Dreams, Symbolism, and Allegory
The Effect of Life Units on Circulating Memory

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"…it seems highly probable that the psychic and the physical are not two independent parallel processes, but are essentially connected thru reciprocal action, although the actual nature of this relationship is still completely outside our experience."[1]

—Carl G. Jung

Introduction

Dewey B. Larson's final book, *Beyond Space and Time*, provides some excellent insight into the nature of life as a natural consequence of the universe of motion. He covers a broad range of topics from the basic structures of animate matter, thru the development of ethical and moral behavior, the resulting religious values, and the workings of the human psyche. However, I disagree with him on a number of points, particularly concerning the latter because his research did not cover modern developments in psychology, stopping with Freudian concepts from the Victorian era.

My primary area of disagreement begins in Chapter 14, "Thinking and Memory," regarding the concept of *symbolism*, and the contents of dreams. Drawing on personal information from dreams I have recorded over the course of the last couple of decades, and considering Larson's Level 2 biological structure, has led me to some interesting conclusions on the reasons for dreaming, which Larson states as, "The dreams occur not because they are needed but because they are part of the normal physiological activity during the sleep that is needed." My contention is that dreams are needed, and serve a definite purpose.
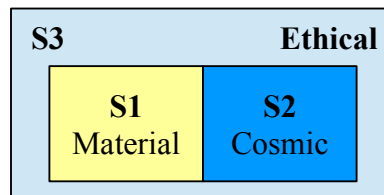
Background

Figure 1: The Three Sectors

Larson introduces some new terms in *Beyond Space and Time*, starting with a numbering of the sectors of the universe (see Figure 1). Sector 1 is the *Material* sector, the realm of our everyday experience, consisting of 3-dimensional coordinate space, and scalar time (also known as duration). Sector 2 is the *Cosmic* sector, commonly referred to as the "anti-matter universe," consisting of 3-dimensional coordinate time, and scalar space (or clock space). Sector 3 is the *metaphysical* or *ethical* sector—a new sector of the Reciprocal System universe that exists outside of the first two sectors, yet interacts with them through motion.

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1 Jung, Carl G., *The Structure and Dynamics of the Psyche*, The Collected Works of C. G. Jung, Vol. 8, (Princeton University Press, Princeton, NJ, 1928), par. 33.

Larson also introduces three levels of existence, based on a similar numbering scheme. Level 1 is *inanimate* existence, comprised of the photons, sub-atomic particles, atoms, compounds, and aggregates of both the Material and Cosmic sectors, and governed by the law of aggregation. Level 2 is *biological* existence, where a Material aggregate is linked to a Cosmic aggregate (and operates as a single, compound, living aggregate), and is governed by the law of survival, of both the individual and the species. Level 3 is *ethical* existence, where aggregates from all three sectors combine into a single, compound "ethical man," governed by ethical conduct.

Level of Existence	Sector 1 Material	Sector 2 Cosmic	Sector 3 Metaphysical
Inanimate	1-Aggregation		
Biologic	2-Survival		
Ethical	3-Ethical Conduct		

Figure 2: Sector Levels and Motivations

The final set of new terminology concerns aggregates in each sector, referred to as units. Larson does not use a consistent term for the inanimate, material aggregate, which, in this paper, will be referred to as a *Material Unit*. The Material unit is strictly a Material sector aggregate, and does not include Cosmic sector aggregates, though they, too, are inanimate. (The repercussions of a starting point of inanimate, Cosmic units, instead of Material units, will be discussed in a future paper.)

A *Life Unit* is a Cosmic sector aggregate that is coupled to a material unit. Normally, a material aggregate is localized in space, and widely distributed in time. In the case of a life unit, a material unit localized in space is connected to a life unit localized in time (akin to a material atom linked to a cosmic atom), and it is this relationship that manifests as an animate, biological structure, and the biological level of existence.

The final unit is the *Control Unit*, an aggregate within Sector 3 that is linked to a life and material unit, which provides ethical control over that composite unit.

Help or Hindrance?

