

Abstraction of the Soul and the Presence Abstracts in Dream From; the psychological and philosophical perspective with an emphasis on the views of Carl Gustav Young

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Describing the abstract of the Soul in the words of rational and logical philosophers is the expression of ancient philosophy and the implementation of a new ontological view. Psychology, or inner epistemology, is constructed with a deep look at the spiritual aspects of the soul. The world of dreams has always been of special importance in the view of philosophers, as the manifestation of human thoughts and the soul outside the body. Psychology, especially from the contemporary view in the field of science, has a different perspective on understanding the inner dimensions of man. On the one hand, empirical psychiatry considers the dream of the unseen world to be connected with the bodily interactions of the brain, and on the other, the philosophical attitude of rationalists and imaginative philosophers signifies a different category. The essence of a dream can be explored and researched. The importance of the subject emerges when it deals with the type of dreams that are constructed in the human mind. The main issue is the development of dreams that a person goes through in the dream world and gives it carnal aspects. Is it a dream to depict everything that is seen in the material world? Is it possible to see non-sensations in the dream world? This article, which is written in an analytical-descriptive manner in addition to field research in the field of psychology, has been documented in addition to a questionnaire. The positive hopeful result is that the dream is nothing but the manifestation of external sensations in the dream world.

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Introduction

Although it was after Descartes that the pure dualism of body and soul was introduced in philosophy, in general, the distinction between soul and body - and not necessarily Cartesian pure dualism - has an ancient history in the history of philosophy. Rationalist philosophers consider man to be a being composed of body and soul. This matter, in general, and not in detail, is consistent with the structure of monotheistic religions. On the other hand, the subject of psychology has always been the focus of thinkers from a historical perspective, rooted in dualism and self-seclusion. With time, the influence of this idea on the calendar of anthropological ideas has been well revealed and has wide dimensions in human research. Man, like a rational being, consisting of a soul and physical body, is the source of works and its various angles have been discussed in epistemology. Dreaming is one of the issues that has been a concern of the human species in different ways since ancient times. Philosophers with a philosophical point of view, monotheists in different religions with a religious point of view, and experimental scientists from a sensory point of view have always tried to research and comment on this hidden issue. According to spiritualist philosophers who have commented on the nature of dreams, dreams are the manifestation of sensual and inner truths in the dream world, and according to experimental scientists, they are a phenomenon resulting from the mere physical activities of the brain. The involvement of sensations like human experience in the phenomenon of dreams is still accepted by both groups of scientific thinkers. But what is worthy of attention is the amount of this inclusion and the explanation of its basis. The essence of the problem in terms of research is the nature of the dream and the basic questions are raised like this; is a dream a representation of sensations in the world of sleep? Is it possible to see intangibles in the dream world? The research hypothesis is based on the fact that a dream is nothing more than a mental representation of a tangible thing. This article, which is done in an analytical-descriptive method in sync with field research and a documentary-library method attached to supplementary questionnaires, is a look at the history of philosophy in self-separation and psychology and also focuses on the psychoanalytical procedure in dream interpretation, Emphasizes the views and ideas of Carl Gustav Jung tries to provide a scientific answer to the mentioned questions by incorporating field research into the statistical sample. For this purpose, it will deal with related philosophical issues, Gustav Jung's theories, the presentation of statistical data, and finally, scientific conclusions.

1. Celibacy of the soul and psychology from the perspective of philosophers

The dualism of body and soul in philosophical thinking has a long history. The oldest philosophical thought dates back to the time of Thales - 600 years before Christ. Plato, as the creator of the philosophy of rationalism, is the most prominent philosopher in the history of philosophy who knew the truth of existence beyond the senses. His theory of ideals is indicative of this dualism (Caplestone, 2011: 239). After him, Aristotle expressed reason in order of existence and stated the thinking of logical minds. This slight, with a slight difference, made its way to the attitude of

Islamic philosophy, and Islamic philosophers divided existence into sensible and sensible worlds with such a foundation. Selflessness is one of the most basic principles of Muslim philosophers' thinking. This attitude, in its entirety, is aligned with the words of monotheistic religions, especially Islam, as in this blessed verse:

(قُلْ يَتَوَفَّاكُمْ مَلَائِكَةُ الْمَوْتِ الَّتِي وَكَّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ)

Say, the angel of death who is assigned to you will take your (soul). Then He will return you to your Lord" (Sajda, verse 11).

