

# The place of the *Method of less resistance* among other psychotherapeutic methods in working with dreams: Analysis of dream report using the *Method of less resistance* - a case study

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**Summary.** The scientific paper explains original method developed by the author, called *The method of less resistance* in working with dreams. In a first part of the paper the method is observed through the comparison with other well known and influential methods in working with dreams and also there is an explanation on strengths and weaknesses on the same. This scientific paper in a second part presents the processing and analysis of a client's dream report according to this method. The paper presents in detail the procedure of processing a dream report with the help of this complex and integrative method which contains 12 aspects according to which the analysis is conducted. In addition to the introduction which explains the basics of the method, its theoretical background and procedure, the following sections show the client's psycho-social background, which is important for the presented analysis. Then the dream scenario is shown, the overall report as originally presented by the client himself. Then the whole procedure of the analysis is shown, which is guided by the special worksheet for the application of this method, and in each of the elements the interpretation is shown in detail. A brief report on the dream is shown at the end. The importance of this scientific paper is special given the detailed and structured methodology of working with this original method developed by the author and which gives all professionals, both theorists and practitioners, important guidelines and a clear methodology for working with dreams with this method.

**Keywords:** Method, dreams, analysis, interpretation

## Introduction

In our days, in the modern psychotherapist's work with dreams there are many methods which are used with the purpose to explain the deep phenomenology of human's psychological life incorporated in the dreams' symbolic. Some of the well-known long - established methods, which are still valid are the following: Freud's psychoanalytic method, Jung's analytic method, Adler's method, Gestalt methods in dream analysis, psychodrama methods, cognitive - behavior approaches, system - dynamic methods, integrative methods and some spiritual methods used in work with dreams as well as all other newer methods which are originated from already mentioned methods and entirely new approaches. Each of these above-mentioned methods has their own strengths and weaknesses and none of them is complete and comprehensive when working with dreams.

Working with dreams in psychotherapy is developing more and more, with many new methods and techniques which are partly derived from above-mentioned methods and some of them are more or less partially original methods or techniques. The variety of methods and techniques in work with dreams produce necessity of thorough theoretical and practical researches and clinical verification in order to determine their validity and applicability when working with dreams in psychotherapy. Anyhow, all new produced methods should be compared to already established ones and their strengths and weaknesses in practical work and sustainability of their theoretical concepts to be well elaborated. In this specific paper the author's new original method will be presented, so called the line of less resistance in work with dreams and its place among existing methods and techniques especially those ones which are present in the mentioned method in some of its elements. In doing so, the method will be compared with some of the most relevant methods and its strengths as well as its possible limitations will be discussed.

In the second part of the paper, as a support to the method developed by the author, the analysis of a dream report from a client in psychotherapy is moved, by displaying the dream report as well as the analysis according to all elements of the method.

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## 1. The method “*the line of less resistance*” in work with dreams: Presentation of the method (theory, analysis, and comparison)

### 1.1. The method “*the line of less resistance*” in work with dreams and its place among other psychotherapeutic methods in work with dreams

#### 1.1.1 *Basic concepts of the method – the line of less resistance and its integrative nature*

The author developed this method spontaneously through his many years of group work on dreams, where he begins with the insight that the common basis between neurocognitive and psychoanalytical dream theories is evident even in the first steps of psychoanalytical interpretation of the narrative structure of the dream. The idea for this original term came unexpectedly with the author's insight that the method emerges only if we begin with the type of dreams so called – ordinary dreams. They are mostly related to the explanation of the interconnection of both theories, through personal meaning. The author recognized that the theories interconnect one with another exactly on the place of the interpretation of these dreams that give comparable and similar material that is recent and comes from a recent awake experience of the dreamer day before dreaming (ordinary dreams). (Pendaroski, Nikolovska, 2017, p. 191). So, in its essence, this method theoretically arose from the points of contact of neurobiological and psychoanalytic theories and methods, and thus in essence its integrative nature is explained. The term “The Line of Less Resistance” was coined from a famous proverb, used for people who want to reach a goal easily. In this kind of situations we say that someone takes the line of least resistance! (Pendaroski, Nikolovska, 2017, p. 192) But this method also implicitly contains techniques, elements and concepts from other methods in working with dreams: Jung's analytical method; the Gestalt method; the Adler method; system-dynamic methods and techniques in working with dreams as well as elements of spiritual approaches in working with dreams. That is why this method can freely enter the ranks of integrative methods in working with dreams. This method has the following twelve (12) elements of the narrative structure of the dream report (shown here in the worksheet; here we mention that the initial version of the method which had eleven elements is supplemented with another one - context of physical objects/artifacts): 1. Storyline; 2. Thematic context; 3. Context of physical objects/artifacts; 4. Physically-Organismic context; 5. Emotional context; 6. Cognitive context; 7. Motivational context; 8. Spatio-temporal context; 9. Personal context; 10. Socially-relational context; 11. Collective-Unconscious context and 12. Universally-Spiritual context (Pendaroski, Nikolovska, 2017, p. 193-194)

The next chapter presents the place of the method among some of the established methods and theoretical conceptions in working with dreams and then presents the advantages and disadvantages of this method and the challenges in its further development, because working with dreams is a constantly dynamic process that requires checks in clinical practice, theoretical upgrades through a process of continuous development.

#### 1.1.2 *The method “the line of less resistance” and its place among established methods in working with dreams: analysis, comparisons, similarities and differences, strengths and weaknesses*

As mentioned above, today there are a number of established and less established methods in working with dreams.

In addition to the basic, classical methods derived from the classical theories of personality, today there are a number of newer methods with narrower theoretical conceptions which are derived more or less from the known classical methods. In the next section we will show how the line of less resistance is related to other methods, what are their similarities, their differences and specifics. The comparison of this method and its place between and with the methods that are woven with certain elements and aspects in this integrative method will be emphasized.

#### **The method - the line of less resistance and the Gestalt method in working with dreams**

The Gestalt method contains a multitude of techniques, generally called experiments, in working with dreams, and its main emphasis is on the demystification of dreams and the understanding of the elements of the dream as part of the alienated, estranged part of the self, aimed at returning and integrating the estranged part / s to the self and their awareness. The similarity between the line method of less resistance and the Gestalt method in terms of integrating the alienated parts of the self is reflected in the processing of the element called - Personal context in which the dreamer identifies with some of the characters in the dream report and / or associates and symbolizes them as part of their own self, although initially, that part is intended to analyze the symbolism of the real or imaginative characters present in the dream scenario. For example, the dreamer is asked to associate the character of his father or mother as the ego present in the dream report but also to be asked to associate the associations and symbols of these characters with parts of himself. The same can be said for the aspect - Physically-Organismic context, in which the bodily and physically-organismic presentations are processed in the dream report and thus contributes to the integration of these elements into the overall self.

According to gestalt approach Images in a dream are not exactly what they are in reality but are impressions traced by memory combined with attributes, opinions, and attitudes coming from the dreamer. This concept of the Gestalt method in working with dreams finds its place in the part of the method presented here because in this method it starts from the premise that in the narrative structure of the dream images, memories, attitudes, etc. are shifted, which are symbolically presented, but however, they are not any mystification that arise from the remainings in the memory from the wakeness just before bedtime. This similarity enriches the line of less resistance method with less resistance with this gestaltic concept in terms of considering the personal meaning that the dreamer gives to all these elements.

According to Fantz & Roberts, in gestalt therapy, dreams are viewed as being an existential message and a means of creative expression (Fantz & Roberts, 1998, according to: Elliott, 2013, p.36-37). Each dream is an idiom of an infinite number of associations, conflicts, and contradictions that make up an individual. Dreams express gestalts, usually

many at one time. The unfinished part of a gestalt appears in a dream as a split (change in dream content), tension or conflict (Downing & Marmorstein, 1973, according to: Elliott, 2013, p.36-37). The individual can be unaware of aspects of the self that are experienced in the dreams as external to the person (Alban & Groman, 1975, according to: Elliott, 2013, p.36-37) As it is according to the Gestalt method in working with dreams, the tendency and goal in the line method of less resistance needs to be achieved with the analysis to bring together the alienated and unconscious parts to the integrity of the person in terms of all 12 essential elements, which means the demystification of symbolism through interpretation and connecting to aspects of the personality through the personal meaning that the dreamer attaches to the elements and thus contributes to the completion of the unfinished business (gestalts) and the change of the fixed ways of behavior, the so-called fixed gestalts.