If dreams do not have a purpose, why would evolution continue to allow them to occur? In the universe of motion, anything that can exist, does exist. In complex structures, only things that have a useful purpose continue to exist. The human body can produce virtually any compound required for its use; for example, during NREM sleep, motor activity is stopped with a simple chemical inhibitor. Our science has many chemicals that prevent dreaming, so it is chemically possible to inhibit dreams—and the body can generate these chemicals if needed. If dreams were not essential to the life condition, they would have ceased by now via body-produced chemical intervention, as dreams disturb the sleep cycle and potentially increase irritation, and thus threaten the survival of biological organisms. Therefore, since dreams continue to occur, there must be a good reason for dreaming.

Symbolism in Dreams

The major constituent of dreams are symbols—people, places, and things taken from a unique, worldly experience, and put to a theme. Dreams are internal to the dreamer; in essence, everything in the dream is the dreamer. Thus, to understand the purpose of dreams, it is necessary to understand the stuff dreams are made of—the symbols defined by the dreamer.

In Chapter 16, "Dream Interpretation," Larson appears to have a misunderstanding regarding the nature of symbolism. He equates symbolism with "disguise," "distortion," or "concealment."[2] Psychologists define a symbol as, "The best possible expression for something unknown."[3] Noted psychiatrist Carl G. Jung also adds that, "Every psychological expression is a symbol if we assume that it states or signifies something more and other than itself which eludes our present knowledge."[4]

Basically, a symbol is an agreed-upon representation of a previously unknown, or unrepresentable, function or experience by a physical object, for use in communication. A pencil, for example, carries with it a complete context of both physical structure (graphite, wood body, eraser) as well as a functional description (used to write, with the ability to erase what is written). Someone who has never encountered a pencil before would only have its physical structure, and would not have the functional associations; e.g. the purpose of the graphite or eraser. This may be discovered through experiment, or communicated by someone who already knows. If so, they will then try it and verify that it does write and erase. It is now agreed upon that it is a tool for writing and not something to clean teeth. The pencil now has additional characteristics that make it more than a simple aggregate of atoms—it has function, and possesses symbolism as a tool for written communication.

The very characters that form these words you are reading are symbols for the various grunts and squeaks produced by the human vocal tract, namely phonemes. In specific combinations, they form words which are symbolic of objects and actions. Combinations of objects (nouns), actions (verbs), and additional qualifiers (adjectives and adverbs) produce a method of describing objects and experiences in detail, and allow additional development of larger symbolic constructs forming plot lines or *motifs* (for example, the "evil stepmother" of *Cinderella* fame). Motifs are then combined into stories and tales, eventually resulting in a general representation of the influences shaping mankind—*mythology*.

Each race, society and culture has its own variant of creation mythos, but basically say the same thing when the premises are understood (a pencil is for writing; Germanic "Niflheim" is the Taoist "yin" principle, etc.). The overall symbolism is simple, being the essence of the life process. Symbolism takes two general forms, depending whether it is approached from the "object" (material/particle) or "action" (cosmic/wave) viewpoint. The former results in the alpha-omega sequence, and the latter in the steady-state approach. This is symbolic of the primary, simple harmonic motion in Reciprocal System of theory, the *photon*. The photon can be viewed as a particle moving as a wave, or a wave with the characteristics of a particle. Both are correct, and depend solely on which point of view you prefer —a unit of space modified by a temporal motion, or a temporal motion inside a unit of space. Both time and space must be considered for the photon to be properly understood.

Larson favors the use of the object approach, basing his theories on the discrete unit, except for two cases—the first postulate, and the macrocosm. The first postulate states that motion, an action, is

2 Larson, Dewey B., *Beyond Space and Time* (North Pacific Publishers, Oregon, 1995), p 191.
3 Sharp, Daryl., C.G. *Jung Lexicon, A Primer of Terms & Concepts*, (Inner City Books, Toronto, Canada, 1991), p 131.
4 Jung, Carl G., *Psychological Types*, The Collected Works of C. G. Jung, Vol. 6, (Princeton University Press, Princeton, NJ, 1921), par. 817.

primary; and when the level of the macrocosm is reached, he again converts to the action approach, making the universe a steady-state condition of exchange between the material and cosmic sectors. Everything between this alpha-omega deals solely with aggregates of discrete units.

