

## **To sleep, perchance, to dream: The nature of dream, visions and the so-called “sub-conscious”**

To begin we need to differentiate between a state of “dreaming” associated with health as opposed to that associated with dis-ease and “self”. Dreams are essentially images and thoughts and sensory emanations/expressions of the bodyspirit organism drawing from memory of past events, intertwined with the sensory information occurring now. There doesn't have to be a “self” present in this process. A dream which contains the presence of a “self” we could call a nightmare. Interpretation of this nightmare will involve a situation occurring to a “self”, memories and senses all exist within states of a contraction of energy call “self” which makes for a “high” of compressed tension. This is very frightening, a sense of total abandonment or isolation from all of the universe, which in biblical times would have been associated with “hell” or the ideal of “separation from God”.

In everyday life humans live in the contracted state of “self” and are having day-nightmares. I would call it day-dreaming, a situation of there just being thoughts and visions arising to no-one for no reason, as happens when animals or children dream. In fact when the bodyspirit is quite healthy and the environment the bodyspirit is within is peaceful there will actually be a non-occurrence of dreams, or simply a stillness of the process of the image-making thought-processor of mind. This also commonly occurs in children and animals, a no-dream state.

However, the adult is continually involved either in the day-mare or the night-mare! The contraction of the “self” is almost perpetually activated. A person can go to sleep and still be hampered by the “self”, although usually they will lose the “self” to some extent. They simply do not exist during this time, which is why dreams often cannot be remembered even though there was likely dream activity at night. When dreams are vivid and alarming to a “me” these are the nightmares invading sleep. This is exhausting and also a symptom of very strong contraction of dis-ease state. During the day this situation is associated with living within strong mental-emotional thought patterns denoting a sense of separation with what's going on “out there” in the world and “in here” in “me”, which again signifies a strong form of dis-ease process. In both cases of day or night-mares there is a traumatic association with the flow of images because it happening to a contracted “self” called me. In Jungian psychoanalysis the process of unraveling the nightmare was to discover the nature of these dreams and find their root in the core beliefs of the “self”. The dis-ease for Jung was called the “complex”, and it is very complex indeed, a total internal refraction of the senses. Whether or not this is unravelled in a therapeutic situation, it inevitably leads to fundamental beliefs about the “self” which are always false, as in reality there is no-one having the so-called “nightmare” and then at last it can be called “just” a dream.

Restful sleep or very deep sleep may or may not contain images, although not traumatic as they will not be associated with the separate “self”. As such they cannot be called night or day-mares. In this case dreams are really part and parcel of the thought stream

coming from the thought-producer, the mind, which simply continues to form images constantly throughout life. When these are held onto and contracted, they form the day or night-mare of self-image, self-consciousness, self-deception and so on. It feels deeply unpleasant to be in this contraction and this is known as suffering.

Suffering is not always present, it comes in waves, loosening-off a little at night and tightening during the day. Even during the day it fluctuates when we “lose ourself” in doing a task or activity or “forget ourself” when engaged with something we really enjoy, the “self” is no more. But as soon as this is over the day-mare seamlessly returns. This can easily be seen in young children who can be distracted from “self” and suffering much more easily than an adult by being shown something they like, which stops the crying and tantrums. However, emotion quickly returns and they are lost-in-self again.

Most people sleep undisturbed by nightmares, but may have dreams, whether or not they are significant enough to remember. Dreams don't have to include images, they can be feelings or sounds or anything the mind records. The idea that a person can turn the mind on or turn off is totally impossible. There is essentially no-one to do this, therefore in cycles, the contracted-“self” and it’s nightmare opens and almost pops, then contracts again in waves but there is no-one involved in its unravelling or ripening process to let go into no-self completely.

The dream and nightmare are simply a product of heat of the “fieriness” of the human energy. The dream is the images and thoughts and even senses as they are, the nightmare is when they are attached to “me”. Hence it is very difficult to “wake up from the dream” as everything we sense, including the thoughts, mental images and memories ARE the different aspects of the continuum of the dream’s colourful expression - life. The issue is waking up from the *nightmare* of contraction, and this cannot be “done” by the “self”, for it doesn't exist in any real way to “do” it, it cannot un-program itself. It will occur when there is naturally a deep letting-go of the “self”. Many meditation situations draw close to this, reaching the threshold of the place of “no-self”. But it is only the edge, just as a near-death experience is not an actual death and, as explained by Tony Parsons: “no-one comes back to tell you about that!”.

