



## ANIMA EST

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**Abstract:-** In this paper, we use the Freudian and the Jungian division of the human psyche, as well as our own results and model, to determine what part of the human being is *active* during sleep. We give special attention to the human dreams and, as a consequence of applying the principles of the inference to the best explanation, we choose to explain the human dreams by means of references to the spiritual world. As a consequence of thinking about how the spiritists would describe our psyche, we draw another model for it. This time, the model involves all Freudian elements, our extensional elements, body and soul. We use studies on noise to talk about the consequences of speaking to a person in hypnotic or sleeping state. We try to make a case against hypnosis and interference with the sleep of human beings by referring to possible health, spiritual, and world consequences.

**Keywords:-** Id, superego, ego, psyche, sleep, hypnosis, sleep, subliminal suggestions, soul

### I. INTRODUCTION

Psychology has based itself on the three Freudian instances of the human psyche for many years now in each and every theory it comes up with. These instances are the id, the ego, and the superego (Thornton, 2001). We may then rely on that knowledge to safely draw our own theories on sleep and bed time conversations with the sleeping person or hypnosis. We will however, in this paper, do more than that.

Our concern with the matter has emerged from the popular belief that if one converses with a sleeping or hypnotized subject, then whatever that subject states will be more truthful than whatever they could be stating otherwise (see (Rosen, 2012), (Rabogie, 2010), Suelen (2011), and Coco (2013)).

Things are not that simple and speaking to sleeping or half-sleeping subjects is not something that should be tried for several reasons. Some of those reasons will be presented in this paper.

Some men believe that if they make suggestions to a woman who is half sleeping or sleeping, then she will follow those suggestions next day and that is either fun or a means to fix unwanted behavior of their partners (Cliff's List, 2013).

What happens, however, is that any interference with our partner's sleep may cause lifetime damage to them, and any action of theirs that occurs as a reaction to those suggestions can only be unnatural. Besides, the necessity of modifying the original person can only mean that there is no real love for that person coming from the person that tries to modify them. If there is any love involved, it can only be love for a modified version of the person, not for the person themselves.

Any action that intends to modify the individual against their will, or without their awareness or consent, can only be seen as a psychotic action.

It would be wise replacing those actions, or thoughts of performing those, with hypnotic self-suggestions over that who is trying to modify the other in order to make them accept the idiosyncrasies of their partner and *learn* how to love their partner AS THEY ARE, and therefore how to make of their relationship something healthy.

Notice that what has just been stated regards modifications that are not wanted by the individual, so that we are not referring to the case in which our partner turns to us and asks for our help to change their behavior. That is

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considered a totally different matter.

We would like to be proving, in this paper, that:

- 1) there is no more truth to the discourse of the hypnotized or half-asleep or sleeping person than there is to the fully awake individual;
- 2) nobody can claim to love and wish for being believed if they want to modify the other person against their will; and
- 3) any interference with the sleep of a person is a heinous thing.

We would like to be presenting very logical, consistent, and coherent argumentation to prove our points.

Our strategy is using all theory we know so far about the human psyche and proving, by means of impossible-to-deny evidence, that certain parts of our psyche are unavoidably off during sleep and hypnosis time.

The progress we aim at achieving is the denial of all claims this far that involve manipulation of hypnotized or sleeping subjects without consent of those, and the rejection of all results of practical order that directly relate to truth-telling and relationships or to increase of the social welfare levels.

## II. THE HUMAN PSYCHE AND WHAT IS ON DURING SLEEP OR HYPNOSIS

### 2.1 Freudian Divisions (id, superego, and ego) and their Extensions

There is no better mathematical way to describe the Freudian human psyche in what comes to decisional processes than

#### ID + SUPEREGO + EGO = Decision.

From a close-to-machine perspective, human instinct will crave for something and will then claim that something as a consequence of craving for it. The superego will then help us judge suitability by giving us its no or yes. The result will be the conscious action or decision, which is what forms the ego or, ultimately, the essence of the individual.

The id seems to be a common place: All humans seem to have the same instinctive calls.

Starving people, for instance, will feel like stealing the food of others if they do not have anything to eat and other people are eating in front of them.

Another example is the survival instinct. This instinct is uncontrollable: When someone tries to strangle us, not mattering how much we consciously wish for dying, we will fight for our life to the best that we can.

By here we could write a set of logical instructions to better explain what is going on. See:

#### Situation 1

Survival Instinct (ID) + *I want to die*(EGO) + *You shouldn't destroy/Thou shall not kill* (SUPEREGO) = I will fight to stop the strangulation (decision 1).

#### Situation 2

Survival Instinct (ID) + *I want to die* (EGO) + *Dying is good, you will get 12 virgins*(SUPEREGO) = I will not really fight to stop the strangulation (decision 2).

Decision 2 is not something that a human being can do, so that this decision equates the previous decision for practical purposes. Yet, the reason for the equality has nothing to do with the human psyche: It has to do with our biological systems and other alike things.

The superego is the *accelerator* or the *brake* of the id.

#### Situation 3

Person X feels like killing subject Y, but they are a laws complier sort of individual. Because their superego will *jump in* and say *stop* by pushing the brake to the lowest position as quickly as possible, the equation would return Killing instinct (ID) + *I want to kill Y* (EGO) + *The law is all that matters* (SUPEREGO) = *I will not kill Y* (decision 3).

If X is a serial killer, their superego would be sending them the opposite message, so that the equation would be Killing instinct (ID) + *I want to kill Y* (EGO) + *Killing is great* (SUPEREGO) = *I will kill Y* (decision 4).

In case one believes in spiritual life, one may wish for calling these abstract world items body, soul and personal filter. This way, the id would be called body, the superego would be called spirit, or soul, and the ego would be called personal filter.

Krashen talks about affective filters in his work (Schutz, 2014): the **Affective Filter** hypothesis embodies Krashen's view that a number of *affective variables* play a facilitative, but non-casual, role in second language

acquisition. These variables include: motivation, self-confidence and anxiety. Krashen claims that learners with high motivation, self-confidence, a good self-image, and a low level of anxiety are better equipped for success in second language acquisition. Low motivation, low self-esteem, and debilitating anxiety can combine *to raise* the affective filter and form a *mental block* that prevents comprehensible input from being used for acquisition. In other words, when the filter is *up* it impedes language acquisition. On the other hand, positive affect is necessary, but not sufficient on its own, for acquisition to take place.

We talk about personal filters. The affective filter would be part of the personal filter of each one of us. It is just that a personal filter would also contain other types of filters, what we could call subfilters. One of them would be the affective filter.

Trivially, our equation is not always true: It can model, perhaps perfectly well, the instantaneous decision processes we go through in life, but it cannot model our decisions in general.

Sometimes, we decide things because of theories, say when we are solving a problem in Mathematics. We actually may not have any id or superego pressures when we do that.

Suppose we are just copying the solution of someone else. At that very moment, we may be deciding things regarding the devices we use, say a pen, but we are probably not thinking as we write: Even though we have made decisions about some elements involved in our actions, we are not making any decision as we repeat the process of copying. It is then as if we have included the order *copy* in our id in a temporary manner, just for the purposes of getting through that problem. This instruction will not remain stored in our *extended id* (Pinheiro, 2014), different from the example with the telephone call that we mention in (Pinheiro, 2014).

We then are actually adding a few more elements to our model. These elements could perhaps be told to be inside of the previously mentioned elements however, forming perhaps a subdivision.

We now would have temporary and permanent members in the set forming the difference between the id, properly said (as conceived by Freud), and its extended version.