The dream is a message to the person of how they exist in the world, or the nature of their existence (Harman, 1989). These occur in dreams as avoidances, or as objects or people whom it is impossible or fear provoking to identify. The dream work brings attention to unmet needs that have not been recognized by the dreamer. When a need fulfillment pattern is interrupted, we have recurrent dreams, which will clutter up the person's sleeping field until they are confronted (Fantz & Roberts, 1998). From a gestalt perspective, the most meaningful types of dreams are recurring dreams because the avoidances of the dreamer are stabilized into a recurring story or variation on a particular theme. The repetition of the dream may also represent a persistent attempt to come to grips with life problems. The repetition makes sense in that it signifies that a gestalt has not been closed (Alban & Groman, 1975). This aspect can also be connected to the elaboration of the essential questions in most elements of the line of less resistance method whereby the dreamer is asked if some symbolism, images and associations of the elements of the dream remind him of something familiar, whether he met them in the waking life earlier, etc., which deals with repetitive topics (it is especially visible in the so-called Thematic context when processing the elements of the dream report)

The advantage of the line of less resistance method compared to the Gestalt method is most significant in the more expressive social and transpersonal aspect of the dream elements, ie. it can be concluded that the Gestalt method is more antisocial and ahistorical, while the line of less resistance method pays more attention to the interpersonal, historical and contextual, because it is broader and more comprehensive in the analysis (examples of such elements are: relational context; Collective-Unconscious context and Universally-Spiritual context) The advantage of the Gestalt approach in working with dreams is reflected in the emphasis that this approach places on strictly personal, especially on unfinished business, fixed gestalts, awareness, etc., due to the fact that its narrower scope enabled this advantage over the line method of less resistance.

### **The method - the line of less resistance and Jung's analytical psychology method in work with dreams**

According to some researchers Jung's analytical psychology and his method in working with dreams (Roesler, 2020), Jung saw the dream as a total picture of the current situation of the psyche including unconscious aspects; later

he added that the dream compensates the attitude of ego consciousness. A specific contribution which Jung made to the theory of dreaming is that, in dreams, parts of the personality which are not yet integrated or even being manifest through conflict (in the sense of complexes), can appear personified.

The similarity with the line of less resistance method is at the point where the method is interested and taking into consideration as important the personal and social context, where the ego is considered through its own personifications present in the visions and elements of the dream scenario, whereby the alienated parts of the ego and its relations are brought together with significant others. In following paragraph, pointed out by Roesler, reflects the view expressed here as addition to what has already been said. Or, as he emphasizes, from the Jungian point of view the interesting question is: what is the relationship of dream ego, as representing the ego complex and the strength of consciousness, and these other parts of the psyche? Is the ego in the dream capable of dealing with these parts or even integrating them or will they appear as a threat to the ego? (Roesler, 2020, p. 45) More precisely, in terms of specific issues in the personal and interpersonal context of - the line of less resistance method, the above mentioned can be seen in the association of ego-presentations (bodily or non-corporeal) in the dream report, the presentations of other characters and their relationships and dynamics.

According to some researchers (Zhu, 2013), Jung's original contributions to the interpretation of dreams are multiple, encompassing compensation theory, symbolism, direct image association, the archetypal unconscious, individuation, two-mind confrontation, and the analysis of dreams on both subject and object levels (Zhu, 2013, p. 665) In view of these contributions and main lines of interest in Jung's method of working with dreams and his theory of personality, the line of less resistance method also has points in common. Such a point in the analysis according to Jung's method is the archetypal context of the analysis which includes the so-called objective-psychic or collectively-unconscious symbolism of the dream that goes along with Jung's contribution to the objective level of analysis, ie. covering not only the subjective and individual aspects of the symbols of the dream, but also the objective or collective-psychic ones.

The line of less resistance method through the archetypal context not only does not neglect the objective aspects of the analysis and those elements that are more universal and beyond the individual unconscious, but gives meaning by connecting the archetypal symbolism with the personal meanings for the dreamer and thus processes the complexes that would eventually appear as elements of the individual unconscious. Also, as in the Jungian method and in the line of less resistance method, the analysis refers to the so-called direct association of images / elements of the dream (unlike Freud). Namely, the line method of less resistance refers to the direct association of the dreamer, asking him to associate each individual element of the dream report, thus indirectly giving meaning to the compensatory action that is eventually revealed by comparing the elements of the dream and their associations with real life situations from the awake or conscious life of the ego, which is very important in this method (almost every question related to any context of the dream requires the dreamer to associate the symbolism and message (s) with something he is aware in his awake life)

As Zhu further notes, in Nature, the compensation theory is summarized in three possibilities or manifestations: (1) opposites, (2) satisfaction with slight modifications, and (3) parallels or coincidences. Formal definitions of these terms are as follows: 1) Compensation as opposition to the tendency of the conscious mind if the conscious life situation is “in large degree one-sided.” (2) Compensation as satisfaction, with slight modification or deviation from the conscious life situation; this type of compensation does not go to extremes and is “fairly near the middle.” (3) Compensation as emphasizing or coinciding with the conscious attitude if the attitude is the best possible, or “correct” one. This kind of compensation (i.e., what is dreamt of coincides with what happens in conscious life) is also known as a parallel compensation (Zhu, 2013, p. 665-666)

If we look at these conceptions of the main line in Jung’s dream interpretation, and that is the theory of compensation, we notice that no matter which of these three types of compensation processes we are talking about, their ultimate tendency is to enable the individual through their interpretations of dream reports to become aware of how he compensates for the shortcomings of the ego in the conscious, awake life. From the aspect of the line of less resistance method, this method is closest to the compensatory conception in the third type of manifestation, i.e. in parallels or coincidences, and this is due to the fact that the line of less resistance method in each context when processing all 12 elements of the dream refers precisely to the connections of the interpretations of the elements of the dream with the conscious elements of the ego in waking life, through which helps the individual to become aware of possible compensations for certain shortcomings, frustrations or needs of the conscious ego. Through questions that help to connect the associations of the elements and sometimes directly to the elements themselves with details and phenomena from the life of the conscious ego, the method works on the consciousness, integration and individualization of the person. I consider this to be the strongest contribution to the integrative method presented here from the point of view of Jungian analytical psychology. Another context contained in the line of less resistance method at one point touches some Jungian concepts and that is the spiritual context that considers the universal and spiritual dimensions, i.e. the supernatural or objective elements of the messages through their personal meaning to the dreamer.

In conclusion, after pointing out the similarities of the two methods, we can say that the Jungian method, despite the similarity in scope as well as the line of less resistance method, builds its advantage based on the monolithic and broad theory of the person behind the method and supports it, thus making this method much more consistent compared to the line of less resistance method. Also, the Jungian method, regardless of the type of technique it uses, is a clearer basis for a theoretical explanation of the obtained analyzes and interpretations because it is based on a broad but concise, although insufficiently reviewed and proven theoretical conception. In contrast to this method, the advantage of the line of less resistance method can be seen precisely in the disadvantage itself, i.e. this method has a weaker consistency of the theoretical background, because it is integrative, systematic-eclectic and thus places more emphasis on the personal meaning contained in the dream messages than on some unexplored and dubious concepts, such as archetypes and the collective unconscious. However, the line of

less resistance method is a looser construction which can be both an advantage and a disadvantage. Contrary to the mystique of the Jungian method loaded with specific mythological, religious, and alchemical terminology, the line of less resistance method uses a more solid and realistic scientific language in order to be clearer in both implementation and comprehension. The disadvantage of the line of less resistance method, of course, lies in its theoretical unexplored nature and the fact that it is a derivative of many methods, including Jungian, and requires time for research and clinical evidence, despite the fact that the Jungian method also cannot boast solid methodological frameworks in order to have scientific bases to rely on.

### **The line of less resistance method and the Adlerian model**

Adler in his conception of dreams and the method he developed believed that life in a dream is part of the overall life and the overall personal dynamics (1930/2011) and that it is equivalent to and therefore as important as the waking life. According to his theory, both the waking life and the dream life strive to achieve and satisfy the need for power and perfection. At this point, we can say that the line of less resistance method is not close, at least not in a direct sense to this concept. However, because one of the most important concepts of the low-resistance line of less resistance method is the discovery of personal meaning in a dream, the “gate” opens to discover the hidden motives, aspirations and needs of man for power and perfection. The connection of the two methods is reflected especially in the so-called motivational context, in which the tendencies of the dreamer’s ego in the dream and his motives are elaborated. Namely, through the amplification, the spread of the personal meaning of the dream through a series of questions for associating and symbolizing the dynamic elements in the dream scenario, reveals the inner motivation for progress and the tendency towards the future hidden in the manifest content of the dream. In fact, I think this part of the analysis is one of the crucial for the individual to be able to reveal the directions that are hidden in the messages of the dream and which have a strictly individual meaning and certainly talk about the dreamers dynamics and motives for perfection which on the other hand is one of the basic concepts in Adler’s working with dreams. However, I find that the advantage of the line of less resistance method is reflected in the fact that it takes the motivational part as only one side of the complex system of interrelated meaning elements of the totality of messages hidden in the dream report, as opposed to the Adler method, which, like his individual theory, is too narrow and focused solely on motives for power and perfection. On the other hand, if we look at the comparison from a narrower angle, exclusively analyzing the motivational components of the elements of the dream, we can say that Adler’s method goes deeper, more focused and more thoroughly, especially in the motivational-dynamic area of the person woven into the dream. In my opinion, I think one should look at the precedence of the line of less resistance method and avoid too narrow, and in some ways Adler’s dogmatic belief in the exclusive power of perfection as a need of every individual. This leads us to the ever-present similar critique of Freud’s psycho-analytic model that emphasizes the sexual component and the aggressive component in the symbolism of the dream

and thus risks too many one-sided conclusions and a narrow circle of provability. The strength of the method shown here from this aspect is its versatility and the balance that is achieved in the analysis and insights of the individual due to the awareness of the equal importance of all, but literally all aspects and elements of the dream.

