

New Facts about Dreams and Psychotherapy Deduced from Jung's Compensation Theory

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Abstract

This article (a) exposes some unnoticed implications of Jung's compensation theory of dreams, (b) integrates it with some facts discovered after Jung's time, (c) thereby makes that theory more useful in understanding the meaning and function of dreams, and also (d) points to the applicability of the same theory to Jungian psychotherapy in more ways than dream interpretation.

Keywords

Rational unconscious, termination of mistakes, analogic language, dream induction, mental health preservation

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Introduction

According to Jung, dreams compensate the lopsidedness in the conscious attitude. His dream interpretations show that what he meant by *lopsidedness* was a harmful mistake, or a harmful cognitive-behavioral failure, and the *compensation* of it meant the correction, or termination, of it (Jung, 1944/1966). We also see from his dream interpretations that, whenever he was able to apply this theory to a dream, he interpreted the content of the dream as showing the compensated state of the lopsidedness, or the terminated state of the mistake, or failure. An example is below.

Jung's dream about his patient

In this dream, Jung looks up at his female patient who is "sitting on a kind of balustrade on the highest tower of a castle at the top of a steep hill"; he bends his head back too far to see her properly and wakes up with a "crick" in the back of his neck, which we can assume was somewhat painful (Jung, 1961/1983, p. 155).

Jung's interpretation based on the compensation hypothesis was this: "If in the dream I had to look up at the patient in this fashion, in reality I had probably been looking down on her" (Jung, 1961/1983, p. 155). He also acknowledged that he was having no success in the therapy of this patient. He assumed that this was due to his looking down on her, and that the dream was telling him to stop doing that. This interpretation, which is based on the assumption that the dream scene represented the compensation of the lopsidedness in his conscious attitude, contradicts the fact that Jung hurt himself in the dream by looking up at his patient and also the fact that he considered his patient in real life "a highly intelligent woman." We need a new interpretation that eliminates these contradictions. In fact, Jung was aware of the insufficiency of his theory and said, "There are still boundless opportunities for pioneer work in this field" (Jung, 1934/1966, par. 317). New facts about the meaning and function of dreams are deduced below from the compensation theory, or hypothesis.

Developing Jung's Compensation Theory

The fact that the unconscious is capable of compensating a lopsidedness in the conscious attitude or terminating a harmful cognitive-behavioral failure means that the unconscious is rational enough to do that and is even more rational than consciousness under certain condi-

tions. It follows that dreams, which are produced by the unconscious, must contain rational thoughts that serve to terminate the mistakes, or the cognitive-behavioral failures, that they deal with. This means that we can discover the types of thought that dreams must contain by considering how cognitive-behavioral failures are terminated consciously and rationally in the waking state.

This work is done in the waking state by recognizing a failure, examining its causes, and devising a means, or means, of terminating it. Consequently, a dream must, or may, contain three types of thought: (a) the presentation of a harmful cognitive-behavioral failure or mistake, called lopsidedness by Jung; (b) the explanation of the causes of the failure or lopsidedness; and (c) the proposition of a means, or means, of terminating the failure, mistake, or lopsidedness. Evidently, one or more of these three types of thought may be missing in a dream or may be implicit in another type of thought for various reasons. For example, a means of terminating the failure may not be found or may be implied by the presentation of the failure or of its causes. Or, the presentation of a clear and effective means of terminating the failure may make the explicit presentation of the two other types of thought superfluous. But the problem, failure, or lopsidedness that is treated by a dream has to be present in it in explicit or implicit form, because it is the cause of the production of the dream. A failure that is not recognized even by the unconscious can evidently cause no dream dealing with it. Now let us apply this information to Jung's dream about his patient.

Jung's dream about his patient reinterpreted

Jung's conscious viewpoint was that his patient was "a highly intelligent woman," yet he was realizing no success in her therapy. In his dream, it was in looking up at the patient that he hurt himself. We interpret this dream to mean that Jung was not doing himself any good in his role as a doctor by focusing on the patient's high potential rather than looking at the relatively lower level of her present functioning, which would have been a more natural therapeutic position. This means that the dream presented the lopsidedness in Jung's conscious attitude, not the compensation of that lopsidedness as he thought. The compensation of the lopsidedness, which, contrary to Jung's belief, was not explicitly presented by the dream, was implied by the presentation of the lopsidedness and was this: he had to stop overestimating his patient in real life. Thus, Jung read in this dream the exact opposite of its true meaning, or message, because he interpreted the presentation of a lopsidedness in his conscious attitude as the compensation of it.

