

## *Original Paper*

# A New Concept of Dreaming

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### 1. Statement of the Problem

Most people think it is better to rest if they sleep dreamlessly like the dead. But it is known that every night we dream about half the time (during the so-called “REM sleep”), although we do not always remember this. Dreaming is not only a source of relaxation, but also protects our mental health. Understanding and interpreting dreams is not just knowledge about a dream, but the formation of dreams. When, for example, in Pavlov’s concept, dreams are declared as random residual activity of inhibited brain cells, and a person accepts this version, he does not pay attention to his dreams, and therefore they do not affect his life. If a dream is understood as a prophetic testimony or a special aspect of a person’s life, a person not only carefully studies his dreams and tries to read them, but also really changes his behavior.

Only after the problem of various realities and their nature (ordinary reality, aesthetics, play, our fantasy, sick consciousness) began to be widely discussed in the 19th and 20th centuries, a special character (observer) appears in a person’s dream, who says to himself, for example, the following: “How can this be?”, “I think this is a dream”, “How strange, I need to wake up.” Perhaps the study of the nature of different realities influenced the perception of dreams as strange, vivid, unusual events and plots.

I will list the questions that the concept of dreaming must answer: what is the nature of dreams, what role do dreams play in a person’s life, why their plots are often illogical, why many argue that they do not dream, why dream deprivation leads to mental stress or even mental illness (animal experiments have shown that the complete absence of dreams leads to their death)? It is known that the nature of dreams is influenced by temperature, various diseases, the use of alcohol or drugs, in particular, the ability to dream sharply increases, dreams are often intertwined with reality, and in content they can resemble nightmares. Finally, it is necessary to explain the familiar phenomenon of unusualness, the power of many dreams (how often we wake up in fear or with a beating heart from some terrible dream, sometimes we think: “Thank God, this is just a dream”).

Now the question is, why explain dreams at all? In a plausible explanation, I want to link the various

manifestations of dreams in order 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 universal facts, and not in the personal characteristics of the formation and experience of dreams, I will not take into account differences in development and culture.

## **2. The First Hypostasis of Sleep Is the Automatic Unconscious Realization of Blocked Programs of Human Activity**

An explanation of the nature of dreams can begin with a simple observation: they are led to certain situations that arise during the day in a state of wakefulness, most often when a person, for some reason, cannot perform vital actions or necessary desires. For example, a person seeks to perform several actions that are significant for him, but some block 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 human actions under conditions of several alternatives. According to the conditions of place and time, they cannot be held simultaneously; consistently they also cannot be realized, since new events and life situations constantly come.

In all such cases, in the presence of "counter-realities" of consciousness, alternative situations or lack of funds, a person in the waking state can realize and live only a small part of his activities (desires). The main activity caused by his desires is suppressed, blocked. So I thought at the beginning. Later I realized that it's not the desires themselves, we often dream about what we would not want to deal with in principle. The main process is programming. Desires, as well as unwillingness 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 implement these programs, everything is in order, they end and disappear. But if we cannot, the programs do not disappear, they require their implementation, put pressure on the psyche.

Example. I need to prepare a report, I am preparing for it, but the report was unexpectedly postponed. Sometimes, in this case, I dream that I am still drawing up this report, or that I am reading the report, but it is interrupted, or that I cannot start reading in any way, I forgot the text of the report at home, although the public is already waiting—there are countless options. What does "preparing for the report" mean? I tune in to certain events: I need to decide which ideas I will take, how to present them, how to take into account the understanding and misunderstanding of the audience, where I start, how I will lead the audience, how I will finish, what will be the possible reaction to my report, how I will answer in this case, and so on. I tune in to certain events, I experience them, although they have not yet happened. Since man is a semiotic being, he reproduces events in language and in his imagination even before they can be actualized. This is what I call human action programming. Further, two options are possible. I really speak, and my installation (program) disintegrates, disappears; let us call the process of disintegration and disappearance of the program "implementation". The second option—for some reason I can't make a report. Let's call this case "blocking". Experiments with interruption of dreams

show that blocked programs must be implemented, otherwise they first create tension in the psyche, then lead to its destruction and death of the organism.

The psyche, in order to continue working (after all, a person is involved in more and more new situations (5. p. 194)), removes blocked programs, temporarily transfers them to another “floor” 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, 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.”