If we now update our equation to adapt to the new additions, we have:

### III. EXTENDED ID + EXTENDED SUPEREGO + EXTENDED EGO = Decision.

#### 2.1.1 When We Are Sleeping, the Id is off

Roberts (1998) gives us Freud's words:

Freud said that *the ego stands for reason and good sense while the id stands for untamed passions* (Freud, 1933).

When we sleep, our id is turned off. Material evidence of such is given by simple examples. For instance, Piaget has studied babies (0 to 6 weeks of age) and has described what could be called *grabbing instinct* (*grasping reflex* (McLeod, 2009)) of a baby (American Community Corrections Institute, 2003), which is that instinct of simply holding whatever comes to their hands. That would be seen as an uncontrollable, or involuntary, hand movement of the baby that happens, for instance, because of the presence of an object in their hand.

However, when they sleep, such an instinctive movement does not occur.

When we beat ourselves because we think that there is a mosquito biting us, we also think, most of the time, that that was an involuntary or uncontrollable action.

However, the person may get covered by mosquito bites as they sleep without ever moving. This is then a final proof that the id is turned off when we sleep.

#### 2.1.2 When We Are Sleeping, the Superego is off

Notice that if we can prove, with examples that be universally accepted, that both the superego and the ego are also turned off, then we have proven that our entire psyche is not present as we sleep, so that we cannot possibly be ourselves during that time.

On the other hand, we will also have proven that the nature of the relationship **mind x actions** of ours is unknown by Psychology and Psychiatry in what regards our sleep, since, for both, the human psyche resumes to those three instances.

The superego is an inhibitor or a contributor to the id's choice strength.

The fight for survival is instinctive in nature, as mentioned before.

Yet, some people suffer from somnambulism and will die walking through windows when they are sleeping, for instance, not only not realizing the danger, but going through the fall also without waking up at least sometimes ((CGN, 2011) and (Netcina, 2013)).

Those people are not in an id's process in that instance because they have never intended to kill themselves (Minha noticia, 2007). They are simply *hallucinated* because of their own dreams and they imagine they are doing something else, just like it happens during hypnosis.

Hypnosis induces the person to sleep, but not to sleep deeply: It induces the person to an intermediary state between being awake and sleeping deeply, yet to a sleeping state, if ever well done (AAPH, 2011). What happens is that, under these conditions, the person will perform even acts that they feel repulsion for upon suggestion of the hypnotherapist, and this is all universally agreed knowledge, for it is not missing public demonstrations of the power of hypnosis, of even subliminal hypnosis, or manipulation of the human activity by non-consciously-wanted-third-party's-actions-received impact in the human brains. As simplest known example, we have the experimentation with Coke, in which a few theater attendees have been subjected to a series of subliminal images connected to Coke, none ever detected by those attendees. By the end of the screening, a very large group of those attendees would always purchase Coke, even though they had never intended to do that before watching the movie (Lopes, 2011).

Therefore, the superego of those attendees was turned off as they received those images and purchased Coke in the same way that the superego of the somnambulistic person who has died while sleeping was.

### **2.1.3 When we are sleeping, the ego is off**

We can use the same examples, somnambulism and Coke, to argue that the ego is also not on while we sleep.

## **2.2 Neither the Extended Elements of Freud nor the Original Elements Are on when We Are Sleeping.**

### **2.3 What is on then?**

This way, who are we when we sleep?

We, as human beings, have been psychologically and psychiatrically described as a result of the sum of the superego, ego, and id.

All those elements present value zero in our equation.

Hypnosis is sleeping to a certain degree, so that we all know that the person is a physical entity commanded by others, or passive of being commanded by others, whenever they are in that level of the sleeping process. Therefore, they equate a robot or a dumb computer terminal.

And what thing would be a person who is sleeping in deep sleep?

People usually dream. Garfield (1977) wrote that we have an average of three dreams per night of sleep after taking careful note of her dreams for a whole year during her PhD.

Valli & Revonsuo (2009) also assume that we have an average of three dreams (3.3) per night, and this time the results came from studies about a group of students, not from studying themselves their own dreams.

Where do those dreams come from?

Dreams seem to only come when we are in deep sleep, what means that we will be exhibiting REM when we dream, as mentioned by Patricia in her book (1977).

Our eyes are then seeing inside of our heads, and that is why they move like that, more than likely. As an alternative to seeing things, perhaps even inside of the skin covering our eyes, as in a theater, we have that we try to see those images with our eyes because we are used to that and get desperate trying and that is the reason as to why the eyes move so frantically.

In any hypothesis, dreaming cannot be an activity we perform because we have to be in a static situation, biologically speaking, that be equivalent to that of the hibernating bear (National, 2014).

If it were activity however we would be more tired when we wake up and this inference seems to be something logical, deriving from simple premises.

Starnier (1996) published a paper containing the following table:

**Table 2 Human energy expenditures for selected activities (derived from Reference 3)**

Activity	Kilocal/hr	Watts
Sleeping	70	81
Lying quietly	80	93
Sitting	100	116
Standing at ease	110	128
Conversation	110	128
Eating a meal	110	128
Strolling	140	163
Driving a car	140	163
Playing violin or piano	140	163
Housekeeping	150	175
Carpentry	230	268
Hiking, 4 mph	350	407
Swimming	500	582
Mountain climbing	600	698
Long-distance running	900	1048
Sprinting	1400	1630

We notice that sleeping burns calories, but burns less calories than any of the other activities listed in his table.

The closest activity, in calories, would be lying quietly, but this is obviously very similar to sleeping. We have 43.2% (app.) more in electricity and 42.86% (app.) in calories consumed when we are awake and sitting than when we are sleeping according to our table.

When we converse, we obviously eventually also imagine things. In this case, we have a positive difference of 58.02% (app.) more in electricity and 57.14% (app.) more in calories if we consider sleeping in contrast.

Notice that this table does not tell us how this conversing took place (would people be lying down, for instance, to make it all more compatible?).

We assume however that people were lying down.

The Harvard University (2000) gives us a table involving calories and activities. They have considered people of three different weights in their studies (125, 155, and 185 pounds).

When the person is reading and sitting, a consumption of 34, 42, and 50 calories has been verified.

Sitting and reading are passive activities, in principle. The type of material that they read has not been considered in this study, yet that would be priceless information, since we have to use the upper levels of the Bloom's Taxonomy when we read Science and we are scientists, for instance, if the text is of our interest.

A person who is sleeping, according to them, would consume 19, 23, and 28 calories instead.

We then notice that it is almost half the amount of calories needed to sit and read.

Watching TV gets 23, 28, and 33.

We notice that this is more than sleeping and less than reading and sitting.

Notice that we do not interfere with whatever is going on in the TV set, and we are also not asked to think most of the time. Most of the people on earth would agree that watching TV is a completely passive activity almost all the time.

Notwithstanding, we are making an effort to see the image and make sense of all, also to hear the sound, if we can hear.

We assume that these three people mentioned by them (Harvard, 2000) did not have sight or hearing problems.

When we read, we do not have to listen. We also do not have to adapt our eyes and put things together in terms of images and sounds.

In compensation, we have to concentrate on the printed words and associate them with knowledge about the lexicon, culture, and others.

When we watch TV, the context is given to us. The lexicon is forgotten because we can infer things most of the time from seeing the image or we do not care about particular words if we can make sense of the whole.

The attention needed to read a book is of the type dedicated and focused, what usually makes our forefront frown, for instance. The attention needed to watch TV is of the type disperse and relaxed, since lots of people on earth would even do something else as they watch TV.

The positive difference to the side of reading must then have to do with focus, dedicated attention, and upper levels of the Bloom's Taxonomy, therefore of brain activity.

Our body is relaxed in all activities we compare now, but should be tenser when we read.

Tension is known to burn calories, so much so that some people die from it.

We then attribute the high score of calories of reading with sitting to the use of the superior levels of our brain plus tensional states of our body.