Meditation/mindfulness in itself actually can perpetuate striving towards the idea of “enlightenment” which, like a rainbow, will always be beyond reach, mainly because “you” are constantly underneath its end.

The issue is not the mind or its various functions of processing, dreaming and imagination. The mind is a function of bodyspirit. It expresses energy/light without motive, like a firefly or fluorescent underwater fish, whose nature it is to form these expressions. This is essentially human expression. However the contraction and attachment to these things is dis-ease, which in this era that is slowly falling away. Hence health consists of day-dreams and night-dreams, and/or day and night without dreams, none of these things feels traumatic. In dis-ease the converse is day-mare and night-mare which may sometimes give way, but not often enough for us to realize that they aren’t a constant threat.

The nature of the organ systems in the body involved in this contraction are fundamentally the dis-ease of emotional contraction associated with the liver and heart. These organs hold large amounts of energy. When they are in a contraction “self” is very powerful and “dense” and this density is exaggerated particularly by eating fatty and oily foods and also those which create heat in the body such as spices. These substances will distort the senses, especially if eaten before sleep and will encourage strong dream-like or nightmare-like images. The nightmare-like images occur with “self” contraction, the dreams occur when there is just image and no-one attached to them.

The heart and liver organs are the seat of the contraction of “self-hood” within the body and also are the image and thought expressions of the body, so when in contraction what emanates from them is a series of expressions that are very hostile by nature. Alcohol is a “spice” in the energetic sense and high concentrations of any form like sugar, meat, oil, spice and salt can create a heating effect in these organs which encourages a more powerful incidence of images to be contracted upon.

When the “self” lets go then very much of the personality that is concocted by the “self” also starts to crumble away and there is a releasing of most of the superficial parts of the personality associated with self-image and also with dis-engaging from the senses. The “person” returns again to the child-state but in an adult form which means that is the fundamental nature of the personality or expression of the “person” doesn't change, the bodyspirit structure remains intact, but the tension is taken out of it. There is no recourse for the self to be affected by anything, just as a child may cry or express irritation when things occur that they don't like but then will quickly move on. The crying and laughter and “doing” are just expressions, nothing is self-reflected or turned back in on itself, it is all open.

Generally food is chosen by sensing what is liked and disliked naturally and instinctually, life is lived naturally and instinctively, moving increasingly towards natural environments and connection to natural things. The nature of industrialized society causes disturbances in the flow because it is contracted and violent by nature, it feels edgy and tense and therefore is naturally moved away from, depending on the natural sensitivity of the bodyspirit to these conditions rather than based on of any kind of ideology.

Gradually as one moves towards nature, the rate of image-creation, thoughts and dreams diminishes. This is because the situation is now one of attunement with the natural environment, it creates less patterns of distortion and less agitation to the mind so less occurs through it, only simple senses, everything is simplified, such as with the lives of indigenous peoples. The Aboriginals speak of the Dream-time before the world began and this is echoed in the Hindu expression of Brahma. The nature of the dream state of the universe, in many ways the dream of our sense, is the same as the more abstract memories and ideas that occur.

The more physical senses are also part of the dream of “reality”. Here we are blurring the nature of the words “dream”, “sense” and “thought”, whereas in fact this is one continuum of energy. The only real differentiation to be made is energy existing with fearful-contraction and energy without. The nature of dreams cannot really be separated from the nature of reality. The thoughts, images and dreams are themselves part of reality in an ethereal rather than physical form. They are therefore as “real” as mist or smoke, and just as relevant as any other phenomena. The sufferance/contraction/nightmare is also part of this but believes it is unlike all of the universe and is within its “own self”.

A vision or flash of inspiration occurring either day or night are also part of the dream state, as this is not one “individual’s” dream but an expression coming through the bodyspirit like flow of water in a fountain, it means nothing other than what it is. In Jungian psychoanalysis the nightmare is associated with the pathology or the “complex of a person” which in ancient expression we can term as “self”. The dream is associated with what Jung called the “collective-unconscious” but which is better described as simply Oneness, as there are no parts that make the whole. “Un-conscious” living which really means no-one dreaming, just dreaming happening, or one can describe this as there being no “Un” to consciousness, is simply pure-reality/ pure-dream. It is a situation where there is no ownership of the dream. There is nothing covering the surface, no adult obscuring the child so to speak, simply a direct expression. Dreams and senses occur but no-one is owning them. Absolute-dream or absolute-reality it makes no difference, the nightmare is over. The nightmare is the illusion that the dream of reality can be owned by a separate “self”.

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