This object/action viewpoint is analogous to the concept of the symbol. A symbol is obviously a specific object, but often the actions implied by it are missed. It is not "concealment" or "disguise," but a lack of simple understanding, stemming from a communication that never took place.

Communication

We now live in the "Information Age," where communication (or lack, thereof) is an essential part of our lives. But what is "communication" itself? I gathered a bit of insight into this when reading K.V.K. Nehru's paper, "The Inter-Regional Ratio,"[5] which explains that ratio in terms of probability. In essence, the inter-regional ratio is a communication which converts all the 3-D temporal possibilities into a single, 1-D actuality in space. Applying this in a more general sense, communication is the reduction of improbability. When the amount of improbability is reduced to unity—possibility becomes actuality.

Symbols are the language of communication, and as such are the tools used to reduce levels of improbability to certainty. For example, if you must proceed immediately to the town of Powellton, in which direction would you head? Some improbability is inherently reduced by internal knowledge, such as: it is a location on the planet Earth, and on one of the land masses. But, unless you know the place, you would have to search each and every square foot of land on Earth to find it. Now, you could get "lucky" and find it right away, or it could be in the last place you look. This is analogous to finding a specific orientation of a 3-D temporal structure, while presenting its various orientations to a unit of space. For example, in his paper "The Lifetime of the Neutron,"[6] Nehru determines the lifetime of the particle by the probability arrangement of its material (proton) and cosmic (c-neutrino) constituents:

> "Now the crucial point to be recognized is that the expulsion of the c-neutrino motion (from the compound neutron) takes place only if the direction of the c-neutrino motion, interacting across the inter-regional boundary, happens to be anti-parallel to the direction of the motion of the proton motion, and not otherwise. Thus the lifetime of the compound neutron is the time elapsed before the eventual occurrence of this anti-parallel encounter that results in the neutron's decay."

If this anti-parallel arrangement happens to be the very first interaction between the m-proton and c-neutrino, the neutron decays instantly—it was "lucky." Now suppose you meet someone who has been to Powellton before. Through communication, you can find out that it is a location in the United States, somewhere in central Georgia. The improbability has been reduced considerably, but is still not certainty. Proceeding to central Georgia, and obtaining a map, you can find its exact location, and now what was originally highly improbable, is reduced to certainty thru communication.

There are several levels of communication that can be discerned at the human level of existence, which can be considered akin to degrees of arc in a circle:

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5   K.V.K. Nehru, "The Inter-Regional Ratio," *Collected Writings of K.V.K. Nehru on The Reciprocal System of Physical Theory* (ISUS, Inc., Salt Lake City, UT, 1994), page 49.
6   *Ibid.*, "The Lifetime of the Neutron," page 32.

Arc	Level	Description
1°	Precise	Very detailed, equivalent to vectorial direction
23°	Effective	Firm opinion, detailed
45°	Conversation	Specific topic, general opinion
90°	Talk	General topics, gives general direction
180°	Chat	Polite conversation, doesn't relate much

A precise communication leaves nothing to guesswork. Other "arcs" give a general direction of understanding, but require further communication from other sources to narrow the direction to precise communication.

There are also two inverse levels of communication quite popular these days, especially in political arenas, that increase the level of improbability, and are limited to the human realm:

Arc	Level	Description
-180°	Misinformation	Pointing in wrong general direction
360°	Disinformation	Deliberately confusing the matter beyond all recognition

Not only does communication reduce the level of improbability for a specific "object," but once realized, the object itself now has the ability to reduce improbability in adjacent objects, since a net motion can be transmitted to physically adjacent units, either in space or in time. If the object possesses a degree of consciousness, this communication can be any any degree of precision, from an detailed, "vectorial" message to deliberate misinformation.

In Larson's discussion on metaphysics, one of the points he made was that metaphysical phenomenon, such as *telepathy*, are improbable events, where only a general meaning is often understood (a finite level of improbability). Communication occurred, but the improbability was not reduced to certainty, and the subject had to make a free-will choice on the remaining "degrees of freedom" in order to communicate the result. This free-will choice was selected from the subject's existing memory storage, based on personal knowledge and experience—thus the resulting reconstruction is often symbolic of the original message, using the internal symbols of the subject.