Jung's Objection to the Idea of Dream Symbolism as It Is Understood by Most People

Jung's theory of dreams needs to be developed also in relation to the mode of cognition and language of dreams, or of the unconscious. He rightly objected to the way most people understood dream symbolism. He said that Freud meant "sign" when he said "symbol," and that a dream symbol was something more complex than a sign (Jung, 1934/1966, par. 340). Since ancient times, dreams have been interpreted on the assumption that they used symbolic language, and many dictionaries of dream symbols have been produced in recent times. But in reality most of the dream symbols that Freud used were more than symbols because they involved analogies or metaphors, even though he called them symbols. But dream dictionaries contain many symbols that are arbitrarily invented and are really signs. According to the more modern view, dream language is concrete-analogic, or concrete-metaphoric (Antrobus, 1977; Baylor, 1981; Baylor and Deslauriers, 1985; Hall, 1953), although realistic representations too are used in dreams. Considering dream language symbolic opens the door to arbitrary interpretations and makes the dream dictionaries misleading. However, a metaphor that is used in the waking state in verbal form can also be used in dreams in pictorial form, because the mode of cognition and language of the unconscious, or of the right brain, which produces the dream thoughts, is believed today to be concrete-analogic and is the source of both dream analogies and of waking state metaphors. But even a metaphor that is often used in the waking state may have in a dream a special meanings related to the dreamer's life experiences. Below is a dream interpretation by Jung which illustrates the need to introduce the concept of analogic language into the compensation theory.

Because dream thoughts are produced by the right brain, which operates using concrete analogies instead of abstract ideas and logic like the left brain, true symbols, which are abstracts products, cannot appear in dreams, excepting entities that became concrete through frequent use. For example, the letter "x" may appear in a dream on an object to mean that the dreamer does not know what it is.

Jung's interpretation of a dream of a patient of his—father driving clumsily

A patient of Jung's, a young man, dreamed that his father was driving his new car away from home in a careless way; he was drunk and made an accident (Jung, 1934/1966, par. 335). Jung knew that this patient

depended too much on his father in real life. On the basis of this knowledge, he said:

The answer in this case would be that his unconscious is obviously trying to take the father down a peg. . . . The unconscious resorts to a kind of artificial blasphemy so as to lower the father and elevate the son. "An immoral business," we may be tempted to say . . . but the compensation is entirely to the point since it forces the son to contrast himself with his father, which is the only way he could become conscious of himself. (par. 336)

Jung was evidently right about the aim, or consequence, of the dream; but the dream itself just exposed, in analogic language, the repressed fact that the dreamer was relying too much on a father who had become dangerously careless and unreliable and was neglecting his family more and more. The dream did not explicitly present a solution to the dreamer's problem but implicitly advised him to be careful and not to rely on his father as blindly as he did. This was an anxiety dream that presented the problem explicitly to convey a message of warning and also explained why the father had become unreliable: he was unable to think straight (represented analogically by being drunk), maybe because of a love affair or a new and ambitious business enterprise (represented again analogically by driving a new car carelessly). There was no "artificial blasphemy" or "immoral business" in the dream but just analogic language, these wrong ideas being due to the wrong interpretation of the dream as representing the compensated state of a lopsidedness instead of the lopsidedness itself.

But despite these two types of error (i.e., finding in the dream compensation and "immoral business"), Jung correctly understood the message of the dream as advising the dreamer not to rely too much on his father, who had become utterly unreliable. This was possible because Jung had learned his patient's problem from his conversations with him and did not even need to interpret his dream correctly. Here "correctly" can be considered to mean "consistent with Jung's compensation theory understood as explained above." In reality, the consequences of that theory are correct in the sense that the consequences of any scientifically tested and accepted theory are correct, because Jung's theory is proved to be correct with its innumerable applications, of which very few are presented in this article, as summarized later (see also Loker, 2002).

Some philosophers and those who believe them claim that theories cannot be proved. Proving a theory is done by showing that it serves to explain, predict, and control a sufficient number of phenomenon in its field

of validity. The use of such a theory continues as long as it produces the above-mentioned results expected from it. This does not mean that a proved theory represents something that can be called *absolute truth*, which is what philosophers appear to have in mind. Physicists continually create theories and accept or reject them after testing them through their usefulness in explaining, predicting, and controlling a sufficient number of phenomenon. When phenomena that do not fit an accepted theory are discovered, a more general theory or a new theory is constructed and tested for creating a theory that accommodates those newly discovered phenomena.