What is important and similar is the fact that Adler believed that dreams are an expression of the same mixture of fact and emotion found in waking life (Adler, 1930/2011). This precious gift of his method is close to the intention of the line of less resistance method to demystify the dream and to connect all the dynamics, symbolism and personal meanings with the actual, conscious life of the ego in physical reality and the awake, conscious life.

Here it is useful to cite the research of Robert Willhite (1991) in which he stated that dreams serve many functions in life. According to Willhite, dreams serve as a mechanism to release tension and anxiety and serve as a rehearsal for upcoming, concerning events. In Adlerian theory, dreaming is an anticipation or preparation for future situations, and dreams are an attempt to solve interpersonal problems (Ansbacher & Ansbacher, 1956). At this point, Adler's method touches on the intentional or precognitive side of dream messages, or very close to what Jung called predictive dreams, i.e. dreams that bring insight into the future of the individual. Compared to the line of less resistance method, Adler's method is more oriented towards the future and the method shown here is more oriented towards the present, although indirectly through personal meanings found and realized through the symbolism revealed by the individual, can certainly reach intentions and tendencies towards the future. The conclusion is that Adler's method is more teleological, i.e. aimed at goals, ideals, and plans, while the line of less resistance method is aimed at discovering the current dynamics in the Now and Here. Thus, if we make a comparison, is much closer to the Gestalt method than to Adler's. But on the other hand, the Adler method, as stated by Ansbacher and Ansbacher, according to Adler, dreaming offers solutions to unfinished problems of the day when individuals are disinhibited of social demands or constraints (Ansbacher & Ansbacher, 1956) and thus the Adler method is approaching the Gestalt method.

It is very important what Willhite points out is the fact that the Adlerian therapist is interested in the content and process of the dream and will consider the individual's use of the dream to confirm a hypothesis about the person's movement (Willhite, 1991). This is important due to the fact that the line of less resistance method gives great importance to the content, the so-called. narrative structure, in the scenario of the dream story, i.e. action and process, and as according to Adler's method, is interested in the individual aspects of analysis, especially the personality dynamics. According to Bird, Adlerians are concerned with two tasks when working with dreams - The first task is to help the dreamer understand his or her current situation as revealed in the dream. The second task is to address the potential for change, if the person is ready to change, and to examine available, practical choices and actions (Bird, 2005). The first task is very close to the line of less resistance method as one of the goals and that is the fact that the method helps the individual to better understand their current life and their emotions, motives, behaviors, interpersonal reactions and more. The second part of the goals of the Adler method, i.e. the possibility and intention to change, in the

line of less resistance method is not specifically considered, but it is understood through the process of seeking the personal meaning of the elements of the dream, no matter how objective and / or universal, and what is worth mentioning, talks about the value of this method that always connects every insight with the current and original life of the person whose dream is being processed. The most important point of similarity, which Bird points out, seems to be Adler's understanding that the dream is related, and the therapist or client transcribes the dream (Bird, 2005), which is expressed as one of the most important methodological aspects of the line of less resistance method and that is the structured description of the elements of the dream in all 12 aspects and their careful symbolization and association, and finally, the connection with the personal meaning and the personality of the dreamer. The similarity in the type of questions used in Adler's method is particularly expressed, with the therapist perhaps asking what could have been on the dreamer's mind before sleeping and using whatever is already known about the dreamer to look for patterns and meaning in the dream, which is almost equivalent to the procedures in the methodology of this method. In addition, the therapist asks the client about the feelings aroused in the dream and the feelings after the dreamer awakes (Bird 2005). In fact, the similarity is huge from the aspect of the emotional context, with that advantage for the line of less resistance method due to the structured and multifaceted aspects of the 12 developed aspects, where for all aspects a series of questions are asked in order to better and more accurately come to the personal meaning of the dream. At this point, as a strong underpinning of the similarities and strengths of both the Adler method and the line of less resistance method, we point out that Willhite (1991) developed a structured process of dreamwork based on Adlerian principles, which when we list and compare, we will find that they are very close to the dream processing process by the line of less resistance method. In this method, Willhite seeks to elicit precise data from the subject, tap into the subject's private view of the world, and keep the therapist's influence out of the data collection process (Willhite, 1991).

Below we list the specific steps in dream processing according to Willhite and in parentheses we list the similar complementary procedures in the line of less resistance method, so that we can show the similarity in the mentioned methods. Willhite's method includes these specific steps:

1. Ask the subject to recall his or her dream (according line of less resistance method - the aspect called storyline, i.e. the same, scenario, the story of the dream and the aspect called thematic context in which the individual tries to rich the real topic, theme of the dream)

2. Write the dream material in double-spaced pages to allow room to add the feelings associated with the content. The client recalls how he or she feels after the dream (according the line of less resistance method there is a so-called emotional context which lists the dominant emotions, feelings and experiences that the individual had during dreaming and after waking up and all that It is supported by a series of structured and theoretically supported questions. It is also similar to Wilhelm's method, and here we use a strictly structured worksheet on which all associations and interpretations are entered, with the advantage that with the line of less resistance method the work list is much more structured, sequential and interconnected and strongly supported by relevant questions)

3. The dream material is read back to the individual to check for accuracy (according the line of less resistance method both the client and the analyzer once again together check the contents of the dream report for the accuracy of the memories)

4. The therapist reads each written phrase and asks the individual to react and offer the first emotion that comes to mind. The responses are sequentially numbered, and responses include the feelings after waking from the dream. The feelings and emotions described in both lists presents a pattern of individual expression. Typically, the individual will recognize the feelings associated with the dream because the feelings represent emotional struggles experienced during waking hours (Willhite, 1991). (According the line of less resistance method the analyst is going through the items of respective 12 context/aspects and asking the client about his/her associations, with this it's associates not only with the emotions connected to the elements but also with every other association, whether it is from the motivational, emotional, behavioral or cognitive sphere.

The advantage of Willhite's (1991) method is the fact that he added another piece to this method to further affect change. Willhite asked the individual to review the dream material again to address the components of the dream he or she would choose to change. This is a kind of advantage of this method over according the line of less resistance method, although the justification for the absence of such an aspect is the fact that, as I pointed out above, according the line of less resistance method is less focused on the present rather than the future, ie. to change. I think that this way of asking the client himself to change emotions and change the end of the dream report or the scenario itself is an artificial and unnatural way to get the essential message out of the dream. It seems as it is more of a positivist tendency to make the dream as "positive" as possible.

### **The line of less resistance method and system-dynamic methods in working with dreams**

It is much more specific to talk from a theoretical point of view about the use of system-dynamic directions and methods in working with dreams. Usually, other non-systemic psychotherapeutic pathways work with dreams that use their methods in working with families, couples, etc. But, as some authors point out, such as Buchholz and Scharf (1990; 1992), although some psychoanalytically directed therapists working with couples and / or families do not have specific systemic family theories and methodologies for working with dreams. (see Buchholz, 1990; Scharff, 1992; according to: Pendaroski, 155). Other therapists use ideas and different approaches when working with dreams, such as those mentioned by Feixas, Cunillera, and Matthew, who use Kelly's constructivist approach as their theoretical background for the therapeutic use of dreams (for instance, Feixas, Cunillera, and Mateu (1990). Third, as Andrews, Clark, and Zinker (1988) use techniques from Gestalt, and Sanders (1994) takes a pragmatic perspective that sees dream content in relation to family problems. As stated by Androutsopoulou (2011), Kaplan, Saayman, and Faber (1981) adopted a rational Jungian for their empirical study associating the content of family dreams with the degree of functionality in families (according to: Androutsopoulou, 2011, p. 479, in: Pendaroski, 2019, p.155. As stated in several sources in the relevant literature, most systemic approaches use working

