

DREAM NETWORK BULLETIN

Vol. 2, No. 11
November 1983

FOREIGN LANGUAGE INSTRUCTION USING DREAMS

by Anne Pechon

A DREAM PSYCHOLOGIST FOR A GRANDMOTHER

by Jenny Dodd

Dr. Winifred Rushforth is my grandmother -- "Granny R" we used to call her -- and right from the beginning I knew she was different.

She was tall, dark, rather forbidding to a small child and she wasn't sweet and nice-smelling nor laden with gifts. She would arrive in a dashing open-roofed sports car -- daring, adventurous, challenging, and she slept in our summer house. We didn't know then what she had to give us. But gradually I changed and I can remember as a young girl telling my mother that I liked Granny R because I sensed the worth of her life, the breadth of her experience and the depth of her wisdom.

From the age of 12 onwards I would go up to her house in Edinburgh and spend a few days with her at the famous Edinburgh Festival. She would take me to concerts, exhibitions, plays and films and to her clinic, The Davidson Clinic for Analytic Psychotherapy. I loved to go there, it had a special smell and a very special feeling. The women, the therapists and analysts, only a handful, were different: they weren't chatty and silly like my friends' mothers but serious and they connected with a special part of me, my inner sensitivity, which needed to be nurtured and appreciated. I could paint, make clay pots and play the piano - it was a new world for me.

Granny would give me freedom to go out alone, but she kept her tabs on me and knew once when I lingered kissing a stranger goodnight. She called me in much to my secret relief.

Her house was full of treasures, everyday ones like plates

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Howard Rovics, Ph.D.

AMERICAN SENOI DREAMWORK

by Howard Rovics, Ph.D.

The anthropological record is being set straight. Senoi dreamwork as described in the early literature appears to be a legend as compared to what is known of the Senoi people's current practice, but to those of us who accepted the original tenets and acted upon them, this legendary process is remarkably alive.

I learned Senoi Dreamwork from Jack Johnston, conducting hundreds of experiments to personally verify his ideas in relationship to my experience as a creative artist. After three years we collaborated in equal partnership. One of our Senoi dream workshops was entitled "Creativity and Healing." It combined dreamwork with art, music, body awareness and other approaches such as those of the Simontons and the late Milton Erickson. In retrospect, this was one more

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I teach English as a foreign language in a School of Engineering in Southern France. I have a vivid interest in drama and creativity, which I use as a springboard to create group cohesion, and I am always on the lookout for more activities to provoke fluent spontaneous expression in my students. This is why I use dreams in the classroom. The idea is not new.

In their book, "Dreaming and Waking," Corriere et al. state how the sharing of dreams in traditional societies, like the Senoi of Malaysia or the American Indians played a vital part in the group organization. Telling one's dreams in public was not simply accepted behaviour. It was re-

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DREAMS ARE FOR FORGETTING

By William R. Stimson, Ph.D.

"In this model, attempting to remember one's dreams should perhaps not be encouraged, because such remembering may help to retain patterns of thought which are better forgotten. These are the very patterns the organism was attempting to damp down."

(Francis Crick & Graeme Mitchison, "The Function of Dream Sleep" *Nature* 304:111-114. 1983)

Dreamworkers have been responding strongly to Crick & Mitchison's work, and, indeed, it calls for a strong response from us. It denies too much of what we know to be true.

The responses have been diverse because there are so many ways in which those who think like Crick & Mitchison are wrong about dreams and there are so many ways in which they can be shown to be wrong. I wish to address their contentions from

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step in the transformation of the Senoi legend into a modality that could benefit people in our culture.

Principles

1. Building trust: Building trust comes first for without it, meaningful sharing of inner-experience cannot proceed. Senoi dreamwork is non-confrontative; such terms as resistance and block are not even used in the process. In order to circumvent them, an atmosphere of safety, nurturance and open communication needs to be generated.

2. Expanding the definition of dreamwork: Eliminating distinctions between night dreams, day dreams, fantasies, memories, ideas and creations expands options. All are regarded as "the dreamworld," a state of mind which can be entered and explored in a multitude of ways. There is no lack of material with which to work. The recollection of night dreams can begin with paying attention to any manifestations of "the dreamworld" within the foreground of waking reality.

3. Balancing two equal realities: Discounting the significance of dreams maintains an imbalance in which cognitive thought is over-emphasized to the detriment of intuitiveness. Appreciating the two realities for all that each has to offer generates balance. In a dream workshop physical exercise, having fun, asking questions, drawing, writing and making music are all encouraged to promote both waking reality contact and to create bridges into the dreamworld.

4. Applying the four-part convergence concept: Since Senoi dreamwork involves a process of re-entering and continuing a dream while sufficiently aware to have a dialogue while daydreaming, various factors are taken into consideration simultaneously, thereby orchestrating the experience. Suppose the dreamer, eyes closed, evokes a dream as if it were happening at that very moment. The person who is guiding the dreamer, aware of this vector, 1) quietly asks sensory

questions (space) i.e. what the dreamer sees, feels and hears; 2) follows and accepts the unbroken unfolding of the dreamer's experience (causality); 3) repeatedly tells the dreamer to "take all the time you need" (time); 4) makes only open-ended suggestions which permit new options, insights and surprises to arise from the extension of the dream itself (synchronicity). The process is best learned from direct experience and observation.

5. Encouraging the development of personal symbols and meanings:

The avoidance of interpretation of an individual's dream experience is intended to counterbalance the overemphasis on externally imposed meanings in our culture. People need room to build a repertoire of personal symbols and meanings. In this age of abundant communication, every system of mythological interpretation is potentially available. The archetypal myths which speak to our society are gradually forming, but no single, coherent system is universally understood. It is a stimulating process to compare one's personal myths to those that society shares, whether these derive from new or ancient sources. My assumptions are that dreams are personal myths and that myths are the dream visions of a society. Only the dreamer knows best what his or her dream means. What people need is support, encouragement and conditions to receive this understanding from within.

6. Focusing on Senoi metaphors:

The use of Senoi metaphors is the most distinctive feature of this process. They are archetypal and seem to be universally meaningful even to the modern-day dreamer. Senoi metaphors include images such as regarding every being and thing in the dream as a spirit,

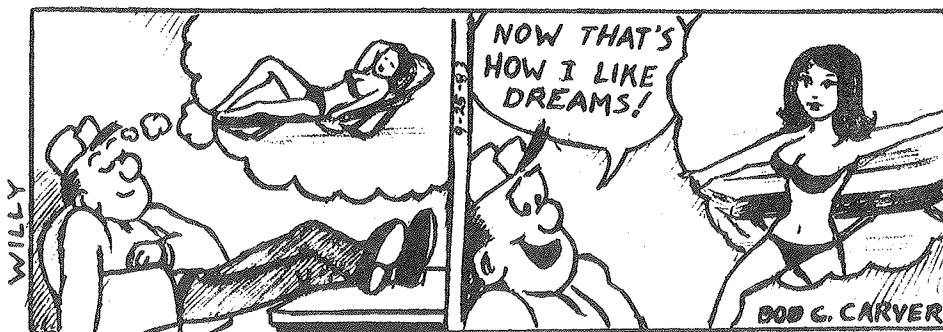
going to the center of spaces, following the motion, requesting and receiving gifts, and many more. The use of the term spirit implies changeability. By suggesting to the dreamer "Go to the center," the mind seems to go deeper into itself, finding a point of equilibrium. The suggestion to "Follow the motion" when the dreamer reports that motion is occurring in the dream is a metaphorical way of saying that the dreamer need not remain stuck. Metaphorically, gifts represent an exchange of knowledge and energy, symbolically building alliances. The most striking feature is this frequent request for gifts by the dreamer while reliving the dream. Here the assumption is that the inner-mind is inherently honest and that friends, allies, or helpers easily and spontaneously yield gifts both in waking life and in the dreamworld. An adversary will simply not produce a gift until that figure or spirit has been turned into an ally. The gift is the final test. It is the point of crystallization, symbolizing all of the dream's detail and working out. Senoi patterns can cut through excessive detail by offering the dreamer a way to summarize inner-experience in the form of the gift. This is especially useful to people who dream prolifically.