Muslim theologians have always tried to prove the words of revelation by using rational arguments, a clear example of which can be found in the words of Khwaja Nasir al-Din Tusi. He speaks about celibacy;

Fi Al-Jawahar Al-Mujarreh; ... and as for the intellectual soul, the perfection of the first, a natural, organic body with power... and it is a single essence (Tusi, 2009: 226-23).

This arrangement, from the time of the ancient philosophers to the late philosophers and theologians, recounts the uniform philosophical ideas based on the separation of the soul from the body and the dualism of the body and the soul. Thus, the truth of existence in general, and the truth of man in particular, lies in the soul and the soul. From this point of view, what can be seen perceptibly, is the manifestation and crystallization of the truths of the soul. Thus, the soul is considered to be holy, real, and indestructible. With this point of view, when it comes to dreams, the expression of unseen signs in the language of the soul, but in the world of dreams, is associated. In other words, this view aims to reveal the dream in the language of the soul in a special way that requires interpretation and interpretation. In this way, the dream is not only the result of the physical actions of the brain but also the expression and symbol of the human spirit in or toss intangible things. The power of imagination is seen in the words of some Muslim philosophers (Avicenna, 2012: 409-412; 2003: 511). Directly or indirectly, it is related to dreams in the dream world. Thus, to understand the dream, one must first separate the soul from the body, and secondly, believe and commit yourself to the secret and separateness of your dream visions. The history of psychology - which is the philosophical title of psychology in the history of philosophy - also goes back to the time of ancient philosophy. The isolation of the soul in the beginning and the science of psychology that follows it tell a single truth in the thought of the early and late philosophers. Therefore, in comparing philosophical thoughts with the later opinions of psychiatry-psychology, one should believe in the existence of two different types of rationalism and pure empiricism. Although among philosophers, experimental philosophers also denied the separation of the soul and the separation of the body and the soul (Caplestone, 2008: 334-344). However, our statement in this position is the explanation of the two described attitudes from the point of view of ontology and the separation of two different things in the direction of dream research and its connection with sensations and the empirical world. Because, as mentioned, celibates consider the world of dreams and dreams to be

the crystallization of the relative separation of the soul from the body and the course of the soul in different directions; however, the empiricists think that the dream is a physical thing that is composed and connected to the physical activities of the brain. Obviously, in the latter case, whatever is imagined in the dream will be an example of the sensations experienced in the waking world. Therefore, to explain the matter, it is necessary to pay attention to the aspects of the nature of the dream.

2. The nature of the dream

Dreams and visions have been discussed in the past in many fields of philosophy, including epistemology, ethics, psychology, philosophy of mind, etc. Although the volume of discussions about the presence of dreams in the philosophical literature is not very impressive, the closer we get to the contemporary era, the more the discussion becomes. Especially, after Freud and contemporary human science, dealing with dreams has also been an attractive thing for a number of contemporary philosophers. In the philosophical realm, dreams, the relationship between dreams and self, dreams and consciousness, dreams and illusions, as well as the function and meaning of dreams have been discussed more (Windt, 2019). Dream analysis can deepen our understanding of these matters. The emergence of Descartes' philosophy was an important turning point in the relationship between philosophy and vision. Descartes also caused this turning point by completely distinguishing the soul and the body and also by using the dream generator in his orderly doubt (Newman 2019).

Dreaming or dreaming in the dream world is a mental image that dominates a person in the world of unconsciousness. As mentioned, according to the philosophers who believe in the separation of the soul from the body, a dream is the expression of unseen truths in a dream that befalls a person. This opinion is clearly stated in the words of Islamic philosophers. Ibn Sina states in the book *Al-Mbadd and Al-Maad*;

And al-Rawya Al-Sadegha Keif Tokun? ... and as for the last characteristic of the intellect, it belongs to the imagination of the perfect human being. And the act of this particular is the warning of the universe and the sign of the ill-wishers (Ibn Sina, 1383: 117).

This is clearly stated in religious texts, including the Holy Quran:

(إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ)

Remember when Joseph said to his father; my father, I saw in a dream that eleven stars, the sun and the moon prostrate before me (Yusuf, 4).