with dreams in terms of their narrative structure, i.e. they are interested in the dream scenario and the deep processes in the family system and not so much for family relationships, and they follow the narrative whereby through the work of the individual of their dreams on their family system, they think that his work affects them, i.e. affects other family members. Or, as Penn and Frankfurt point out, who give us examples from their own family therapy practice of how changes in one individual can lead to changes in the rest of the family based on a rational narrative, which is familiar with a systemic constellation work with dreams. from a point that working on his personal topic, then the whole family system is also influenced (Penn and Frankfurt, 1994). There are also individual therapists who have developed their own methods as, for instance, Sparrow, who besides the mention of the term Equifinality, which means that a change in a part of the system affects the whole system, derived his own method called - The 5 star method that reflects many of the principles currently espoused by systems-oriented family therapy and postmodern therapy, especially that the dream is not given but created as a product of a dynamic interaction between the dream owner and the dream imagery and that the dream owner and dream imagery or story are somewhat distinct aspects of the dream (Sparrow, 1976-2015). Among them is the author of this paper who deals in addition to the method indicated here, with systemic-dynamic therapy, ie. family constellations in working with dreams. He points out that there are two ways to work with dreams in terms of family constellations: 1) System-Constellation way / approach and 2) Methodological-Applicable way / approach, where, if in the narrative structure of the dream report there are constellation families topics, then we work directly on those topics, but, in cases when there are no typical family-constellation themes in the dream, then the family-constellation methodology can still be used in working with the dream report (Pendaroski, 2019, p. 155- 156) In the context of the validity of the line of less resistance method from the aspect of dealing with deep soul dynamics and spirituality, of course goes the special so-called, universally-spiritual context which deals precisely with the spiritual and universal symbolism woven into the dream report and which is carefully explored with a series of relevant questions.

If we compare the above approaches, especially those more specific systemic-family approaches such as the Sparrow method, with the line of less resistance method, we find great similarities in that the narrative context occupies a special place in the line of less resistance method. that is, the narration as a basis for the analysis of the dream report, which also exists in some of the systemic-dynamic approaches. This brings the line of less resistance method closer to these methods and reinforces its broader value in that it considers the wider family dynamic dimension of the client's family backgrounds and does not dwell solely on individualistic, idiosyncratic asocial and ahistorical aspect of personal meanings contained in the dream messages of the individual client, such as the case encountered e.g., in the Gestalt approach and some other individualistic methodologies. Also, in the so-called social aspect, the line of less resistance method touches on familial systemic themes. As an advantage of systemic methods can be taken their greater focus on family dynamics, while according the line of less resistance method those aspects are only part of the wider system of covered contexts of the narrative structure. At the same time, it can also be an advantage in terms of the

scope of the line of less resistance method. It should be emphasized that in order for the therapist to deal with the line of less resistance method, he should possess theoretical knowledge and therapeutic skills from the systemic-dynamic family psychotherapeutic modalities. This complicates the use of the line of less resistance method and requires broader knowledge, not only of systemic theories and practices, but also of other directions, whose aspects are woven into the complex methodology of this method, such as the Gestalt approach, cognitive-behavioral, analytical method, psychoanalytic method, Adler's methods and techniques as well as knowledge of spiritual and mystical approaches to working with dreams.

### **The line of less resistance method and the cognitive-behavioral methods in working with dreams**

It can be said that until a decade ago, working with dreams was a privilege or a major interest, mostly in the circles of psychoanalysis and much less in the humanistic-existential and even less in the cognitive-behavioral oriented psychotherapeutic directions. In recent decades, this condition has changed, and, as some authors point out (Skrzypińska, Szmigielska, 2018), more and more cognitively focused therapists are finding new interest in working with dreams. It should be noted that working with dreams from a cognitive point of view is justified only if cognitive processes are included in the work process itself. As Skripinska and Szmigielska point out, dreams involve the following cognitive processes: accumulation of content in both semantic and autobiographical memory; representation of the elements of the dream in both the visual and the auditory and in all other sensory modalities; combining representations, performances in dream scenes; creating a narrative sequence for the dream scenes and focusing on the content of the dream (according to: (Skrzypińska, Szmigielska, 2018, pp. 97-98) If we look at all these enumerated cognitive processes from the aspect of the line of less resistance method, we can notice that this method does not deal with explaining how these processes occur on a neurophysiological and psychological level, but how they are presented in the narrative structure of the dream. Especially taking into account the so-called cognitive context, ie. the cognitive scheme, the content of narrative structure, ie. the story of the dream and the basic line of thoughts and perceptions, the senses and other cognitive processes and their connection with what we call the personal meaning of the elements of the dream report. There we see that cognitive approaches also deal with the semantic, ie. the significant side of dreams is the same as in the method presented here, so the line of less resistance method is more engaged around the meanings of cognitive elements and their representation in the narrative structure and in the dream scenes. This method tells us little about how these processes occur, but its importance from a cognitive point of view is that it values cognitive associations, representations and the cognitive pattern in terms of the personal meaning of the client.

This is followed by findings from cognitive-behavioral therapeutic research that link dreaming with the assimilation of personal experiences in the individual memory system, whereby, the events of waking life are contextualized, ie. are related to the formation of connections of previous cognitive and emotional experiences with the current circumstances in the life of the individual (according to:

Skrzypińska, Szmigielska, 2018, p. 98). The same authors add that dreams are a way of assimilating awake experiences into the cognitive pattern because it helps to classify emotional awakening experiences with the individual's memories and planned future actions of the individual.(according to: Skrzypińska, Szmigielska, 2018, p. 98) We can conclude that this paragraph is confirming the similarity of the line of less resistance method and cognitive models at the point where they are connected to the past and current experiences of the individual but also the links between the emotional and cognitive aspect from the point of view of personal meanings for the client, which further increases the value of the line of the less resistance method due to valuing the cognitive aspect of analysis as an integral part from the overall integrated system of meanings. If you look at the detailed explanation of the theoretical and methodological backgrounds of the line of less resistance method (Pendaroski, 2017), you will notice that special emphasis is placed on connecting the meanings of the dream with current, recent awakening experiences of the individual and their representation in both cognitive and emotional context of the narrative structure of the dream.

The mentioned authors (Skrzypińska, Szmigielska, 2018) state a series of modern and older approaches in cognitive-behavioral psychotherapeutic modalities, including the methods of: Aaron T. Beck; Clara E. Hill: the cognitive-experimental model of dream interpretation; Jacques Montangero: the description, memory sources, and reformulation method; Arthur Freeman: guidelines for using dreams; Jeffrey Young: schema therapy and dreams (according to: Skrzypińska, Szmigielska, 2018), from which we can confirm the growing importance of cognitive-behavioral modalities to dreams. A detailed and carefully structured statistical analysis by Schredl and his associates confirms the predominance of working with dreams in the psychoanalytic directions versus the cognitive-behavioral and humanistic directions. In the study, as pointed out by Schredl and associates, psychoanalysts more often used working with dreams in psychotherapy and considered working on dreams to be very useful and reported a much more expressed recalling to clients of their dreams (according to: Schredl and associates 2000, 83 ) What was interesting was that there were no significant differences in what percentage of customers initiated, ie. were demanding work on their dreams, which only indicates the increased awareness of the usefulness and importance of working with dreams in all psychotherapeutic modalities, not only among the therapists but also among the clients themselves. What surprised Schredl and his associates was the fact that, unlike the psychoanalysts (as expected) who used predominantly Freud's theory in their explanations, many of the humanistic and cognitive-behavioral therapists used the theories they relied on, among others, Jung's analytical theory is more frequently mentioned, although "other" theories have been mentioned as well (according to Schredl and associates., 2000). This is another confirmation of the value of the line of less resistance method, because it belongs to the integrative methods, from methodological, technical and from theoretical perspective as well, because it uses multiple modalities and theoretical conceptions and does not rely on a single monolithic theoretical background, which I consider to be the future of the modern psychotherapeutic approach to working with dreams, precisely because of the breadth of theoretical explanations, but still more importantly, due to

the fact that the emphasis is more on the personal meaning of the dream than on what theoretical aspect will be explained with the findings and interpretations.

### 1.1.3 General recommendations for the use of the method

Here we will point out some important recommendations from a professional-scientific and methodological aspect for the use of this method in working with dreams.

First, it is an integrative method that contains several methodologies used by psychotherapeutic directions and methodological conceptions with their own theoretical foundations in the science and practice of dreams. Due to that fact it is necessary to be used exclusively by educated professionals who have both theoretical and practical knowledge of general psychological science, specific scientific fields related to sleep psychophysiology and dream psychology, knowledge of neuropsychology, theoretical and practical knowledge of psychotherapies methodologies whose techniques are part of this integrative method and some other related and interdisciplinary areas. In addition, this method can be used only by professionals who have been trained by the author of the method and in the future only by persons who have completed the training to work with this method in several modules. Furthermore, it is advisable to use this method only for professionals who have already encountered dream work in applied psychology in direct work with individuals and groups and are well acquainted with the theoretical backgrounds of the methods and especially with the theory and methodology as well as the interventions that are part of this original method. It should be emphasized that the method is integrative in terms of scope but original in the concept, theoretical background and structure that offers a new theoretical and methodological-technical framework for working with dreams.