Applications

The following outline describes the components of Senoi dreamwork as it has evolved from my experience:

- I. In dream reality:
 - A. Key
 - B. Main "Other" Figure
 - C. Gift
 - D. Stop/Start Checkpoint

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PSYCHOLOGIST GRANDMOTHER

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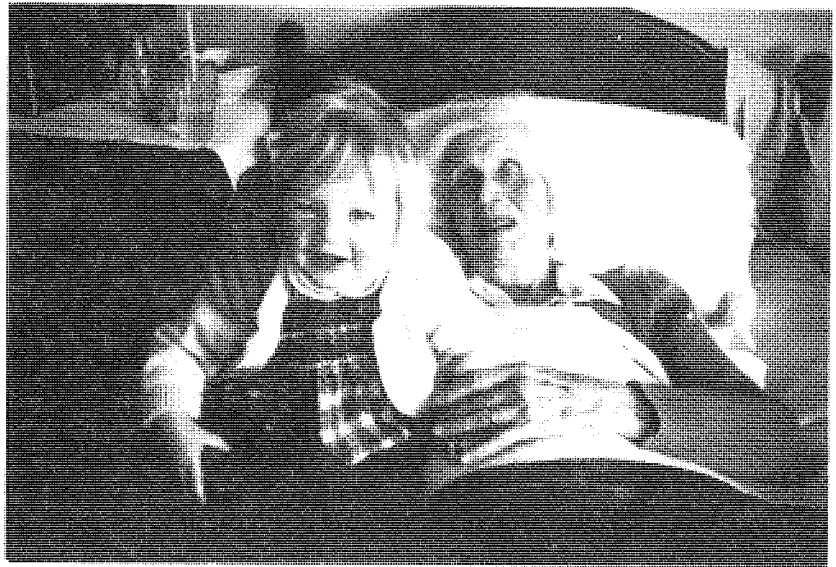
and vases from India. And then there was her garden -- she would take me round her precious space and show me how to pick a bunch for the dining-room table -- it is never without something flowering on it. She showed me how to pick just one of everything from each plant, a leaf or a seed or a flower and hold them all together and the bunch would grow in my hand till I could hold no more and we would put it in a vase and look for each thing we had picked, some hidden away deeply and others so noticeable at the surface.

She would take me on walks to see the snowdrops, on adventures in castle ruins, climb hills to hear the curlew and the brooks. Once we came across a lot of mole hills. She was nearly 80, but still she could stoop down and scoop up a handful of the rich, fresh, deep brown soil and smell it. It didn't bother her to have "dirty hands." How could the soil be "dirty?"

She would teach me to eat well, sleep well, and think well. She would sit with her coccyx well back into the chair meeting its spine so as not to get tired, her feet would be planted firmly and squarely on the floor for rootedness and contact and her hands open on her knees for openness and acceptance. All this I inwardly digested.

She taught me about the sad lives of people eaten up with anger or guilt, lacking love, or stuck in conventions so rigid that their lives were unfree and couldn't sparkle. I could sense that in people but she could put it into words and she would explain about the unconscious -- this mysterious world within us all, uniting yet dividing -- which I knew about but couldn't speak. It was a real world to me and I wanted to know about it, all about it, in me and in others because she showed me how to believe in it, how its manifestations could be either destructive of relationship or creative of it. And dreams . . . very gently she showed me what they revealed, my self . . . and I was thirsty for more.

And then when I was 20 I went to Edinburgh University. What I really wanted was analytic psy-



Dr. Winifred Rushforth and her great granddaughter, Lucy Dodd

chotherapy at her clinic, so under the guise of studying for a music degree, I started my course in psychotherapy. There were several months at a time when all I did was to go to therapy three times a week. I failed my exams, skipped classes, avoided meeting my fellow students, stopped playing the piano, but I never missed my therapy session. My analyst said she'd never known anyone work so hard at their analysis. I had a "bad trip" on grass, potent stuff my brothers had grown in our garden, and became a mewling infant stuck in a tunnel, deathly scared. All I could remember or say was, "Phone Granny. Her number is 667-8456." She came in the middle of the night and tucked me up in her bed, held me till I went to sleep. The next day she took me to my therapist's house and the next and the next -- I think she was keeping me out of the hands of the psychiatrists and the mental hospital -- she knew that I needed time to recover with the healing power of words and love. And I did slowly recover. After about two months I could just about walk in the street and hold myself together. It was a lonely, frightening time.

And then I began to go regularly to Granny's house on Sunday evenings for supper -- but it was much more than that. She was teaching me about her special understanding of the relationship between the "psyche" in psychology and the "spirit" in religious teaching. She shared her great

knowledge of the Bible, the life of Christ in St. John's Gospel, the Psalms, the old stories, and the writings of Edward Carpenter, Edgar Cayce, Teilhard de Chardin, Jung & Freud and some poets. She would let me read to her and I loved to read. She said that I "knew," that I was initiated into some kind of knowing, an inner wisdom -- at times I was scared by this. I felt that I had a responsibility, something to live up to and I was not sure that I could. She taught me about the connectedness of all life, the reincarnation of the Spirit (the Spirit was the thing for her), she taught me about the possibility of being a vessel into which the Spirit is poured and from which it can pour out, about breathing, about being and becoming, loving and forgiving, hoping and trusting, a very positive, confident way, living in the Glory of God -- I couldn't hear enough of it!

When I left Edinburgh after a few years, a Bachelor of Music, I was on my way, very faltering, but at least I knew I had a way. I've often fallen off my path, but Granny reconfirms it for me every time we meet. She always says how close, how "in touch" the two of us are, even though I don't write or see her much. We have a psychic connectedness.

When I was suffering in despairing, unbelievable agony while my first baby was being stillborn, my grandmother, 500 miles away, was lying in her bed having awak-

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PSYCHOLOGIST GRANDMOTHER

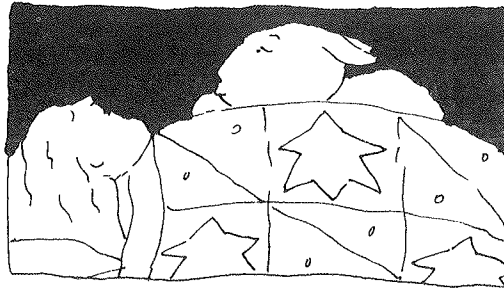
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en with a great pain. She thought she was going to die. In the evening when she was up, waiting for her dream group to come, she was told that my baby had died, and she understood her experience.

When the Davidson Clinic finally closed doors, when Granny was 85 I think!, other things grew as offshoots. One of these was the Easter School. Every Easter for 4 or 5 days people from all over the country, world even, would gather touched by Granny's teaching, lots and lots of young people, adventuring, exploring into their inner lives, finding love, creativity, joy and sadness. It was here that Winifred started dream groups, as a new field for her, but one that has proven enormously significant and fruitful. It was wonderful being there -- part of Granny's tree -- watching her aging, noticing her "conceit" as a friend of mine once wrote, this intense self-confidence, which can seem like arrogance, or an inflated ego. She loves the limelight, the adoration and attention of men. She loves to celebrate all occasions too, feeding people lunch or tea even to this day in her 98th year. The power of her ego is daunting, and at times we all find it difficult.