In Larson's "Level 2 biological existence," communication must occur between the physical unit (material) and the life unit (cosmic), between space and time, thru the inter-regional boundary (as in neutron decay), and at the aggregate level. However, communication from life units to the physical unit cannot be 100% effective, because of the dimensional reduction of the inter-regional transmission (the three dimensions of time can only be represented as one dimension in space, so temporal orientation is lost in the communication, but the net motion survives). Thus, the most effective communication will be the simplest communication, a meaning attached to a net motion; that meaning being a symbol. The net motions within an aggregate then form symbolic structures, or motifs—a pattern that can be recognized and communicated. And it is this symbolic life unit communication that Larson did not consider during his dream analysis.

Circulating Memory

"For example, if a person has an appointment at a certain time, his working memory periodically reminds him to look at a clock. Meanwhile, this memory will from time to time breaks in upon his goal-oriented thinking to remind him of other matters that need his attention, either in thought or action. This observed memory pattern can most appropriately

be described by calling it a circulating memory system."[7]

Having used computers for over two decades, the concept of a circulating memory is not new, being equivalent to a "batch queue", "job scheduler," or "cron file" in computer systems. The concept is simple, events are placed in a queue, and are triggered for execution when certain conditions are met, such as a specific time, a day of the week, or some other external event, such as a "disk full" condition, which would execute a cleanup action. I disagree with the "circulating" concept, as a polling system is highly inefficient, especially in a preemptive, multi-tasking, massively parallel-processing system like the physical brain and body. But the basic concept is valid.

> "… the non-specific nature of the circulating memory has been retained, and unlike the memory input into storage, which consists mainly of detailed experiences, most of the circulating memories are merely general ideas or impressions with only a minimum of detail, if any."[4]

The function of the circulating memory is to present objects in its queue for evaluation and resolution. This gives a clue as to what is actually in circulating memory—a set of basic conditions, a reference to an action to be performed, and a reference to any additional information in storage required by the action. This meets the minimum detail requirements, and is almost identical to its computer counterparts in a scheduler queue, the parts being: the basic condition(s) to activate, the file name of a program to execute, and the file name of data to pass to the executing program.

As each item in circulating memory is presented to consciousness, like its computer counterpart, the conditions are compared to current circumstances, and if matched, the item is removed from circulating memory and dispatched to the body for execution.

As an example, you must be at a meeting in Room 105 at 4pm. When this input is evaluated, certain assumptions are made such as your estimated location at 4pm, and the amount of time it will take to get to Room 105. This may resolve to a 5-minute walk, so you queue an event in circulating memory for 3:55pm to execute a change in location. When the time comes around, the event is presented from circulating memory and the circumstances are evaluated. If you are where you thought you would be, you then dispatch the event to the body, retrieve from storage the necessary path to follow, and all associated muscular movements to get you there on time.

A number of other circumstances are possible. For instance, suppose your location at 3:55pm is at the water cooler right outside Room 105, a mere few seconds walk. In this case, you may go in early and wait, or perhaps simply re-queue the event for 3:59:50pm, or even change it from a time-based entry, and convert it to *trigger* upon the arrival of a person in Room 105. On the other hand, you may not be able to attend the meeting at all for one reason or another, and alter the action to be taken, such as attending the meeting by conference call, or rescheduling for another time.

Note that these conditions were not part of the initial entry made into circulating memory, but were retrieved from storage when that entry became active, as part of the associated action. So the evaluation process requires the additional details from storage, not just the basic conditions.

There are also several rules that circulating memory follows, namely:

1. Once an entry is made, it can only be removed by dispatching its action.
2. Conditions can be added, removed, or modified.
3. Actions can be added, removed, or modified.

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7   Larson, Dewey B., *Beyond Space and Time, op. cit.*, p 169.

