



Evaluating the “Unconscious in Dream” between Sigmund Freud and the Buddhist Tipitaka

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Abstract

Sigmund Freud, an Austrian psychologist, psychoanalyst, psychiatrist and neurologist, is best known as the founder of psychoanalysis, which has had a significant impact on psychology, medicine, and sociology. Among the achievements of Freud, one of the most important is the development of a three-component structural model of the psyche (consisting of “id”, “ego” and “super-ego”). Although almost every fundamental postulate of Freudian theory was criticized by prominent scientists and writers, his contribution to the creation of psychotherapy does not lose its value, and what he did is considered incomparable. This paper presents an attempt to compare the concept of unconscious in dream in the works of Sigmund Freud and in the Buddhist Tipitaka. Although it does not seem possible to find an exact term from the Buddhist corpus to match Freud’s notion of the unconscious, there may be some terms or a grouping of them, which come closer to it.

Keywords: Evaluating, Unconscious in Dream, Sigmund Freud, Buddhist Tipitaka.

Introduction

Sigmund Freud, based on his clinical psychoanalysis, distinguished three different systems of psyche: ‘unconscious’, ‘preconscious’, and ‘conscious’ and relate them to the respective concepts of ‘id’, ‘ego’, and ‘superego’. A constant movement of impulses of stored unconscious data is passing from the ‘id’ to the ‘ego’ and becoming ‘preconscious’, and through the efforts of the ‘ego’, undergo the modification process and become ‘conscious’. The unconscious system is the source origin of memory data that transmit to the preconscious system and the conscious system. The Preconscious and Conscious items were all evolved from the Unconscious.

The preconscious is involved with data retained in the ‘id’ that can readily be brought to conscious form. The preconscious mind rejects all the undesired elements Freud called ‘defenses’ - to deny elements of the Unconscious (all that are uncertain or unknown) in order to safeguard our self-esteem, self-ego, etc. The ‘superego’, which is at least partially conscious, serves as a censor on the ego functions and comprises the individual’s awareness of the present perceptions, feelings, and thoughts, towards family and society, at any particular moment. Freud uses the term ‘unconscious’ in several ways, but the term is used primarily to designate a functional system of the mind which acts as an archive of memory data and exists independently of the individual’s conscious awareness. Dreams and slips of the tongue are examples of the unconscious.

To find an exact term from the Buddhist corpus to match Freud’s notion of the Unconscious would be futile, except finding only its surface meaning used to describe general situations. However, there may be some terms or a grouping of them, which come closer to it.

The ‘unconscious’ in the Id and the Ego

Freud’s theory postulated the ‘unconscious’ as both a repository for repressed traumatic memories (for example, the ‘Oedipal Complex’) as well as the stimuli source of inducing anxiety to individual from certain socially or ethically unacceptable behaviors (for example, an offence of a religious taboo). These unconscious events are not directly observable. In the following sections, I shall extend the explanation of ‘unconscious’ to include its other peculiarities and the Buddhist renderings for it.

Characteristics of the ‘Id’

Freud describes the characteristics of id as: an impulse to get satisfaction for instinctual needs with no recognition of the passage of time; it has no negatives but its content elements are energized with either greater or lesser strength. It is interesting how Freud explains this degree of intensity of the id content:

“...no means of showing the ego either love or hate. It cannot say what it wants; it has achieved no unified will. Eros [sexual instinct] and the death instinct struggle within it; we have seen with what weapons the one group of instincts defends itself against the other.”¹

This aspect of the id-forces of unconscious is precisely the point I made, according to the Abhidhamma, how our latently stored mental concomitants will behave:

joint-forces by several factors to achieve a common purpose; the good supplementation and harmonization of isolated qualities were used mistakenly as the opposing forces instead of using as supporting forces.”²

Pleasure Principle and Death Instinct

The unconscious system of the ‘id’ works on the “Pleasure Principle”, demanding immediate gratification of its urges, to the extent of even disregard the undesirable effects (for example, stealing, rape, incest). The id unconscious elements also act on the “Death Instinct” of dangers or obsessional neurosis, either as ways of defusing them, emotionally unmoved, or acting confrontationally as Freud describes it:

¹Smith, Ivan (compiled, 2011), Freud, Sigmund (auth), strachey, James & Freud, Anna (ed.). The Complete Psychological Works of Sigmund Freud. *“The Ego and the Id”* (UK: Hogarth Press, 1974), p. 3992.

