strongly than the other, dependent on current sensations. We do not know in what form the past visual experience exists and is stored in the psyche, but we can assume that it is he who forms the material basis for the implementation of blocked programs. This is suggested by the well-known fact that in the events of dreams we can recognize our previous experience of visual perception, albeit otherwise organized (it is supplied by ordinary life, art and fantasy). Let us recall the statement by Sechenov, who said that dreams are an unusual combination of ordinary impressions, or Guildenbrand's, that dreams take their material from what a person has already experienced.

It is from the material of the previous experience of perception (not only visual, but also sonorous and tactile) that our psyche during sleep builds "events" necessary for the implementation of programs and plans of blocked activities, as a result of which they disintegrate. This process - the construction of "events" that ensure the implementation of blocked programs - and forms the material basis of dreams. I put the term event in quotation marks to emphasize that these are not the actual events that we see in a dream, but only their substrate basis. Events are a construct of consciousness, but in the first hypostasis of dreams it is turned off. Events in quotation marks are reminiscent of the Kantian thing-in-itself: we cannot say how they work, but we can think of them. Events in quotation marks, we will call them "substrate-events", are a material prerequisite for real events in the second hypostasis of a dream. But for the implementation of blocked programs, just substrate events are enough.

The second hypostasis is the process of dreaming

So, the implementation of blocked programs of our activity is not a dream yet. Although the processes of implementing such programs and plans play an extremely important role for a person's mental health, they are usually not recognized. They are recognized in those cases that form the second hypostasis of dreams, when our consciousness for some reason is not completely turned off. Typical cases are as follows. We fall asleep or wake up, our psyche switches the body to sleep, then to wakefulness; at the same time, consciousness goes through phases from full-fledged work to a kind of paralysis. At these transitions, consciousness is not fully involved: perception and reason are turned off, memory functions are disrupted, emotions are modified. The second case is no less characteristic: it is formed by various tensions - overwork and overexcitation, illness with fever, strong seizure of activity (for example, we cannot stop and stop solving the problems of interest to us), and finally, the intake of alcohol or drugs.

In all such situations, in the period of REM sleep (that is, the implementation of blocked programs), our consciousness is only partially involved, but this is enough for us to find ourselves in a completely new world, in a "dreaming reality". For example, I dream that I am giving a report, or I love a completely unfamiliar woman, or I fly like a bird. All this is done by me, it is happening to me, and who else could it be? Moreover, the beginning of a dream coincides with a sensation that is clear to me, reminiscent of awakening - I ended up there and there, I do this and that. It's me. From the point of view of the third hypostasis of the dream, when I really wake up and think what happened, it's not me at all. How can I fly like a bird or love a strange woman and I didn't give a report, it was canceled. However, in a dream it cannot be anyone but me. Only I feel this way.

The solution to this dreaming contradiction - in a dream I and not I, probably consists in understanding what this dreaming self is, and what dream events are in general. In wakefulness, our consciousness constructs events, relying on the data of sensory perception and the work of the imagination. During REM sleep, consciousness constructs events using the material of the implementation of blocked programs, that is, what we called above events in quotation marks. For example, such events in quotation marks can be my failed report and its reading, or my flight, or love. However, the question arises, can a report be made by himself, without a speaker, a flight can take place without a flying one, love is performed without someone who loves? I think no.

In other words, the necessary condition for our actions and experiences is the subject, we. It is natural then to assume that the psyche from the material of the previous experience (events in quotation marks) constructs not only the actions and experiences themselves, but also the subject who carries them out, that is, creates the "dream I". And the fact that we have experience that allows us to construct such a character, I think, is beyond doubt. This is the experience of our awakening (I find myself, collect, insert into the flow of time, feel my body, etc.), the experience of sensing myself in different situations of life. On the basis of this experience, the psyche during REM sleep creates the dreaming self. This me, of course, is significantly different from our usual.