I would like to draw attention to another important point in the dream of Jung's patient. In his report of the dream, the dreamer said, "He drives very clumsily, and I get very annoyed over his apparent stupidity." The first part of this sentence describes an event that occurred in the dream and told something in analogic language about an event that happened, or kept happening, in real life, as explained above. The second part of that sentence tells how the dreamer felt in that dream scene. As I explain in a later section, negative affect in dreams identifies the problem, or lopsidedness. It means, "This is your problem, this is what you must protect yourself from, etc." This makes clear that the dream told about the lopsidedness, not about its compensation. Finding the father stupid and worrying has the same meaning. In interpreting dreams, it is necessary or at least useful to know the affect that accompanied each scene or event. Compensation carries positive affect and looks like "imaginary wish fulfillment," in Jung's word, whereas in fact it is a realistic recommendation.

The Three Types of Rationality

Because there is a widespread belief that the unconscious is irrational, it will be useful to clarify the concept of the rationality of the unconscious. It can be seen from dictionaries that the terms *rationality*, *rational*, and *reason* are used to mean several different things. For example, the dictionary of *Wikipedia Encyclopedia (Wiktionary)* has this for *rational*: "Characterized by *truth* or *logic*." And *truth* is defined as: "Conformity to *fact* or *reality*; correctness, accuracy." So, we need to clarify (a) to what fact or reality the concept of the rationality of the unconscious is related, and (b) what the difference is between such rationality and rationality based on logic.

Kuhn (1999) pointed to a form of rationality that does not depend on logic, or deductive logic, more precisely:

What you have learned about swans from exposure to paradigms is very much like what children first learn

about dogs and cats, tables and chairs, mothers and fathers. Its precise scope and contents are, of course, impossible to specify, but it is sound knowledge nonetheless. Derived from observation, it can be inferred by further observation; and it meanwhile provides a basis for rational action. (p. 17)

In this context, *rational* means *servicing to realize survival and betterment of one's life*. The unconscious is rational in this sense, as implied by Jung's compensation theory. But these goals can be attained in three different ways, as explained below.

The infant cries soon after its birth and keeps crying later to receive help whenever it feels uncomfortable and dissatisfied. Evidently, this behavior is initially determined by the genes created by evolution, i.e., it is determined by phylogenic learning through the phylogenic reward and punishment process. We can call this type of rationality *genetic, evolutionary, or phylogenic learning rationality*. On the other hand, the infant is born with an almost fully developed old brain, or limbic system, and therefore genetic rationality can also be called *limbic rationality*, assuming that it is produced by the limbic system. This assumption is suggested by the fact that the new cortex of the right brain and that of the left brain each has its own mode of rationality, as explained below.

The new cortex of the right brain develops faster than that of the left brain, which completes its development last. Right-brain thinking is concrete analogic, as revealed by dreams and believed by most psychologists, meaning that it proceeds by perceiving analogies between concrete events, which also means that it determines action by imitating past successes. Therefore we can call this type of rationality *right-brain rationality, analogic rationality, imitational rationality*. In opposition to this, the new cortex of the left brain deduces general rules from data analysis and then deduces consequences from these rules to determine action. Thus, left-brain rationality is *logical* instead of analogical, where *logical* means *deductive-logical*. The right brain is incapable of using abstractions, speech, and deductive logic.

Going back to the example of crying, the infant and the young baby do it genetically. The baby and the young child gradually learn through imitation, or analogic thinking, to secure help by crying. And when the left brain is sufficiently developed, it deduces a rule from data analysis such as this: "crying secures help," and then makes the following deduction: "I will cry when I need help and will secure help." Left-brain crying may be fake, whereas the limbic system and the right brain produce only authentic crying, in accordance with Jung's idea that the

unconscious does not lie or cheat. It is most natural to assume that these three types of rationality can operate simultaneously, being combined in various proportions. For example, crying may start as a rational and genuine automatic response and can continue supported by fake conscious crying which is assumed to be rational by the left brain.

The recognition of these three types of rationality can contribute to the eradication of the idea that the unconscious is totally irrational. Evidently, the mind can achieve the maximum degree of rationality when the brain operates as an integrated system. When that integration is impaired, through repression for example, each separate part of the brain can be expected to operate less rationally than the whole system. But there is no reason for assuming that the unconscious is fully irrational, whereas there is ample proof that it can be even more rational than consciousness under certain conditions, as revealed by Jung's compensation theory and its applications.

Dreamer-Related Interpretation of a Jungian Concept

Some of Jung's ideas such as mandala, archetype, collective unconscious, etc., have often been criticized as being unclear and mystical. In dream interpretation, Jung used these ideas whenever he was unable to expose a perfect fit between the contents of a dream and the compensation theory. It appears now that at least some of the Jungian concepts mentioned above can be interpreted at least in some cases on the basis of the compensation theory and in terms of the dreamer's real life experiences, without referring to new concepts. An example is below.