There is also a positive difference, even though small, to the side of TV, when sleeping is considered.

That has to be because we are doing something that we do not do whilst sleeping when we watch TV.

We sit to watch TV, for instance.

We notice that sitting consumes 25% more calories than lying quietly whilst sitting (Starner, 1996).

That gives us almost exactly the difference we have between TV and sleeping in the study performed by Harvard.

There is then a non-negligible chance that we do almost the same thing when we watch TV and when we sleep. Notwithstanding, we must acknowledge that there is room for more effort when we watch TV (we actually get 21%, 22%, and 18% more of difference, so that we get from 3 to 7 percentual points to associate with some other extra thing we would be doing whilst watching TV).

Proserve (2013) lets us know that we can burn anything between at least 101 and 184, in terms of calories, when watching a scary movie.

From the 10<sup>th</sup> movie on their list to the 9<sup>th</sup> there is a distance of 6 calories (107 to 101). The ratio returns about 6 percentual points of difference (1.0594 if rounded to the fourth decimal place).

We can then theorize that this is what makes the difference between watching TV and dreaming: The amount of involvement of ours. This can only have to do with how much of our brain is actually allowing us to react to the images, we reckon.

Dreaming would be more passive than watching TV, and therefore we would have less allowance for reaction.

This is evidence to the side of having the images inserted in our heads by something or someone else, since if we had to actively create them, then our consumption of energy would be superior.

Notice that *refinish furniture*, which is regarded as an inferior intellectual activity, takes 135, 167, and 200 units. This is way more than what we had for sleeping, TV, and reading.

This is a creative activity because it is an art, right?

Yet, it demands a low level of creativity, since it is just fixing.

One could safely say that it would be located in the lowest levels of creativity.

In this case, we could not possibly create as we sleep.

We could be sitting as we refinish furniture, and again we do not have enough details, but, even so, we can tell, because of the figures involved (about 80 times more than sleeping or TV), that we cannot possibly be creating whilst we sleep.

In this case, the most we could be doing is reacting to stimuli.

We know of people who cry and speak during the bed time, so that reacting is something we know happens for sure to some during sleep (Thiedke, 2001).

Notwithstanding, we could never be creating.

Because of the sure existence of the premonitory dreams (Freud, p. 237, 1900), we could not be recollecting and reorganizing facts all the time whilst sleeping either.

When we are sitting in a class, we frequently have to recall learning and organize things in our heads, but we usually do not create or interfere with whatever is going on. Notice that, in this case, we spend 53, 65, and 78 units, according to Harvard (2001). When we compare with sleeping, even if we add the 20% of difference because we would be sitting, we notice that it is impossible that we be watching and recollecting or organizing things in our heads.

In this case, all dream content would have to be coming from another source, which is not our body or person, as we know them.

Thus, we do not perform activity and, even so, those images are formed, that is, they manifest themselves in our heads against our will or at least without our consent.

If we are not spiritualists, we are left with creating another explanation that escapes communion of thought with other beings, alive or dead, who then will either use our matter as we sleep, to perhaps even send us subliminal messages and through that interfere with our lives, or will be imagining things and their imagination will find our *lines in open state*, so that their thoughts will enter us (Welsh, 2011).

In any hypothesis, we are neither resisting that invasion nor actively creating any part of those images.

With this, we have just proven that a human being that is sleeping may be a vehicle of energies, forces or others.

It is then possible that our soul be *in charge* of our bodies, what may imply harm and/or benefit of involuntary nature to our physical body.

Whatever *the thing* that is in charge of our bodies during sleep is, it cannot be regarded as ourselves, since we cannot, for instance, not do what we do not want to do during those periods of time.

Because it is not ourselves, either in full or ever, there is no point in conversing about whether what we say during those times is truer or less true than what we say outside of those times (of sleep): That is simply not us.

We would have to be at least id, ego, and superego.

We are only with our persona if we are fully awake, in no hypnotic-like state therefore.

## 2.4 Other Possible Theories for the Psyche

Other theories exist that be not that of Freud in terms of psyche.

Kazlev (2013) tells us about the theory of Jung, for instance.

The Collective Unconscious seems to allow for us to infer that those moments of dreaming could be shared with others, so that the coincidences noticed by researchers in the dreams of a few subjects could not be (Kazlev, 2013)

We could not be left with the Anima/Animus because, as we see in the extract below, which originated in Engler (1999), that is the collection of our experiences with the opposite gender.

The Anima/Animus is actually part of our memory or subconscious then, but we have decided that we cannot be recollecting or organizing things in our heads during sleep.

*Thus, the anima archetype is the feminine side of the male psyche, and the **animus** archetype is the masculine side of the female psyche.*

The C. G. Jung Society of Atlanta (1999) tells us that

*In*

*1948 Jung gave a brief lecture on the shadow to the Swiss Society of Practical Psychology. At this time he was in his 70's and had lived through two World Wars and numerous encounters with the shadow in his own personal and professional life. Now he regards the shadow with measured objectivity and great respect. His writing has a sardonic tone, as though he has come to an uneasy stand-off in his negotiations with the enemy. He states that the shadow is one of the three archetypes which has "the most frequent and the most disturbing influence on the ego." (The others are the anima and animus.) It consists of the inferior and "primitive" aspects of the psyche -- those traits which we regard as undesirable, "bad," or sinful. While the shadow is "the most accessible" of the three archetypes and therefore "the easiest to experience," it is "a moral problem that challenges the whole personality." Coming to terms with it requires "considerable moral effort" because we do not want to admit that we ourselves possess the dark qualities we despise. We unconsciously project our shadow outward and see it in others rather than becoming conscious of it in ourselves.*

The shadow could be seen as a shadow of our ego and the own Jung is told to have identified it with Freud's id (Stein, 2013).

In this case, we have already proven that the shadow could not be on when we sleep.

Subconscious memories are obviously those memories that remain in our subconscious and therefore, as Miller (2010) points out, actually in a likely-to-be-physical place of our mind, which is not immediately accessible to us. In any hypothesis, they are memories.

Because in the dreams studied by Patricia Garfield and an entire group of people they are able to fly, but they certainly do not fly in reality, we know that at least sometimes our sleeping bodies are not formed of subconscious memories.

In Reich (2003), we find the following text:

*I dreamed I was flying through the sky, and at the moment that I became aware I was dreaming, my entire perception seemed to expand. The sky widened into a panoramic view, as if suddenly I was unhindered by limited human vision and could see all around me at once. I could see every valley and pathway below me in minute detail, while simultaneously absorbing the blue sky all around.*

*You know, it's odd, but I'm not certain if I was human or bird or both. I never looked at myself, I was so lost in the sensation of flying. It felt so real! The weight of my limbs, the thrust of the currents of air, the flow and at times restriction, then release. I seemed "me", yet my arms/wings caught the wind like no human hands; I felt so free from earthly/bodily restrictions! Picture me as you like; best might be a woman with wing-arms. Half human, half bird--but integrated.*

...

*A fierce, cold mountain wind fluffed my downy feathers, making me aware how fragile and vulnerable I was. I seemed so fragile there--so tiny against that monumental landscape. Yet I felt strong--no doubt or fear or longing, though I was alone, with no mother or father eagle to care for me. Regardless of how fragile I looked, I felt a strong faith in the Unseen. My place there was right, was home, was where I was meant to be. All would be okay.*

The thing is that this dream could not have come from any piece of the subconscious described by Jung unless we admit the existence of the soul/spirit because the lady would never have flown in her life in the way she described. This way, nothing could have been inside of her memory in those regards, neither in the conscious nor in the unconscious side of her memory; neither in the collective nor in the personal side of her unconscious.