But now she teaches about the "Not I" -- this other part of ourselves that is in relationship to the whole and through which love and healing come. She has really come to know about it and lives it fully. I can remember once when Granny was going through a time when many of her friends had lost relatives, or children even and she was visiting yet another person who had just lost someone very close to them. I asked how she could do this so calmly and so repeatedly. "It's not me bringing them help," she replied. "It's the Not-I."

This Easter time my mother called me to tell me that Granny was dying. I knew I had to go be with her, to see her before she died, to reaffirm our special union. So within two days I organized a schedule for my husband and two older children to



manage without me for a bit, and flew over with my youngest child, Lucy, to be with Winifred (see photo). We arrived on Good Friday. Granny was making a miraculous recovery. She was reversing heart and kidney failure and coming back to stay in this world a little longer. Her strength even in dying was enormous and it's hard to say exactly what I did feel but I wrote a poem about it -- the first poem I've ever written:

I always wanted to be near
Granny when she died.

Well, now at least I've been
near her in her dying.

I always imagined that I'd
wake up one morning
and find her dead, in bed, and
I'd be horrified.

But now I know it would be
different --
Wonderfully, marvelously,
miraculously different.

"The end is coming," you said,
"and I'm thankful."
and I said, "God be with you,"
and stroked

Your beautiful hair and your
beautiful face.
So shrunken, so expressive, so
slowly giving up

In sublime acceptance. I know
my Maker.

Your body so small, once so
tall,
So frail, so tired, Oh God so
tired

And you couldn't be bothered
anymore.

You, you who had climbed a
mountain at 72

I loved you so, I loved how you
looked,

Your wonderful hands,
searching, holding

In silence, so deep . . . so far
away

Then suddenly you'd come
back again

remembering a story or asking
a friend how they were,
and how is so and so? and
something connecting . . .

I'm not afraid of death now,
Because I see it with such love
And it comes so slowly, so
calmly, so right in its own
time.

But your spirit is so strong
It takes time for it to contract
and pass through the tiny
dark

space
that separates us from glory.
And your glory will be blinding
and Heaven shall sing and so
shall I.

But I will cry too, as I cry now
Because I am very sad to say
Goodbye.

We are richer for all you've
done

But we'll be poorer when
you're gone.

I thank you Granny Winifred
And I will try to do what you
have said
And remember what you've
done

I am humbled by your dying
and feel so close, so moved,
so proud.

Thank you, Granny Winifred.

And she recovered. Now 4 or 5 months later I hear that she is walking down to her garden to sit in the sun, to breath the air she loves. Her bedroom window is never, ever shut. Through all those cold, wet, chilly-to-the-bone days in Scotland she lets the air come in. So closely is she in touch with what is, so permanently open. And of her dying experience at Easter-time she ir-religiously cracks, "St. Peter called me to heaven, but my dream groups called me back."

Even at 98 she has a dream group almost every day; she leads them despite blindness and a little deafness, with a sensitivity and teaching that are profoundly different from what most of us hear for most of our lives. "Here is what I want," you feel when you are in her group, "what I need." It is there and she gives it - love, life, renewal, hope. You cannot

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PSYCHOLOGIST GRANDMOTHER

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be in Winifred's dream group but what you feel that something intensely real is happening.

Granny's book is called **Something is Happening** -- published by Turnstone Press Limited and though she can no longer answer personally all letters that come, she loves to be in touch and to hear about people and their dreams.

(Editor's note: Shortly after this article was sent to us, we received notice that Dr. Winifred Rushforth had passed away at her home in Scotland.)

Jenny Dodd is the third generation dreamworker in her family. She lives with her husband and three children on Long Island, N.Y., and runs a dream group with her friend Jill McKay who also worked extensively with Dr. Rushforth in Edinburgh. The group meets every Friday morning. It is composed mainly of mothers of young children. Each week one of them takes her turn looking after the children while the others work with their dreams along the lines given by Dr. Monty Ullman.

This Fall Jenny is starting a second dream group in Garden City, Long Island. New Members are welcome and may contact her at (516)741-4177.

lection has been achieved, they signal with their hand. This only takes a few minutes. Eventually they stretch and resume a sitting position.

2. They are then asked to **face a partner, in pairs**. I always recommend they choose a close friend, someone they feel comfortable with. The **narration** proper starts simultaneously for all the groups. I sit in the middle of the circle and watch out for lexical difficulties, providing the needed words, at their request, on slips of paper.

3. The next stage consists in **writing** down each other's dreams, using the new vocabulary items.

4. Lastly, the dreams are **reported** to the group, by the listeners, but only with the narrator's permission.

5. This is followed by a **discussion**. At this point the interest is extreme, and, unfortunately it is impossible to satisfy the students' curiosity about the meaning of all these dreams. They can, however, discuss and compare the most recurrent images, like fire or water or flying, which E. Fromm calls "universal symbolism," because they are shared by all men. The dreamer can also provide associations, in order to shed a light on the possible meaning of a personal symbol, or try to trace a particular element of the dream back to some personal experience which provoked its appearance. All the while, I remain as unobtrusive as possible, merely making notes for language correction later on.

In spite of all the advantages of this activity from the point of view of language production, some critics have pointed out that I was taking unnecessary risks by playing around with psychoanalysis. Some people have had particularly unhappy or painful experiences in their past, and the invitation to open up may trigger recollection of unwelcome memories. While we are trying to develop trust and well-being, touching on these painful areas may provoke exactly the opposite effect. I can see the point, and

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DREAMS IN LANGUAGE INSTRUCTION

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cognized as a safe means of promoting the mental balance of individuals, and was strongly encouraged for its soothing, healing effect on individuals, as well as for the insight it gave into the spiritual world. It is only with the advent of modern technology, when the spiritual, non-material values lost their importance, that dreams ceased to be highly valued for their own sake.

And yet, there is no doubt that the telling of dreams in a warm supportive atmosphere, can be a privileged means for the individual to enrich his vision of reality, and deepen the feeling of closeness with those he trusts enough to confide in.

Procedure

A session normally requires two hours in a row for a group of twelve to eighteen participants at post-intermediate level. We may start with a listening-comprehension exercise based on a pre-recorded dream, to set the mood. Then, I ask the students to lie on the floor, which is carpeted, as comfortably as possible. Material conditions are very important here. It is essential to create the right sort of atmosphere, paying special attention to the intensity of lights and so on.

1. We start off with a **relaxation exercise**. I get them to work with

their eyes closed, checking tensions in the limbs, controlling and slowing down their breathing. I talk in a low voice, trying to sound as entrancing as possible, and thus guide them in their recollections, asking them to summon up images of a dream, either recent or remote. As I talk, I encourage them to bring up the details in front of their mind's eye. I also add that if they can't remember one of their own dreams, they can use someone else's, say a dream told by a friend or a relative. When recol-



Anne Pechon

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yet, I do not agree for the following reasons:

1. The language level of the students, including the most advanced ones, necessarily puts a limit on the expression of feelings. Consequently, the risk of entering dangerous areas is quite limited and can even be fully avoided by directing students to concentrate on neutral or happy recollections to avoid feelings of sadness or pain being triggered. Further limitations are imposed by the number of students in a group and the short time span we are together -- which combine to preclude the possibility of any

single individual stealing the show.

2. I am very careful to respect privacy, and never demand more than a person is willing to give. For example, students are always given the choice of telling their own story, or a friend's, in case they feel embarrassed, and don't want to get personally involved. And a story is never repeated in front of the class unless the narrator has agreed to it.