The dream self has only such properties that are necessary for the implementation of blocked programs. For example, in a dream we absolutely do not need reason, criticism, moral considerations and the like, things necessary in ordinary life, they, in turn, would block the implementation of blocked programs. But everything else that is necessary for realization, the psyche attracts: finding oneself in a dreaming world, feeling oneself, centralizing experiences, and so on. Almost the main feature of dreaming events is their independence from our ordinary self, with its reason, criticism, criteria of reality. Whatever happens in a dream, we are not surprised, but perceive it as the most common thing. Sometimes, however, on the periphery, I find myself in some slight bewilderment, but I think this is already invading our usual I, that is, I start to wake up.

The third hypostasis is the interpretation of dreams

Starting the study of dreams, Podoroga establishes an initial fork: "between the dream seen, that is, the" picture "- a dream in-itself and for-itself, and a narrated dream," history "- a dream for the other". And then he asks the following question: "Doesn't it turn out that we wake up after we have already interpreted a number of signs that seemed to be dreamed of? Actually, we never dreamed of anything, but in a dream we experienced certain states that we consider a dream, and we are sure that we were dreaming... But did you dream? Perhaps there is a field of instantaneous reliability of the experience, which does not correspond to any "vision" in a dream, because it is the action of our "quick" memory, so similar to the first trial interpretation" [4. S. 276, 287].

I think Podoroga is right. What he calls "certain states" are dream events in dreaming reality, but, indeed, only after passing through the phase of comprehension and interpretation, dream events allow our waking consciousness to build the actual dream events. It turns out an interesting "psychic nesting doll": substrate-events are a necessary condition for dream events, dream events are a necessary condition for dream events. Each of these two types of events in relation to the next acts as a substrate.

Falling into a fully "recovered" waking consciousness, dream events in the sequence that was remembered (remember that memory in dream reality also works half and not quite as usual), provide material for comprehension and interpretation. On this basis, within the framework of the conceptualization adopted by the personality (that is, how a person understands what a dream is), the psyche generates the events of dreams, thereby completing the first cycle. The next one is rethinking and thinking through the dream. In other words, we call a dream the end result of the three phases of a dream - the implementation of blocked programs, the construction and unfolding of the dream reality, and the comprehension of its material in the waking state. Moreover, the first two phases go simultaneously, and the third goes after them.

Let's go back to my dreams. Suppose I am a man of the ancient world. Then I will think with fear or hope what message the gods wanted to tell me. I am reading a lecture (sacred writings?), Perhaps I will be a priest? I love an unfamiliar woman; maybe the king will give me a slave as a gift for my service? I fly like a bird, but the bird and the soul are one word, doesn't this mean that I will soon leave this world and go to the kingdom of the god of death? I am now a consistent physiologist. It's funny, really, I think when I wake up. What chaos - report, love, flights in a dream. Pavlov was right a hundred times - this is the chaotic activity of brain cells and nothing else. We urgently need to forget all this and walk more. The physiologist gives way to the psychoanalyst. A woman is, of course, unfulfilled sexual desires. Report? Well, perhaps this is not a report, but consciousness against the unconscious. Flying is also understandable - a converted form of sexual orgasm. Everything is clear, once again there is no god except Freud.

Finally, I conceptualize these dreams based on my own ideas. First, I notice that all three dreams are very different. I would never love someone else's woman. Although temptations do happen. But they are temptations and temptations to cope with them and to improve their personality on these examples. In other words, this dream shows me where I shouldn't go. The second dream is flying. Wonderful. I experienced unusual sensations. I got into the reality that I often dream about. This means that this dream helped to fulfill my dream, and it is actual. In a dream, I just flew. What does it matter to me that when I woke up, I realized that it was a dream. After all, I experienced real feelings from the flight. Shouldn't I fly on an airplane or a delta plane now to compare the sensations? So, the second dream is the realization of my dream. The third dream was probably caused by a condition that arose after I learned that the report had been unexpectedly canceled. He helped me cope with this condition, that is, he worked for my mental health. I think it's clear what I mean. Dreams are very different and conceptualizations of dreams are also very different. You need to try to understand dreams based on their characteristics, and it is better to profess dream conceptualizations that help you live and improve yourself.