Our dreams at least sometimes then are not formed of memories.

Because there is an underlying organization in the dreams, which can be proven by means of the sequence, the plot, and others, we could not be talking about unconscious material with exclusivity, like things that would then surface.

The persona is, according to Hopwood (2006),

*a part of the personality which comes into existence 'for reasons of adaptation or personal convenience'. The origin of the term comes from the mask worn by Greek actors in antiquity and denotes the part of the personality which we show to the world. The persona has been called 'the packaging of the ego' or the ego's public relations person, and is a necessary part of our everyday functioning. One might say that one's social success depends on having a reasonably well-functioning persona, one which is flexible enough to adapt to different situations, and which is a good reflection of the ego qualities which lie behind it.*

*However trouble comes when a person is identified with their persona, and everyone will have come across people who cannot leave behind their work persona, such as a teacher who treats everyone as though they were still in primary school, or bossily tells people what to do. Although this is annoying to be with, the more serious part of it is that it may leave major aspects of the personality unrealised, and the individual therefore significantly impoverished. The persona grows out of the need in childhood to adapt to the expectations of parents, teachers and peers, and this may well mean that the persona carries traits of personality which are desirable, leaving the opposite, undesirable traits to form part of the shadow.*

The extract,

*The shadow can be thought of as a subpersonality who wants what the persona will not allow* (Stein, 2013),

makes us understand that the persona acts more or less as a censor of the shadow, which has been associated with the Freudian id. In this case, it should be part of the Freudian superego.

We have already proven that the superego is not on whilst we sleep. Therefore, the persona is not on either.

The self, according to Hopwood (2006),

*for Jung comprises the whole of the psyche, including all its potential. It is the organising genius behind the personality, and is responsible for bringing about the best adjustment in each stage of life that circumstances can allow. Crucially, it has a teleological function: it is forward looking, seeking fulfilment. The goal of the Self is wholeness, and Jung called this search for wholeness the process of individuation, the purpose being to develop the organism's fullest potential.*

Again according to Hopwood (2006),

*Jung writes: 'By psyche I understand the totality of all psychic processes, conscious as well as unconscious', (CW6 para 797) so we use the term 'psyche' rather than 'mind', since mind is used in common parlance to refer to the aspects of mental functioning which are conscious. Jung maintained that the psyche is a self-regulating system (like the body).*

We have already proven that the superego is not on as we sleep, therefore the whole of the psyche, or the self, is not on either.

Our ego, according to Hopwood (2006), is seen by Jung as

*the centre of the field of consciousness which contains our conscious awareness of existing and a continuing sense of personal identity. It is the organiser of our thoughts and intuitions, feelings, and sensations, and has access to memories which are not repressed. The ego is the bearer of personality and stands at the junction between the inner and outer worlds.*



The Jungian ego could not therefore be present as we sleep either because the word *consciousness* has been used to define the concept.

According to the same source, Hopwood (2006), we would still have the complexes and the individuation to worry about in terms of Jung.

A complex, according to (C. G. Jung, 2010), is

*a collection of images and ideas, clustered round a core derived from one or more archetypes, and characterized by a common emotional tone. When they come into play (become 'constellated'), complexes contribute to behavior and are marked by affect whether a person is conscious of them or not.*

From what we understand, a person could not make use of complexes when sleeping because it is like watching TV: Not an active thing. Because we do not normally have a decision about our dreams or actions during sleep (Patricia Garfield proposes a method through which we can change a few things in a certain type of dream, called lucid, but this is something atypical and very hard to get (Kellogg, 2005)), the complex could not be coming into play.

From (Jungian, 2013), we read:

*A third difficulty comes from the self-knowledge that is part of the process. "Self-knowledge" means becoming conscious of the unconscious: facing our shadow and becoming aware of the reality of our "inner partner," the animus (for women) or the anima (for men).[21] The work of individuation takes us through the "swamplands of the soul"[22] in the nigredo phase mentioned in an earlier essay.[23] While Jung was clear that the unconscious takes to us the attitude we take to it,[24] for most people it takes a while (if it ever happens at all!) to develop a cheerful attitude toward the unconscious.*

Now we know that the process of individuation (becoming conscious of the unconscious) is not something that may happen during sleep, so that this is also not on.

All Jungian elements considered, the only elements that we have not considered in the previous analysis, of the Freudian elements, that still could be something in terms of our sleep/dreams, and, more specifically, in terms of the dreams involving flying, would be The Unconscious. The Personal Unconscious would be discarded in what comes to the dreams about things we have not experienced (such as flying) because, according to Encyclopaedia (2004), it is formed of personal experiences.

The Collective Unconscious is supposed to contain archetypes or universal primordial images and ideas only (Encyclopaedia, 2014).

Encyclopaedia (2014) reminds us that the Collective Unconscious is a

*term introduced by psychiatrist Carl Jung to represent a form of the unconscious (that part of the mind containing memories and impulses of which the individual is not aware) common to mankind as a whole and originating in the inherited structure of the brain. It is distinct from the personal unconscious, which arises from the experience of the individual. According to Jung, the collective unconscious contains archetypes, or universal primordial images and ideas.*

The personal unconscious is, according to Hopwood (2006),

*Everything of which I know, but of which I am not at the moment thinking; everything of which I was once conscious but have now forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want, and do; all the future things which are taking shape in me and will sometime come to consciousness; all this is the content of the unconscious (CW8, para 382).*

*Besides these we must include all more or less intentional repressions of painful thought and feelings. I call the sum of these contents the "personal unconscious" (CW8, para 270).*

Even if we admit that we might have lived other lives or might have exploited other beings' bodies as we sleep, it is almost impossible to claim that our dreams come from the unconscious because we still would be spending that energy we talked about before to put things together, in the right order, to remember them, and etc.

Wayan (1969) also dreamed of flying without ever having flown with his physical body.

### **3. We Are not Ourselves when We Sleep, so Let's Act Coherently**

Since none of the instances of the psyche, according to the models of Freud, Jung, and Pinheiro, could be found in the sleeping body, the person is not themselves at least in those instances.

Thus, there is no point in interrogating a sleeping individual and believing that more truth will come out of them when they are in that state.

We do acknowledge that people who use the sleeping time of others for the purposes of criminal/legal interrogation try to do it when the person is not sleeping (Waxman, p. 480, 1983), so that we do understand that nobody who is in Science really believes that questions asked to a sleeping person will be more truthfully answered than those asked to a person who is awake.

From (Waxman, p. 480, 1983), we read:

*A valid explanation of a hypnotic condition or a hypnotic state has been argued for 200 years. Whether it is a waking or a sleeping state, a state of hysteria or any other recognizable psychological condition, has been the subject of much discussion and countless scientific papers. More recently, hypnosis has been described as an altered state of awareness in which distortion of emotion, sensation, image and time can be produced (Waxman 1979); neurophysiological changes have also been described.*

*It has been shown (Wyke 1957, 1960) that the deeply hypnotized person is not asleep but is in a very special state of relaxation. Electroencephalographic findings indicate that measurable differences exist between waking, sleeping and the hypnotic state (Ulett et al. 1972, Rozhnov 1978).*

We then understand that even in criminology what matters is not what we say whilst we are sleeping, but at most what we say whilst we are at most in this special state of relaxation, which we understand is created through special techniques, and is unlikely to be achieved by any other means, say by usual processes of lying down and sleeping.

In Criminology, there is obviously a concern with the absolute truth, so that nobody should have doubts about this: It is not possible to get to the absolute truth by speaking to a sleeping person.

It is also not possible to get to more truths by speaking to the sleeping person than by speaking to the individual who is awake.

In Kinnoch (2010), we see a man called Daniel describing his interactions with his girlfriend during her sleep.