3. I refrain from giving personal interpretation or making suggestions. Firstly, because I am not qualified to, and besides I keep in mind that the purpose is maximum spontaneous language pro-

duction. In this respect, self-disclosure is not only well tolerated but most welcome in a system of education so closely geared to the study of science subjects. They often resent a style of training where the emphasis is laid on the rational and impersonal, as inhuman and desiccating for their personality. As a result, we experience as refreshing and pleasurable these brief excursions into the subconscious and the world of fantasies.

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AMERICAN SENOI

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II. In waking reality:

- A. Artifact
- B. Sharing
- C. Quest

1. Key: The Key is any image or feeling which evokes the dream; what people often call a fragment.

2. The Main Other Figure: The main "Other" Figure than one's self in the dream can be a person or an animal. The following phrase is used to help evoke the main "other" figure if it is not clear to the dreamer: "Call out to the spirit of ___ and ask it to appear to you in some form that you can communicate with."

"The Spirit of" is an essential Senoi concept with universal shamanic connotations. By regarding everything in a dream as the spirit of whatever it is, flexibility is gained. Spirits are lighter and more easily transformable than their waking reality counterpart.

Certain elaborations must be called into play immediately. These include the guide encouraging the dreamer to pay attention to what he or she sees, hears, and feels in the dreamworld, and of course telling the dream in the



present tense as if it is currently happening. Variations on the phrase, "Take all the time you need," along with brief, positive words of encouragement greatly assist the dreamer.

3. Gift: If the spirit is a friendly one, ask for a gift. It may come in many forms, i.e., object, song, dance, art, words, etc. My favorite way of phrasing this request is, "Give me a gift that is the essence of your power and friendship." Friendly spirits can be incredibly generous and spontaneous. The word "power," according to Michael Harner, means the combination of knowledge and energy. A friendly spirit is an ally. Allies and resources (like equipment) can be brought into the dream by the dreamer, building a sense of internal power.

Amy, a professional New York City clarinetist, complains of having a headache and pain in one shoulder. She recalls a dream in which both the "key" and main "Other Figure" was a black cloud. The "spirit" of the cloud eventually offers her a "gift" of cigarettes. Upon hearing the suggestion that this cloud is a very generous spirit, the gift multiplies into countless millions of cigarettes until her entire dreamscape is filled with them. The guide suggests that she call on allies and resources to help her with this massive clean-up job. She calls upon the entire sanitation fleet of the City of New York to dispose of the mess. Not only does her headache and shoulder pain leave but she takes conscious steps to reduce her smoking habit.

4. Stop/Start Checkpoint: In a dream devoid of conflict, the dreamer is then asked to check internally to see if this seems like a stopping place. It is preferable to think in terms of stopping and starting rather than finishing, thereby relieving the stress of trying too hard to produce the

perfectly complete piece of work while keeping the ultimate control with the dreamer. If the individual who is working through a dream is in touch with more images at this point, then return to the "Key" stage and repeat the cycle, following the unfolding of the new image. If the dream feels complete then draw a picture in waking reality of the gift, or render the gift tangible in some other way.

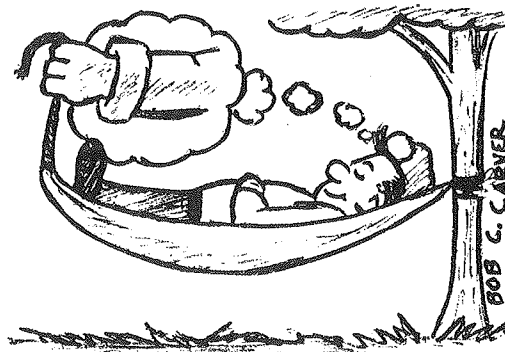
5. Artifact, Sharing, Quest: The "Artifact" stage, which should lead to "Sharing" the energy and knowledge brought through from the dream world, reaches its culmination in the fulfillment of the "Quest." To illustrate this, suppose a dream-spirit gives the dreamer a ring. This object is referred to as a gift. The dreamer is then encouraged to draw a picture which can serve as a personal reminder of the gift. This drawing is termed an artifact. Showing other people the drawing and sharing what meaning it has for the dreamer is a valuable stage in the process of bringing dream creations out, into the world of things and actions. The quest ends once the dreamer has found an actual ring which feels like the one in the dream. It need not be identical. The dreamer knows intuitively when the quest has reached fulfillment.

Unmasking and Negotiating

Dreams which involve conflict and unwanted feelings require more elaborations. Two of these are:

- 1) Challenging a hostile spirit to take off its mask and show who it really is ("unmasking");
- 2) Negotiating by asking either or both of these questions:
 - A) "What do you want from me?"
 - B) "What can I do for you?"

Unmasking and negotiating may lead to travelling in the dreamworld. Following the motion of the dream seldom fails to produce insights as does going to the center of large areas in the dream, i.e., rooms, oceans, caves, deserts, etc. Some dreams lead



to the spirit's place of power. Reaching this place often corresponds to a desirable and sometimes profound state of inner learning.

A dream, once re-entered, needs to be dealt with more like a musical improvisation than an editing assignment. The notion of space corresponds to becoming grounded, and to the pace-lead concept as described by Milton Erickson -- following the unbroken chain of the dreamer's inner logic. As for the experience of time, one can spend years, decades, even centuries in dream reality, allowing a situation to unfold, while seconds and minutes tick by in waking reality. Synchronicity, aside from its relationship to chance and the unexpected, deals also with coincidence. Striking coincidences of a larger order should not be discounted. Jack Johnston used to refer to such coincidences as cosmic puns and regard them as coded messages from the dreamworld worthy of attention.

In a recent workshop a woman worked through a dream in which the main Other Figure was a wise man who was wearing a turban. After the dreamer made an ally of this spirit, received her gift (a purple jewel from the turban) and drew her picture of it, another person in the group recalled a similar dream that she had several months earlier. Her description included both the name and religious sect of what was to her a dream-spirit similarly dressed, the turban standing out as the most striking image. A man sitting next to her

knew the person whom she described and named in waking life. Arrangements were made that day for her to meet him. According to the Senoi, people become "tohat" to each other as they help each other in ways like this.

Supportive Routines

As supportive routines I include any method which one can draw on to supplement the Senoi process. For example, what I term re-parenting is simply the clearing up of confusions deeply imbedded in childhood beliefs. Sometimes the dreamer needs to be reminded about distinctions between dream reality and waking reality.

Lauran, a mother of two children had a recurring nightmare in which she felt herself to be 7 years of age, on a great battleship and unable to move. The "Senoi metaphor" which began "Call out to the spirit of..." offended her because a child in wartime was not allowed to call out for help. Distinctions were then made between the appropriateness of this knowledge as a child growing up in the war and the way she inhibits her energy as an adult by continuing to act on this injunction which is no longer relevant.

The joys and tensions in dreams are reflected in the body as can be seen in the above example in which the dreamer feels immobilized. For that

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WHAT AN AMAZING THING!

Isn't it amazing what this network opens up, even more amazing it never was done before.

Ann Wiseman 284 Huron Ave.,
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KILTON STEWART FAILED TO UNDERSTAND WHAT HE SAW

I feel fairly negatively about the interest taken in the so-called "Senoi dream therapy" as it is practiced in the States. I really think that Stewart failed to understand what he saw and presented his findings according to Western categories of thought and preconceptions.

It is an interesting phenomenon this huge focusing that has been done on the so-called Temiar dream technique, and considering how little Stewart ever published, quite remarkable. Much of what Robert Dentan has said about the Senoi with regard to the Semai applies to the Chewong. I had Stewart's thesis before going to the field and was myself rather disappointed by the reality that I encountered. What Dentan calls gunig dreams, the Chewong talk of as "meeting ruwai." This is yet another meaning of that tricky concept.

My main book on the Chewong, "Society and Cosmos; the Chewong of Peninsular Malaysia," will be published this autumn by Oxford University press. In it I discuss Chewong notions of consciousness and "self": and how this relates to their shamanistic culture and attitudes to an animate environment.