4. Detailed information can be added, removed, or modified.
5. Entries can be re-queued indefinitely.
6. Entries have varying degrees of priority, based on survival needs.
7. An entry cannot be deleted (forgotten), only its priority can be lowered (repressed memory).

With this information, it can be easily understood how we go about our day-to-day activities during our waking state. Larson accurately addresses what happens with the circulating memory during sleep, and its resulting dream manifestations, but did not consider the effects of the life unit, a temporal structure communicating with a spatial structure, on dream contents, nor the effects of long-term entries in the circulating memory system.

Life Unit Influences on Dreams

To understand the effects of the life unit, it is first necessary to understand the physical unit—our body. The primary threat to the body, a physical aggregate or gravitating mass, occurs when an oppositely directed motion occurs, and results in separation of its component parts in space; a localized increase in the spatial separation of cells—namely, a cut, bone break, or other bodily injury.

The primary threat to life units is the inverse—a separation of its component parts in time. Since space and time are reciprocally related, the net effect in space is the inverse of cellular separation—the cells move closer together, resulting in a physical "tightness" and discomfort localized in a part of the body—which we experience as an emotional injury.

To correct a physical injury, an entry is made in circulating memory with a high priority (pain), with an action to disinfect and repair the locale, and a pointer to the detailed information on bodily location. This is constantly brought to conscious attention, and after it is cleaned and bandaged, its priority is lowered and re-queued for regular evaluation of health or contamination. Eventually, the conditions of normalcy are met, and actions are executed to remove bandages, etc. and the circulating memory entry is finally released.

With an emotional injury to the life units in the cosmic sector, the same sequence is followed but with a notable exception—the entry to circulating memory is made with a high inverse priority, basically put at the bottom of the queue, and during normal affairs in the waking state, can never make it to consciousness. This is why emotional injuries can take years to heal.

However, during the dream state circulating memory is not as heavily edited as it is during the waking state, and these emotional repair entries occasionally get an opportunity to be presented to consciousness, but only after days, months, years, or even decades of time have passed. Presentation and resolution are inevitable, however, as natural progression will eventually convert the inverse priority to a normal priority, just as a cosmic atom entering the material sector must eventually convert to material status. This brings us to the second condition—the effect of long-term entries in the circulating memory system.

Long-Term Circulating Memory Entries

The old phrase, "use it, or loose it" is particularly appropriate here, as this is what happens to items in long-term storage. The brain organizes itself so that the most actively used components are the easiest and fastest to retrieve. Items that are seldom accessed are generalized ("chunked" in psychology), and the details put in more remote regions, like an archive.

When an "emotional repair" entry manifests itself to consciousness, typically during the sleep state, its conditions are evaluated against current circumstances, and being a repair order, come up true (unless you are in an emotionally violent situation). The repair order is dispatched to the temporal body (an aggregate of life units, most likely akin to the emotional body, aetheric body, or spirit). Storage is then accessed to bring up the details of the repair—the temporal location and what kind of damage was done. However, because of the duration involved from last retrieval, much of this detailed information is no longer available, having been generalized and archived. The storage mechanism retrieves this generalization, and since there are no longer any specific details, satisfies the detail request from a more recent, similar experience (just as telepathic communication required the subject to fill in personal details of its generalized communication). When the emotional repair "action" is dispatched with this incongruous data, the result is often a *nightmare*—allegory for the original damage.

Allegory

Allegory, or stories that have multiple meanings, are a natural outgrowth of the symbolic nature of communication, and are used as a tool to reconstruct an experience when the original information is no longer available, as in long-term circulating memory entries. The last two paragraphs of Chapter 14, "Thinking and Memory," illustrate this quite well:

> "In general, the various devices that psychoanalysts use to accomplish what they regard as dredging up items from the unconscious—such things as free association, dream interpretation, and hypnotism—can equally well be regarded as means to circumvent the subject's unwillingness to reveal his conscious knowledge of these matters. But it may be that the knowledge of which the subject is conscious is so vague and general that he is unable to reveal it. As noted earlier, experiences are not usually retained in the memory storage in such a way that they are subject to recall in their entirety on demand. Ordinarily, certain features—items of information, mainly—are abstracted and kept available for recall, while the remaining details are gradually forgotten. But the retained features are not necessarily useful items. For example, the original experience may have been accompanied by a feeling of anxiety. In the memory process, an association may be set up between this anxiety and some person or object X that played a part in the experience. Future contacts with X, or something associated with X, may then result in recall of the anxiety sensation without the individual being aware of what has happened. He simply feels anxiety without knowing why. If he is emotionally susceptible, he may prolong the memory by frequent recall even without any additional contact with X."