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, so there is no rational control and there is a certain freedom in the construction of “events”. For the first hypostasis of a dream, it is precisely the complete shutdown of consciousness that is characteristic, which, in turn, conditions 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 in almost half of sleep, our psyche has implemented blocked programs.

Reader can ask two questions: why the blocked programs do not disintegrate by themselves and what is the implementation of these programs in a dream.

Research shows that blocking certain life events in an adult does not remove the fulfillment of the wholeness of life from the agenda. The end of an action or an act of behavior is in fact only a prelude to the realization of other elements of life associated with data, it is the moment of realization and deployment of the entire integrity of human life. In the same way, the performance of other actions and actions does not replace the execution of blocked actions and actions for a person; the so-called “substitution” of unrealized activity by others is more likely a phenomenon of the implementation of blocked activity on someone else’s soil, in unfamiliar conditions, than a substitution.

In this sense, a person solves the problems that have arisen not only in a certain way to solve them, but also in all other available ways: in a dream, in communication, in art, in imagination. Consequently, as soon as suitable conditions are created (they are also created by the activity of the personality itself), the life activity delayed in its implementation is necessarily realized. This moment, using the example of wakefulness, was discussed by K. Levin.

Now the question is, what is the implementation of blocked programs. Take visual perception, for example. At the end of the last century, G. Helmholtz argued that only part of the visual information comes from the object, and the other is brought by the person himself. What a person sees is the result

of a fusion of visual impressions from an object and a person's activity, which adds clots of past experience to impressions and introduces all this into consciousness.

Experiments, in particular, show that under conditions of fuzzy vision (poor lighting, a distant object, etc.) or a special structure of visual material (in which visual interpretations are presented that are equivalent to the eye—a checkerboard, a pattern on wallpaper, ambiguous images, where this or that part of the image can act as a picture or background) visual perception recreates not one object, but two or more, and in these conditions a person sees them one after another. Everyone is familiar with this phenomenon. Remember what you see when you get closer to distant objects that were previously unfamiliar to you, or when you get closer to them in low light, such as moonlight? Various shapes, 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 towards a certain object, a person clearly sees it even in poor visual conditions, or sees something that does not exist. As often, Allport notes, a gravestone in a cemetery at night was mistaken for a ghost.

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 differently organized (it is supplied by ordinary life, art and fantasy). Let us recall the statement of Sechenov, who said that dreams are an unusual combination of ordinary impressions, or Hildenbrand'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 dreaming. I put the term event in quotation marks to emphasize that these are not 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.

### **3. The Second Hypostasis is the Process of Seeing in a Dream**

So, the implementation of blocked programs is not yet a dreaming process. 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, sleep to wakefulness; at the

same time, consciousness goes through phases from full-fledged work to a kind of paralysis. Consciousness is not fully involved in these transitions: perception and mind are turned off, memory functions are disrupted, emotions change. The second case is no less typical: it is formed by various tensions-overwork and overexcitement, illness with an increase in body temperature, a strong attack of activity (for example, we cannot stop and stop solving problems of interest to us), and finally, alcohol or drugs.

In all such situations, during 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 the “reality of dreams.” For example, I dream that I am giving a report, or I love a complete stranger, or I fly like a bird. All this is happening to me, and who else could it be? Moreover, the onset of sleep coincides with a sensation that is clear to me, reminiscent of awakening. It’s me. From the point of view of the third hypostasis of sleep, when I really wake up and think about what happened, it is not me at all. How can I fly like a bird or love someone else’s woman, but I didn’t give a report, it was canceled. However, in a dream it cannot be anyone but me.

The resolution of this contradiction—in a dream, I, and not I, probably consists in understanding what I am and what the events during sleep are. While awake, our consciousness constructs events based on data from sensory perception and imagination. During REM sleep, consciousness constructs events using the implementation material of blocked programs, that is, what we called above events in quotation marks. For example, such events in quotation marks might be my failed report and reading it, or my flight, or love. However, the question arises, is it possible to make a report on your own, without a speaker, a flight can take place without a flying one, love is done without someone who loves? I think no.