It is good that it does not look like Kinnoch (2010) believes that what he gets from the girlfriend that way is truer than what he would get otherwise, but what he does is what really matters, since plenty of people seem to do that to others and feel OK with what they do.

LRP used to have sleep talking episodes when she arrived early in the morning (between 1 and 5 AM) at her address in Tijuca, Rio de Janeiro.

In those instances, her mother, LMR, used to approach her through the widely open bedroom door and try to converse with her.

MRP was engaged to RDO in Rocha, Rio de Janeiro, and RDO kept on making suggestions to her during her sleep in order to keep on betraying her and not having her splitting from him or betraying him too.

A group of relatively young people got MRP at her address in St. Kilda East in 2002 and brainwashed her during the night, during her sleep, with several things, one of them being not solving a particular question from a list at her work.

This is the sort of interaction we try to stop.

These should be considered crimes of the worst sort as possible, therefore heinous, since the consequences are always unpredictable, may last for lifetime, and the subject would hardly have noticed or would hardly be able to do anything to stop them.

Most of the time, the person is literally sleeping with the enemy, as in Daniel's case.

The point we would like to be making is that this should never be done because, despite the results sometimes being achieved by the perpetrator, it is a horrible crime, and, even though the perpetrator may get the result they think they have aimed at, the result is actually never gotten because the person is not the person when complying with those suggestions, but a modified person, say person', who is the loins of their crime, whilst executing the *heinous program*.

It would be our sincere desire to also stop the practice of hypnosis, since very few who claim they can do it can actually do it and the consequences of not knowing what they are doing might be heinous.

To be able to attack this technique (hypnosis) and all alike strategies (Daniel's, LMR's, RDO's, and etc.), we must attack the motivation for the acts.

One of the possible motivations would be getting to the truth more easily. This motivation has already been addressed, we believe.

Another could be playing *with the victim*: Getting them to do, without ever wanting to, something we really want.

Sometimes we may think that our wishes for the person are the best as possible, so that we may think that we can change their thinking and *improve them* or *improve their life* (LMR).

That is the dominant thinking in dictatorship[(Alexander, 1949) and (Parker, 2014)]: That the individual cannot be let to decide on their own what to do with their own life and body.

We could then use the same arguments we use against dictatorship here to make our point: That we should never interfere with the sleep of other people unless the people whose sleep we interfere with have given us their consent or the law allows us to do what we are doing.

On the other hand, the universal declaration of human rights, with which we all seem to agree if living in democratic and capitalist countries, says, on its article number 18 (United Nations, 1999):

*Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change their<sup>2</sup> religion or belief, and freedom, either alone or in community with others and in public or private, to manifest their<sup>3</sup> religion or belief in teaching, practice, worship and observance.*

On its article number 19 (United Nations, 1999), it says:

*Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.*

We obviously know that if we modify anything in the head of a person without their awareness or consent, so say whilst they are sleeping and without them having consented with all we are doing, we are modifying their decisions or thinking somehow and we are therefore violating their right to freedom of thought and to freedom of opinion and expression, and also, possibly, to freedom to hold opinions without interference (articles number 18 and 19 of the Universal Declaration of Human Rights).

Stanley & Burrows (2001) conclude their studies in hypnosis (pp. 5-6) in the following way:

*In his reviews MacHovec (1986, 1988) reported 86 case examples of adverse effects of hypnosis, with 50% of cases occurring in a clinical setting, 25% in research settings and 25% as a result of stage performances. He generally concluded that the risk of moderate to severe after-effects of hypnosis is 7% in research and clinical samples and 15% in relation to stage performances. His review of the complications of hypnosis began by noting under-reporting of adverse effects of hypnosis in the clinical setting. This may occur because most clinicians, when faced with adverse effects, deal with them utilizing their therapeutic skills and hence the complications are short-lived. In his second review of the complications MacHovec (1988) listed 48 adverse symptom reactions reported by participants who had no such previous problems.*

*If we consider hypnosis as an altered state of consciousness and a form of persuasive communication (Yapko, 1992), then it is not the hypnosis itself that may cause any such harm, but the communication that is associated with the hypnotic process, the context in which the hypnosis takes place and the adequacy of the management of the suggestions given (the appropriateness of suggestions used; individual unwanted associations to the suggestions or state; and failure to adequately complete suggestion removal). As Yapko (1992) noted, it is the unintentionally directed associations to other experiences that may be anti-therapeutic.*

*The risks of adverse effects may be attributed to subjective characteristics such as psychopathology, previous unresolved emotional trauma, and hypnotizability.*

*Adverse effects have also been attributed to practitioner characteristics, such as lack of screening for at risk subjects, misdiagnosis of disorders, ambiguous suggestions, inappropriate interventions, ineffective trance termination, and inadequate debriefing.*

*A review of the clinical and research literature brings us to the following conclusions:*

1. *There are adverse effects that can arise through the use of hypnosis in clinical and other settings.*
2. *While most adverse effects are transitory and mildly distressing there is the potential for serious deleterious effects, including psychotic decompensation, depressive and panic reactions, and suicidal acting out.*
3. *There is no evidence that hypnosis per se is the cause of these deleterious effects. Adverse reactions may arise from pre-existing patient vulnerabilities, therapist inexperience in dealing with psychotherapeutic problems, the use of inappropriate suggestions and metaphors, failure to remove unwanted non-therapeutic suggestions, failure to fully reorientate the patient, and failure to debrief the patient adequately.*
4. *These problems are more likely to arise if the context does not allow them to be adequately*

<sup>2</sup> his in the original.

<sup>3</sup> his in the original

addressed (as in stage performances) or if the training and experience of the practitioner is not sufficient for them to deal with the problems as they arise (inadequate training in the areas of hypnosis or psychological functioning).

5. *Lay practitioners lacking in the appropriate level of psychological and clinical training are, therefore, more likely to encounter and cause adverse reactions. They are less likely to be able to respond to them therapeutically and ensure the patient's recovery.*

6. *The practice of hypnosis requires the demonstration of a level of knowledge, skills and supervised training in therapy approaches relevant to the problem being addressed. Most professions require their members to offer treatment only in those fields in which they have appropriate training. The protection of the patient requires this limitation be maintained.*

7. *Adequate training and accreditation procedures need to be in place to ensure the patient is not subject to treatment approaches of which the practitioner does not have adequate understanding.*

8. *The use of hypnosis in contexts that pose greatest dangers ought to be controlled or disallowed for the public protection. Despite the claims to the contrary, there are a significant number of reports of serious sequelae following the use of hypnosis on stage.*

The figures of adverse effects in hypnosis are then extremely high, and this when we consider professionals, who work in clinics, practicing the art.

Imagine if we are people who have never studied hypnosis formally?

*He generally concluded that the risk of moderate to severe after-effects of hypnosis is 7% in research and clinical samples and 15% in relation to stage performances (Stanley & Burrows, 2001).*

We then notice that, when hypnosis is used for the purposes of common men (stage performances, for instance), there is a much higher risk (more than 100% higher) of the *victim* suffering from moderate to severe after-effects. We must observe that very light suggestions, even of non-hypnotic nature, may lead to things as serious as suicide (Schadenberg, 2012).

The mind is so unknown that we did not even realize that shared ego situations existed until 2014 (Pinheiro, 2014).

Roberts (p. 2, 2010) tells us that a few possible consequences for the health of the individual of low frequency noise are increased fatigue, reduced memory efficiency, and increased risk of high blood pressure and heart ailments.