²PB. Tan. An Anatomy of Mind. Being Essence of the Dhammasangani in Abhidhamma. (Germany: Grin Publishing, 2015), p. 231.

“... instinctual diffusion and the marked emergence of the death instinct call for particular consideration among the effects of some severe neuroses³; ...and death instincts are in part “rendered harmless by being fused with erotic components, ...diverted towards the external world in form of aggression, ...continued in their internal work unhindered.”⁴

The ‘ego’ operates mainly in conscious and preconscious levels, but it also contains unconscious elements because both the ‘ego’ and the ‘superego’ are also furnished by the ‘id’. The ‘ego’ works on the ‘reality principle’ which takes the most strains to either satisfy or deny the id urges as soon they arise, and simultaneously respond to the restraints imposed by the ‘superego’ or reality of the physical world. The function of the ‘ego’ is liken to an arbitrator, controlling and organizing the id instincts, as well as balancing the conflicting drives of both ‘id’ and ‘superego’. Inappropriate desires are not satisfied will be suppressed by the ego and these repressed memories are retained in the unconscious ‘id’.

The unconscious neuroses of ‘Rebirth’

Freud also mentions the clinical implications of the unconscious notion of ‘Rebirth’. Freud’s attributes the phantasy of ‘rebirth’ to the imaginative life of the neurotics such as the mutilated version of the homosexual wishful phantasy, and in another euphemism, the phantasy of incestuous intercourse with the mother or father (the womb-phantasy).⁵ Freud’s notion of the unconscious ‘rebirth’ is a psychoanalytic approach to neuroses. In contrast, the Buddhist explanation of the unconscious in its sense of the afterlife and rebirth, could be quite surprising. According to Tibetan Buddhism:

³Smith, Ivan (compiled, 2011), Freud, Sigmund (author), strachey, James & Freud, Anna (ed.). *The Complete Psychological Works of Sigmund Freud. “The Ego And The Id”* (UK: Hogarth Press, 1974), p. 3975.

⁴ibid., p. 3988.

⁵Smith, Ivan (compiled 2011), Freud, Sigmund (author), strachey, James & Freud, Anna (ed.). *The Complete Psychological Works of Sigmund Freud. “From The History Of An Infantile Neurosis”*. (UK: Hogarth Press, 1974), p. 3579-3580.

“... after having been unconscious for up to three and a half days, you will be awoken from unconsciousness and wonder, “What has happened to me?” So, recognize this to be the intermediate state [bardo]... ”⁶; “If you are to be born as a male... If you are to be born as a female... experience the perceptions... [Emotional arousal] will cause you to enter a womb... in the midst of the meeting between the sperm and the ovum. From that state of bliss you will faint into unconsciousness, and as time passes, the embryo will come to maturity in the womb .. ,”⁷

It is not easy to find the best rendering of the Freudian version of ‘unconscious’ in the Buddhist literature as there is no direct parallel. I will include these terms as the closest for discussion: bhavanga (the factor of becoming or existence); anusaya (the underlying tendency); asava (the metaphorical “canker” or “intoxicant”).

The idea of ‘Collective Unconscious’

Interestingly, Freud comes up with the notion of ‘collective unconscious’^{8 9} but no significant progress had been made as it was not easy to translate the concepts of individual psychology into group psychology. Similarly, very little had been mentioned in the Buddhist doctrines about the topic of “collective unconscious”, which I presume it to have a direct relationship to the aggregate of “kamma”, of either the individual or the collective mode as group. The research on “collective unconscious” should be a profound and rewarding attempt.