But the dream has a different definition and origin in the words of psychiatrists and psychologists. According to some psychiatrists, a dream is a physical interaction of the brain that takes place in a semi-conscious state in the dream world and is associated with a dream in a person's mind (Esadi Chemistry, 1399: 944). This opinion means that the dream is actually the stimulation of a part of the brain during sleep through the exchange of physical data. And it is a neuron that

can be intercepted at the same time - albeit briefly. This process actually includes the reprocessing of the objective sensations perceivable by humans during waking hours, which takes place in the semi-conscious world - sleep. On the other hand, psychologists and psychoanalysts, without pointing out and arguing explicitly for the separation of the soul from the body, with clinical experiments and experiments, believe that dreams are a kind of reminder of the events that happened during happening hours (Agha Yousefi et al., 2009: 188). However, by examining the above three theories, different dimensions of the nature of dreams are obtained; the first type considers the dream to be a transcendental matter - although through the connection of the soul with the body. The second group thinks that the dream is only a physical thing and observed from the physical events of the brain cells, and finally, the third group thinks that it is an intermediate thing. The latter opinion means that the dream can be considered as something transcendental and related to the soul and soul, and it can also be considered as a completely physical thing arising from the human body. Of course, since psychology and psychoanalysis is a matter of testing and actually measuring behavior, accepting the latter opinion is reasonable and will not be far from imagination. Having said that, if the ideas of the first group - the celibate philosophers - are taken into consideration and accepted, it will mean that the manifestation of anything, both tangible and intangible, is possible in the world of dreams. The result of accepting the theory of the second group and, with a little tolerance, the acceptance of the opinion of the third group, will follow the impossibility of imagining and acknowledging the intangibles in the world of sleep and dreams. Since the interpretation of the dream in this article is based on the theories of Carl Gustav Jung, it is inevitable that we have to mention his method, style and ideas in the analysis of the dream and its nature, and then by resorting to field research, we will answer the questions raised. Let's find out. Therefore, after examining the theories of Gustav Jung, we will deal with research and field data and their analysis.

3. Theories of Carl Gustav Jung

Although in the discussion of dreams, Freud is more famous than Jung, and one of his most famous works is called *Dream Interpretation*, Jung's point of view is also significant and important. Carl Gustav Jung (1875-1961) was a Swiss psychiatrist, a primary colleague of Sigmund Freud, and an active psychoanalyst in the field of psychology (Joanmard, 1393: 189). He started holding dream analysis sessions for many years and became the creator of a new idea in psychology and psychoanalysis. He believed that the common themes that exist in legends, myths, dreams and mental images are actually the symbolic manifestation of "archetypes" in the human mind in different ways. According to Jung, some archetypes are so learned that they affect the human personality system. The archetypes he considered were: (Persona), (Shadow), (Anima) (Animus). Gustav Jung clearly considered the influence of these archetypes in the analysis of dreams and interpreted dreams based on this foundation. He also believed in a general archetype that he called "self". Gustav Jung was actually the founder of "analytical psychology". In the general view, Jung

can be considered an intermediate psychology. This means that he neither rejects nor completely approves the separation of the soul from the body - in other words, the belief in the existence of the soul. He says;

... if our critical arguments cast doubt on any single case [especially the proof of the existence of souls], still there is not a single argument capable of proving that souls do not exist. Therefore, we should be satisfied and convinced that there is not enough information in this field" (Yung, 2018: 233).

However, what emerges from his works, especially his "Dream Analysis", leads us to the conclusion that the sensations and thoughts of the conscious world of people make their dreams and mental imaginations. This is evident everywhere in his works and the way he treats his patients. On the other hand, the expression of archetypes and their impact on people's dreams and mental imaginations, as well as the expansion of archetypes into general archetypes and the title of "Self", is a recent concept. Because "Self" is synonymous with "I"; however, "I" has been associated and substantiated as a convincing and first argument among philosophers in order to prove the soul (Nik Sefat, 1399: 108). Gustav Jung considers dreams to be the manifestation of archetypes in the unconscious mind. In all cases where he deals with dream analysis and helps his patients with interpreting and analyzing their dreams, he refers to sensations that can be understood by humans. Sometimes he interprets the idea of the "ocean" in a dream as "life" (Jung, 2018, Vol. 1: 231). Sometimes he says "cross" to "life" (Jung, vol. 2, 2018: 72) and sometimes he says;

When an animal appears in a dream, we must assume it exactly as it is in reality (Jung, 2018, Vol. 3: 155).