Secondly, from the aspect of the problems that can be worked with this method, there are no special restrictions, specifics or selectivity. In general, the method is amenable to working with all kinds of psychological, emotional and intellectual topics and contents that occur in the narrative structure of the dream and as such are part of the dream report. So, the thematic method does not limit the professional to use the method as long as it is professional, structured and supported by the necessary steps around the processing of all 12 elements/ aspects of the narrative structure.

Third, in terms of the type of dreams that can be worked with, it can be freely pointed out that the method can be used with different types of dreams: nightmares, lucid dreams, sexual dreams, etc. So, there are no restrictions on the quality of dreams. When it comes to the complexity of the narrative structure of the dream, it must be noted that the author proposes and recommends this method to be used mainly for the so-called complex dreams, ie. dreams that carry a more complex scenario, visual basis and are longer in duration. Also, this method is amenable to the analysis of multilayered narrative structures, ie. dreams that are layered, serial and/or authentic, ie. original in their complexity, type and length. The reasons for this recommendation lie in the fact that it is a complex method with many elements that are gradually, structured and separately processed and then brought into correlation with each other and from them a holistic interpretation is created from the aspect of personal meaning for the dreamer with recent fresh memories and events that are part of the narrative structure of the dream. This does not mean that this method can not be used with

shorter or simpler single-layer dreams, that in this case it is necessary to amplify, associate, interpret all 12 elements, regardless of the complexity of the dream. For this reason, this method is more recommended for more complex and personally meaningful dreams. In certain cases, when for practical and logical psychotherapeutic reasons there is a possibility of partial analysis of only some of the 12 elements/aspects of the dream, the author recommends to do so, but only if there is a rational reason and possibility.

### 1.1.4 Chapter conclusion

This chapter highlighted the theoretical foundations of the method as presented in the original papers in which the scientific problem is extensively and in detail elaborated (see: Pendaroski, Nikolovska, 2017; Pendaroski, 2017). Then, the method was presented in terms of all 12 elements/aspects that the author came to through many years of practical work and theoretical research of the elements and interventions in working with dreams. In addition, the place of this original method between several established methodologies and practices in working with dreams was presented and the similarities and differences between the indicated methods were analyzed and elaborated. As part of that analysis, the strengths and weaknesses of the method were presented, as well as the directions for its improvement in the future. At the end of the chapter, several important recommendations from the author for using this method in working with dreams were emphasized.

The general conclusion is that this method will offer a different but still integrated view of the theoretical conceptions that are put into practice through the elements structured in the methodology through the prism of the personal meaning of the dream scenario for the dreamer himself. The author hopes that the method will find its deserved place among the established both classical and modern methods in working with dreams and at the same time will offer practitioners an important tool that will improve the work in the field. Also, the author believes that the method has its own justified theoretical framework which through a carefully structured methodology that is holistically related to the basic directions will open new scientific questions in theory and practice in such a complex area - dreams and their personal phenomenology.

## 2. Case study

### 2.1. Analysis of dream report using the Method of less resistance in working with dreams

In this second part of the scientific paper, a case study, a qualitative method of processing a complex multi-layered dream of the client with the initials F.J.\* is used, according to the method developed by the author called - method of line of less resistance which was published in detail and explained in the paper issued in International journal of dream research (Pendaroski, Nikolovska, October, 2017, vol. 2) based on the previous in-depth elaborated theoretical position published in the book – “ personal meaning of the dream: a bridge between psychoanalytic theory and activation hypothesis theory of Hobson” in 2015 and several other scientific papers (Pendaroski, 2015; Pendaroski, Stoimenovska, 2015; Pendaroski, Stoimenovska, 2014). In some places in the paper the client is marked only with the term – client, while in others it is marked with the first letter



of the initials of his name - F. For the analysis of the dream report, the psychotherapeutic work of the same was used, using the mentioned method during two sessions with the client whose description is indicated in the first chapter of the paper. For the purposes of the analysis, the worksheet structured by the author according to the method of less resistance with all twelve elements that are important in the analysis was used. The list of dream processing and process management is published below in the text. In the interest of space for this paper, the worksheet presents only some of the most significant associations of all the significant elements in the scenario, the narrative structure of the dream report. Here we will only briefly remind that in the analysis by this method the analysis is formally led by the analyst asking questions about the elements of the dream, associations of the same and through a process of discussion the client connects the conscious findings with the symbols of the dream. We will not dwell on the method in detail here, because anyone who is interested will be able to look in detail at the paper where the method is explored thoroughly (see: Pendaroski, Nikolovska, 2017) Here we will only briefly point out that the most important elements are identified by the dreamer and dream analyzer. Associates and first they are connected with fresh details of the dreamer's awakening before the dream occurs and then we go to the deeper symbolism and its personal meaning for the dreamer. After all the analysis of the material after all 12 elements (here we mention that the initial version of the method which had eleven elements is supplemented with another one - context of physical objects / artifacts), the conclusion is drawn in the form of an essay by the client with and sleep analyzer support.

### 2.1.1 Description of the client and the context of his life and psychosocial functioning (relevant information about dream report processing)

This case study deals with the processing of a complex dream report of a 26-year-old male client. In our therapeutic process, the client came with difficulties in daily functioning caused by occasional episodes of anxiety-depressive disorder, for which he had a psychiatric note and for which condition he drank medication for a period of several months. In the dynamics of his work, the client mostly referred to the feeling that nothing can be completed completely, that he easily starts more activities at once but then soon leaves them and loses motivation, due to which he has a feeling of incompetence and uselessness. For example, he dropped out of college at the end of his second year and also stopped other activities, such as the sport to which he was once very intensely committed. He states that at first he is almost fanatically committed to some activity but over time he loses his will and motivation and becomes apathetic. In the interpersonal sphere of life, a disturbed relationship with his father is visible, i.e., it is more accurate to say that the client has a feeling that he has not built any substantial relationship with his father. According to his statements, his father is preoccupied with the craft work (he is a carpenter) and is constantly either absent or very silent at home. His mother runs the household even though his father owns the material goods. The client states that he has always got along better with his mother and they have had a better relationship and that she is always concerned about him and is a kind of protection for him. The client has an older sister who

lives in another country where she is married and has a son. The client states that he is on good terms with her as well. He keeps coming back to his relationship with his father. The dream report that is elaborated in this paper covers the topic of father and some other topics (as it would be shown) as are: self-confidence lack, unfinished business etc.

### 2.1.2 Description of the dream report

It is a very complex dream that is dreamed somewhere in the early morning hours (approximately around 5 o'clock according to the dreamer's memory), so it is assumed that the dream is dreamed in the REM phase of sleep and which is proven by the clarity of the images, elements of sleep and emotional charge, especially after waking up. Emotions that are differentiated, different and strong are most pronounced immediately after dreaming and over time become more indifferent (Werner, Schabus, Blechert, Wilhelm, 2021) Another support that the dream is dreamed in the REM phase is the fact that the dream is one of the longer lasting, i.e. according to the dreamer's estimate somewhere 40-50 minutes. Many studies have shown that dreams that are dreamed in REM have a longer duration or are remembered as longer (Carr, Solomonova, 2019, p. 2) and are most often dreamed of in the early morning (Carr, Solomonova, 2019, p. 4) It is specific that the dream contains three big scenes for which it is assumed that the first two of them who are dreamed in the REM phase and that in that part the dream is nightmarish because the dreamer wakes up after the second scene with strong emotional experiences in the third part of the dream and has a feeling that what was before was a dream! In the dream report he wants to write this first part (i.e. the two scenes from the dream). He continues the dream in the third scene which is supposed to have been dreamed also in the REM phase of the dream, but as a lucid dream, because he has the feeling that he is leading the script of the dream from which this conclusion is drawn. It is known that lucid dreams are those in which the dreamer is aware that he is dreaming about the dream, that is, he controls the action and the dream (Bairda, Mota-Rolimb, Dresler, 2019, p.3) What is also interesting is that the dreamer remembers the first two scenes as a "dream in a dream", i.e. that he dreams that he is dreaming and at the end of the complex dream he even (in the dream scenario) asks for a pen to write down what he dreamed in the last scene (actually the penultimate one) Then he wakes up and writes down the last part of the dream. According to the report, the dream is one of the longest in its duration. The dream report abounds with a multitude of emotional experiences, vivid images and several dialogues. In the dream report, three physical spaces (rooms) change and many characters (some relatives and friends and some strangers) and relationships between them appear. The dream report also has the so-called bizarre elements and contains some archetypal representations and universal symbols. From the structured view that follows we will see what is the content of the dream. We will then present the analysis and conclusions.