Signe Howell Department of
Social Anthropology, University
of Edinburgh, Adam Ferguson
Building, George Square,
Edinburgh EH8 9LL, Scotland. tel.
031-667-1011.

MORE THAN WE SUPPOSED

I disagree with the views expressed by Lenore Thompson in her letter, "Misusing Dreams," in the August 1983 DNB.

GUEST COLUMN:

SOME THOUGHTS ABOUT DREAM WORK

by Montague Ullman, M.D.

In much that is written about dreams two major flaws can be detected. Inadequate attention has been paid to the dream and inadequate attention paid to the dreamer. To this may be added another problem, namely, an underestimation of the work that is necessary to transform the dreaming experience of the sleeping subject into the dream as a useful communication to the subject awake. All of these difficulties derive from a single source -- the usurpation by the waking ego of the dreaming domain. This is a tendency that often goes unnoticed and unchecked by both professional and lay dream workers. With professionals it takes the form of letting theory and book learning play too large a role so that the dream is viewed from the perspective of the theory and is made to accommodate to it rather than the reverse. I think this is so regardless of the analytic persuasion of the therapist. When dream work is pursued in therapy there are not only the dreamer and the therapist involved. There is the unseen theorist who has a say in what will be perceived in the dream and the meaning that will be given to it. Instead of being a rough and flexible guide, theory becomes a template that selectively organizes and emphasizes the meaning of the dream. This is more apt to be a problem for young therapists who cling to theory out of their own insecurity. The more experienced therapist will have learned how to give top priority to the data elicited from the dreamer.

This problem has flowed over into the writings of the interested laity who now approach dreams armed with, and to some extent, seduced by the highly creative metaphors of Jung or, following Fritz Perls, converse with the images to fill in the emotional "holes" emphasized in Gestalt theory. A similar problem arises when certain practices, like the techniques ascribed to the Senoi, are raised to

Lenore seems to believe that DNB contributors are unappreciative of true mystery, are in insufficient awe of the dreamworld, and are engaging in, as she calls it, "naive experimentation," manipulating dreams for "personal gain and pleasure."

The dreamworker, or as I pre-

fer, the dream-art scientist, works in the laboratory of the Self towards direct contact with the (supposedly) Unknowable, but also towards the integration of the dream experiences and realizations into plain old waking life. This is the personalization of dreamlife- which Lenore somehow

the level of a priori revealed truths about the dream, truths that don't require testing but simply application. The dreamer and his or her individual life context somehow get lost in this process or are too easily dispensed with in the pursuit of validation of the leader's particular orientation.

It is not easy to do dream work and the only sure guide to a successful result is the somatically experienced feeling of "fit" in the dreamer when dream image and concrete life experience mesh. A dream comes to life only when it is honestly and thoroughly contextualized, that is, when enough is known about the life of the dreamer to make the metaphorical reference of the imagery obvious to the dreamer. This requires work, often hard work. There are booby traps all along the way.

In an effort to gain some mastery over the dream the dreamer often seeks to impose a waking orientation or waking mood onto imagery in a dream that may be quite at variance with the waking set. The dream helper, therapist or layman, may consciously or unconsciously influence the dreamer through his or her own ideas and theoretical constructs before adequate contextualization has occurred and before ideas about the images can be firmly rooted in the life experience of the dreamer. We have much to learn about how to listen to the dreamer, how to help the dreamer externalize the data necessary to understand the metaphorical references of the imagery and how, in doing all this, to remain faithful to what the dream is saying, rather than to our own projections, fantasies and theoretical predilections.

Montague Ullman, M.D., who with Nan Zimmerman co-authored the book *Working With Dreams* (Dell Press), holds regular dream groups in New York City and in Ardsley, N.Y. On November 25, 26 and 27 he is holding an "EXPERIENTIAL DREAM GROUP LEADERSHIP TRAINING WORKSHOP" at his home in Ardsley, N.Y. For information call (914)693-0156 or write: 55 Orlando Ave., Ardsley, N.Y. 10502.

equates with trivialization.

The fact remains that each one of us has to get up in the morning and look in the mirror. If one is aware of one's personal encounter during the night with the worlds beyond space, time and boundary, of one's involvement in the unending stream of communi-

cation and inspiration going on throughout the universe (the real Dream Network!), then one has the potential for a transformative day immediately at hand.

In this life, it is not unusual to feel estranged at times from love, humor, and magic. Dreamwork can nourish us during these per-

iods, and it is available to us to partake. In doing so, we can not only renew our spirits, but as the years stretch by we may find ourselves making the simple but vital discovery that we are far more than we supposed ourselves to be.

Benn Kobb 2802 Cordry Court,
Boulder, CO 80303. (303)449-5497.

POETS & DREAMS IN MINNEAPOLIS

I'm new at dreamwork. Have been collecting dreams in my journal for about three years now (and on cassettes). Have not done anything with the material yet. Am working on stories.

A small group of poets here in Minneapolis meet monthly to read and discuss dream material. That's the extent of my work.

Jill Applegate 205 East 27th St.,
#11, Minneapolis, MN 55408.
(612)874-1721.

DREAMERS IN OTHER CULTURES

I have done some work with dreamers in other cultures, especially the Zapotec of Southern Mexico. A book of mine, *Dreams, Culture and the Individual*, out of stock for well over a year, will be going into a second printing later this fall.

Carl W. O'Neill Associate
Professor, Department of
Anthropology, University of Notre
Dame, Notre Dame, Indiana
46556. (219)239-5547.

TWO PROJECTS

I hope to make a video tape about dreams and dreaming. I have 60 acres and would like to develop a summer dream retreat for incubation. Write if interested in either project.

Fred K. Lenherr NEW SALEM
RESEARCH, West Main Street,
New Salem, MA 01355.

SEPARATION IS THE PROBLEM

The crucial aspect of dream-work to me is its personal, humane approach. Our dreams help us to understand ourselves and relate to others, they enrich our lives from the inside out. There's a lot of extraneous psychobabble that can be discarded. No Ph.D. is required to understand that dream messages usually explain our feelings about our day to day lives. These can be felt and shared.

What excites me about my dream group is the personal sharing that results from the careful exchange of dreams. My own help me reach into myself and out to others. They encourage me to feel included in the Universal Mind. My intellect tends to say, "This part of me, that part of me," but in my dreams, all "parts" are aspects of a psychic family. In the same way, individuals are "parts," but only intellectually. Actually we are on the same evolutionary path toward the recollection of our natural wholeness.

Dreams are things we share in common -- they are "safe" because the message is veiled in symbology. Sharing a dream message about feeling scared is easier than saying "I feel scared" to a group in a room. Dreams also seem to "happen" to us, even though we usually create them.

I have a vision of a network of dream hotlines, where listeners could receive calls from people who wanted to understand their dream message. It could be a one to one interview method, anonymous unless the caller wanted to join the larger network. Then they would pay dues and be entitled to newsletters and meetings. They could become listeners themselves.

The most serious problem facing people is the separation we feel from our selves and one another. This manifests in the social attitude of "every man for himself" and damaging competitiveness. We all long for community and family. If we look deeply into our dreams, this common

thread becomes evident. It cuts through all the red tape in relationships.

Chris Hudson 487 4th Street,
Brooklyn, N.Y. 11215.