Anyway, regardless of Jung's belief and idea about the adaptation of people's dreams and mental images to ancient myths or archetypes, what is important is the absence of intangibles and realities that can be understood by the five human senses in the world of dreams and mental images of people. This is clearly envisioned by Ghor in Jung's works. Everything expressed by Jung's patients was subject to objective sensations that could be accepted by them. This issue is common among people.

Regardless of the theoretical and previous discussions in this regard, which are not few, we can also test the views of the common people in this regard to see what the common people's perception of the nature of dreams is. For this purpose, field research was conducted as follows to test the validity of this matter.

4. Research Method

4-1. Statistical population

The statistical population in this research was unlimited. But we selected our statistical sample from among people of all age groups.

4-2. Sampling method

The sampling method in this research is random, which was done by distributing 80 questionnaires. Out of these, 3 questionnaires were invalidated due to the selection of multiple options.

4-3. Implementation method and information collection

As mentioned, the method of conducting this research is document-library in order to theoretically explain the subject and field method based on survey research in order to collect information. For this purpose, a questionnaire with 10 items in the form of mixed questions (open and closed) was prepared as follows:

Row	Questions	Answers	
1	Do you believe in the existence of God?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
2	Have you ever dreamed in your life? If your answer to question number 2 is positive, answer the following questions;	Yes <input type="checkbox"/>	No <input type="checkbox"/>
3	How much sleep do you remember after waking up?	very low <input type="checkbox"/> I almost remember <input type="checkbox"/> I remember everything <input type="checkbox"/>	
4	Have you ever dreamed of a "Ghost"?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
5	Have you ever dreamed of "Devil"?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
6	Have you ever dreamed of "Nothing"?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
7	Have you ever dreamed of "God"?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
8	Have you ever dreamed of "Unicorn"? - If your answer to one of the questions number 4 to 8 is positive, answer the following questions;	Yes <input type="checkbox"/>	No <input type="checkbox"/>
9	How have you seen each of questions number 4 to 8? Please describe.....	Yes <input type="checkbox"/>	No <input type="checkbox"/>
10	Have you ever had a dream that you cannot give an example of in the waking world? - If the answer to question 10 is positive, please state its characteristics in general and as an example.....	Yes <input type="checkbox"/>	No <input type="checkbox"/>

5. Findings

5-1. Gender of statistical sample:

Out of the total statistical sample, there were 22 women and 55 men.

Questions	Statistical index		Number of positive responses	Number of negative answers	The number of people who did not answer descriptively to questions 4 to 8	The number of people who gave descriptive answers to question 10
	Variables					
1	Do you believe in the existence of God?		75	2	-	-
2	Have you ever dreamed in your life?		74	3	-	-
3	How much sleep do you remember after waking up?		very low	I almost remember		I remember everything
			20	44		10
4	Have you ever dreamed of a "Ghost"?		30	44	-	-
5	Have you ever dreamed of "Devil"?		12	62	-	-
6	Have you ever dreamed of "Nothing"?		10	64	-	-
7	Have you ever dreamed of "God"?		6	68	-	-
8	Have you ever dreamed of "Unicorn"?		11	63	-	-
9	How have you seen each of questions number 4 to 8?		-	-	31	-
10	Have you ever had a dream that you cannot give an example of in the waking world?		-	-	-	-

Variables	Statistical index	Number	The average percentage of answers to questions 4 to 8
Positive answer to questions 4 to 8		69	18.50 %
Negative answer to questions 4 to 8		301	81.50 %

5-2. Expression of descriptive data:

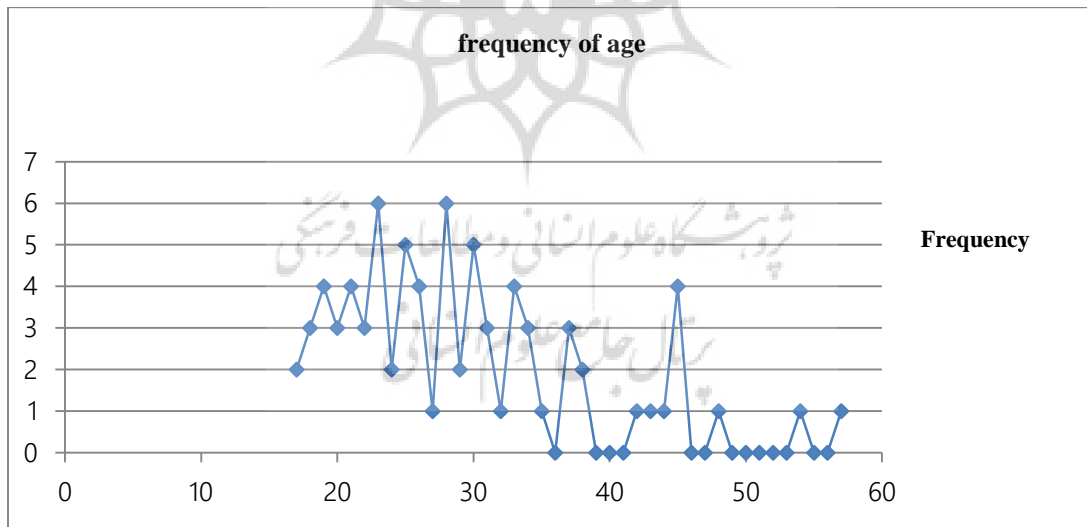
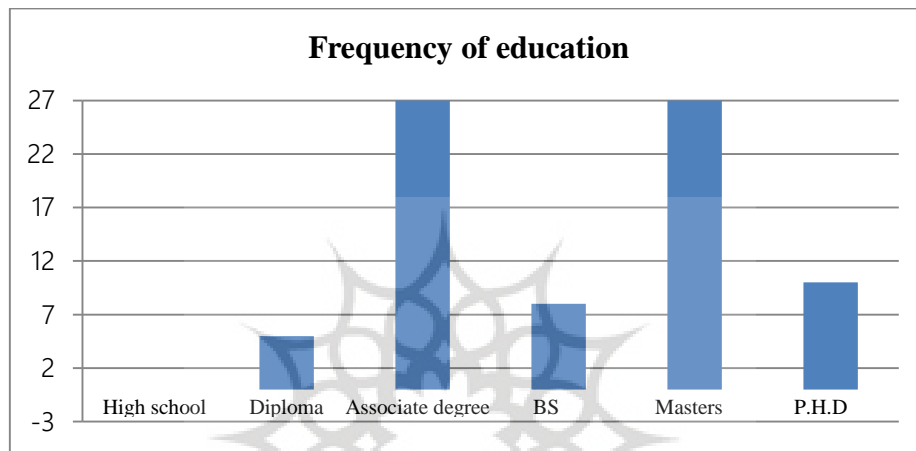
- Among the number who have chosen "yes" in response to question number four; 13 "spirit" in the absolute form of a human or luminous human, 3 in the form of a white object or a luminous object that arose from the human body, 1 in the form of fire, 1 in the form of a speaking being whose voice was clear and audible And 2 have reported in the form of a white state.

- Among the number who chose "yes" in response to question number five; 5 tons reported the "devil" in the form of a black person or object, 1 in the form of a ghost, 1 in various material forms, and 1 in the form of a scary person or object.

- Among the people who chose "yes" in response to question number six; 6 tons of "nothingness" have been reported in the form of the destruction of the world, 1 in the form of falling and being empty, 1 in the form of an earthquake, and 1 in the form of a desert.

- Among the people who chose "yes" in response to question number seven; they have reported 1 "God" in the form of a dervish, 1 in the form of a woman with a stick in her hand who was busy punishing people, 1 in the form of a white and blue cloud, and 1 in the form of a light that is a sign of God.

- Among the people who chose "yes" in response to question number eight; they reported 4 tons of "unicorns" in the form of a natural white horse and 1 in the form of a cartoon white horse.



Analysis of findings

In order not to involve the respondents with a complex questionnaire - because the complexity of the problem itself is so high that combining it with a complex questionnaire makes the work much more difficult. An effort was made to make the questionnaire short and the form of the questions very simple. In addition, the answers were limited to two options; yes and no. As expected, the

majority of the respondents believed in the existence of God. As expected, their answer to the question of whether they dreamed was mostly positive. Most of the respondents remember a vague picture of the dream they saw. This answer was not unexpected and could have been predicted in advance. But the answers to questions 4 to 8 contain complex points that need to be explained. These four questions actually form a spectrum that questions different degrees of the presence of entities or immaterial concepts in the dream. Both philosophically and psychologically, the ontological and ontological aspects of God, Satan, the unicorn, nothingness and spirit are very different from each other. But the interesting thing is that the result of all these concepts in the questionnaire is almost the same, so that a similar majority (about 60 people) of the respondents answered negatively about the presence of these concepts in their dreams. Of course, the negative answer about the presence of the soul in the dream is noticeably less. This difference can be explained by the fact that, naturally, the soul is a concept tied to the dream, so perhaps some of the themes of people's dreams can be formed by the soul.