Wrong hat

A man who comes out of a social gathering puts on somebody else's hat instead of his own (Jung, 1934/1966).

On the basis of the compensation theory and the analogic language of dreams, we can interpret this dream as saying that the dreamer accepted easily, or was even in the habit of accepting easily, other people's ideas and views, which is evidently a self-harming behavior or a lopsidedness in the conscious attitude. The compensation of the lopsidedness was only implied in the dream as a request, or advice. Jung understood the metaphoric meaning of the wrong hat and said that a stranger's hat imparts a strange personality, but he did not see this as a lopsidedness in the conscious attitude. This must be due to the fact that the dream clearly presented the lopsidedness instead of its compensation, as Jung

always expected dreams to do. And this is evidently why he did not interpret the dream as showing the compensation of a lopsidedness; instead, he said that the hat represented the mandala figure of the unconscious, which the unconscious was pushing into consciousness. In order to fit this dream into the compensation theory, Jung might have said, "If the dreamer puts on somebody else's hat in the dream, he was probably in the habit of rejecting other people's ideas without examining them." But he did not say that.

It is sometimes difficult to say whether a dream, or a part of it, presents a lopsidedness or its compensation. This problem can be solved as explained below.

More Facts about Dreams, Discovered Using Jung's Compensation Theory Understood as Explained Above

Many more facts about dreams can be discovered by interpreting a large number of dreams using Jung's compensation theory developed as explained above. I have presented elsewhere (Loker, 2002) a long list of such facts, and below are a few of them. Knowing those facts will facilitate dream interpretation for those who may wish to check the usefulness of Jung's theory as it is presented in this article.

A dream begins either with the presentation of the lopsidedness that it treats or by the explanation of its cause or causes. The compensation is always at the end, except in very rare dreams in which another location is chosen to convey a special meaning.

The presentation of the lopsidedness is accompanied by negative affect of intensity appropriate to the harmfulness of the lopsidedness.

The explanation of the cause or causes of the lopsidedness is often in the form of the attribution of the lopsidedness to external causes and may be accompanied by positive affect or may be neutral in affect depending on how effective the external attribution is.

The compensation of the lopsidedness is always accompanied by positive affect of intensity appropriate to the effectiveness of the compensation.

The explanation of the cause of the lopsidedness and/or its compensation may be implicit in another part of the dream or may be altogether missing for various reasons, but the lopsidedness treated by the dream is always present in explicit or implicit form, because it is the reason why the dream is produced.

The three types of thought that can be found in a complete dream, i.e., lopsidedness, its causes, and its compensation, are recognized by their locations in the dream and by the affects that accompany them, as

explained above. Negative affect means, "This is your problem, this is bad for you, this is what you should avoid," etc. Positive affect means, "This is the solution of your problem, this is what is good for you, this is what you should do," etc.

A dream analogy acquires meaning in the context created by the dreamer's real life experiences and the type of thought of the part of the dream in which it is located, which is recognized by its location in the dream and the affect it carries, as explained above.

Each dream deals with only one type of harmful lopsidedness in the conscious attitude which hurts pride, self-confidence, and/or conscience, and threatens to ruin mental health.

All three types of thought can be found in a single dream in explicit or implicit form or may be distributed to several dreams. This happens especially in the dreams of the same night.

The manifest dream carries much of the meaning contained in a dream, and those meanings are often sufficient in psychotherapy.

The latent dream is made of meanings expressed through analogies based on the events from where the dream images are taken and may contain thoughts that are not found in the manifest dream.

The latent dream obeys the same rules as the manifest dream.

Dreams present only the truth as it is known to the dreamer, as Jung maintained opposing Freud's idea of disguising.

Whenever the idea of "imaginary wish fulfillment" (as Jung calls it) appears in the interpretation of a dream, reinterpretation becomes necessary.

I have shown elsewhere (Loker, 2002) that the right brain which produces the dream thoughts is incapable of producing believable lies because its non-logical mode of cognition cannot coordinate statements to prevent contradictions that would expose the lies. This is why right-brained children's lies are easily recognized as such.

This theory of dreams is related to the dreams of Rapid Eye Movement (REM) sleep. Non-REM dreams are more or less like waking-state thoughts. Also, the dreams of persons suffering from very severe mental disorders are not considered. The dreams of neurotic persons fit the compensation theory perfectly like the dreams of healthy persons.

REM sleep has more functions than REM dreams as evidenced by the fact that 10-20% of REM awakenings do not result in dream report (Dement & Kleitman, 1957). It appears that REM sleep serves to structure reality analogically even when the production of a dream is not necessary for terminating a harmful lopsidedness in the conscious attitude (see Loker, 2002). According to Piaget (1962), perceiving an analogy is the first step in the complete cognition process.