FROM THE UNIVERSITY OF MONTREAL

After spending four months in New Zealand, where I had the pleasure of getting to know Anna Van Dyke, and three months in Europe, ending with a symposium on dreams in Munich with Monte Ullman and Jon Tolaas, Philippe Muller and David Foulkes (in absentia) my co-worker, Daniel Deslauriers, and I are at last ready to see if we can be useful in linking Montreal up with the International Dream Community. We have thought of starting a small local newsletter (in French and English) just to put dream workers in touch with each other in the Montreal area, and, eventually, perhaps, of trying to set up some sort of "center" where ongoing workshops, dream-ins, and the like can be held (similar to the Centre for Creative Dream Exploration in Cambridge).

I give a course on dreams at the university and pursue work on my book, essentially a method and data for working with dreams making use of content analysis, protocol analysis, script theory, and certain aspects of psychoanalysis -- all aimed at helping the dreamer understand his/her own dream better. The present challenge to be dealt with again this term is to integrate some of the analytic techniques with the experiential methods -- something we have so far failed to do well.

As to the California professional dreamworkers association, I am generally in agreement with you though I don't feel as passionately about it as you do in your editorial. While, when forced to the wall, I must admit that professional organizations do serve a

(self-serving) function, I, in general, find them stuffy and elitist: in short, they go against my grain, which tends, like yours, I believe, to be more subversive and anarchic (Celtic rather than Roman monasticism!). Don't be surprised though if your editorial draws a lot of flak towards you!

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Montreal, P.Q., Canada H3C 3J7

VENTURE INTO CONNECTEDNESS

The editorial "Old Dogs, Old Tricks" struck a chord in me and set me thinking about why a Network is so much more appropriate to dreams and dreamers than a professional dream organization.

Firstly, I believe strongly that dreams haven't anything to do with professionals anyway -- the only professional if you like is the dreamer herself and even then the word has connotations which are alien to the whole process of dream appreciation.

But secondly, and more metaphorically, the Net is a feminine symbol, a symbol of holding, collecting, accepting, connecting, vulnerable but infinitely strong, repairable and organic. It can form no categories, make no judgements or exclusions, anything can be contained in a net. But a professional dream organization or anything of that kind is different. Need I spell out how inevitably it would split and divide, condemn, judge, cause tensions and rivalries which have no place where we are going on this new venture into connectedness and togetherness? The Network can hold us whatever shape we are, but an organization would make demands on our correctness or rightness, and that's not right. The Dream would die.

Jenny Dodd 104 Meadow St.,
Garden City, NY 11530

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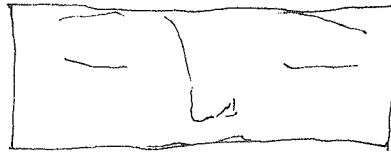
the point of view of a novelist who works closely with dreams and dream-like processes.

My approach, then, is fundamentally different from Crick & Mitchison's. They are using sophisticated instruments of research to investigate matters outside of themselves. As a novelist, I am not only the investigator, but I am the thing being investigated, as well as the instrument of investigation. I am not saying this apologetically for when you stop to think of it, no instrument man has yet invented -- and this includes complex computers such as those employed by Crick & Mitchison -- is more than a partial expression of what man himself is in his totality. Perhaps it is still true after all this time that "The best study of man is man himself."

You might say that self-awareness is instrumental to sanity. To the extent that we are out of touch with ourselves we dump our toxic wastes in the world around us and get poisoned. We also get all muddled up in concepts that bear no relation to the issue at hand. It is a little insane, after all, for Crick & Mitchison to conclude that the content of dreams is meaningless without examining the content of dreams.

Remembering Dreams

It is also bad logic for them to contend that it is not normal to remember dreams just because most of us do not remember most of our dreams. It is like saying that sex is not an important part of our lives because we do not sleep with the vast majority of the people we run across. Sex is important because of the people we do sleep with, those exceptional ones with whom we can make chemistry. Dreams are important because of the ones we do remember. Our unconscious is not all that stupid and it doesn't constantly require our conscious intervention. As often as not the first dream of the night will present a problem that cannot adequately be dealt with. By the time the night's last dream rolls around, the problem has been re-



solved. We wake up. Our day is a little different. We have changed a little bit in the way we perceive things. Chances are we are not even aware of this. After all, our conscious minds are so small and so preoccupied with a multitude of things that they have neither the time nor the energy to concern themselves with all that goes on behind the scenes.

When something of serious import happens, however, its impact is felt. Like a magnet it draws cathexis from many different levels of feeling in us. The resulting dream is remembered and it is powerful. There are three dreams I had like this when I was only five years old. I remember them strongly even today. I have not stopped working with them because these dreams still know more about me than I probably ever will. The important thing about dreams is that some are remembered, spontaneously, by us all, at some time or other in our lives. That Crick & Mitchison's hypothesis fails to account for this is a flaw that runs through their entire work. It is not the only flaw.

A Reverse Learning Mechanism

In essence, Crick & Mitchison employed a very sophisticated computer modelling technique to demonstrate what the great cultures of the East knew thousands of years ago: that there seems to be in our brains a process the opposite of learning which is beneficial to our functioning. There is a famous Zen story about a wordy intellectual full of book knowledge about Zen who visited one of the greatest Zen masters of the day and asked for his teachings. The Zen master talked with the man a bit, saw what was going on in his mind, and then called for some tea. He poured tea into his own cup and then into his visitor's. He kept pouring when the little cup was full. The

tea spilled over the brim and spread all over the table and onto the floor.

"But master!" the visitor expostulated, stammering for words, "the cup is already full."

"That is the way your mind is also," the master replied. "If you wish to learn anything new from me you must first make it empty." Here we have Crick & Mitchison's "reverse learning mechanism."

To a much greater extent than we realize, our thoughts flow in pre-established ruts. Zen meditation is a way of making the mind still. The overused circuits become decatheted and our thoughts are free to flow in novel patterns that are actually more appropriate to the occasion. Sleep also stills the mind and it also allows novel connections and perceptions to emerge. There is a wisdom in the common solution for a tough problem: "Sleep on it." I am certainly not a very competent writer and I don't consider myself to have a very good imagination. I constantly come across situations in the novel I am writing that are impossible for me to handle. I have learned the hard way not to struggle with my writing. When I come up against a block I simply go into the next room and go to sleep. When I wake up I am not aware that anything has happened. I make a cup of coffee and sit at my typewriter. What appears on the page is beyond me. I don't know where it came from. I couldn't have written it. I simply observe it coming out like someone watching a movie. My mind with its ruts had gotten in the way. When I put my mind to sleep and allow the ruts to extinguish, then the real story can proceed.

Dreams are a very real manifestation of this unlearning mechanism. About six years ago I awoke with a dream that consisted of but a single word: "Calpseunatus." That was the whole dream! How do you work with a dream like that? Well, I used Freud's technique. I free associated. The word itself meant nothing to me so I broke it

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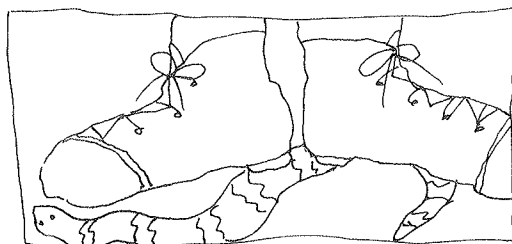
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up into syllables. "Cal" immediately brought to mind California, where I was born. "Pseu" suggested the Latin prefix "pseudo" meaning "false," like the "pseudobulb" of an orchid which botanically is not a real bulb. "Natus" seemed to me like it might be related to the Latin word for "birth," as in "nativity" or "natal chart." As often happens when I work with dreams, these initial associations themselves sufficed to bring forth a wealth of material. Memories came pouring to consciousness. Often my mother had recounted how the day after I was born she had taken me on a plane from California to New York. Just as often she had told a different story about how while I was still in the hospital in California where I was born, I had developed an infection and had to be kept there a week or so. Working with this dream, I consciously realized for the first time in my life that one of these stories had to be a "Calpseunatus," or a "false birth story" because they couldn't possibly both be true. Again, as often happens in dreamwork, this primary realization brought forth a whole series of realizations about gross discrepancies in the truth as it had been presented to me in my childhood by my mother. It wasn't until years after I worked with this little one-word dream that I first realized my mother was insane. In her later years what she said became too divorced from reality for anyone to pay serious attention to it. My dream saw this early on and showed that the fabric of illusions and lies that she became tangled up in later on in her life had actually begun very many years before and had twisted my own conception of reality, probably from the very beginning.

