



# Dreams and Reality: Jungian perspective of Compensatory and Non Compensatory Functions of Dreams

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## Abstract:

*The present study to Jungian is nature with a sharp focus on compensatory and non-compensatory functions of dreams 10 participants were approached for the data collection on dreams. Through this dream, the essence and nature of compensation and non-compensation were discerned. The research does not deliver into the personal life of the dreamers into the sense of a therapy; rather is rooted in attempting to know the characteristic, operations of the psyche. The study brings to surface of the living experience of the Jungian concepts with regard the function of dreams.*

**Keywords:** Archetypes, Compensatory, Non-compensatory, Pre-cognition

## 1. Introduction

The ancient Greeks constructed temples they called Asclepieions, wherein sick people were sent to be cured. It was believed that cures would be affected through divine grace by incubating dreams within the confines of the temple. Dreams were also considered prophetic or omens of particular significance. In ancient Egypt, priests also acted as a dream interpreters. Joseph and Daniel are recorded as having interpreted dreams sent from God, and indeed the Bible describes many incidents of dreams as divine revelation. Hieroglyphics depicting dreams and their interpretations are evident. Dreams have been held in considerable importance throughout history by most cultures. Dreams interpretation was taken up as part of psychoanalysis at the end of the 19<sup>th</sup> century; the perceived, manifest content is analyzed to reveal its latent meaning of the psyche of the dreamer. One of the seminal works on the subject is the interpretation of dreams by Sigmund Freud published in year 1900.

## 2. Dream Theory

Jung's theory divides the psyche into three parts. The first is the **ego**; Jung described the ego as a "complex of representation which constitute the Centrum of the field of consciousness and appears to possess a very high degree of continuity and identity" (Jung, 1923). In Jung terminology, a complex is a collection of thoughts that are united, often by a common feeling. Ego is complex that is not synonymous with the psyche, but is only one aspect of it (Jung, 1969) which Jung identifies with the conscious mind.

## 3. Personal unconscious

Personal unconscious is the region next to the ego. It consists of forgotten experiences that have lost their intensity for some reason, possibly because of their unpleasantness. It also includes sense impressions that are too weak to be perceived consciously (Jung, 1969).

## 4. Collective unconscious

Lying still deeper within the psyche is the collective unconscious, characterized by Jung as a "deposit of world processes embedded in the structure of sympathetic nervous system which constitute, in its totality, a sort of timeless and internal world image counterbalance our conscious momentary picture of the world" (Jung, 1969) We could call it our "psychic inheritance." It is the reservoir of our experiences as a species, a kind of knowledge we are all born with.

## 5. Archetypes

The contents of the collective unconscious are called **archetypes**. Jung also called them dominants, imagoes, mythological or primordial images, and a few other names, but archetypes seem to have won out over these. An archetype is an unlearned tendency to experience things in a certain way.

## 6. The mother archetype

The **mother archetype** is a particularly good example. All of our ancestors had mothers. We have evolved in an environment that included a mother or mother-substitute. We would never have survived without our connection with a nurturing-one during our times as helpless infants. It stands to reason that we are "built" in a way that reflects that evolutionary environment. We come into this world ready to want mother, to seek her, to recognize her, to deal with her. Mother archetypes characterized by the mother's protection of the child. Dissolution of this bond must ultimately occur if the person is to attain adulthood. Jung suggests that the bond is broken in many primitive cultures when young men undergo rituals of rebirth (Jung, 1964).

## 7. The shadow

Jung chose to the term shadow to indicate the dark, sinister, hide side of our nature. In contrast to the person's affiliation with the ego and consciousness and its role in personal adaption to the external world, the shadow represents the evil. Unadapted, unconscious, and inferior part of our psyche. It has two main aspects one associated with the personal unconscious and other with the collective unconscious (Jung 1964).

## 8. The persona

The persona, in Jung's theory, is "a compromise between the demands of the environment and the necessities of the individual's inner constitution" (Jacobi, 1962). It is the mask we wear in order to function adequately in our relationship with other people.

## 9. Anima and animus

The **anima** is the female aspect present in the collective unconscious of men, and the **animus** is the male aspect present in the collective unconscious of women. Together, they are referred to as **syzygy** (Jung 1964). The anima or animus is the archetype through which we communicate with the collective unconscious generally, and it is important to get into touch with it. It is also the archetype that is responsible for much of our love life. We are as an ancient Greek myth suggests, always looking for our other half, the half that the Gods took from us, in members of the opposite sex. When we fall in love at first sight, then we have found someone that "fills" our anima or animus archetype particularly well!

