

## Theoretical Commentary on Dreams

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**Abstract:** *Many scientists turned to the study of dreams, the most prominent of which is Z. Freud, who considered dreams - Via Regia ("royal road") to the knowledge of the unconscious, the content of which is filled with repressed desires. Z. Freud noted that any dream makes sense and represents the fulfillment of desire.*

**Keywords:** *Psychoanalysis, dream, psychological health, dream symbolism, emotional reactions, absurd pleonasm, hallucinatory, association, neurotic conflicts, archetypal symbol.*

Each element that appears in a dream has an encrypted meaning. To reveal the meaning of dreams, Z. Freud used the method of free association, which is widely used in psychoanalysis. To understand the meaning of a dream, it is necessary to single out individual elements (symbols), for example, images or words, and not take into account the dream as a whole. After highlighting such elements, the dreamer is asked the same question to interpret the dream: "What comes to your mind about this element when you think about it?". The dreamer needs to communicate all thoughts, even those that might seem obscene, ridiculous or meaningless. On the other hand, the meaning of a dream can elude during explanation, when consciousness tries to think, connect incomprehensible images and fragments of sleep into something whole.<sup>1</sup>

Thus, in psychoanalysis, dreams reflect repressed desires and manifestations of daily events. Dream analysis within this area is a method for identifying and resolving neurotic conflicts.

Following Z. Freud, one of his students - K.G. Jung, the founder of "analytical psychology", maintained a scientific interest in the content of dreams and made a great contribution to the study of their nature. The main function of a dream, according to K.G. Jung, the search for new ways to solve an actual problem, a way out of the current situation with the help of a symbolic form of sleep. At the same time, understanding the hidden meaning of a dream deprives it of this possibility.<sup>2</sup>

K.G. Jung in the study of dreams departed from the associative method, tk. believed that the dream has its limits. In his opinion, the main function of a dream is the restoration of mental balance. The main difference between the positions of K.G. Jung from Z. Freud lies in the fact that the dream does not hide the unconscious desires of the individual, but is an independent manifestation of the unconscious. Everything that a person sees in a dream (any object, character, object, and their qualitative characteristics) is a manifestation of the "many parts" of the personality. The plot of the dream and the interactions of the main characters

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<sup>1</sup> Фрейд, З. Толкование сновидений / З. Фрейд. – СПб.: Изд-во Азбука, 2014. – 512 с.

<sup>2</sup> Юнг, К.Г. Воспоминания, сновидения, размышления / К.Г. Юнг; пер. с англ. В. Поликарповым. – СПб.: Харвест, 2003. – 496 с

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Problems, Analysis And Prospects

reflect intrapersonal relationships. For example, the struggle of two characters symbolizes an intrapersonal conflict. At the same time, K.G. Jung paid great attention to archetypes in his works, including when working with dreams. Each dream image carries a universal archetypal symbol. For example, a man in a woman's dream symbolizes a meeting with the Animus (male) and vice versa.<sup>3</sup>

If Z. Freud mainly used the method of free associations to interpret dreams, then K.G. Jung expanded the arsenal for dream analysis, for example, he suggested drawing the content of a dream, acting out a plot or entering into a dialogue with one of the characters, coming up with a continuation of a dream, etc.

Another student of Z. Freud, A. Adler, the creator of "individual psychology", had completely different ideas about the nature of dreams and an approach to their analysis. Z. Freud believed that a dream and its elements (events, images, and experiences) are made up of those events that the dreamer has already met. A. Adler, on the contrary, believed that the space of dreams consists of experiences of future events, calling such dreams "prophetic". In other words, dreams are preparation for the upcoming life difficulties. In addition, a dream is a possible solution to the problem (rehearsal), and not just an indicator of its presence, as Z. Freud believed.<sup>4</sup>

It must be added that the same symbol that arose in a dream has a different meaning for different dreamers; this is due to the fact that the material of sleep is individual, and it must be considered in the context of a particular person.

The creator of the direction of Gestalttherapy F. Perls argued that the images of dreams are personality masks that could be repressed. Thus, Gestalt therapy, like psychodrama, suggests that work with the material of dreams is based on the unification of repressed masks, parts of the personality through the reproduction and incarnation of the dreamer into various dream elements in the space "here and now".<sup>5</sup>

Each of the scientists described above has contributed to the development of the opinion that dreams are a reflection of important events, experiences, personality problems. Currently, researchers support one of the directions they have chosen, following it in working with dream material; other researchers are developing new schemes for the analysis of dreams. At the same time, the importance and significance of dreams for the development of science remain unchanged.

Each of the scientists described above has contributed to the development of the idea that dreams are the reflection of important events, experiences, personal problems. Researchers are currently advocating one of their chosen areas of work with dream materials, while other researchers are developing new schemes for dream analysis. At the same time, the science of dreaming and its importance for the development of science remains unchanged.

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<sup>3</sup> Трунов, Д.Г. Представления о сновидениях: основные модели / Д.Г. Трунов, М.А. Воденикова // Вестник пермского университета. Серия Философия. Психология. Социология. – 2012. – Вып. 1 (9). – С. 59–68

<sup>4</sup> Лейнер, Х. Основы глубинно-психологической символики // Журнал практического психолога. – 1996. – №3. – С. 102–110

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<sup>5</sup> Перлз, Ф. Гештальт-подход и Свидетель терапии / Ф. Перлз. – М.: «Либрис», 1996. – 235 с

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In this scientific work, I also want to take a neurolinguistic approach to dreaming. This means that the dream is a reflection of human consciousness, personal life, in turn, we know that man is formed as a person in society, and in society there is a constant communication, which is directly related to linguistics.

Although dreaming is an undisclosed topic in psychotherapy, how it happens and what the symbolic signs and events in it mean or signify, I think that in modern linguistics it can be studied and achieved with a clear purpose. As proof of my point, I can say that in the process of dreaming, a person encounters dialogues and monologues consisting of vocabulary. This encourages us to begin to study the phenomenon of dreaming, which is a physiological and psychotherapeutic process without fear, from the perspective of modern linguistics.

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