What are the consequences of the proposed dream hypothesis? First. Due to the various conditions for the implementation of programs during wakefulness and sleep, the drawing and plot of dreams most often do not coincide with the plot of life, which could unfold in the waking state, had it had such an opportunity (although sometimes such coincidences do happen). I have already noted that the reproduction in a dream of a person's experience is free from the limitations of reason and moral considerations.

Second: The relationship between blocked and realized in the waking state of activity, wakeful and sleepy "personalities" of a person are different in different individuals. While some individuals tend to complicate any situation that is crystal clear from the point of view of other personalities, they tend to see insoluble problems in it, others, on the contrary, tend to simplify and clarify every situation for themselves, and often are not able to see and perceive difficulties and contradictions. Therefore, some individuals realize in a state of wakefulness an insignificant part of their activity, vigorously living the rest in a dream, while others realize their activity more fully during the day and therefore sleep more calmly at night (probably, they see fewer dreams, and their plot is less dramatic). The first category of people, obviously, needs more sleep, more precisely, more time for dreams, and the second can sleep less, and the difference can be significant, in several hours.

Third: The proposed dream hypothesis explains well the well-known fact of simultaneous illogicality and logicity of a dream. On the one hand, they are composed of heterogeneous parts that are not connected by plot, and on the other hand, one part of the dream continuously passes into another, plotted with other parts in the logic of the dream. Indeed, from the waking state, not one blocked program gets into the sleepy psyche, but many, and, as a rule, there is no connection to the content between them, since they crystallized in different situations and at different times of the day, and partly remained from the past days. In the sleepy state in the phase of REM sleep, these programs begin one after the other to be mentally exhausted, implemented, and the end of one mental exhaustion merges in the sleepy psyche with the beginning of another. It is in the place of such connections from the point of view of our consciousness (mainly waking) that "condensations", "fusion" of images arise. Condensation and merging of images occur, obviously, when the sleepy psyche succeeds in such a plot of a dream, in which two or three programs are realized simultaneously (but not more).

How can you imagine the general picture of night dreams? During periods of REM sleep, each of which lasts 40-50 minutes, several blocked programs are implemented. Some of them are generated by alternative situations or the lack of the necessary conditions for activity, others are caused by problems that we have not dealt with, and still others are caused by strong irritations during the dream itself. In the latter case, the source of dreams is various stimuli - strong sounds, bright light, heat, pressure on organs, pain, etc. For example, with local thermal irritation, a person usually dreams of situations in which he is dealing with warm and hot objects. If a warm heating pad is applied to a sleeping person's feet, he dreams that he is walking on hot sand. A real alarm clock often becomes the last plot element of a dream, while a person may dream, say, of a doorbell ringing. Such dreams can be called "artificial".

To understand what is happening in this case, let us take into account that every irritation is both a biological reaction and a certain mental process (act) that accompanies and supports this reaction. Suppose we annoy a sleeping person by shining a bright light on them or turning on a bell. In the waking state, this irritation is automatically assimilated by the psyche - a person recognizes the signals, comprehends their role, and experiences them in a certain way. Since the natural mental activity in a dream is the implementation of blocked programs, it is in this way that the resulting irritation should be mastered. Therefore, it is natural to assume that the sleepy psyche, no matter how busy it is with its constructions, must simultaneously, within the framework of the same work - constructing a dream, master the irritation that has arisen. At the same time, a new, even a very small dream, as a rule, is combined with the current dream. Sometimes, a dream that has arisen simply displaces and extinguishes the current one, but more often we have an organic inclusion in the current dream of a new one. I call this case "mental closure": irritation, bypassing the waking state, immediately causes a certain dream.