The Government of Hong Kong (2014) gives us the following table:

Source of Sound/Noise	Approximate Sound Pressure in $\mu\text{Pa}$
Launching of the Space Shuttle	2,000,000,000
Full Symphony Orchestra	2,000,000
Diesel Freight Train at High Speed at 25 m	200,000
Normal Conversation	20,000
Soft Whispering at 2 m in Library	2,000
Unoccupied Broadcast Studio	200
Softest Sound Human can Hear	20

We then notice that the difference between speaking to a sleeping person in a whispering tone has ten times less impact on the person's health than speaking to a sleeping person in a tone usually seen in normal conversations, first of all.

Notwithstanding, the pollution involved still reaches, and this provided we stay 2m away from the *victim* and we have lowest amount of environmental noise as possible (library), the 2000  $\mu\text{Pa}$  mark.

Franke (2003) let us know that this is equivalent to 35 dB.

International Labour (1999) tells us that we must add 6 dB for each time we halve the distance, so that we actually would have 77 dB at 1/64 m of distance of the head of the person, which is about 1.6 cm.

From reading World Health Organization (2009), we realize that 77 dB is higher than any value in the tables

found on the Executive Summary XIII and XIV, so that a person can get any of the problems appearing on their table if having another person whispering to their heads at a distance of about 1.6 cm.

The most serious ones are probably those mentioned in the Executive Summary XIV: psychic disorders (60 dB), myocardial infarction (50 dB), and hypertension (50 dB).

It can only be that whispering to the head of a person as they sleep without their consent should be a civil crime then.

#### IV. SOUL/SPIRIT AND SLEEP

We could easily call the collective unconscious soul, since at least part of the soul from Spiritism can be described the way Jung described the collective unconscious.

See:

*Certainly, later in life Jung downplayed the "biological" aspect of his psychology, and even discarded it altogether, preferring to see the archetypes in a more Platonic sense of preexistent spiritual entities. And in his voluminous alchemical writings he was more concerned with the dynamics of the psyche, and its transformation, than with explaining how the psyche or the archetypes came about in the first place. So it would be unfair to judge Jung on these grounds. Jung himself obviously did not consider abstract theories concerning the metaphysical or cosmological origin of the archetypes as important a practical here-and-now understanding of how the psyche worked, and how spiritual transformation and the growth to greater wholeness occur.*

(Kazley, 2013)

See also (Gad, 2000):

*Being that has soul is living being. Soul is the living thing in [us], which lives of itself and causes life*

Still in (Gad, 2000):

*If they have absolutely no hope and no door open to the transcendent and they remain only at the concrete level of reality, they will miss out on that which, for Jung, was a natural alternative level of reality, which is the spiritual aspect of our soul.*

#### The spiritist's theory

*When we sleep, our spirit travels and meets with otherspirits; some of our dreams take us to places our spiritsactually visit." "Spirits progress through many levels, movingfrom the denser locations close to earth to higher planeswhere they associate with others like themselves andeventually do not need to return to material incarnations.*

(Welsh, 2011)

Seen from the spiritualists' perspective, there is no body, but there is still soul as one sleeps. See, for instance:

*Every night, while most of us sleep, our spirits separate from the earthlyconfines and visit the Spirit world. We often experience that visitation throughdreams. Stefanidakis (2001) and 400. L'Esprit incarné demeure-t-il volontiers sous son enveloppe corporelle ?*

*« C'est comme si tu demandais si le prisonnier se plaît sous les verrous. L'Esprit incarné aspire sans cesse à la délivrance, et plus l'enveloppe est grossière, plus il désire en être débarrassé. »*

401. *Pendant le sommeil, l'âme se repose-t-elle comme le corps ?*

*« Non, l'Esprit n'est jamais inactif. Pendant le sommeil, les liens qui l'unissent au corps sont relâchés, et le corps n'ayant pas besoin de lui, il parcourt l'espace, et entre en relation plus directe avec les autres Esprits. »*

402. *Comment pouvons-nous juger de la liberté de l'Esprit pendant le sommeil ?*

*« Par les rêves. Crois bien que lorsque le corps repose, l'Esprit a plus de facultés que dans la veille; il a le souvenir du passé et quelque fois previsionde l'avenir; il acquiert plus de puissance et peut entrer en communication avec les autres Esprits, soit dans ce monde, soit dans un autre. Souvent, tu dis: J'ai fait un rêve*

*bizarre, un rêve affreux, mais qui n'a aucune vraisemblance; tu te trompes; c'est souvent un souvenir des lieux et des choses que tu as vus ou que tu verras dans une autre existence ou à un autre moment. Le corps étant engourdi, l'Esprit tâche de briser sa chaîne en cherchant dans le passé ou dans l'avenir. »*

(Kardec, 1857)

In the spiritists' model of psyche therefore we would have at least the id, the ego, the superego(which would include our soul) when we are awake and the soul and the body when we are asleep.

## V. DREAMS

We should examine other theories about dreams to make sure that we are not being partial when choosing the spiritist's theory as the best theory to explain the phenomenon dream.

In Aoyama (2012), we read:

*At first he believed in Hobson's theory, but as he carried out studies of people with brain injuries, he realized that some continued to have dreams despite sustaining damage to their brain stem, which Hobson posited as the switch that activated dreams. In contrast, he discovered that people cease to have dreams when the frontal part of the brain controlling urges is damaged.*

We then learn that the piece of the brain that most has to do with dreams is the frontal part, which we have deemed to be the one to control our urges.

Still in Aoyama (2012), we read:

*Solms theorized that dreams originate with the urge to do something, which is expressed using information stored in the brain. In other words, dreams are manifestations of urges, meaning that Freud's theory was not incorrect.*

*Urge to do something* may as well be urge to be together with the spirits, right?

However, there are other points that could be made here. Notice, for instance, that we cannot guarantee that that part of the brain that controls urges controls or stores only that.

When Aoyama (2012) says that *Freud's theory was not incorrect*, he means that

*In Freud's "The Interpretation of Dreams," published in 1900, he asserted that dreams are the manifestations of urges and desires that we keep suppressed in the realm of our subconscious*

Once more, this urge or desire that we keep suppressed in the realm of our subconscious could as well be the urge or desire of sharing things with the spiritual world.

We still read in Aoyama (2012) that

*Hobson's theory views dreams as an activity close to a sensory perception in response to some form of stimulation. On the other hand, Solms' definition of dreams as manifestations of urges sees them as an activity akin to closing your eyes and picturing something, which is to say that they are closely related to our imagination.*

Notice that something that be *close to a sensory perception in response to some form of stimulation* may as well be a sensory perception in response to a transmission of some sort from the spiritual world. Remember here that we believe we have proven that we do not use our imagination whilst we sleep.

Still in Aoyama (2012), we read:

*In a recent thesis, Hobson claims that in the middle of REM sleep, "the brain is prepared to activate consciousness right after we awake," and describes this state as "protoconsciousness." Dreams are virtual experiences created from visual information stored in the brain that is connected together during protoconsciousness. "When I read it, I thought, 'This is 90 percent the same as my own theory,' " says Solms.*

Dreams are *created from visual information stored in the brain* could easily imply that this information entered the brain through a *Wi-Fi* process, could it not? In this case, it could still come from the spiritual world. Here we must remember that we believe we have proven that we cannot be remembering or organizing things as we sleep, that things are more like watching TV during that time.

One of our counter-arguments to the hypothesis that we could be closing our eyes and imagining things as we sleep was the existence of the premonitory dreams. An enormous number of human beings have reported to have had at least one premonitory dream in their lives.

We could not imagine things so well that they happen precisely as we imagined in a future time, one would think.

On the other hand, our desire that something happen also does not seem to be enough to cause that thing to happen ever, especially precisely as we have desired that it did.

In this case, we would have to be passive in this process somehow.