In other words, a necessary condition for our actions and experiences is the subject, we. Then it is natural to assume that the psyche from the material of 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 I in a dream. And we have experience in designing such an item. This is the experience of our awakening (I open myself, collect, plunge into the flow of time, feel my body, etc.).

In a dream, I only have 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 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.

#### 4. The Third Hypostasis Is the Comprehension of Dreams

Once in waking consciousness, the events of the dream in the sequence that we managed to remember (let's not forget that memory in the reality of dreams also works halfway, and not quite as usual), provide material for understanding and interpretation. Proceeding from this, within the framework of the conceptualization adopted by the personality (that is, how a person understands what a dream is), the psyche generates dream events, thereby completing the first cycle. The next one is rethinking and thinking about sleep. In other words, we call a dream the end result of its three phases—the implementation of blocked programs, the construction and deployment of the reality of the dream, and comprehension of its material in the waking state. Moreover, the first two phases go simultaneously, and the third comes 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 convey to me. I am giving a lecture (sacred letters?). Maybe I'll be a priest? I love a strange woman; maybe the king will give me a slave 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? Now I am a staunch physiologist. It's funny, really, I think when I wake up. What chaos—report, love, flights in a dream. Pavlov was a hundred times right—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 versus unconscious. Understandable and flying is a converted form of sexual orgasm. Everything is clear, 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 fall in love with someone else's woman. Although there are temptations. But temptations and temptations exist in order to cope with them and 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 a reality that I often dream about. It means that this dream helped to fulfill my dream. What does it matter to me that when I woke up, I realized that it was only a dream. After all, from the flight I experienced real sensations. 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 the concepts of dreams are also very different. One should try to understand dreams based on their characteristics, and it is better to practice conceptualizing dreams so that they help to live and improve.

What are the consequences of the proposed dream hypothesis? The first. Due to the different conditions for executing 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, if he had such an opportunity (although sometimes coincidences do happen). I have already noted that the reproduction of a person's experience in sleep is free from the limitations of reason and moral considerations.

Second. The relationship between blocked and realized in the waking state of activity, wakefulness and sleepy “personalities” of a person is different in different people. While some people tend to complicate any situation that is crystal clear from the point of view of others, they tend to see it as insoluble problems, while others, on the contrary, seek to simplify and clarify every situation. Therefore, some people are aware of an insignificant part of their activity in the waking state, vigorously living the rest in a dream, while others are more fully aware of their activity during the day and therefore sleep more peacefully at night (they probably have fewer dreams and their plot is less dramatic). The first category of people obviously needs more sleep, more precisely, more time for dreaming, while the second can sleep less, and the difference can be significant, in the amount of several hours.

Thirdly. The proposed hypothesis of a dream well explains the well-known fact of the simultaneous illogicality and consistency of a dream. On the one hand, they consist of heterogeneous parts that are not connected by a common plot, and on the other hand, one part of the dream continuously passes into another. After all, from the state of wakefulness, not one blocked program gets into the sleepy psyche, but many and, as a rule, there is no connection between them, since they crystallized in different situations and at different times of the day, and partially remained from the past days. In the sleepy state, in the REM sleep phase, these programs begin to be realized one after another, and the end of one realization 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 awake) that “condensations”, “merging” of images arise. Condensation and fusion of images occurs, obviously, when the sleepy psyche succeeds in such a plot of a dream, in which two or three programs are simultaneously realized (but no 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 lack of necessary conditions for activity, others are caused by problems that we have not dealt with, and still others are caused by severe irritations during sleep itself. In the latter case, various stimuli are the source of dreams—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 heat and hot items. If you put a warm heating pad on the 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, and a person may dream of, say, a doorbell ringing. Such dreams can be called “artificial”.

To understand what happens in this case, let us take into account that each stimulus is both a biological reaction and a certain mental process (act) that accompanies and supports this reaction. Suppose we annoy the sleeping person by shining a bright light on him or turning on the bell. In a state of wakefulness, this irritation is automatically assimilated by the psyche—a person recognizes signals, understands their role and experiences them in a certain way. Since natural mental activity in a dream is the implementation of blocked programs, this is how the irritation that occurs should be overcome. Therefore, it is natural to assume that the sleepy psyche should simultaneously, within the framework

of one and the same work—constructing a dream, master the irritation that has arisen. In this case, the new dream 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 state of wakefulness, immediately causes a certain dream.