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When I was serving in the army, I got sick and observed such a case in hospitals. In our ward lay a puny guy who, without waking up, walked at night. For some reason, I woke up most often by this moment. Once I saw Sasha, it seems, was the name of the sleepwalker, heading straight into the passage between the bunks and the table that stood in the middle of the room; but this time, a stool left by someone was blocking the passage. Interestingly, I thought, Sasha would stumble upon a stool, because usually the passage was clear. Sasha really bumped into a stool, but, barely touching it, began to squeeze between it and the bed. In the morning, Sasha usually did not remember anything from his night walks. From the author's point of view, Sasha had a dream (or a blocked program was being implemented), which was identical in plot to what he was doing. However, in his dream, it was not necessary to have a stool in the aisle, any obstacle - a person, a forgotten bag, and so on. Faced with this obstacle, Sasha received a signal that changed the plot of the dream (blocked program); in accordance with this correction, he began to bypass the obstacle. That is, the similarity between the plot of a dream and the real plot of human behavior is only structural, similar to how we often hear the doorbell ring, although the alarm clock actually rings.

Implementation of blocked programs during wakefulness. "Dream in reality", hallucinations, symbolic forms of getting rid of

Let us now consider what happens if a person does not have the conditions for the implementation of blocked programs, for example, does not sleep for several nights? In other words, if the very possibility of the blocked programs implementation is blocked. Unrealized programs are accumulating in his psyche, creating tension. Sooner or later, they begin to determine the main mental processes, as well as events that are conscious of a person. In principle, three different cases can be distinguished here - "a dream in reality", hallucinations, symbolic forms of living, mainly in art, in communication and in one's own imagination.

The general mechanism is as follows. First, blocked programs that cannot be implemented seem to be gaining strength, their "psychobiological potential" (let's introduce such a concept) increases. From a certain moment, these blocked programs begin to be implemented in parallel with the implementation of other programs in an unusual, one might say, prohibited for blocked programs, area - in the sphere of wakefulness. At the same time, they fall under the spotlight of fully involved consciousness, which, in principle, does not allow the events of blocked programs. The first trick of the psyche is to disguise illegal events under the guise of events of ordinary life. A simple example. After a sleepless night, we can't concentrate on our current work. We remember something, get distracted, experience some extraneous plots. All this is nothing more than the smuggling of the blocked programs, proceeding, which is fundamentally, in the form of vigilant activity. The psyche surreptitiously controls consciousness, slipping extraneous plots and memories into it. As a result, the consciousness cannot recognize blocked events and lets them pass. Let us emphasize that "a dream in reality" is, of course, not a dream at all, here the phase of constructing dream events is absent.

If the psychobiological potential increases even more (second case), then the psyche ceases to engage in mimicry. She is forced to implement blocked programs as quickly as possible. As a result, they receive a status comparable to the usual current programs that are implemented "here and now". How can consciousness recognize and master blocked events, because they, from its point of view, are illegal? Only by conceptualizing them, precisely as illegal mental formations. In this case, we are talking about hallucinations, that is, about what does not exist in reality. Which is generally not true. Hallucinatory events, of course, do not exist in the sense of the reality of our

consciousness, but they are real and necessary in terms of the work of our psyche. For example, if normal conditions took place, and consciousness was partially turned off, the substrate events that led to hallucinations would take place in the form of events in dream reality.

The third case is the use of symbolic life forms by the psyche to implement blocked programs. The fact is that the elimination of works of art, plots of communication or our life vicissitudes (dramas) also presupposes the construction of corresponding events - aesthetic events, communication events, events of the imagination. At the same time, certain programs of our activity are being implemented. This is what our psyche can and constantly uses, combining on the same material of substrate-events the implementation of two programs at once - current life (in the spheres of art, communication or imagination) and blocked programs. At the same time, as a rule, we do not realize that in addition to the events of symbolic life forms, the implementation of blocked programs takes place. However, with some training and reflection, you can notice how after talking with friends, listening to good music, watching a play or a movie, or thinking and fantasizing about what happened to us, relief comes, satisfaction, a change of mood, etc....

A simple example. The subordinate was summoned by the boss and unjustly accused him of violating labor discipline. In principle, the subordinate would like to object, but decided not to do so, thinking that "it will be worse for himself". This is a typical case of blocked activity. It can be eliminated in many ways.