Premonitory dreams are mentioned, for instance, in (Wiseman, 2011). The most interesting piece of information in (Wiseman, 2011), and that is a text that has been written by a professor from Hertfordshire (Wiseman, 2010), is that the psychiatrist John Barker, by 1966, would have collected about 60 reports on premonitory dreams regarding a major disaster (Aberfan's) and only about 36 of these cases involved dreamers who did not produce evidence on having dreamed about the events before they happened.

## VI. THE URGES

Since Solms' best theory is that (Aoyama, 2012) we dream because of our urges, perhaps we should deepen our thinking on this item.

Sharma & Sharma (2006) let us know that *some psychologists have cited frustration as an important cause of war.*

Sharma & Sharma (2006) also state that *the most dangerous forms of aggressive behaviour are the consequences of sex frustration.*

Rummel (2013) states that *we all have experienced irritation and anger at some frustrations* and also that *not all frustrations lead to anger.*

Rummel (2013) also tells us that Gurr (1969) stated that *the anger induced by frustration, however, is a motivating force that disposes men to aggression, irrespective of its instrumentalities.*

If dreaming is a result of us having urges, then it should be understood that we are dealing with those urges somehow as we dream, perhaps satisfying them to best that we can, like dealing with them in a much more intelligent way than we would be doing that if using our defense mechanisms (McLeod, 2006).

McLeod (2006) states that *Ego-defense mechanisms are natural and normal. When they get out of proportion, neuroses develop, such as anxiety states, phobias, obsessions, or hysteria.*

This means that if we apply defense mechanisms, we can get really serious problems.

Dreams, according to both Solms and Freud (Aoyama, 2012), would relieve us from our urges without going through the defense mechanisms.

The possibility that some people do not dream but rest even so is not as important as the possibility that our dreams relieve us from urges that could otherwise make us exhibit pathological or harmful behavior whilst interacting with other human beings.

In any hypothesis, however, only a very insignificant minority of us has been told to not dream (Domhoff, 2001). Domhoff (2001) says that *there is a minority of people who are able to sleep even though they do not dream.*

Since we have agreed, as a race, that we should always consider the majority in our decisions, not the minority, and dreaming is likely to be a tool to keep us sleeping, therefore resting, or a tool to communicate with the spiritual world, which we miss and need to communicate with, also for enlightenment, or a tool to relieve us from urges, we should obviously not let people interfere with our natural dream processes.

If someone interrupts our processes of communication with the spiritual world, then the message that we so much need, such as the information about the eminent catastrophe, may not be passed to us. If one interrupts our process of recovery of energy, we may not have enough to perform to our standards or wishes on the next day. If one interrupts our processes of relief from urges, then we may end up having as only alternative the defense mechanisms, which may lead to permanent or temporary unacceptable social behavior, which may actually injure society tremendously, to the point of causing wars.

We also have all those health hazards appearing when our normal sleep processes are disturbed even by what could be called light human interference (whispers to the head).

Notice that our dreams could not be simply relief of urges if we have premonitory ones.

They could also not be simply loins of our imagination for the same reason. They also cannot be the loins of our imagination because of the figures from the studies on energy expenditure.

## VII. THE BEST POSSIBLE EXPLANATION AND SCIENCE

The scientific method does involve selecting *the best possible explanation* for each phenomenon we study.

Doyle (2014) tells us that

*Inference to the Best Explanation is a kind of abductive reasoning identified by Gilbert Harman in 1965. He called it abductive reasoning, but Harman's definition of abduction did not correspond exactly to Charles Sanders Peirce's triple of Deduction, Induction, and Abduction.*

*Peirce had himself noted that all thinkers infer explanations - that is, hypotheses that might explain - various phenomena.*

*One of the classic examples is how to explain wet grass. If the grass is wet, it probably rained. Rain is the best explanation for wet grass, especially in Peirce's New England. But it need not be the best explanation in Arizona at the height of the dry season, where automatic sprinkler systems might be the best explanation for wet grass - especially if the grass is wet but the street is dry.*

*Peircean abduction is the free creation of hypotheses that generate predictions which can be tested by further observations. For example, the sprinkler hypothesis suggests looking at the street. Observing the street to be dry provides experimental confirmation of the sprinkler hypothesis relative to the rain hypothesis.*

*Gilbert Harman says:*

*"The inference to the best explanation" corresponds approximately to what others have called "abduction," the method of hypothesis," "hypothetic inference," "the method of elimination," "eliminative induction," and "theoretical inference."*

*I prefer my own terminology because I believe that it avoids most of the misleading suggestions of the alternative terminologies.*

*In making this inference one infers, from the fact that a certain hypothesis would explain the evidence, to the truth of that hypothesis. In general, there will be several hypotheses which might explain the evidence, so one must be able to reject all such alternative hypotheses before one is warranted in making the inference. Thus one infers, from the premise that a given hypothesis would provide a "better" explanation for the evidence than would any other hypothesis, to the conclusion that the given hypothesis is true.*

With this, we can safely utter that our dreams are consequences of interactions with the spiritual world, since we do not have any other hypothesis.

We have analyzed the possible explanations of a few researchers (Solms, Freud, Hobson, and Aoyama, for instance) and the models of the human psyche of Freud, Jung, and Pinheiro.

We found opposition that we believe to be sound to each one of the other explanations and models.

## VIII. ON LOVE AND MODIFYING THE PERSON WE CLAIM TO LOVE AGAINST THEIR WILL

We want to approach this from a logician's point of view.

Assume we claim to love a person X. Person X is formed of their entire psyche at least.

As we claim in Words for Science (Pinheiro, 2014), the words we use in Science have to be extremely well selected or defined.

Love is not well defined in our dictionaries, for we have, for instance, that love is

love

n.

1. A deep, tender, ineffable feeling of affection and solicitude toward a person, such as that arising from kinship, recognition of attractive qualities, or a sense of underlying oneness.

2. A feeling of intense desire and attraction toward a person with whom one is disposed to make a pair; the emotion of sex and romance.

3.

a. Sexual passion.

b. Sexual intercourse.



- c. A love affair.
- 4. An intense emotional attachment, as for a pet or treasured object.
- 5. A person who is the object of deep or intense affection or attraction; beloved. Often used as a term of endearment.
- 6. An expression of one's affection: *Send him my love.*
- 7.
- a. A strong predilection or enthusiasm: *a love of language.*
- b. The object of such an enthusiasm: *The outdoors is her greatest love.*

(love, 2013)

As discussed in Words for Science (Pineiro, 2014), *feeling*, for instance, is not a suitable word for Science. *Passion* ALSO is not.

We can actually define love as a capacity of neglecting our wishes, intents or interests in the name of keeping the same level of attachment to another entity or in the name of increasing it for our purposes here.

The greater the love, the greater the capacity.

If we say we love  $X$ , we then mean that we are able to neglect our wishes, intents or interests in the name of keeping the same level of attachment to  $X$  or in the name of increasing it.

So, first of all, loving implies sacrifices: There is no love without sacrifices.

Where does the need to change a person against their will originate?

Some things are reasonable: Say we have allergy to cigars and the person has just started with this habit, so that they did not have it when we met them and now we want them to quit smoking.

Some things are unreasonable: Say we like dressing red and think that red matches pink, so that we would like the person to wear pink when we wear red, but they refuse to do that.

Notwithstanding, the discussion is not about whether the change we would like to see in the person is reasonable or not. The discussion is about whether we are allowed to think of making that change happen without their consent.

We have already explained, with foundations in human history and human choices (human rights declaration), why we would have the majority of human kind opposing this possible choice of action.

We now would like to make a logical point.

Humans are mutants: They seem to enjoy changing themselves into someone else once in a while.

Some changes are permanent, others are not.

If we like  $X$ , that does not mean that we like  $X'$ , the version of  $X$  who smokes, for instance.