The concept of Bhavanga

When we keyword-search for the term ‘bhavanga’ in the Theravada Tipitaka, we can see the term appearing in only two collections - mainly however: inside the Abhidhamma.

⁶Padmasambhava (comp.), Gyurme Doije (trans.), Graham Coleman & Thupten Jinpa (ed.). *The Tibetan Book of the Dead*. (US: Penguin Group, 2005), p. 236.

⁷Ibid., p. 289-290.

⁸Freud Sigmund (trans.), Jones, Katherine (trans.). *Moses And Monotheism* (UK: Hogarth Press, 1939), p. 208

⁹Thank you to Dr. Dion Peoples, the editor of the JIABU, for doing a keyword-search on the Digital Pali Reader Firefox browser-software, for this term, and for providing a screenshot of the authentic results, and for making a correction in Illy text to reflect the accuracy of the information.

/content/search.xul?type=0&query=bhavanga&MAT=m&set=vdmsaky&book=1&par							
Search Results for bhavanga	Vin: 0	DN: 0	MN: 0	SN: 0	AN: 0	KN: 15	Abht: 45

Whenever the mind is in a state such as a dreamless deep sleep, or at the final moment of death, or right after the end of every thought process, or stop receiving a fresh external object or thought-freed (vlthimutta), we say the mind is in the state of 'bhavanga'. Thus, we can also say bhavanga acts like a buffer as it arises and perishes between two consecutive thought-process. Nyanaponika Thera likens bhavanga to 'subconscious', 'stored-up memory', 'kamma', rebirth', 'life-continuum', which seem closer to the Freudian sense of the dynamic 'unconscious':

"Since time immemorial, all impressions and experiences are, as it were, stored up, or better said, are functioning, but concealed as such to full consciousness, from where however they occasionally emerge as subconscious phenomena and approach the threshold of full consciousness, or crossing it become fully conscious. This so- called 'subconscious life-stream' or undercurrent of life is that by which might be explained the faculty of memory, paranormal psychic phenomena, mental and physical growth, karma and rebirth, etc. An alternative rendering is 'life-continuum'." ¹⁰

S.Z. Aung and Mrs. Rhys Davids view bhavanga as a functional moment of subconsciousness, a subliminal consciousness, but disagree for it to be treated as a subplane from which thought emerge from the substrate to surface:

"Bhavanga means function... a functional state or moment of subconsciousness... below the threshold' of consciousness by which we conceive continuous subjective existence as possible. ... a flow of momentary states of subliminal consciousness... constitutes the stream of being... The stream IS liable to be interrupted constantly by thought... it cannot be regained as a sub-plane from which thoughts 'rise to the surface'." ¹¹

¹⁰Nyanaponika Thera. Buddhist Dictionary: Manual of Buddhist Terms & Doctrines. (Kandy: BPS, 1980), p. 70

¹¹S. Z. Aung (trans.), Mrs. Rhys Davids (eds.). *Compendium of Philosophy: Being a Translation of Abhidhammattha- Sangaha*. (Oxford: PTS, 1910), p. 266-267.

In my view, bhavanga does not correspond to a sub-plane; it is not a subliminal consciousness, nor is it a functional state of subconscious existence. The author's description as "below the threshold" of consciousness, and "continuous subjective existence" is suggesting the coexistence of subconscious and consciousness, but there are no two types of consciousness that can coexist according to Abhidhamma - they arise and perish in an infinitesimal split-moment. The following illustration of bhavanga by Mrs. Rhys Davids as a vibrating node in two consecutive thought-moments (second and third) of the total seventeen thought-moments (khana) would totally rule out bhavanga as a repository of either the subconscious or unconscious:

"...in every such act, seventeen moments or flashes of consciousness took place, each moment being considered to involve the three time-phases of all 'becoming' namely, a nascent, static and dissolving phase ... after one citta-moment (1) has passed, enters the avenue [or focus] of sight, the life-continuum (bhavanga) vibrating twice (2) (3) ... then seven flashes of full perception, or apperception (javana) (915); finally, if the percept is sufficiently vivid, two moments of retention or registering consciousness (16, 17) ... After that comes subsidence into the life-continuum [bhavanga]."¹²