As can be seen from all case histories reported in the literature, all mental patients have suffered severely harmful failures before they became ill, such as one or more traumatically harmful failures and/or long-lasting non-traumatic failures that become unbearably harmful in the long run. This suggests that such failures may be the causes of mental disorders. Therefore dreams may serve to protect mental health by terminating harmful failures (see Loker, 2002). This means that the information and ideas contained in a dream may have diagnostic and therapeutic value. The presentation of a lopsidedness and the explanation of its causes are evidently diagnostic thoughts, whereas the compensation of the lopsidedness is a therapeutic thought, if mental disorders are caused by severely harmful failures.

Jungian Interpretations of Two Dreams Interpreted by Freud

The following dreams of Dora, a famous patient of Freud's, are chosen because the information provided by Freud (1905/1953) about her real life experiences is sufficient to interpret both the manifest and the latent dreams on the basis of Jung's theory.

Dora's father had an affair with Frau K. He allowed Herr K. to flirt with Dora and gave jewelry to Dora's mother to secure their consent and cooperation. This arrangement made everyone happy in some ways. For several years, Dora ignored the true nature of this two-family "romance" and even helped his father to meet Frau K. undisturbed, which means that she helped her abusers to abuse her. As she grew older, she learned about adult sexuality and also began to hope to marry Herr K. But when, in the holiday village where the two families were staying, Herr K. kissed her forcibly and voluptuously after making her a dirty proposal using the very words he had earlier used to seduce a servant girl, Dora awakened to the truth that he had abused her, with the consent and cooperation of her parents.

Dora's first dream

Dora had the following dream on three consecutive nights, as related by her:

A house was on fire. My father was standing beside my bed and woke me up. I dressed quickly. Mother wanted to stop and save her jewel-case; but Father said: "I refuse to let my two children be burnt for the sake of your jewel-case." We hurried downstairs, and as soon as I was outside I woke up.

Dora's problem, her harmful cognitive-behavioral failure or the lopsidedness in her conscious attitude treated by this dream, was that she was about to be harmed by sex, represented in the dream by fire. One of the causes of her failure to protect herself was her ignorance of sex, represented by sleeping during the fire. A second cause of her failure was that her mother did not protect her because she preferred to receive jewelry from her husband for her cooperation. This is the meaning of "Mother wanted to stop and save her jewel-case," "jewel-case" being interpreted realistically.

The solution proposed by the dream was that her father could and would save her at the cost of losing the "jewel-case," which analogically meant this time the female sex organ, as explained by Freud. Thus, the dream advised Dora to ask for her father's help. These ideas are embodied in "My father . . . woke me up" and "I refuse to let my two children be burnt for the sake of your jewel-case." The dream also says that the whole family was about to be destroyed by sex, and that only her father could save them.

Interestingly, Dora wakes up twice in the dream. This is not absurd, because the first use of this analogic expression meant that her father would enlighten her about the danger she was facing and would save her, and its second use meant that she would understand the truth completely "as soon as I was outside" of the sexual arrangement. This second meaning can also be considered to advise Dora to get out of the sexual arrangement completely so that she can understand the truth better, and this would be a long-term solution of her problem. "I dressed quickly" and "We hurried downstairs" are parts of this definitive solution. This solution, which supplements asking her father's help for immediate rescue, can be formulated as follows: "Get out of this sexual arrangement fast, wake up to the truth, and put your feet on firm ground!" Sleeping during the fire represented the lopsidedness in Dora's conscious attitude, and the solution of her problem represented the compensation or correction of the lopsidedness.

There are more meanings in the dream at deeper levels, which we perceive on the basis of the dreamer's associations of ideas exposed but misinterpreted by Freud. More precisely, the analogies based on the sources of the dream images, which were discovered by Freud, carried additional meanings that constituted the latent dream. The image of fire was taken from a previous day's conversation in which Dora's father had expressed fear of fire because the wooden house where they were going to stay in the holiday village was not protected by a lightning conductor. Through this source of the image of fire, the dream was saying that Dora was in the danger of "burning" because she was not protected by her parents as she should have been. We see that, through the source

from where it was taken, fire represented analogically one of the causes of her failure to protect herself from sexual abuse—i.e., not being protected by her parents—while it represented in the manifest dream, again analogically, the dangers associated with sex.