We are allowed to change our heart or decisions as  $X$  changes, so that we can split from  $X$  alleging we loved  $X$ , but we do not really love  $X'$ , for instance.

The population of the world seems to be well distributed in terms of gender, as we can see from reading (United Nations, 2012), so that a person who splits from another should always be able to find a partner from the opposite gender.

If the other person would not quit smoking to be with us and we have allergy, then it seems to us that they actually do not love us, since the essence of love should be sacrificing our wishes in the name of the relationship.

If we want this person as an object, and therefore their feelings do not matter to us, just the fact that we think we *have them*, we must understand that we actually do not love them, since they are obviously a human being, not an object.

We can call their version, which exists only in our head,  $X''$ .

In any hypothesis, that just means that we actually do not love  $X$ .

We must be aware of the fact that wishing for keeping on relating to a person who is not being considered as a person by us has to be a disease of some sort, so that this is definitely not a healthy choice, first of all.

No doubts there are a number of cases in human history in which one human being has, for instance, killed the other to then sleep with them.

One of those is (BBC, 2014).

We would obviously know that this is mental illness: The person is not important, meaning the victim is not a person for those who do that; important is just the feeling of accomplishment they get for doing what they are doing (I am now sleeping with her or something).

It is trivially the case that if you can disable a person, say by attacking criminally and physically their head, then you should be able to do whatever you want with them, including sex and sleeping together.

Rhodan (2014) lets us know of a married man who would have had sex with at least 100 corpses during his shifts at the morgue.

We should know that a person who cannot relate normally to a similar being has to have some mental problem.

In the case with (Rhodan, 2014), the perpetrator confesses depending on alcohol and drugs and being high on them by the time of most of the offences.

Dependency on drugs and alcohol is equated to mental illness for long: It is a common thing seeing alcoholics and drug addicts attending psychiatric wards and undergoing therapy whilst making use of psychiatric medication (The Trustees, 2014).

Purse (2014) brings information about sociopathy, which could be one of the causes for a person to wish for changing the other whilst they apparently relate to them.

Basically, suppose we succeed in changing the behavior of *X* by making sleep time suggestions to them, say we put in their head that they must love us unconditionally, no matter what we do.

We need to be aware that what we have done is criminal, since they have never consented.

Besides, it has to be the case that we are suffering from a temporary or permanent mental illness because we cannot accept *X* as they are and yet we insist in being with them.

We must also understand that *our X is not our X* anymore after *we have done what we have done to them*: Our *X* is now *X'*.

We therefore cannot claim to love *X*. We love *X'*, which is, basically, *ourFrankenstein*.

Given the possible irreversibility of our actions, and the injuries that *X* gets because of them, we are now legally liable and may be the target of a suit.

## IX. IMPLICATIONS OF THE FINDINGS

What follows is that there is nothing that should be more protected by the law than the sleeping person, nothing that should deserve any more care in human kind, in terms of protective equipment and environment.

If we are spiritists, we may say that all this probably implies that any human interference with the sleep of a person may stop spiritual progress, may prevent us from knowing of bad events that are yet to occur, and therefore prevent us from being warned and well prepared for them, and may still modify life in this world because it all may depend on the spiritual interactions during our sleep.

The previous paragraph could be escaping the intentions of this paper, which should have to do exclusively with Science. However, we believe we have proven that only the spirit, as imagined by humans, will fill the gaps regarding what could be making the sleeping person still be somehow in activity. In this case, the theory is suitable and forms a valid thesis for other scientific investigations.

The scientific method involves choosing the best explanation as possible for an event and then explore all possibilities after that to prove or disprove that best explanation available and then perhaps come up with a better one (Doyle, 2014).

Our psyche involves therefore at least four levels of energies: id, ego, superego, and supernatural.

With us on this one would be people like Jung (Kazlev, 2013), since this has a lot to do with the theory of the collective unconscious (AlleyDog.com, 1998-2003).

Some people hold this funny belief that they will get *to know the real us* if they speak to us as we sleep or if they can read our instinctive thoughts, that is, our incomplete *egoic* decision formation.

It is all nonsense because that is when we are definitely someone else or something else, as explained earlier on in this paper.

The individual is obviously a result of at least the sum of the id with the ego.

If we find out what their id thinks, that is, the thought preceding action, then that means nothing, for that thought may become action, but may not become too.

Basically, the individual is the conscious decision over the id at least.

Some people find it wonderful that subliminal messages may change the individual into *what they want*.

If one is spiritist, however, they think that each and every time that happens, a catastrophe of no precedent in the spiritual world also happens and that generates disgraces from the *similar beings*, once if you pay attention, for a spiritualist, it can only be the case that the somnambulist who died at night, jumping from the window, was told to do so by the spiritual world, and that is just one form of spiritual consequence in our *world of the similar beings*.

On the other hand, if the person is not a spiritist person, then they do not know what they are dealing with, for if the sleeping body is not described by any of the theories we here study (Freudian, Jungian or Pinheiro's), and we

have proven it cannot be, it is nothing that we can explain, therefore the consequences of *playing with those who are asleep* are unpredictable, and therefore should be feared by all of us until we at least know what we are dealing with.

## X. CONCLUSION

During our sleep, none of the psyche elements mentioned by Jung, Freud or Pinheiro should be active, so that we do not really know what is active whilst we sleep.

After considering a few well-known hypotheses, it seems that the best explanation is that our mind works like a dumb computer terminal during sleep time and we therefore receive images from somewhere else when we dream.

Despite the theories of Garfield and her fellow researchers, it seems that having a lucid dream is something very rare and even though one may be able to have those if using their techniques, the process seems to be very hard to go through.

It is all definitely unnatural, to the least.

We seem to be able to do very little to change the contents of our dreams.

It seems true however that we have dreams because we want to have them, since the area that relates directly to those also relates to our urges (Freudian language).

After we discard all elements of the psyche mentioned by Jung, Freud, and Pinheiro, we are left with a few researchers' suggestions, including imagination.

We have considered those suggestions and found opposition that seems to be sound to each one of them.

When imagination was considered, we used the energy expenditure during sleep time to prove that that was not possible.

Our dreams should also not be the loins of any sort of activity that be superior, in terms of brain usage, to the activity of watching TV, so that we should not be organizing images or ideas as we sleep.

In this case, we were left with spiritism and the theory of interaction between our spirit and the spirit of others during sleep.

To this theory, we found no opposition, so that we choose it as the best possible explanation to our dreams.

As everything else in Science, in case the consequences are analyzed and reveal inconsistencies or in case a better explanation, to which even less opposition is found, appears, we will then have to drop ours, but, so far, this is the best possible explanation and therefore the preferred explanation for Science.

A good diagram to illustrate the scientific method is found at (McClellan, 2000). We put that together with (Doyle, 2014) to get a model for the *modern scientific method*, which is what we are using to claim that our choice is strictly scientific.

The spiritists would probably like to propose a new model for the human psyche. Considering what we have quoted here, this model would have to contain at least id, ego, superego, body, and soul.

All practices that involve interfering with the sleep of a person should be condemned: From disease to death, from spiritual to physical, and even from personal to world consequences, all is there to tell us not to do it.

Wishing for changing a partner somehow against their will just means that we do not actually love them and acting upon that may lead to us having to face serious legal consequences for our acts.

Even hypnosis should be a condemned practice, given the so much chance that we have of producing moderate to severe after-effects on the victim.

Interfering with the sleep of a human being without their consent might compare to the most condemned practices in dictatorship and therefore might be violating human rights.

There cannot be any more truth to the discourse of a sleeping subject than there is to their discourse when awake because the sleeping subject is not exactly themselves.

Wishing for interfering with our partner's sleep without their consent is probably a sign that we are mentally unwell.

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