First, in a dream, for example, in the form of the following plot: the boss or someone else is dreaming, to whom the subordinate says everything that he thinks about his boss, namely that the subordinate is not to blame, that his boss is unfair, etc.... Secondly, blocked activity can be experienced, for example, in a theater, where our hero is watching a play with a similar plot: someone commits an unjust act against the main character. Thirdly, in the course of communication on this topic. The subordinate tells, say, his friend, what the boss told him, what he wanted to answer, why he did not answer, what emotions he experienced. Fourthly, the same blocked program can be realized in the course of thinking about what happened; at the same time, the whole situation, the experiences of the subordinate and the ways of his behavior, both real and possible or impossible, are played out mentally and figuratively.

Art is most effective in terms of implementing blocked programs. In this respect, both the concept of Pythagoras, who treated with music, and the concept of catharsis by Aristotle are valid. This is also the basis of the effect of the art of treating mental diseases and deviations. For example, some childhood fears and neuroses are relieved after the children act out the relevant scenes or draw on the topic that traumatizes them. The excitements and resolutions that art historians talk about when analyzing the structure of artistic reality serve similar purposes. By exciting and evoking certain aesthetic events, the artist ensures the implementation of similarly structured blocked programs. In this sense, the repetitions of a motive or theme, the resolution of the same structures at different scale levels, which are so characteristic of classical art, is a psychotherapeutic device intuitively found by artists.

Interpretation of dreams. Repetitive and prophetic dreams

From the point of view of the proposed concept, it is extremely difficult to interpret dreams. You need to know the personality and problems of our patient, you need to understand what experience was used during the implementation, and in what specific conditions the implementation of blocked programs proceeded. This equation with many unknowns is often impossible to solve. Now why does a person often have the same dream?

It can be assumed that this is due to the special organization of our consciousness, when some of its realities act against others, that is, they are in counter-relationship, I call them "counter-realities" in my works. Acting against each other, such realities form a kind of psychic generator of blocked desires. Observations show that many counter-realities are formed in childhood (fear of new situations and people, self-doubt, desire for protection, etc.), others came from a more mature age. The struggle of counter-realities often destroys the human psyche, giving rise not only to the same type of dreams, but various problems and sharp fluctuations in behavior (counter-realities, like a pendulum, periodically take up one above the other).

We will also try to answer the question of the advisability of sleep learning or management, as suggested by some scientists. In principle, it is possible to study in a dream and control sleep, experiments have shown this. But at what cost? After all, this blocks the much-needed channel for the implementation of blocked programs, that is, it causes damage to mental health. In addition, sleep learning proved to be ineffective and extremely difficult to manage dreams.

Finally, the question that for some reason interests many in our rational age: are there “prophetic dreams” and how to explain that someone saw in reality what he had previously seen in a dream? Usually, a person not only perceives the world around him, he comprehends, interprets, conceptualizes, naturally, on the basis of consciousness. But sometimes it is dreams that are used by the psyche as a scheme for comprehending, interpreting and conceptualizing the surrounding world of events. In these extremely rare cases, a person seems to recognize in reality what he saw in a dream. These dreams are “prophetic” only in the sense that a person takes his inner world of dreams for the outer world, standing before his eyes. Let me explain my idea with an example.

A young man cannot meet his girlfriend; this is a typical case of blocking his activity. When implementing the appropriate program, the sleepy psyche builds up the following plot: a young man dreams that he meets his beloved at the house of friends, and they quarrel; during a quarrel, the girl drops on the floor a crystal vase of flowers, which she wanted to move from the piano to the table. The young man remembered the dream only in general terms, vaguely. A few days later he meets a girl at the conservatory. When she presents flowers to the pianist, the young man clearly recalls that he had already seen the same thing in a dream.

But in fact, he saw something different - it was not a conservatory, but an apartment of friends, not a concert, but a quarrel and a broken vase. However, there is nothing surprising here. Freud is right in asserting that the human psyche often falsifies the impressions of its own memory. There were coincidences - and important: a meeting with his girlfriend, flowers, a piano, unpleasant experiences (in one case, because of a quarrel and a broken vase, in the other because of jealousy of the pianist). The psyche helpfully transformed the memories (especially since they were vague), replacing the house of friends - with the hall of the conservatory, a quarrel and a broken vase - with the girl's attitude to the pianist. As a result, he recognized the scene that he had dreamed a few days ago. Well, isn't it a prophetic dream?!