Probably, it is this opportunity, of course, without realizing it, that hypnotists use. They first establish a relationship of trust with the patient. The trick here is that the authority of the hypnotist, his demands set the patient in a significant situation, cause his activity. The hypnotist then makes the patient sleep, but not in a regular sleep: he tries his best to maintain the contact with the patient. The patient falls asleep, but the demands and voice of the hypnotist control his psyche, which switches to the execution of blocked programs. In this case, these programs are completely replaced by the hypnotist’s program. If, moreover, the patient’s consciousness is partially working, he may have an unusual dream, which is controlled from the outside by the hypnotist. Since the structures imposed on the patient during the hypnosis session are created by himself, under some conditions they can persist after awakening.

Along with the concept of “mental closure”, you can introduce the concept of “mental programming”. If in the first case, excitement causes artificial dreams, then we can assume the existence of such a phenomenon when dreams entail a certain motor and mental activity of a person, for example, motor or speech. It is well known that many people, under the influence of dreams, talk in their sleep and move. It can be assumed that in these cases (both normal and slightly pathological) people do what they dream of. In this case, it does not matter whether they really see the corresponding dream (this happens if their consciousness is not completely turned off), or the blocked programs are simply being implemented and they do not see anything.

It is possible that on the basis of this model it is possible to explain the somnambulistic behavior of a person. The sleepwalker, getting out of bed and going for a walk, acts under the influence of sleep. What he does and what he dreams about coincides in the motor part to a structural similarity. In other words, walking as a sleep theme programs a true sleepy walk. The excellent orientation of sleepwalkers in space (while continuing to sleep, they walk confidently, bumping into objects, bypassing them) can be explained by the combination of mental closure with mental programming. Bumping into objects, the sleepwalker corrects his sleep (due to mental closure) and his movement (due to mental programming). If the initial, basic program of the sleepwalker’s movement is set by the current dream, its general plot, then the various stimuli experienced by him when he moves (from the legs, the vestibular apparatus, the objects he touches) instantly cause plot-correcting changes in the dream and at the same time real movement. Here’s one illustration.

When I served in the army, I got sick and saw such a case in hospitals. In our ward there was a patient who, without waking up, walked at night. By this time, for some reason, I woke up more often. Once I saw Sasha, it seems that was the name of the sleepwalker, heading straight into the passage between the bunks and the table in the middle of the room; but this time a stool left by someone was blocking the



passage. Interestingly, I thought, Sasha will collide with 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 point of view of the author, Sasha had a dream (a blocked program was being implemented), which in the plot was identical to what he was doing. However, in his dream there was not exactly a stool in the aisle, just an obstacle—a person, a forgotten thing, 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 avoid the obstacle. That is, the similarity between the dream plot and the real plot of human behavior is only structural, similar to how we often hear the doorbell ring, although in fact the alarm clock rings.

Consider what happens if a person does not have the conditions for running blocked programs, for example, he does not sleep for several nights? In other words, if the ability to implement blocked programs is blocked. Unrealized programs accumulate in his psyche, creating tension. Sooner or later, they begin to determine the main mental processes, as well as events that a person perceives. In principle, three different cases can be distinguished here—“waking dream”, hallucinations, symbolic forms of life, mainly in art, in communication and in one’s own imagination.

The general mechanism is as follows. First, blocked programs that cannot be implemented are gaining strength, their “psychobiological potential” is increasing (we will introduce such a concept). From a certain point, blocked programs begin to be implemented in parallel with the implementation of other programs in the field of wakefulness. At the same time, they fall under the spotlight of consciousness, which should not allow the events of blocked programs. The first decision of the psyche is to disguise illegal events as events of everyday life. A simple example. After a sleepless night, we cannot concentrate on our current work. We remember something, get distracted, experience some extraneous plots. All this is nothing more than the smuggling of blocked programs, proceeding in the form of wakefulness. The psyche imperceptibly controls consciousness, slipping extraneous plots and memories into it. As a result, consciousness cannot recognize blocked events and allows them to pass. Let us emphasize that a “waking dream” is, of course, not a dream, there is no phase of building dream events.