## 10. Other archetypes:

Besides mother, there are other family archetypes. Obviously, there is **father**, who is often symbolized by a guide or an authority figure. There is also the archetype **family**, which represents the idea of blood relationship and ties that run deeper than those based on conscious reasons. Many archetypes are story characters. The **hero** is one of the main ones. He is the mana personality and the defeater of evil dragons. Basically, he represents the ego we do tend to identify with the hero of the story and is often engaged in fighting the shadow, in the form of dragons and other monsters. The hero is, however, often dumb as a post. He is, after all, ignorant of the ways of the collective unconscious. There is also an **animal** archetype, representing humanity's relationships with the animal world. The hero's faithful horse would be an example. Snakes are often symbolic of the animal archetype, and are thought to be particularly wise. One is the **original man**, represented in western religion by Adam. Another is the **God** archetype, representing our need to comprehend the universe, to give a meaning to all that happens, to see it all as having some purpose and direction. The most important archetype of all is the **Self**. The self is the ultimate unity of the personality and is symbolized by the circle, the cross, and the **mandala** figures that Jung was fond of painting.

## 11. The dynamics of the psyche

So much for the content of the psyche, according to dream theory of Jung gives us three principles, beginning with the **principle of opposites**. Every wish immediately suggests it's opposite. If I have a

good thought, for example, I cannot help but have in me somewhere the opposite bad thought. In fact, it is a very basic point. In order to have a concept of good, we must have a concept of bad, just like we can't have up without down or black without white.

According to Jung, it is the opposition that creates the power (or **libido**) of the psyche. It is like the two poles of a battery, or the splitting of an atom. It is the contrast that gives energy, so that a strong contrast gives strong energy, and a weak contrast gives weak energy.

The second principle is the **principle of equivalence**. The energy created from the opposition is "given" to both sides equally. The idea that energy expended in one part of the psyche will be compensated for by an equal amount of energy in the same or different form in other part of the psyche. Thus energy is neither created nor lost but simply shifted from one region of the psyche to another.

The final principle is the **principle of entropy**. This is the tendency for oppositions to come together, and so for energy to decrease, over a person's lifetime. Jung borrowed the idea from physics, where entropy refers to the tendency of all physical systems to "run down," that is, for all energy to become evenly distributed. If we have, for example, a heat source in one corner of the room, the whole room will eventually be heated.

When we are young, the opposites will tend to be extreme, and so we tend to have lots of energy. For example, adolescents tend to exaggerate male-female differences, with boys trying hard to be macho and girls trying equally hard to be feminine. And so their sexual activity is invested with great amounts of energy (Ryckman1999).

### 13. Introversion and extroversion

Jung developed a personality typology that has become so popular that some people don't realize he did anything else! It begins with the distinction between **introversion** and **extroversion**. Introverts are people who prefer their internal world of thoughts, feelings, fantasies, dreams, and so on, while extroverts prefer the external world of things and people and activities.

### 14. The functions

Whether we are introverts or extroverts, we need to deal with the world, inner and outer. And each of us has our preferred ways of dealing with it, ways we are comfortable with and good at. Jung suggests there are four basic ways, or **functions**: The first is **sensing**. Sensing means what it says getting information by means of the senses. A sensing person is good at looking and listening and generally getting to know the world. Jung called this one of the **irrational** functions, meaning that it involved perception rather than judging of information. The second is **thinking**. Thinking means evaluating information or ideas rationally, logically. Jung called this a **rational** function, meaning that it involves decision making or judging, rather than simple intake of information.

The third is **intuiting**. Intuiting is a kind of perception that works outside of the usual conscious processes. It is irrational or perceptual, like sensing, but comes from the complex integration of large amounts of information, rather than simple seeing or hearing. Jung said it was like seeing around corners.