If there is so much meaning in a dream with only one word, can you imagine what a long complicated and symbolic dream might be trying to tell us. My novel came from such a complicated dream. It has taken me seven years to finally understand what it is about clearly enough to express it.

The Function of Dreaming is to Forget

Crick & Mitchison go on to propose that the function of dreaming is to forget. Here they make a brilliant cognitive leap into a realization that has been common knowledge to psychologists since the time of Freud. But unfortunately this impressive leap lands them squarely on their heads for they presuppose it is dreams that need to be forgotten when in fact it is our waking mentation — the established ruts of thinking and perceiving our minds have fallen into as a result of learning and experience — that needs to be forgotten before the mind can adequately respond to experience that is entirely novel, different than anything encountered before; in other words — before the mind can learn. So much of our perception itself is a product of what we know to expect that we often do not even



consciously take in the completely new data when it presents itself to us. Our conscious mind, like the talkative intellectual in the Zen story, has a full cup of tea. The new data, especially if it doesn't fit our preconceptions, spills right out.

My experience has been, however, that the unconscious mind does not miss a cue. It soaks up an extraordinary amount of the spilled-out impressions and holds them indefinitely. Furthermore, it is active and capable of rearranging this data. It does this actively and yet it is a passive process in the sense that we are entirely unaware of it on a conscious level. Dreamwork, like Zen Buddhism, is based upon the knowledge that it is our waking mentation most of all that needs to be forgotten. Crick & Mitchison's model flies in the face of thousands of years of human experience and it flies in the face

of the facts they themselves could have discovered had they worked with the content of their own dreams instead of with a sophisticated computer model. I could give volumes of detailed documentation from my dreams and journals over the past decade to illustrate this point and I know many of you could do the same. I shall limit myself to two:

(1) Dreams of my Marriage

A number of years ago I was married. I believed in the sacredness of marriage. I believed that love goes through bad times and it is important to stick it out, to grow together, to weather the difficulties. I loved my wife very much. My dreams told me that this relationship was over. They told me that the essence of the whole bond had been violated too severely for it to continue. I didn't want to know this so I didn't know it. I continued believing what I needed to believe to keep things the way I needed them to be. My dreams were busy at work. Like a masterful lawyer they organized the facts of the case in such a way that it was increasingly difficult for me to deny the truth of the matter. I was intransigent, I was persistent, I was essentially blind to the facts. I didn't listen to my dreams. I worked with them all this while but it was only when the marriage finally broke up in the most painful and destructive way for me that I could finally admit the truth to myself. My dreams knew all along. It was my waking presuppositions that needed to be forgotten, not my dreams. The "parasitic modes" are not dreams like Crick & Mitchison think. They are our waking ideas.

(2) Dreams of my Father

I hated my father. I saw him as a horrible and unfeeling man who wrought a great deal of pain and suffering on me and my mother. I ran away from his home and for sixteen years remained estranged from him and completely out of communication with him. A few years back I

became aware that I was having quite a few recurring dreams of returning to see my father. It was always unpleasant and even in the dreams I always sought to avoid him, but the dreams always took me back to him, again and again and again. I did a Calvin Hall dream series analysis of this whole entire sequence of dreams as if they were different pieces of one huge jig-saw puzzle. I discovered I loved my father. I discovered he was the single most important person in my life. I couldn't quite understand how all this could be. In this case I heeded the dreams. I travelled to the distant city where he lived. The instant we met, something happened that is difficult to des-

cribe. A weight of decades was lifted from me. I literally had the feeling I was walking two feet off the ground. He and I spent many powerful and intimate moments together during the ensuing week. I had found a soul mate. I made plans to return for Christmas. For the first time in 16 years I had a home, I had someone to spend a holiday with. A week after I returned to New York, my brother phoned that my father had suddenly died.

My waking mind never would have gone back to see him in time, never. I would have had to live out the tragedy like I did in the marriage. In this case it is rather clear that my dreams knew much that I didn't. Dreams are

hardly parasitic modes of thought as Crick & Mitchison maintain. Quite the contrary is true. Subsequent investigations that I carried out made it quite clear to me that what had been parasitic upon me were the lies that my mother had fed me about my father since as early as I can remember. My cup was full of those lies. There wasn't any room for the truth. It spilled into my unconscious, little bits and fragments of data from here and there, and organized itself into the meaningful dreams. The function of dreams is to teach the waking mind how to forget what it thinks it knows but doesn't.

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reason Polarity Therapy or forms of massage can be used to facilitate emotional and physical release. Resting one's hands gently on the dreamer's head or face while the dreamer is lying down feels comforting to many people. Dreamers whose thoughts are flooded with questions, doubts, and rationalizations benefit by having their awareness drawn down into their body.

Learning to transform dreams by re-entering them and allowing change to occur takes practice. A dream is regarded as a process, rather than as a thing. This dynamic approach to dreamwork sometimes feels risky to the dreamer, but any anxiety that some people experience in undertaking the Senoi dream journey is typically rewarded in the end by feelings of success, exhilaration and peace. Practical gains which manifest in waking reality are the even greater benefits which make any stress that is experienced feel worthwhile.

Personal Resonance

The close proximity of triviality with profundity fascinates me.



A dream that I once had of plaid, maroon pants hanging in my closet once sent me in urgent quest of a purchase; a symbolic healing vision manifested for years in the acquisition of favorite pendants, gongs, cymbals and drums. Even a large musical score emerged into notation as night-dreaming, the composer's craft and Senoi-type daydreaming mutually interacted.

The person who lives in sympathetic resonance with personal dream reality is inclined to be similarly attuned to that of others. The legend of the Senoi, like the legends of our Native American forebears, reveal to us generations of earth-centered

people who knew how to live in harmony with the planet, if for no other reason than that their personal and tribal survival depended on it.

The Irony of Our Age

The irony of our age is that we, who have mastered the mechanics of daily survival, have brought down upon ourselves the ultimate threat of species extinction. The enormity of this is now breaking through into massive public awareness.

A brief but enormous and unseasonable thunderstorm jolted me half-awake out of deep sleep one night. A single terrifying vision of nuclear holocaust burst to the surface of my mind as a wave of fear and sadness swept through me. I understood why primitive man associated thunder with cosmic wrath.

How many people are dreaming variations on this theme nowadays? Out of habit I call out to this spirit-of-the-ultimate-destruction and I ask it what it wants from me but not before I gather

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all of my inner-allies to support me through this confrontation. It is ancient tools such as these which help me to wrestle with consciousness and to find life-affirming answers to important questions. Whether the technique is that of the Senoi, transplanted here and kept alive, or that of other analogous processes, it is the experiential adaptation of the "primitive" outlook to our needs that holds keys to our well being and survival.

Howard Rovics, Ph.D. is an Associate Professor in the School of the Arts at the C.W. Post Center of Long Island University, where he pioneered the development of a degree program in music therapy. He conducts workshops combining Senoi Dreamwork with self-expression through the arts -- moving, painting, drawing, writing, singing and playing music. He is currently scheduling workshops for 1984. Inquiries are welcome from anywhere in the United States or Canada. Call or write to discuss formats and fees. (203)762-9577; 210 Old Huckleberry Road, Wilton, CT 06897.