Dr. o. H. De A. Wijesekera concludes that 'bhavanga' can be equated with Freud's notion of the id forces of unconscious:

"At the non-empirical state, vinnana is unconscious and becomes conscious only when confronted by the objective world in the perceptual process... Freud's concept of the human psyche consisting of id-forces and the Unconscious may therefore be considered to a large extent parallel to the Buddhist notion of bhavanga which, according to our understanding, is constituted by the sankharas or physical forces combined with vinnana which in the empirical state appears as consciousness which Freud attributed to the ego or the empirical agent."¹³

¹²Mrs. C. A. F. Rhys Davids. *Buddhist Psychology...* (London: G. Bell & Sons, 1914), p. 180-181.

¹³O.H. de A. Wijesekera (1979). The Freudian Unconscious and Bhavanga. *The Journal of the International Association of Buddhist Studies*, Vol. 1, p. 65-66.

In my view, this is confusing. At the non-empirical state (or prior to the first vibrating bhavanga), not only is vinnana stays at unconscious, the sankharas are also in unconscious. Sankharas are not physical forces but is the term designated in Suttanta, and for which in Abhidhamma are being translated into 50 mental factors excluding vedana (feeling) and sanna (perception). It is perhaps only true to say that, according to Theravada Abhidhamma, some of the biased 52 mental factors arising with the different consciousness as a result of influence by corporeal objects (or mental visuals), and together as a whole constitute a working process similar to Freud's notion of the empirical ego-forces.

Anusaya (latent tendency)

The term 'anusaya' is seemed comparable to the Freudian id-forces. The PTS's Pali-English Dictionary defines 'anusaya' as: "bent, bias, proclivity, the persistence of a dormant or latent disposition, predisposition, and tendency. Always in bad sense." According to the Yamaka in Abhidhamma, there are 7 latent tendencies of the: (1) sensual craving (kamaraganusaya), (2) aversion (patighanusaya), (3) conceit (mananusaya), (4) fallacy (ditthanusaya), (5) scepticism (vicikicchanusaya), (6) craving for existence (bhavaraganusaya), (7) ignorance (avijjanusaya).¹⁴ These English renderings has the characteristics of the dormant and lurking tendencies, latent proclivities, thus making the term 'anusaya' closer to the Freudian sense of 'unconscious' repository.

Asava (personality-canker)

The term 'asava' is also closely resembles that of the 'id' unconscious of Freud's. Rhys Davids (The Expositor' [Atthasalin], 1976, p. 63) interprets 'asavas' as "intoxicants" of the mind, likens it to juices of the Madira fruits which become intoxicants after long-fermentation. U Kyaw Khine (The Dhammasanganl, 1999, p. 535) interprets 'asavas' as "defilements" that befuddle the mind. PTS Pali-English Dictionary defines 'asava' as "outflow". Other translated renderings for 'asava' include "canker, pollutant, taint", and so on. The metaphorical "canker" implicates more closely to the 'id' unconscious mechanism as it means the affective capability of corroding the minds covertly, quietly, gradually, and durably. The 4 kinds of 'cankers' refer to the attachment and clinging to: (1) sensuous

¹⁴Cf. SamyuttaNikaya: 45.175; Yamaka: 7.27, 7.28; Nyanatiloka Mahathera (2007). *Guide Through the Abhidhamma Pitaka*. (Kandy: BPS), p. 138.

pleasures, (2) existences, (3) fallacious views, (4) ignorance as to the Four Noble Truths and theory of the Dependent Origination (Paticcasamuppada).¹⁵

The ‘unconscious’ in the dreams

Freud emphasizes the value of dreams as sources of insight into the unconscious desires, especially the infantile roots of unconscious wishes in dreams. Fascinated by the anomaly that the things we hide in the day appeared in disguise in the dark of night (such as the incestuous acts^ murderous thoughts, etc.), he wrote “The interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind.”¹⁶