Object X is one of the conditions associated with the emotional repair order, and when triggered during a situation when there are no other higher priority events, are interpreted as a day-mare, an emotional response typically of anxiety because the details cannot be retrieved.

> "This view of the situation indicates that the analysts' procedure in attempting to identify the original experience as the first step toward correcting the abnormal mental condition is probably sound. If the association between the anxiety and X can be identified, it can probably be broken by some means, so that the recurring anxiety stimulus is eliminated. But the Freudian belief that the trouble is due to items that are present in an unconscious mind does not agree with our theoretical findings. It is not what has been forgotten, our theory tells us; it is that aspect of the original experience that has not been forgotten. The original circumstances—the experience itself—may have been forgotten, but sensations are

> remembered as well as experiences, and a certain kind of stimulus may call up a disturbing memory that lingers on as a residue of the forgotten experience."[8]

There are several points I wish to address here, because this is where I started a radical departure from Larson's conclusions, and that seems to be because I have a different understanding of the terms involved. The levels of the unconscious, and what information is revealed by free association, hypnotism, and dream symbolism are crucial to understanding the reason for dreaming.

The Unconscious

The unconscious is several concepts buried in one word. Primarily, unconscious contents can be viewed as analogous to objects located in 3-dimensional time, as viewed from the material sector. They actually exist in relation to each other in time, but all we can experience is the net effect—we cannot see the 3-D temporal orientation from our point of view in the material sector, even though it physically exists. The conscious, on the other hand, would be the viewable objects in 3-dimensional space.

In reference to circulating memory, the conscious events would be those with a normal priority, and the unconscious events would be those with an inverse priority, a cosmic structure.

There are also levels of collective unconscious, which amount to generalizations of motifs based on species, race, society, culture, and family. Because the symbols are agreed-upon conventions and local generalizations, the unconscious in this aspect can simply be viewed as varying levels of common symbolism, often attaching multiple functional meanings to a specific object, depending on the level of the collective.

Free association, hypnotism, and dream symbolism are all valid methods to locate and identify "emotional repair entries" in the circulating memory system. Each has attendant difficulties, namely that all are represented as allegory of the original situation, not the original situation itself, unless the emotional damage is very recent.

Tools of Damage Assessment

Free association shows the paths of connectivity between memory storage elements, and can be used to determine what generalizations have been made, though it is used mainly to locate conscious intervention within a motif. Damage, either physical or emotional, causes a localized restructuring to circumnavigate the problem until repaired. In the body, blood vessels and nerves are re-routed; with emotions, motifs are re-routed. The train of thought follows the "bypass," which results in delays—a noticeable pause in the association response as an alternate route is selected and traversed.

Hypnotism, though an effective tool, can often cause more damage than good. When hypnotized, "… the subject's own Sector 2 control is replaced, to some degree, by that of the hypnotist."[9] This means that the mere presence of a hypnotist will influence the associative mechanism—either verbally, telepathically, or both—to a predetermined end, characterized by his or her "specialty." The same mechanisms are at work as are in a dream, with the exception that it is not self-contained experience. A dream is an artificial experience designed to present a reasonably-consistent allegory of a past event. Hypnotism is the same thing—an artificial experience—but can be interpreted as a true-life memory because it is externally verified by another person thru communication, whom reduces the

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8 *Ibid.*, p 178.
9 *Ibid.*, page 213.

improbability normally associated with symbolic and allegorical information to certainty, though it is actually misinformation.

This situation can be very dangerous. It is particularly noticeable in three areas: UFO abductions, sexual abuse, and religious cults. The mere frequency of these supposed events is taking alarming proportions, all as a result of hypnotic recall.