*We convey the dream report as narrated by the client himself - "My father and I went to the village. We were supposed to sleep there, but at times the house looked like this one I live in. It was night. The room where I was to sleep was completely empty and gloomy and the walls were only plastered. We slept. In the morning when I woke up the room was empty again. But looking around I*

noticed that to the right of my bed stretched a very nicely carved wooden fence from one end of the room to the other. Although everyone would keep their eyes on such a detailed piece of wood, it seemed to me that it did not matter. I just noticed that it is here and I was interested in what is on the other side of the fence. I got out of my bed and looked down the fence. On the floor lay a concrete sarcophagus decorated with Christmas lights. I felt upset because I did not know there was such a thing in the house. I wandered around the room because I did not know what to do and I did not know where my father was. Suddenly, as in a horror movie, I saw him pass in front of the small and unique window of the room. At first glance, it was as if I saw only its shape as a shadow. Yet that form seemed to be his own. I went to see the sarcophagus again. The sarcophagus was raised a little higher than the first time and had no Christmas lights. I tried to get close to him, but he seemed to growl and I noticed that his chest was moving up and down as if breathing. I came out of the room anxious to look for my father.” (Scene 1 ends here)

“When I left the room, I felt like I was entering another house. This house, unlike the first, was built but was still old and dirty. And in this house, it was a day unlike any other. On the left I saw my uncle who was visibly deformed. He looked like Quasimodo and did not look good. I greeted him quickly but he swept with the broom as if he barely raised his head and just looked at me. I kept looking for my father. Although it was early in the morning, around 7 o'clock, other relatives of my father started coming. Some of them slept in the house and started waking up while others were still coming and although they had not seen me for a long time they did not seem to care. Some just said hello to me, others passed me by. There was a wooden chest of drawers on the right side of the door I entered. When I got in front of her, I did not see him but I felt the presence of my father behind me. I told him there was something very strange in my room. He noticed that I was visibly upset and to comfort me he started to open the drawers of the old wooden chest of drawers and to show me that we have enough weapons for someone if he does not attack. Among the weapons, a gun in a leather holster left an impression on me. My father pulled out his gun and it was all well polished with a nicely carved wooden handle. After reviewing the weapons, I looked again at the room where the sarcophagus was located. He seemed to be coming to life. Several of the relatives were already there. His concrete face began to transform and take on a human-like appearance. Frightened, I ran to get a weapon. I was looking in the drawers but this time I could not find the more modern weapon that my father was showing me. I found only axes and some very poorly made rifles that seemed to be starting to lose their functionality. While I was searching, my aunt came in through the same door where I came from. She was not upset at all, on the contrary, she was full of positive emotions and happily greeted us. Another woman walked through the room where we were standing and greeted us indifferently. That was my cousin.” (Scene 2 ends here - the part that the dreamer experiences as “dream in a dream”)

“I woke up too upset by the dream. I woke up in an old but rich house with high ceilings and large rooms. My father was sitting right next to me on the couch. I thought

as if I was awake, I knew I had to write down that dream. I reached for the phone, but it was off. Thinking there was no battery I turned left to pick up the charger to connect it to charge. I found the charger, but when I turned to plug in the phone, the phone was no longer there. I jumped out of bed and told my father to find me a sheet of paper and a pen, and unable to control my fear and trembling, I circled around the room to try to calm down, not wanting to look around for fear of seeing the coffin again. In the meantime, my father could not find anything I could write my dream on. As I waited for him, I looked around and the house looked too lavish and luxurious, but as if it were from the 19th century. Then my father found a torn old piece of paper and brought it to me. We sat down at a table to write down the dream, and then strange deformed people began to appear, resembling my uncle from a past dream. Some had different animals with them as pets. We looked at each other and I asked him who they were. He just shook his head; he did not know either. A large number of people (strangers) entered the queue one by one and walked around as if looking for something. Suddenly a girl (unknown) came behind me and told me that I owned something I was not allowed to own and that I must be arrested. Frightened by that sentence, I asked her who she was and what I possessed. The only answer was that I would find out and she handcuffed me. I asked her how I knew who she was and what right she had to handcuff me. Another girl (unknown) came in front of me and took out only a small seemingly wooden police badge with something written on it. But it was so small that I could not read anything. I got closer, but she moved away as if in a hurry to hide the badge. The girl who was handcuffing me had already put a handcuff on one of my arms. I suddenly realized that they were bad people and started fighting with them. I felt immortal and knew that they could not kill me. When I started fighting them from the ground, it was as if other people (strangers) were helping me. We struggled with some spikes. They looked like the horn of the unicorns. We defeated them and suddenly they all disappeared. After a while they started to enter the house again, but this time as if they were good and started celebrating. In a panic, I started looking for a piece of paper and a pen again. I asked people but they said they did not have a pen and paper. Finally, a girl (unknown), who seemed normal, gave me a pen and when I started writing I realized that the pen does not write. I started looking for something new and found it. Before I started writing, a friend sat next to me on the left to watch me write. I started writing and woke up ...” (end of scene no. 3 and the whole dream)

### 2.1.3 Analysis of the dream with the method - “The line of less resistance”

This section details the dream analysis according to the method specified in the appropriate worksheet. Each section-element of the narrative structure shows the elements and associations, the symbolism and the interpretation originally conveyed in the words of the client as it was conducted during the processing of the dream report. In the appropriate places in brackets are placed my comments and conclusions as well as connections of interpretations and associations with the corresponding symbols and elements of the dream report according to each of the sections/as-

pects of the narrative structure. Finally, the short conclusion is moved to the worksheet (see Appendix).

### 3. Conclusion

The general conclusion of the dream report analyses does lead us to two important topics for the client. One is about his relationship with his father and the other is about personal topics related to the client's personality, primarily his self-esteem, some aspects of the self and the way he handles important topics and things in his personal life.

Regarding the topic of the relationship with his father, the client for the most important personal insights and meanings from the analysis of the dream report singles out insights that indicate that he is aware of his father's emotional absence from his life and the inability to achieve deeper and an essentially emotional relationship with him. His feeling is that their relationship is very weak and insufficient, i.e. he is aware that his father is only formally present in his life but essentially lacks his love and genuine interest in the client and respect for him. Related to this topic are the client's conclusions that his loneliness is related to this relationship and there is a feeling of not belonging to his home and a feeling of alienation. Also, in part, his occasional depression and anxiety episodes are associated with this feeling of alienation and non-belonging. He becomes more and more aware that everything he as an individual should have done in that mutual relationship, he has already done and that their relationship is no longer in his hands. He is even ready to give up this relationship, which, as seen in the dream, is already "dying" in a way, despite the feeling that he has been given a chance for some time. Ultimately, he is aware that perhaps such a relationship is all that can be done about the issue. All these conclusions are supplemented by the client's insight that his father only formally promised many things and fulfilled so little! All in all, his conclusion on the subject is that he is ready to "turn a new leaf" in life. In my opinion, the most important insight about their relationship is that the client through the analysis saw his own projection by researching the projection by his father, i.e. that like his father, he shifts the responsibility for his failures or unfinished business to others and is thus on the run from his personal responsibility! (this is supplemented by some insights on the second topic that follow)

Regarding the second topic, the main insights and conclusions are that the client is more aware of the unfinished business and his own procrastination and tries to change that. The most important messages for the personal meaning of the dream insights are that he wants to turn a new leaf in this sphere as well and to put into function the forgotten positive aspects of the self and in a way to build a new, more optimistic, more fulfilling and more confident Self. The sub-themes are related to his insights that his low self-esteem is generally related to two aspects, the importance of others' opinion of how he is and how he does things (especially the authorities!) and the importance of his too high criteria by which he evaluates himself and the overemphasized Super-Ego, probably raised by the lack of support for the ego-ideal and the positive aspects of his personality, primarily by his father. Due to the excessive criteria for self-assessment and related to the importance of the opinion of others, the client rarely completes the started work precisely for fear that the result will not be satisfied and will not meet the too high criteria, and because of that, he usually chooses to stop things somewhere in the middle of the cycle and start new ones.

The subtext of low self-esteem includes his insight into the dream of changed self-esteem in his relationship with girls and his suspicion of their motives, which is also related to the suspicion in their own ability and high criteria. Hence, the client either chooses girls he does not going to have because of the high pressures and because of which he can project his own responsibility on the bad fate and thus avoid facing the reality again and the possible failure in the relationship with them, or withdraws in his own self-sufficiency and loneliness. The positive insight from the analysis of the dream report is that he is more and more aware that he is changing this and working on his own perception of reality. He puts the new aspects of the Self (caring and positive as he calls them!), even if they are still unknown to him, in order to restore the feeling of freedom that is so important to him. This is a form of self-transcendence to deal with the condemnation and care of conscience for one's own overemphasized Super-Ego! This is related to the allusion to the reduction of too high criteria and thus winning the fight with the part of the Self that condemns and criticizes, which moves the client towards personal development and change the dysfunctional aspects of the personality.