Reinforcement from the ‘unconscious’

Every dream is an attempted gratification of some unconscious wishes. That is to say, the dream would not happen if the conscious wish were not reinforced from the unconscious. According to Freud, in our sleep, unconscious wishes always remain active and ready to “off-load” their intensity whenever they find an opportunity to unite themselves with the emotions from conscious life. The more intense the emotion in the awaking hours, the more chances the unconscious wishes will manifest in dream. An example is children often have bad dreams after a day of intense activities. The stronger the unconscious wishes, the more they will dominate the dream content: worry, guilt, jealousy, envy, lust, as examples.

Irrationality of the ‘unconscious’

Although the unconscious system of id is a dynamic and an affective base which influence all aspects of our conative and cognitive personality (perception, feeling, emotion, and so on), it, however, contains passion, instincts, and is “irrational” in contrast to the ego which operates on reasoning and sanity. Just imagine how many times the dreams that we had in the past were rational and expressed logic? Rationality and logic do not hold for the unconscious mechanism of the id, typified in dreams.

¹⁵ Cf. Dhammasangani: par. 1465.

¹⁶ Freud, Sigmund (auth.), Strachey, James (ed.). *The Interpretation of Dreams*. (US). Basic Books, 2010, p. 604.

Sexual symbolism

To Freud, the representation of sexual material in dreams is symbolical in which unconscious sexual desires play an enormous part. Apart from dream, Freud said: “Identification is most often used in hysteria to express sexual community” which has remained in the unconscious.”¹⁷ It is possible that unconscious phantasies could have given in to the dominating sexual emotions or libido. These unconscious phantasies come to their expression not only in dreams but also in hysterical phobias and in other symptoms.

Interpretations of dream in Theravada Buddhism

There is not much that had been explained of dreams in the Theravada Buddhist scriptures but a little are mentioned in a few places in the Theravada Tipitaka. Their explanations, which were the later additions, are controversial. It is interesting to bring out here, of what had been recorded, into a critical review particularly pertaining to consciousness, and how the id- unconscious fits into the arguments.

In Kathavatthu of Abhidhamma (Kv: 22.6), there was a Theravadin asking Uttarapathakas about the morality of dream. Uttarapathakas maintained that even though a person may commit evil thoughts and crimes in dreams, but all the consciousness in dream should be treated as just ‘ethically neutral’. He argued because the Buddha has said that dream-consciousness was negligible.¹⁸ According to S. z. Aung and Mrs. Rhys Davids, the commentary (Parajikanda-Atthakatha) remarked in response to the answer by Uttarapathakas, that: “There is volition, and that volition is negligible.”¹⁹

Some may argue that because the visuals in the dream are vague and indistinct presentations and hence his consciousness was irrational and absurd. But one can tell with certainty in his dream that his consciousness after the usual three bhavanga vibration and arrested by the two thought-moments of senses-based cognitive consciousness, passed subsequently through “receiving”, “investigating” and “determining” thought-moments - has actually lapsed into the seven ‘javana’ or ‘impulsion’. If his thought-moment had arisen at ‘javana’, then his dream activity has to be judged as either moral or immoral because

¹⁷Freud, Sigmund (auth.), M. D. Eder (tran.). *Dream Psychology*. (US: Feedbooks, 1920), p. 49.

¹⁸Cf. Kathavatthu: 22.6.