The image of her father standing beside her bed had two sources. One day she had found Herr K. in the same position upon waking up from the afternoon nap. And in her childhood she had often found her father in the same position upon waking up in the morning, and he had kissed her. These two associations mean: “You failed to protect yourself from Herr K. because you thought he was like your father.” This is a third cause of her failure to protect herself, presented through the source of a dream image, i.e., her father standing beside her bed, which directly represented a means of terminating the failure. We see clearly that the latent dream, which is made up of meanings expressed through analogies based on the sources of the dream images, may contain meanings that are not found in the manifest dream, but that these latent meanings too fit perfectly Jung’s theory of dreams.

After the dream was repeated on three consecutive nights, Dora asked her father to take her away from the holiday village where Herr K. had made her a dirty proposal and had kissed her. This was what the dream advised her to do, and when she followed that advice, there remained no more need to produce the dream again. But Dora had the same dream a fourth time during her therapy, because evidently Freud’s misinterpretations of Dora’s problem made the repetition of the dream necessary for correcting Freud’s mistakes and preventing her being misguided by him.

Freud could not ignore the obvious problem and its solution presented by the dream, but considered these meanings superficial and unimportant; and he completely failed to see that both the manifest and the latent dreams presented several causes of Dora’s failure to protect her. Instead, he accused her of harboring a battery of unacceptable wishes and claimed that the dream served to fulfill them (in an imaginary way, we can add following Jung). Nothing in the dream supports Freud’s claim that it was produced for realizing imaginary wish fulfillment. In fact, the dream even contradicts Freud’s claim at one point so clearly that he had to say, “In this part of the dream everything is turned into its opposite.” This was the only way he could support his claims.

A second dream of Dora’s reported by Freud puts the blame on her father and advises her to take care of herself instead of seeking the help of her parents or of Freud (Loker, 2002). Years later Freud said that the first dream meant return to father, whereas the second dream advised her to be self-reliant. This view is correct and can be readily obtained

from the manifest dreams but does not fit Freud's theory of disguised fulfillment of repressed wishes. It fits Jung's compensation theory understood correctly.

Jungian Interpretation of the Results of Modern Dream Research

Modern dream research is concerned principally with discovering the functions of dreams, but the results obtained are not related to the content and meaning of dreams, because the meaning of dreams is not known correctly. Some research results related to the functions of dreams and dreaming are mentioned below and explained on the basis of the contents and meanings of the dreams as exposed by Jung's compensation theory.

It has been found (e.g., Dement, 1960; Khazan & Sawyer, 1967) that if REM sleep is prevented, its duration increases in the subsequent nights. This proves that REM sleep and maybe also REM dreams satisfy some needs. Because a dream tries to terminate a harmful lopsidedness in the conscious attitude or a harmful cognitive-behavioral failure, when the work that needed to be done in one night is not done, it is added to the work of the following nights and necessitates longer REM periods. Moreover, because REM sleep without dream production serves to structure reality analogically, its prevention necessitates longer REM periods in the following nights. It also appears that the analogic processing ability of the right brain reaches its summit during REM sleep due to minimized interference by left-brain cognition. This too necessitates the realization of the analogic processing that is prevented and therefore lengthens the REM time in subsequent nights.

When REM sleep is prevented, anxiety and aggressiveness increase (Clemens & Dement, 1967; Dement, 1960; Dement & Fisher, 1963; Dement, Henry, Cohen, & Ferguson, 1967; Morden, Mitchell, Connor, Dement, & Levine, 1968). Because REM dreams serve to terminate harmful failures, their prevention makes high anxiety necessary, anxiety being readiness to cope with the dangers created by the failures which are repressed or are otherwise not dealt with adequately by consciousness. Aggressiveness complements anxiety in coping with the dangers created by the failures that are not treated adequately because of the prevention of REM sleep. Interrupting REM dreaming instead of preventing it increases all adverse effects, because then the memories of failures are activated but not processed sufficiently.

REM sleep prevention also impairs concentration and learning (Agnew, Webb, & Williams, 1967; Cartwright et al., 1975; Grieser, Greenberg, & Harrison, 1972). We know by daily experience that dangers capture the attention and make concentration and learning difficult in

relation to other subjects. Because REM sleep serves to eliminate harmful failures and the dangers created by them, its prevention is bound to create expectations of danger, which occupy the mind with high priority and impair concentration and learning in areas unrelated to the danger.

It is also found that dream rehearsal facilitates progress in therapy and speeds up the elimination of the symptoms (Cartwright, Tipton, & Wicklund, 1980; Fiss, 1986). Dreams appear to influence waking-state cognition through the associations of ideas they cause when they are remembered (Loker, 2002). So, dream rehearsal facilitates the utilization of the diagnostic and therapeutic ideas contained in dreams by inducing associations of ideas and thereby facilitates progress in therapy, even when they are not interpreted correctly at conscious level.