Now about telepathic dreams. Are they possible? Yes, if the person's consciousness received such a message, if it caused the corresponding activity, and if, finally, the emerging activity was blocked. But in this case, the plot of dreams will be little similar to the content of a telepathic message, since the conditions for the realization of desires in a dream are significantly different from those that are present in wakefulness (in a dream, as we said, external impressions are absent and therefore they do not determine dream events; consciousness nothing can prohibit - all substrate-events are built from the material of a person's inner experience, therefore the result is different).

Currently, as you know, there are two main hypotheses in the explanation of telepathy. Thus, the first assumes that telepathy is provided by a special biofield, something like biological radio waves carrying a telepathic message. Another, so to speak, esoteric hypothesis, claims that any person is like the cosmos (the well-known principle of the identity of the macro- and microcosm), therefore, through the Cosmos, he can transmit his thoughts or desires to any other person. The first hypothesis has not yet been confirmed, the second cannot be verified due to its esoteric nature. What is left? Conditional judgment: telepathic communication exists if such and such is the case.

I will give an interpretation of another dream. At one of the lectures, an elderly man approached the author and asked why sometimes, having dozed off at his black-and-white TV, he suddenly sees a color image on the screen? I thought and in turn asked: “Do you remember any unusual story associated with your TV?” He immediately replied: “Yes, there was such a story. It was announced, it seems, it was in the late 60s or 70s that it will be the first time a test transmission of color television. And I didn't know that this requires a special color TV. At the appointed time, he sat down with his family at his usual TV, turned it on and waited. I didn't wait. Then they laughed at me”.

Well, I replied, everything is clear. You turned out to be blocked, and, apparently, very deeply, the desire to watch a color program. And now, when you fall into slumber, a dream arises, combined with ordinary perception. In other words, it is a dream in which you are watching a color program and the usual perception of a television program; when combined, they give a natural color impression.

In this example, the interpretation of a dream does not require an analysis of personality problems. But many dreams cannot be understood without this. Here is an example of such a dream from the author's personal life. My father died quite early from cancer. He was a kind, calm, intelligent person with whom I had to communicate very little. Before the war I was little, I still went to the garden; then the war began, and my father went to the front; after the war, as an excellent political worker, they left him to serve in Ukraine, and we lived in Moscow for a long time - it was a pity to leave our apartment. And only in 1952 our whole family moved to Anapa, where I lived with my father for two and a half years, finishing school. Then I went to go to college, failed, worked, went to the army, demobilized, and finally went to college. And then for only six years I lived with my father in the family. In 1964 he fell ill, suffered for six months, and died. My mother loved my father very much and was worried for a long time.

About a year after my father's death, I began to have such a dream. The father unexpectedly returns, as if he was being treated somewhere or was just leaving. It seems that I know that he died, but my father either explains that he was just seriously ill, or in other versions of the same dream, I myself somehow explain this miracle, or some secret remains, a dark place in the explanation. Sometimes the father just lives, communicates with us; sometimes he even works; at times it seems that he has completely recovered; sometimes he is still sick, but the disease can be slowed down. Several times my father and I talked about something very important, as we never really did. I had this dream with variations for several years. I remember the amazing feeling of relief in my sleep and joy for my mother. How can this dream be explained?

In this case, they were blocked: the desire to talk with my father about the serious problems of life (I still regret that I could not do this when he was alive); it's a pity that my father passed away so early, without having had time, as my mother said, to live a little humanly, when it was already possible; and, finally, worries about the suffering of the mother. In a dream, I was able to experience the events associated with my blocked activity, and the knowledge of real death was perceived, on the one hand, as an experience of some kind of discrepancy, mystery, dark place, on the other, in the form of certain explanations that were little meaningful for the waking consciousness. but quite convincing for the sleepy. In parallel, all these years, an inaudible revolution took place in me: I more and more discovered in myself my father's traits and values, more and more often I mentally turned to him (which I almost did not do during his lifetime). This upheaval ended with the fact that my father entered my life, took a firm place in my soul, and not just as a memory: there was a very real feeling of his presence. This coincided with the disappearance of the dream itself, apparently the counter-reality had disintegrated.