This behavior is actually understandable in the context of the *Reciprocal System* and gives insight into the influences causing it—the Level 2 goals, defined by Larson as "Level 2 (biological) existence is directed toward survival of the individual and his species…"[10]

Granted, some of these cases are actual events, but given their recent popularity, the majority are going to be allegory. If one examines the life of a person after they undergo hypnosis for one of these conditions, one will often find that they have arrived at a prefabricated solution to their emotional injury—and one common factor stands out in all cases: "I am a victim of external agents," whether that be paralyzed and taken by aliens, abused by a parent, or programmed by a cult centuries ago, waiting on a trigger word.

Victimization is very popular here in the United States. A good portion of our government bureaucracy is set up to aid victims. By being a victim, you can obtain support, money, housing, food, legal aid, and social status in a recovery group. In essence, all your basic survival needs are met for you, while simultaneously removing all danger to yourself. The perfect Level 2 motivation. The only problem is—it doesn't fix the original problem.

Dream symbolism is probably the most effective tool in repairing emotional damage. It is a self-contained system, and everything in the dream is you, including scenery, objects, and people. Each is selected by the storage mechanism because it best matches the detail request presented by the circulating memory system (the original detail is not available). At times, a set of information is returned instead of a single object, and results in things like a person constantly changing into other people. In this case, the detail request can be identified by the common factor of all the people presented within the dream context.

Object of Dream Analysis

Dream analysis is used as a method to recall specific details regarding an emotional injury (damage to life units), and to initiate repairs with that detailed information. It is approached by two methods, objects (symbols), and actions (allegory). Symbols are broken down into their component parts, and adjacencies are identified (interactions between people and objects). This is analogous to identifying a chemical compound by determining what atoms they are composed of, and in what structure they are arranged. Atoms can be identified by their net electric and magnetic motions, and symbols work the same way, fundamentally the masculine-feminine relationship is similar to electric polarity, and the intensity of interaction akin to magnetic mass.

The actual storyline of the dream is not as significant as the objects and actions, because it is generated by the mind to provide some sort of consistency so it will be remembered, and usually follows a classic motif, which is pounded into all of us by popular media. Because of the cosmic nature of the entry in the circulating memory system that triggers the dream, the basic theme must be one of survival. Deviations from this theme can also help to recall the original set of details from storage, which is the purpose of dream analysis. Once the original details are retrieved, the exact location of the temporal

10 *Ibid.*, page 93.

injury can be identified, and repairs can be initiated, and the entry is removed from the queue, never to return.

The most effective dream analysis must be conducted by the dreamer—for only the dreamer knows everything about themselves. Insight from other people is often helpful, but should never be accepted as fact. All too often people interpret your personal symbols in their context, and end up telling the story of their damage, instead of interpreting yours. This is a major problem with modern psychoanalysis, where the analyst and the analysand interlock neurotic structures in an attempt to help each other, without conscious knowledge:

> "According to this paradigm, the analyst's wounds, although presumed to be relatively conscious after a lengthy personal analysis, live a shadowy existence. They can always be reconstellated in particular situations, and especially when working with someone whose wounds are similar."[11]

A life unit injury has similar characteristics to an explosion in time; the parts of a life unit aggregate have additional time between them, and thus manifest in space in a similar manner to a temporal explosion—radioactive decay—the bits and pieces of the damage are spread out in duration, and are retrieved in dreams that can be spread years apart. Personal research indicates a cyclic recurrence of 3.5 year intervals, which can make identification and resolution a lengthy process.

Conclusion

The stuff of dreams is symbolism, and presented by allegory as an attempt to repair damage to the life unit aggregates, manifest as emotional injury in animate creatures. Communication is used to retrieve the lost details of the original injury, and to initiate the emotional repair process. Dreams therefore exist as a rational and necessary part of complex, animate creatures, and are a feature of the Level 2, Biological existence—aiding in the identification and repair of life unit injuries in the cosmic sector, where the physical body and senses have no direct influence.

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11 Jung, Carl G., *The Psychology of the Transference*, (Princeton University press, Princeton, NJ, 1946), par. 422.