Interestingly, the findings of cognitive science also confirm that abstract concepts and ideas ultimately come from lived experience and natural objects and elements. For example, Likoff and Johnson consider not only the natural world, but also our physical structure to be the shaper of our abstract nature (Likaf and Johnson, 2014). From this point of view, the dream is a kind of refinement of human life experience. Based on this, the fact that most of the questioned people state that they do not see concepts such as God, the unicorn, devil, etc. in their dreams can be explained by the fact that these concepts are not materially present in their life experience.

Of course, it should be noted that this conclusion has absolutely nothing to do with the existential dignity of these concepts. In this way, it is absolutely not meant to question the dignity of the existence of God or the soul. The question of the existential dignity of these concepts is a metaphysical debate that is not the subject of our discussion. The problem and the point that this research was trying to argue in favor of is simply that the content of human dreams is formed by elements whose existential dignity is concrete.

Now we have to analyze the issue of celibacy. Usually, one of the arguments that have been presented since the time of Plato in favor of the existence of a single soul is that, because man can understand single things, while single things have no relation with the material body, then man has a single soul, has relationships that the soul can understand and find out single things through its celibacy. Descartes accepted the argument with more intensity by proposing a pure dichotomy between the soul and the body and assigning the task of understanding and reasoning to the realm of the soul. Due to the deep influence of Descartes' philosophy on the Western philosophical tradition, this argument also gained more strength.

If, on the one hand, we accept this argument and, on the other hand, we also accept the field findings of this research, the argument then immediately raises the question that if the soul is single, why are most important single matters not present in people's dreams? We may be tempted to

answer this question from a philosophical point of view, but it seems that experimental and psychological approaches can better answer this question. But from a philosophical point of view, it is possible to raise some questions about the correct approach to the recent issue. For example, it can be said that there are four rational ways to resolve the above contradiction. The first way is to deny the existence of self with a physical approach. The second way is to deny the results of this research and similar research that argues in favor of the absence of single affairs in dreams. The third way is to consider the recent contradiction as an apparent contradiction and interpret the story in such a way that the contradiction is resolved. Finally, while rejecting the Platonic argument in favor of the existence of the soul, one can still defend the celibacy of the soul and not establish any relationship between the beliefs in the celibacy of the soul - of course, not in this Platonic way - and the absence of celibate things in the dream. In simpler terms, it can be said that proving self and celibacy is a separate category that is not necessarily done through the above Platonic argument. As a result, it is not necessary to come to the understanding of single concepts to prove self. The absence of single concepts in the dream is also a separate category and unrelated to the discussion of proving the single self.

How should Jung's position be seen in the meantime? Although the official interpretation of Jung's position on dreams is the same as stated above, at the same time, unlike Freud, Jung had a deep desire to accept single things or at least a mysterious dimension in existence. Its crystallization is Jung's highly controversial book, *The Red Book*, which was published after his death. Therefore, in contrast to Freud's position, Jung's position can be interpreted in a way that is relatively compatible with the tradition of the history of philosophy, which established a kind of connection between dreams and single affairs. To put it more simply, in Jung we are justified by a serious contradiction. In his official and published works, single affairs and dreams are ultimately rooted in the mind, institution, and psyche of man and come from there. However, in his unofficial works, including the *Red Book*, single affairs and the invisible realm of existence are explained in a different way, in a way that allows for the acceptance of single affairs.

However, the results of this research can be expressed as follows. Although both in philosophy and in Jung's psychoanalytical school, the abstract and immaterial aspects of dreams are somehow confirmed, the findings of the Yama field indicate something against this, unless Yan interpreted the findings in a way that another result should be obtained from it. But the question why intangible things are not present in the dream can be answered more than the research channel in the field of cognitive science and neuroscience.

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