Conclusion

In conclusion, I will give three examples of my, as they would say today, iconic dreams and the experience of one unusual hallucination.

Perhaps the first very interesting dream I had during the war in childhood, in the evacuation near Kuibyshev. I was five or six years old. Mom worked day and night at an aircraft factory and only occasionally snatched a few hours to visit me and my brother in kindergarten. Almost always, she brought something delicious: cocoa in a thermos, chocolate or something else. And so I stubbornly began to dream a dream with my mother and delicious food in addition. It is understandable how upset I was when I woke up: there was neither mom nor cocoa. Finally, in order not to be deceived and not be upset in vain, I decided to test myself - pinch my ear: if it hurts, I don't sleep, if it doesn't hurt, I sleep. And on the same night I had a dream: my mother arrives, I tug at my ear, make sure that I am not sleeping, I drink what and then... I wake up. Then everything is clear. The power of grief has firmly imprinted this dream in my memory.

I experienced a vivid hallucination in front of the army. At that time, I worked near Moscow at the Dolgoprudnaya station, rented a bed in a Jewish family. Apart from me, three other men lived in the room, meteorologists who had come to retraining courses. Their sleep was upset once and for all due to their professional lifestyle. At night they woke up, turned on the light, talked about life and smoked so much that because of the smoke of cigarettes, the light bulb was not visible. Probably, I was overworked, since for several days I had not woken up from a fully wound up large alarm clock, or rather, I woke up exactly five minutes after the call. In this state, not yet fully awake, I went to work at 1 am.

It was completely dark. When I began to cross the train line, I saw a train leave the station. Its searchlights powerfully cut through the darkness, and, suddenly, I was stunned. In the light of the headlights of the train, the devil ran much faster than it was moving. He was huge, 5 - 6 meters, all black with a long tail. My heart stopped from fear, I stood rooted to the spot. The devil ran to the nearest openwork pole, on which the power wires hung, instantly climbed up on it and disappeared into the darkness. I still remember what happened to me. I could not believe my eyes, I saw the devil as clearly as the surrounding darkness or the electric train. I also clearly remembered my fear. And I also could not believe in what I saw: devils do not exist, I did not believe in God. I did what I now understand very wisely. More precisely, it was not me who did it, but probably the mechanism of self-preservation worked: so that the roof did not go off, I simply put aside everything that happened to me until better times. I didn't explain why I saw the devil, but I didn't deny this fact either. Later, after thirty years, when I built the theory of dreams, it became clear to me what was with me that distant night.

The second dream relates to student life. I served in the GDR, and almost every day we were very seriously prepared for an atomic war. I hardly saw any dreams in the army. We were so tired that we fell asleep as soon as our head touched the pillow. We slept without dreams. But after the army, for the first two or three years, I constantly saw a dream with the same plot. I know that an atomic war is starting or has already begun. For some reason I am somewhere far from home. I begin to wade through some ruins to my family. Not a soul around, everything is white. I know that this is from a bomb explosion, the area is contaminated, the fear of radiation sickness and death hangs in the air.

By the third or fourth year at the institute, this dream was gone, and it seems in winter I had another dream of such beauty that I remembered it for the rest of my life. I dreamed that I was riding a boat on a small concave lake. I row standing up like an Indian with one oar. The sky is very low, hanging over the lake. Actually, this is not even the sky, but a giant light and music screen in the form of a firmament. Amazing music sounds, and the whole firmament from horizon to horizon pulsates with stripes of bright colors of the rainbow in time. My heart beats to the beat of this cosmic light-music. So, I woke up with a strong heartbeat and a clear sense of happiness. Almost three days after that I walked in high spirits.

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