If the psychobiological potential increases even more (second case), then the psyche ceases to engage in facial expressions. 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”. In this case, we are talking about hallucinations, that is, about what does not really exist. However, hallucinations are real from the point of view of the work of our psyche.

The third case is the use of symbolic life forms to implement blocked programs. The fact is that the living of works of art, plots of communication or our life vicissitudes (dramas) also presupposes the construction of corresponding events—aesthetic events, communicative events, events of the imagination. At the same time, certain programs of our activities are being implemented. This can and is constantly used by our psyche, combining on the same material of substrates-events the

implementation of two programs at once—current life activity (in the field 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 forms of life, the implementation of blocked programs takes place. However, after some practice and reflection, you may notice how after chatting with friends, listening to good music, watching a play or film, or thinking and fantasizing about what happened to us, there is relief, satisfaction, mood changes, etc.

A simple example. The subordinate was summoned by the boss, who unjustly accused him of violating labor discipline. In principle, the subordinate wanted to object, but decided not to do this, considering that it would be worse. This is a typical case of blocked activity. You can eliminate it in different 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 he thinks about his boss, namely that the subordinate is not to blame, that his boss is unfair, etc. ... Secondly, blocked activity can be realized, for example, in a theater, where our hero is watching a play with a similar plot: someone commits an unfair 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. Fourth, the same blocked program can be implemented in the course of thinking about what happened; in this case, the 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 at delivering 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 illness. 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.

## **6. 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 caused by the special organization of our consciousness, when some of its realities act against others, that is, are in counter-relationship, I call them “counter-realities.” 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).

The question that for some reason interests many in our rational age is: are there “prophetic dreams” and how to explain that someone saw in reality what he had seen in a dream before? 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?!

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 an image in color on the screen? I thought and in turn asked: “Do you remember any unusual story related to 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. Your desire to watch a color program has been blocked. And now, when you fall asleep, a dream arises, combined with ordinary perception. In other words, it is a fusion of the dream in which you are watching a color program and the usual perception of a television

program; which gives the impression of color transmission.

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 did not manage to communicate much. 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, he was left 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 worked, joined the army, was demobilized, and finally went to college. 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 is a pity that my father passed away so early, without having had time, as my mother said, to live at least a little humanly, when it was already possible; and, finally, worries about the suffering of the mother. In a dream, I was able to relive the events associated with the implementation of these plots. 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. 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 my brother and me 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 comes, 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. In addition to me, there were three other men living in the room, meteorologists who had arrived for retraining courses. Their sleep was disrupted once and for all by 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, because for several days I did not wake up from a fully wound up large alarm clock, more precisely, 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 started to cross the railway line, I saw the train leaving the station. Its searchlights cut powerfully through the darkness, and suddenly I was stunned. The devil appeared in the headlights of the train, he ran much faster than the train was moving. He was huge, 5-6 meters, all black with a long tail. My heart stopped with fear, I stood rooted to the spot. The devil ran to the nearest openwork pillar on which the power wires hung, instantly climbed onto it and disappeared into the darkness. I still remember what happened to me. I could not help but believe my eyes, I saw the devil as clearly as the surrounding darkness or the train. I also clearly remembered my fear. And I too could not believe what I saw: demons do not exist, I did not believe in God. I acted, as I now understand, very wisely. More precisely, it was not me who did it, but, probably, the mechanism of self-preservation worked: in order not to go crazy, I simply postponed everything that was happening to me until better times. I didn't explain why I saw the devil, but I didn't deny this fact either. Later, thirty years later, when I built the theory of dreams, it became clear to me what happened to 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 nuclear war. In the army, I hardly saw any dreams. 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 dreamed 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 work my way through the ruins to my family. Not a soul around, everything is white. I know that this is from the explosion of an atomic bomb, the territory is contaminated, the fear of radiation sickness and death is in the air.

By the third or fourth year at the institute, this dream disappeared, and it seems that in winter I had another such beautiful dream that I remembered it for the rest of my life. I dreamed that I was sailing on 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. Awesome music sounds, and the entire firmament from horizon to horizon pulsates in

stripes of bright rainbow colors. My heart beats to the beat of this cosmic light music. I woke up with a strong heartbeat and a clear feeling of happiness. After that, for almost three days I walked in high spirits.