¹⁹S.Z. Aung, Mrs. Rhys Davids (1969). *Points of Controversy. Being a Translation of The Kathavatthu*. (Oxford: PTS, 1969), p. 261.

kamma takes place at ‘javana’.²⁰ It doesn’t matter whether it is just a dream or ‘power of will’ in dream is too weak to effect kamma because his apperception is bound by his volitive consciousness (or unconscious) as what the Buddha said:

“O Bhikkhus! Volition [intention] is what is called kamma, and having willed, one acts by body, speech and thought.”²¹

Furthermore, questions are raised by S. Z. Aung and Mrs. Rhys Davids²² regarding: whether consciousness coming from the thought in dream and activity acted on the dream is moral, immoral, or unmoral? How far do the dream-thoughts carry on influencing his character (kamma)? My view is that whether the episodes of consciousness in the dream is moral, immoral, or unmoral have to be verified by thorough recollection of one’s intentions and motives (volition) by going through a detailed checklist of cetasikas and their categorized constituents. Whether the activities happened in dream must be dealt with is an ethical question. For example, the guilt consciousness that follows because the dream is true which continues to prick on his conscience. But in some cases, the dreams simply have to be ignored altogether because they are either irrelevant or illogical which are characteristic of the unconscious when only a little part of the brain is working. These Buddhist views of dream provide useful guide to Freud’s concept of the ‘id’ and unconscious.

An interesting example relevant to the concept of ‘id’ is about the emission of semen during a dream as recorded in the Vinaya-Pitaka.²³ At one time, because of good food and unworried life, a monk discovered he had emitted semen during a dream. This was reported to the Buddha who answered that a formal retraining program did not apply in that case. Monk’s intentional emission of semen during a dream constitutes a monastic disciplinary offence. But why was it not applicable as replied by the Buddha? My view is that the thought-moment had not reached the phase of impulsion or the thought-moment had ceased when intention was just about to form. For example, it is also natural that for no other reason than sleeping in the warm blanket of a very cold night, an adolescent full of sap woke up to

²⁰Narada Mahathera (1956). *A Manual of Abhidhamma*, Being Abhidhammattha-Sangaha of Bhaddanta Anuruddhacariya. (Malaysia: Buddhist Missionary Society), p. 49-51.

²¹Samyutta Nikaya 12.25; 35.146; Majjhima Nikaya 136; Anguttara Nikaya 10.217.

²²S. Z. Aung (trans.), Mrs. Rhys Davids (eds.). *Compendium of Philosophy: Being a Translation of Abhidhammattha- Sangaha*. (Oxford: PTS, 1910), p. 52.

²³1. B. Homer (trans.) (1949). *The Book of the Discipline (Vinaya-Pitaka)*, Vol. 1 (Suttavibhanga). London: PTS. p. 195-196

discover that he had nocturnal emission. This matter of semen emission during dream was one of the five controverted points in the debates on Arahants, brought up by Mahadeva of the Mahasamghikas but rejected by the Sthaviras (antecedent of Theravada).²⁴ In my view, the matter is a valid question. It is because only the Buddha is able to verify the validity status of an Arahant. My earlier discussion on the case in the Kathavatthu concerning thought-moments, volition and consciousness in dream applies similarly here. All these facets of the Buddhist records on dream bring us closer to the subject of ‘unconscious’ symbolized by the Freudian concept of ‘id’.

Unconscious mind arises out of quantum field

Mark Gervine (MD), wrote about the role and mechanism of the unconscious and preconscious in dreams by referring to the work of Freud, and explained them, to some extent, with the quantum theories.²⁵ I add a few lines to discuss the quantum view of the unconscious because of their close correlation to each other. Many people find it enigmatic and confused about the quantum reality of superimposed potentialities. But the paradox of our latent ‘unconscious’ resonates very well with the paradox of the quantum field theory. The expected possibilities of the quantum wave function become unpredictable and less real when they are involved in an interaction with the agency of observation (wave of our consciousness). The same when we enter the unconscious world of dreams, the less real we become. The arbitrary reality arising out of our conscious observation of the quantum wave function was what caused Einstein to say unbelievably: “God does not play dice with the universe”, and “spooky action at a distance.” Quantum reality exists in the limitless worlds of possibilities, which is precisely how our world of the unconscious mind functions; it is even capable of going back in time albeit with limited scientific validation. According to physicist Timothy Ralph, although it has been possible to simulate time travel with tiny quantum particles, the same result might not be repeatable for larger groups of particles like atoms.²⁶ To a certain extent, it is perhaps true to say that, we visit quantum reality every night in our unconscious - in dreams.