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# Appendix: Worksheet

Full name (or initials)	Date and time of the dream	Approximate duration of the dream	Type of dream
F. J.	October, 2020 (5:00 AM)	About 40-50 minutes	Nightmare; Lucid
Elements of the narrative structure		Associations; Symbolism; Interpretation and personal meaning	

(The storyline is shown in previous text!)

## 1. Storyline

WHAT? (Tell the storyline in the dream! What happens? To what extent can you attach the storyline to actions and events prior to the sleeping and dreaming, and what it means to you?)

-“I wanted to talk to my father the same day I had this dream! Several months I have a feeling that my father doesn’t want to communicate me or listen to my thoughts and emotions!” (This is connected with an image in the dream report in which he couldn’t see clearly his father and couldn’t establish serious contact; His father in all dream scenes just passing away in front of Him or standing behind Him)

## 2. Thematic Context

What theme? (Which is/are the main theme/s in the dream? Is this theme familiar to you? Is it personal? Does this theme repeat itself, and if so, does it remind you of something?)

-“The main theme is my failure to conduct fruitful and honest emotional contact with my father when I really need his help in my life! Sub-themes are my feeling of solitude, my feeling of not belonging in my home and some of my unrecognized fears and anxieties!”

-“All the themes are familiar to me because I’m passing a crisis period with anxiety and depression and struggling with a feeling of not belonging which is mainly connected with my relationship with my father”

-“All the themes are personal”

-“Yes, there are themes that are repeating and it reminds me of an unsolved or unfinished businesses in my life!”

## 3. Physical objects/artifacts

What’s present? Which physical objects/artifacts are there and if they remind you on something important from the real life! Is there any personal meaning of these objects?

- “Detailed carved wooden fence (symbolic of the work of my father who is a carpenter and also an obstacle to achieve and maintain communication;” his escape to work does not go away! It is a barrier between us!) As if I feel that I do not care how much The fence is beautifully made (it reminds me that I am afraid that soon my relationship with my father will be the same no matter what it is!) ”

- A concrete sarcophagus / coffin that at times seems to come to life and looks like a human (associates me with the relationship between me and my father. Buried in the “concrete sarcophagus”, but still as if trying to come to life again and as if showing signs of “Although life is as tightly closed as it is to me! I interpret it as our relationship, sometimes I experience it as a respirator, as an artificial apparatus and I am afraid that it will “die”, but I hope that there is still something alive there!”

- “New Year’s lights - associate me with the occasional” lights “in our relationship and the awareness that appears but is not permanent!”

- “An old wooden chest of drawers (associates me with something old, like the objects in my father’s house. Which is almost destroyed, which again symbolizes our old and broken relationship!”

- “The weapon in the old chest of drawers, especially the well-made revolver with a beautiful wooden handle, reminds me of a possible hidden message: too many beautiful promises and hopes and in reality when I need his support there is none - association of old tools in the next scene in the same drawer of the old chest of drawers . He promises me a lot, he gives me a little, and when I need help, his “weapons” are powerless and dysfunctional! “

- “Old destroyed and dysfunctional weapons - unfulfilled beautiful promises and hopes! “Just the day before the dream I wanted to talk and he avoided me again.”

- “Mobile phone - associates me with the need for communication and my introversion! I can not find the phone in my dream! Hope I could start or resume that communication. And the first failed attempt for a new beginning shown in the dream. The charger is here and the phone is gone! And where would the phone be in the dream? Only my father and I were in the room. It shows that only he can take it and it symbolizes a one-sided effort to achieve communication and concealment from him. “

- “Phone charger - reminds me that I have energy and desire but I have nothing to charge (the symbol of the missing phone!), As if there is nothing to revive or recharge ...”

- A sheet and a pen - a symbol that I want to “turn a new sheet” in communication with him and in my life and to finish the things I started! The pen is the new beginning, but since it is not in the first scene, it associates me and I interpret it as a second unsuccessful attempt for a new beginning presented in the dream and that beginning is again disabled by him because I ask him to find me and he can not! ”

## 3. (continued)

- (“A broom reminds me that I need to clean up some unfinished business and “count “some people from life!”
- “An old piece of paper that my father finds - a symbol of the insufficient chances he gave me and which he did not support me to start a clean thing (the sheet is torn, crumpled and old!) You can not have a new beginning of old basis! Just sat down to write down the dream, deformed people came and I failed - a third unsuccessful attempt for a new beginning shown in the dream! I interpret this in addition to the fact that some of his old experiences also influenced my lack of support (he had a strict father, a difficult and poor childhood and a mother who died young!) And that other people influence our relationship and my new beginning (this still makes me associates that I do not finish things because I think too much what others will say!) “
  - “Police handcuffs (deprivation of my liberty unfairly! I have developed a sense of guilt and there is no reason! I remembered that my father always told me that I was not doing anything good enough and/or that I was doing it in vain!”
  - “A wooden police badge on which nothing is read from what is written - a symbol of my father’s work which is an obstacle in our relationship and which is trapped as I am trapped in the insufficiency and need of / from that relationship, as I am they want to capture me in a dream those unknown girls! An association that I have withdrawn from my relationship with women and I have developed fear and caution, as if they are unknown to me and I do not believe in their motives! ”
  - “Spikes that look like a Unicorn horn with which I fight with the girls who want to capture me - I interpret it as if we have nothing to fight for and that I am fighting for something non-existent - unicorns simply do not exist!”
  - “Second pen that does not write (fourth unsuccessful attempt to start over and differently!)”
  - “A third pen that writes, but then when I wanted to write down the dream I woke up (I remembered that while I was trying to start writing a friend was sitting next to me and watching me and then I woke up. I connect this with the interpretation that when others observe me, especially authorities, I stumble and do not do things successfully and/or interrupt because I care what others think of me and my work!)

4. Physically-Organismic (Give a description of the body and the organisms of the characters in the dream! Which parts of the body/organisms are displayed, and whether they remind you of something?)

- “I don’t see my physical appearance in the dream, I’m like camera which is recording! Some of the bodies are deformed (for example the face and body of my uncle and some of the bodies of people that are coming in the third scene in the house and they’re also deformed and they look quite like a zombie! There is also a body-like presence of that sarcophagus/coffin which looks like a human body that exhales!”
- “The distorted face of my uncle associates me on a distorted relationships in my family from the father’s side and also my interpretation is that it shows up my unrealistic fears and doubts in myself and people around!”

5. Emotional context

How? (How do you feel regarding this dream, and whether it remind you of some feelings in the wakeful life, right before the dream? How did you experience the dream? Which emotions are dominant, and can you associate them with something?)

- “Anxiety; expectation; surprise; confusion; fear; frustration; immortality; these emotions remind me of the frustration in my relationship with my father and the anxiety about the things I do not finish! But I interpret immortality as the awareness that no one can change anything in me and that I decide everything! Besides, the relationship between me and my father is still immortal even in its insufficiency and negativity!”
- “anxiety, surprise, fear and frustration are the dominant emotions”

6. Cognitive context

Why? (What kind of message did you receive from the dream, can you associate it with something, and where does it lead you? What is the dream trying to tell you? Which thoughts are dominant in the dream, and can you relate them to something? What is the meaning of the particular elements in the dream, for you, personally? Where does it lead you? What is/are the meaning/s of the dream according to you?)

- “One of the messages is that - my father has always existed but is almost never really here!, which has to do with my awareness that he never left me but never tried to understand me or really support me when I needed him. It lets me know that there may be some chance, but that I did my part about the relationship, now he is on the move! Our connection is buried like in a concrete coffin (solid borders), but it is trying to breathe! ”
- “The dream tells me that I have to finish my work alone and that I should not expect much, but to take action and put into operation all my capacities as much as the fear, the obstacles to be big! “The dream also tells me that some things do not depend on me, especially those in interpersonal relationships, and that they come from the past and the family system.”
- Dominant thoughts - “be more determined, get things done!” (I associate it with my indecision and procrastination of important things.); “I can not force myself to do something that is not up to me!” (through the therapeutic process I become aware that what is mine in my relationship with my father I did, henceforth it is not mine!); “Close something old if you want to start something new!” (accumulating old unfinished things prevents me from starting new things!) ”

## 6. (continued)

“Two meanings are most important to me - 1. That I want to close the unclosed things and stop going back to the past and there to seek justification for my own indecision and 2. The awareness that I have never had my father as he was necessary and that maybe this relationship is all that can be done!”

## 7. Motivational context

From where? To what? (What are the wishes, motives, desires, ideals, of your Ego, in the dream? Where do they lead you? Does it remind you of something? What are the motives and intentions of the other characters, and does it remind you of something?)