Children have more REM sleep than adults, and it is also found that new learning increases REM time in adults. This is evidently due to the fact that the analogic structuring of reality by the right brain, which produces the thoughts in REM dreams, constitutes the first stage of learning.

The Use of Dreams in Jungian Therapy

Dream interpretation

As mentioned above, almost all mentally disordered persons are found to have suffered harmful failures before they became mentally disordered, and this suggests that non-organic mental disorders, called primary mental disorders in the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV), may be caused by such failures. If this is true, the three types of thought that are found in dreams and serve to terminate harmful failures may constitute diagnostic and therapeutic information and ideas, as explained above. In fact, it is known that dream rehearsal has therapeutic effect, and this supports the view that dream thoughts constitute diagnostic and therapeutic information and ideas. Consequently, the correct interpretation of dreams on the basis of Jung's theory and the resulting conscious use of the diagnostic and therapeutic information and ideas that they contain can make therapy very effective. Evidently, such conscious use of the correct meanings of dreams can be much more effective in therapy than rehearsing the dreams without consciously understanding what they mean. My success in psychotherapy (of migraine, for example) using Jungian interpretations proves that those interpretations are correct, not only consistent with his theory (see Loker, 2002). In reality, almost all types of psychotherapy make use of dream interpretation, but wrong interpretations can be expected to hinder progress in therapy instead of speeding it up. This happened, for example, in the therapy of

Dora by Freud, and she therefore terminated the therapy, deciding that Freud was not understanding her problem and could not help her. Dora even had the same dream during the therapy, evidently to correct Freud's misinterpretation of her dreams and mental problems, as mentioned. Some of Freud's other patients too produced dreams that refuted his diagnoses, but Freud misinterpreted those dreams too.

Dream induction

As mentioned, the fact that the unconscious can detect and try to terminate rationally the harmful mistakes in the conscious attitude shows that the unconscious is as rational as consciousness and is even more rational than it under certain conditions. Moreover, in dreams the unconscious tries to attain its goal by conveying messages to consciousness. It may therefore be possible to question the unconscious about the lopsidedness in one's conscious attitude or about the harmful cognitive-behavioral mistake that one is making, and to receive answers through dreams. The unconscious, which is the right brain at least concerning the production of the dream thoughts, is known to be unable to produce speech, but it is known to contribute to the speech function in various ways and appears to be capable of understanding speech at least through the concrete associations of ideas and the activations of memories that speech can produce. On this basis, I ask my patients to question themselves in bed as follows before falling asleep: "What is the lopsidedness in my conscious attitude that harms my interests? What self-harming mistake am I making? What am I doing wrong?" These three questions mean the same thing, but it is useful to ask the same question in different ways to make the unconscious understand it. Moreover, these questions most probably hurt the person's pride and self-confidence and thereby necessitate self-protection through dreams. The result is dreams that contain diagnostic and therapeutic information and ideas. This is the most effective means of probing into the unconscious and works especially well with neurotic patients. Moreover, such induced dreams are easier to understand than spontaneous dreams because they contain answers to known questions, and patients find such dreams more convincing than their spontaneous dreams and the ideas put forth by the therapist in relation to their dreams and symptoms.

Compensation Theory and Lateralization

The above-mentioned sequence in which the major parts of the brain develop points to the following facts:

1. The old brain, or the animal brain, deals with the basic needs of the organism, including social needs, as revealed by research.
2. The new cortex of the right brain seeks principally to realize self-protection especially when facing close dangers (1) as suggested by: (a) the fact that the basic need of the child is to realize self-protection and survival, (b) the function and meaning of dreams exposed by Jung's theory, and (2) as evidenced by the special abilities of the right brain exposed by research, such as recognizing the emotional expressions on faces and in speeches, understanding body language, perceiving and evaluating environmental sounds, using all knowledge simultaneously and rapidly through analogic cognition, perceiving and understanding wholes and contexts, using space ably, operating automatically and rapidly, and producing gross and easily usable responses.
3. The new cortex of the left brain, which is the seat of consciousness, is after successes and gains of all kinds, as we consciously know and as made possible by the left brain's ability to see consequences using logic, its ability to coordinate goals and actions again using logic, and its ability to deal with detail using slow sequential processing in opposition to the fast parallel processing of the right brain because gains can wait, whereas harms have to be immediately ended or prevented (see Loker, 2002).

These facts about the self-protective function of the unconscious, or the right brain, support Jung's idea of the automatic compensation of lopsidedness in dreams, which are products of the right brain. Thus, Jung's compensation theory sheds a new light on the lateralization of brain functions, besides being supported by the research findings related to lateralization. We can say that evolution has not totally entrusted the organism to consciousness but backed it up by automatic self-protection mechanisms that operate whenever consciousness fails, or whenever the conscious attitude becomes lopsided. Compensation by the unconscious can be considered the greatest idea ever produced by a psychologist, but there is still much to discover on its basis.