²⁴Prebish, Charles and Keown Damien (2006). Buddhism—The Ebook, Third Edition. (US: Journal of Buddhist Ethics Online Books), p. 124-125.

²⁵Mark Gervine (1998). *On the Quantum Psychodynamics of Dreams*. Retrieved from: <http://www.goertzel.org/dynapsyc/1998/QuantumDreams.html>

²⁶Martin Ringbauer, Timothy c. Ralph, et al. (2014). Experimental Simulation of Closed Timelike Curves. *Nature Communications*, 5, 4145, p. . Pdfretrived from Cornell University Library: <http://arxiv.org/abs/1501.05014>.

According to Genuine, a dream cannot be formed by the unconscious alone because unconscious, even though is the primary process of dreams, it links with the secondary process which lies with the preconscious mind. Our dream is the preconscious borderland between two worlds, namely unconscious and conscious. He adds that the process of the unconscious, which is the quantum field, works in a “bi-directional” hierarchy of systems: “the whole gives rise to the parts, and the parts also give rise to the whole”. In effect, this is the principle of dependent co-arising or reciprocal causality (Paticcasamuppada). However, there is a distinction between our inclined id-forces of unconscious and the quantum unconscious, which is, in his words:

“In the quantum unconscious, everything is a whole. In the depths of the unconscious, everything is “I”.”

Conclusion

From what are examined above, I would draw a conclusion to the theme that there is none from the Buddha that can be used to describe exactly the Freud’s notion of the unconscious system. Freud’s approach of the id-forces of unconscious was intended on the ontological dualism of brain-mind relation and the materialism-neurosis interconnection, whereas the Buddha explained it in the ways of Abhidhamma, which is the lurking mental factors as the unconscious reality - collaborating with consciousness, and all that is corporeality. For US it is unconscious, but the unconscious latency in itself is an undiscovered wisdom of ‘superconscious’, the key to unlock secrets of our personality.

Dreams occur in the boundary between the unconscious and the conscious. It thus answers why certain dreams are illogical, nonsensical but some appear as if so real— because the process of dream works on the principle of dependent causality in which the id-forces of unconscious and the conscious of superego can either be partially active or fully dominant, even totally dormant. Dreams are real only in the reality of mind, and in this regard, dreams provide US the opportunities for the profound insight into our true personality. Whether content of the dream is ethically moral or immoral, it requires an honest self-anatomy into the category components of the id-forces or cetasikas, which reflect our predispositions and dispositions.

Notes

“God does not play dice”: One of Albert Einstein’s famous statements, who expressed his contempt for the notion that the universe is governed by probability - an idea fundamental to quantum theory.

Oedipal Complex: The erotic emotions of the son directed at the mother joined by rivalry and violence or resentment toward the father, during the phallic stage of growth.

Physiological Events: Physiology refers to a branch of biology that studies the functions and processes of living organisms including the organs, tissues, and chemical phenomena involved. Physiological events may include sensual organs impingements, arousal levels, and other physical variables that may affect behavior.

Pleasure principle: The psychic force, which drives individuals to seek out immediate pleasure of instinctual, libidinal urges, etc. It overcomes the id and operates most greatly during childhood. During adulthood, it is opposed by the ego’s reality principle.

Reality Principle: The ability of the mind to satisfy the id’s desires in realistic and socially appropriate ways. The reality principle weighs the costs and benefits of an action before deciding to act upon or abandon an impulse accordingly, as opposed to acting on the pleasure principle.

“Spooky action at a distance”: A statement Einstein used to refer to quantum mechanics, which describes the strange behavior of the smallest particles of matter and light. He was referring, specifically, to quantum non-locality of “entanglement”, the idea that two physically and remotely separated particles can have correlated properties, with values that are uncertain until they are measured.

Womb Phantasy: The state of envy experienced by some males for the reproductive ability of females, thought of as an unconscious drive to discriminate females; or the drive experienced by a transsexual.

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