The fourth is **feeling**. Feeling, like thinking, is a matter of evaluating information, this time by weighing one's overall, emotional response. Jung calls it rational, obviously not in the usual sense of the word, (Jung 1964). We all have these functions. We just have them in different proportions, we might say. Each of us has a **superior** function, which we prefer and which is best developed in us, a **secondary** function, which we are aware of and use in support of our superior function, a **tertiary** function, which is only slightly less developed but not terribly conscious, and an **inferior** function, which is poorly developed and so unconscious that we might deny its existence in ourselves. Most of us develop only one or two of the functions, but our goal should be to develop all four. Once again, Jung sees the transcendence of opposites as the ideal.

## **15. Method**

### **15.1 Objective**

1. To interpret the compensatory function of dream.
2. To study of non-compensatory functions of dream.

### **15.2 Sample**

The sample of the present study consisted of 10 students of Delhi University, residing in Delhi, irrespective of their age, religion, socio economic status, and sex. The participants shared their dreams (minimum 2 and maximum 3 dreams), which was taken as data for analysis for the present study.

### **15.3 Measures**

Jungian technique of dream analysis (Jung, 1964) was used to analyze the dreams of the participants.

### **15.4 Procedure**

The participants were chosen randomly from the social surrounding of the researcher. The consent of the participants was taken. Participants were asked to record or share the dreams. Participants were encouraged to do so upon waking up. In order to avoid any loss of dream contents for the convenience of the dreamer (participants) he/she was given the option to contact the researcher at the earliest in case researcher had to record the dream. Each participant was encouraged to share as many dreams as possible. To construct the dream series having receive the dreams for analysis the researcher furthermore made a record of personal associations with regard to the dream contents. After gathering up personal association some time was taken for reflection before reflection offering the hypothetical interpretation.

As Jung has discussed there are two types of dreams functions basically compensatory and non compensatory function. The present study focused on these two: compensatory and non compensatory functions. Compensatory function, considered as a self regulation of the psychic organism, must be called purposive. Dreamer fulfills his desire which may be suppressed and general in nature, which he cannot fulfill in real life situation. It's a kind of compensation of desires which a dreamer feels difficult to make that true in real life condition. Non-compensatory functions are related to functions which shows intuitions for future or precognition for future information, disaster and unfortunate happening in further life and also a kind of function for which we don't have urge to fulfill.

In this present study participants have shared different kinds of dreams. Most of the dreams are related to non compensatory functions, but there are some dreams which are also related to compensatory functions. In those dreams some dreams shows intuition or precognitive functions, some shows warning of forthcoming misfortune, some shows wish fulfillment and some shows alarm for fatal accident in the future.

In case 1 first dream of the participant shows the intuition and precognition ability of the participant through dream. In his second dream, he has seen a dead brother which indicates his anxiety about family members and attachment to his family. In case 2 the first dream of the participant, he saw his desire to be famous in the society which symbolically presented through the first man is sent to the moon mission. In his second dream he has got the intuition of losing his spectacle in the train and same happens with his friend.

In case 3 the first dream of the participant symbolically she has seen that she will have to be sad two times, like warning of forthcoming misfortune. In her second dream she had seen her unhealthy relation with her roommate in real life they do not have good relation. In case 4 the first dream of participant had seen his accident prior to its actual occurrence. In his dream two he saw his forthcoming result in the dream. The fifth Participant in his second dream two he has seen his election result before its discloser. Sixth Participant saw in his first dream that he has fulfilled his desire of becoming a good cricketer. In his second dream he got intuition in his dream that the wound of his friend is healing the same participant saw in his third dream that he was getting Suggestion in his dream which was basically useful for interview point of view he faced before the interview.

In case 7, in first dream the participant saw his dispute with his girlfriend which became real that morning. It was forthcoming information of the future misfortune. In his second dream he saw suppressed aggressiveness and hidden fear towards his friends. The eighth participant in his first dream he saw warning for dispute in the play ground and made him aware not to say wrong word there and he made it possible only through his dream. In his second dream he became aware of forthcoming accident.

Participant number nine has got the forth coming information about his neighbor's son marriage. In his second dream participant saw his friend's mother death and after one day it becomes real. It shows the forthcoming indication of death can be seen through dream. The first dream of the last participant also shows the actual accident which became real just after the dream. In the dream participant saw warning of an accident through dream. In this dream participant was dreaming that many people were trying to burn his house and he was struggling to save it. Suddenly his eyes opened and he found it was burning his home indeed. In second dream participant saw he became wet in the dream. When in real a water bottle was fall down on his bed when he was dreaming.

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