Post-Jungian Views of Dreams That Approach Jung's View Somewhat

Kramer (1993) determined two types of dream: a progressive-sequential type in which problems are stated, worked on, and resolved in

several dreams; and a repetitive-traumatic type in which the problem is simply stated. The problem-solving function of dreams was expressed even before Freud, but this idea does not permit the detailed understanding of the meanings and functions of dreams. We can complete Kramer's ideas on the basis of Jung's theory as follows: (1) the problem is a failure or a lopsidedness in the conscious attitude that threatens to harm mental health; (2) restating a problem without proposing a solution serves as a warning that can facilitate the conscious solution of the problem or the compensation of the lopsidedness; (3) "working on" consists of (a) explaining the causes of the failure or lopsidedness; (b) attributing it to external causes, (c) expressing other thoughts that serve to protect mental health; and (d) proposing a solution or a means of compensation. All this work can be done in a single dream as well as being distributed to several dreams.

Greenberg and Pearlman (1993) declared that a "post-traumatic nightmare" was a "failed dream," because "only the problem is seen" in it without the usual "evidence of efforts to deal with it in a more or less satisfactory fashion" (p. 368). Again, a number of corrections are necessary. The solutions presented by dreams are often not understood at conscious level and therefore look like they are nonexistent. There are dreams that do not propose solutions but are not "post-traumatic dreams," and a dream that does not propose a solution cannot be considered as completely failed because it serves to facilitate the discovery of a solution in the waking state by serving as a warning and maybe also by explaining the origin of the problem, and it may also present external attributions and other thoughts that serve to protect mental health.

French and Fromm (1964), and Greenberg and Pearlman (1980, 1993) insisted upon the meaningfulness of the manifest dream and the importance of the problem-solving attempts that it contains.

These general ideas about dreams that were based on observation but did not profit from Jung's theory did not enable their producers to understand the precise functions and the detailed meanings of dreams.

The Ultimate Function of Dreams Is to Protect Mental Health

Because primary mental disorders are caused by unbearably harmful failures, as mentioned above, and dreams seek to terminate such failures, we can say that the ultimate function of dreams is to protect mental health. For example, Jung's patient whose dream is interpreted above relied too much on his unreliable father, and this suggests mental insufficiency. The man who was easily accepting other people's ideas was evidently harming his interests by doing so, and this suggests mental

insufficiency. Dora helped her abusers for years, thinking that she was doing something good for herself, and this too suggests mental insufficiency. Therefore their dreams served to eliminate the idea, or fear, of mental insufficiency and thereby protected their mental health. Evidently, the idea of mental insufficiency can prevent healthy decision-making, and this constitutes a lopsidedness that needs to be terminated by the unconscious. Persons who continually harm themselves while trying to secure gains are considered "crazy." The same thought can evidently be produced in relation to one's own behavior too and needs to be eliminated. Dreams appear to do that.

Every person who experiences a failure does not become mentally disordered. As evidenced by all cases of mental disorder, mental health is affected in the measure the failure has been harmful, by being repeated for a long time, or by being of traumatic dimensions. Because healthy persons have dreams, we can say that the unconscious tries to protect mental health even before disorder appears. This view is supported also by the observed fact that every failure of healthy persons does not cause dreams, and only the failures that hurt pride and self-confidence and threaten to ruin mental health are treated by dreams. Moreover, it follows from the compensation theory and the rationality of the unconscious implied by it that healthy persons can produce responses that resemble in various measures the responses of some mentally disordered persons. I exemplified this phenomenon elsewhere (Loker, 2002).

It must also be noticed that there is a kind of automatism that can be seen as the opposite of compensation. Nisbett and Wilson (1977) showed that repetition caused automatism, which is something we also know from ordinary experience. We can say that this kind of automatism is caused by repeated successes and serves to repeat the successes, whereas the automatism that produces dreams is caused by failures and serves to terminate failures. I showed elsewhere (Loker, 2002) that the symptoms of primary mental disorders are produced by the same kind of automatism that produces dreams, contrary to Jung's claim that the compensation theory was not valid in relation to symptoms.

Conclusion

Jung's compensation theory developed as explained above solves the problem of dream-meaning and function and also makes an extremely effective and fast psychotherapy possible not only through correct dream interpretations but also through application to symptoms, despite the fact that Jung thought that the compensation theory of dreams was not applicable to symptoms.

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