My motives, needs, tendencies:

- “Tendency, motive to escape, to leave a dangerous situation, not to be here!”
- “I wish I was not there! I am looking for an answer, a solution and in fact I do not know what is happening and what I want (this associates me with the fact that I often do not know what I want and what I need!) “
- “I need to be protected by my father, I need his presence and comfort!”
- Motive to kill the creature in the sarcophagus (this symbolizes my struggle with the relationship with my father and sometimes the desire to give up everything and “kill” that relationship (in a dream I reach for the weapon!), but I can not (the weapon it becomes old and dysfunctional!) ”
- “I need to finish something old, put it on paper, immortalize it and start something new, but I can not (I try to find a sheet and a pen and I can not write, something always interrupts me, which reminds me that with a lot of insecurities and other people’s opinions I prevent myself from doing my job!) ”
- “I need to fight for my freedom (fighting with spikes against girls who try to capture me and handcuff me)”

Motives, tendencies, needs of other characters in the dream:

- “My father has a motive, a tendency to transfer his responsibility, although in the background the motive is to help, but only if he personally does not have to expose himself to danger or direct responsibility! (Offers a weapon but does not use it! Or offers a weapon that proves to be dysfunctional (allusion to the old weapon)”
- “Motive of relatives who are only present (probably only curiosity and personal interest!)”
- Motivation of deformed people with pets (they do not attack but only scare! How to motivate them to make F feel uncomfortable, scared, anxious and tight)
- “My uncle’s motive (he is ashamed, as if he wants to hide, a symbol of that part of F who is ashamed of himself! As if he wants to hide from himself!”
- “My aunt (has a positive tendency, as if she is friendly and shows that she is here!)”
- “My cousin (neutral-positive tendencies, motives, completely unknown but I have a feeling that they are positive!)”
- Girls who want to arrest and condemn F (dishonest motives, to condemn, hurt and insult unjustly! Symbol of the high super-ego especially in the part of the conscience that is too critical and condemning!)
- Motive of the friend (to help, positive motive)

## 8. Spatio-temporal context

When? Where? (Where does the action take place? Do you know the place? What time (period, hour, year, date etc.) and does it remind you of something?)

- “The first scene takes place in an old house, my father’s house where he was born, which at times reminds me of the house I live in now. It is night. The space is very empty and lonely (today that house is almost destroyed and no one lives in it, which associates me with the broken relations between the relatives of my father’s family!) “
- “The second scene takes place in another house and another room. This house is built and complete but messy, dirty and old. That house is full of relatives (all from my father’s side), it is not empty, something is happening there. There is a day. The bright and old house symbolizes the connection between me and my mother. Old, not too beautiful but still maintained! ”
- “The third scene takes place in an old but rich and luxurious house, as if it was made in the 19th century. Many people with pets appear there, but all of them are unknown to me except the friend who appears at the end of the dream. (This part in which they try to arrest me by handcuffing me, associates me with an insight, that the house where I live has everything (material goods, food, conditions, etc.), but I feel trapped and cramped, even though it seems lavish and rich!)”

## 9. Personal context

Who? Whom? (Which characters are present in the dream, and do they remind you of someone? How are they portrayed? Where does that lead you? Does it remind you of something? Are you present in the dream, and in what way are you presented?)

- “I (I do not see my physical presence, but I feel that I am there, I observe like a camera)”
- “My father (he is here all the time but he is not really here for me! I see him pass like a ghost in front of the window, then I see him behind me and next to me)”
- “The mysterious creature in the concrete coffin (as if breathing and growling and looking like a human face under the stone. Symbolism of the relationship between me and my father. Buried in the concrete sarcophagus, but still as if trying to come to life again and as if showing signs of life) ”
- “My uncle (deformed in the face, distorted and swept with a broom, looks like Quasimodo, hunched over – a symbol of distorted and deformed relation between me and my father)”
- “Several relatives of my father (some slept here in the room and others then came, just passing me by. Symbolism for the alienation in that family)”
- “My aunt (moody and positive. Representing the female side of the family, or the more beautiful side. And as a spectrum for emotions from negative to positive. Starting from my uncle as negative to my aunt as positive)”
- “My cousin (greeted me indifferently)”
- “Strange deformed people (some of them enter with pets. Symbol of the unknown dynamics in me and the various interests that I rarely meet!)”
- “The pets of deformed people - a symbol of human curiosity. They just want to know and they are not really interested! ”
- “Girl 1 (she told me that I own something that I must not own and that he should handcuff me and detain me. I ask her who she is and what right she has to detain me and what is it that I must not do I own ?? A symbol for something that is unfairly taken away from me or not allowed to me without being asked or explained to me!)
- “Girl 2” (stands in front of me and shows me a wooden badge and should convince me that it is the police even though nothing is clearly recognizable on it. The same interpretation as in girl 1! And besides, a symbol that with something unconscious or vague I forbid myself something I need! I get the awareness that I am becoming brave and I am happy that I am struggling with that in reality through my psychotherapy! A moment where I may have realized that the relationship with my father does not exist anyway and I have nothing to lose but to fight! I feel like I am immortal!)”
- “Other people coming out of the ground (those people help me and with some spikes that look like the horn of a mythical unicorn we stab them. Some new and unknown things help me or I help them in the fight against injustice!)”
- “The girls I fought with are coming back (this time they came back after they disappeared after the fight. Now they were happy and positive and as if they were celebrating something! I do not understand the interpretation, does that mean that they won, i.e. injustice and my failure to am I turning over a new leaf or did I win and turn them to my side ?!) ”
- “Girl 3 (this girl looked normal and positive. She gave me a piece of paper and a pen that I was looking for, but the pen did not write! A symbol that maybe some things that are important to me to start I start with something that is not effective, it does not “work” just like the pen!) “
- “My friend (He was watching me while I was trying to write down the dream. A friend who used to ask me for advice on how to deal with problems (then I was good with girls and it was easy for me and he could not he found a girlfriend and now it is the other way around, it suits him and not me!). Now I deal with the same problems. “The wheel turns”, I got that feeling and awareness.) “



10. Socially-Relational context

With who? Among who? (What kind of relations did you come across among the characters in the dream? Does it remind you of something? Were monologues or dialogues present in the dream?)

- "Relationship and short dialogue between me and my father (incompleteness, inadequacy, ambiguity)"
- "Attitude towards the sarcophagus (fear and uncertainty, mystery - I do not know what will be born in what seems alive but it is not true or clear!)"
- "The relationship with my uncle and other relatives (a relationship that is superficial, ended with a Hello and with some of them not even that! It associates me with everyday relationships, rare, unfinished, superficial, with hidden intentions!)"
- "Relationship with my aunt and cousin (warm and positive relationship in the dream with my aunt, which associates me with the relationship with the female side of my family, i.e. my mother's family, those relationships are better!)"
- "Relationship with deformed people with pets (symbolizes my relationship with the deformed parts of me! Like those parts that I do not want to see and that are important to me, I have deformed and I need them, they are caring (the symbol of pets!)"
- "The relationship with the two girls who want to arrest me and a dialogue with them (associates me with something that is imposed on me and is unfair, something that condemns me, like my father's criticism that I am never good enough, that I am not good, that I will not succeed, etc.! Also, this associates me with the too strict criteria I set for myself and the judgments when I will not succeed! "The fact that girls arrest me for something I own and must not, is associate with the fact that sometimes I judge myself for the things I have, or rather how I feel ashamed that I have something good!"
- "The relationship with my friend and a short dialogue in which I ask him for help (a symbol of things that have changed. Once I was up and he was down and now it is the other way around in terms of how successful I was and how successful I am in my relationship with girls!"

11. Collective-Unconscious context

To what extent is it universal? (Were there any archetypal symbols, and what were they Archetypal symbols? Can you associate them with something? To what extent is the message of the dream universal? Does it remind you of something? What is/are the personal meaning/s of the archetypes?)

- "The sarcophagus that symbolizes immortal death, or figuratively, immortal glory (as in the pharaohs who embalmed them) Death is an archetype that here as an archetypal representation can be associated with the symbol of the relationship between F and his father, ie. there is something lying in the sarcophagus, someone who is obviously still breathing, is not dead / but is trapped in something, muffled, doomed to a slow and sure death but with a process of torture!" (this is symbolized by the dreamer himself in the relationship between them who is not yet dead but is not alive as he needs to be, i.e. he does not "breathe" with full breasts (like the one/one who is in the sarcophagus I can hardly breathe trapped in stone armor!)"

12. Universally-Spiritual context

To where? (Were there universal elements or symbols, or transpersonal images of your Ego, or other characters in the dream? Do they remind you of something? Were there any spiritual symbols and meanings that are important to you? Do they remind you of something?)

- The unicorn (mythical creature, a horse with a horn on the forehead, a symbol!) As a form of self-transcendence to deal with the condemnation and care of conscience for the sake of one's own overemphasized Super-Ego! This is related to the allusion to lowering the F's too high criteria and thus winning the fight with the part of the self that condemns and criticizes (the fight with those who judge and want to arrest him!)