NOTICES

Hawaii. For dream workshops contact Don Hallock, 3101 Heulani Place, Honolulu, HI 96822. (808)988-4874

Raleigh, North Carolina. Ongoing dream group, time limited seminars and individual dreamwork. Contact Randy Wasserstrom, A.C.S.W., Life Quality Resources, 8408-E U.S. Highway 70 West, Raleigh, N.C. 27612 (919)782-4597.

Memphis, Tennessee. For dream groups contact R. A. Berthiaume, 1297 Marlin, Memphis, TN 38116

DREAM NETWORK BULLETIN

"Dream Community" is one of three newsletters making up the monthly DREAM NETWORK BULLETIN. The other two newsletters are "Lucidity & Beyond" published in San Francisco by **Sally A. Shute** and "Dream Craft" published in Virginia Beach by **Suzanne Keyes**.

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SUBSCRIPTION: \$13.

Ruth L. Ashton facilitates several dream groups in **Seattle**. For information: 5045 11th N.E. #2, Seattle, WA 98105.

For information on dream groups in **Delaware** contact **Alice C. Adelman**, 2 Breeze Hill Rd., Wilmington, DE 19807. (302)655-8594.

NEW YORK DREAM THERAPY - individual and group. **Laurence Sterne, Ph.D.**, 285 Central Park West, N.Y., N.Y. 10024. (212)749-5059.

San Francisco. Dream group Tuesday evenings. Contact: Elizabeth Arkley, 1411-5th St., Alameda, CA 94501. 521-4553 or 654-1992.

FREE DREAM GROUP in **Brooklyn, N.Y.** Contact Chris Hudson, 487 4th St., Apt. 3, Brooklyn, N.Y. 11215. (212)499-2776.

Los Angeles Dream Workshops & classes led by Donna Arroyo, L.C.S.W. Call (213)530-2133.

I am trying to get donations of spiritual and religious material for prisoners. If anyone could help by sending some books or magazines we would really appreciate it. Ruth Olin, P.O. 203, Sutton, AK 99678

Springfield, MO A new dream group is being started by **Dean M. McClanahan**. It will meet every Monday. For information: 2167 E. Cherry, Apt. 3, Springfield, MO 65802.

For information on dream group in **Toulouse, France**, contact Docteur Puget, 8 Rue Perbose, Toulouse, France.

✓ If you are interested in becoming a part of the **SETH DREAM NETWORK**, contact **Lenore Jackson**, 720 Olive Way, Suite 1616, Seattle, WA 98101. (206)284-2976.

Toronto Starting in January **Peggy Specht** will be teaching a course on Dreaming at Seneca College. For information write: #302 -- 2339 Lakeshore Blvd. W., Toronto, Canada M8V 1B7

Queens (N.Y.C.) For information on A.R.E. dream courses in Queens, contact **Irmina Stalzer** (212)275-5296.

DREAM T-SHIRTS

For prices and size information write: Sally A. Shute, P.O. Box 12003, San Francisco, CA 94112

MONTAGUE ULLMAN, M.D.

EXPERIENTIAL DREAM GROUP LEADERSHIP TRAINING WORKSHOP

Fri, Nov. 25, 10 am - 5 pm
Sat, Nov. 26, 10 am - 5 pm
Sun, Nov. 27, 10 am - 4 pm

The focus of the workshop will be on the technique and problems of leading experiential dream groups. Participants who have had sufficient experience with group work in dreams will have the opportunity to lead the group.

The workshop will meet at the home of Dr. Montague Ullman, 55 Orlando Ave., Ardsley, N.Y. 10502. (914)693-0156.

Lunch will be served on Friday, Saturday and Sunday.

The fee for the workshop is \$225.

UPCOMING EVENTS

NOVEMBER

- 11/1 **Manhattan** "MONTHLY DREAM GROUP" at the Dream Community of New York. John Perkins and Tana Lehr write: "We are now offering this regular -- first Tuesday of each month -- and permanently located dream group to give unity to our diverse community. Come join in the organic development of dreaming. 7:30 pm at 684 Washington St., #2B, N.Y.C. RSVP desired 242-3871 or 925-3405. Drop-ins also welcome."
- 11/5-6 **San Francisco** "THE DREAM DANCE EXPERIENCE" with Michael Harner (restricted to those who have previously taken a workshop with him). For information: (415)626-9904.
- 11/6 **Newton, CT** "MONTHLY SENOI DREAM GATHERING" open to anyone who has taken a Senoi Dream Workshop with Howard Rovies. 1-5 pm, \$20. For information: (203) 762-9577 or (203)426-0758.
- 11/8 **Brooklyn** "DREAMTREK" Free workshop with Barbara Shor at the Brooklyn Dream Community 7:30-9:30 pm. 381 Atlantic Ave. (212)858-2237.
- 11/9 **Manhattan** "WORKING WITH DREAMS" Intro in gestalt therapy dream Workshop with Richard Shrobe A.C.S.W. 1 pm. \$10. 201 E. 34 St., 5th Flr. (212)689-7740.
- 11/11 **Berkeley** "DREAMS -- MESSAGES FROM THE INNER SELF" Workshop with Elizabeth Arkley. (415)521-4553.
- 11/10 **Austin, TX** "SETH DREAM WORKSHOP" with Maude Cardwell, Ph.D. Six Thursdays, 7:30-9:30 pm. \$40. 2100 Rio Grande #3, entrance off 21st St., in the rear. For information call: (512)479-8909.
- 11/12 **Cambridge, MA** "DREAM ECOLOGY" workshop with Larry Sargent, Ed.D. 11 to 3. \$45. For information: (617)332-9174 or 964-5250.
- 11/15 **Manhattan** "HOW TO MASTER YOUR DREAMS AND DREAM YOUR MASTERS" workshop with Jewel Howard at the Dream Community of New York. 7:25 pm. 190 Waverly Pl. at 10 St. #4F. (212)675-4692.
- 11/16 **Manhattan** "PROSPERITY -- THE DREAM THAT YOU CAN VISUALIZE FULFILLED" workshop with Laurence Sterne, Ph.D. 6:30-9:30 pm. (212)749-5059.
- 11/18-19 **Lynchburg, VA** "EXPERIENTIAL DREAM WORKSHOP" with Elyn Hartzler Cowels. Fri 7:30-10 pm and Sat 9:30 am to 10 pm. \$35. Saturday meals included. 838 Rivermont Ave., Lynchburg, VA. (804)528-2816.
- 11/19 **Cambridge, MA** "CONTEMPORARY DREAM COMMUNITY" workshop with Larry Sargent, Ed.D. 10 to 4. For information: (617)332-9174 or 964-5250.
- 11/19-20 **Berkeley** "DREAMWORK I: Transforming Your Dream World" Jungian-Senoi Institute. (415)540-5500.

ONGOING

- Cambridge, MA** "DREAM FRIDAYS" 7:30-9:30 pm at The Center for Creative Dream Exploration, 18 Amory St., Cambridge MA 02139. 661-6615. Donation \$2.
- Manhattan** "DREAM SUPPORT NIGHTS" First Thursday of every month at 6:30 pm. For more information call "Dream Dynamics" (516)673-3173.
- Manhattan** "DREAM GROUP FOR A.R.E. MEMBERS" First Sunday of every month from 3 to 6 pm. Contact: Yolanda Lazo, 7 Lexington Ave., Apt. 5F, N.Y., N.Y. (212)674-5794.
- Manhattan** "EDGAR CAYCE DREAM GROUP" with Leon Van Leewen Mondays 7-9 pm. at 435 E. 57 St., Apt. 12D. (212)888-0552.

DREAMWATCH

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and surface and disappear in so many unique ways -- even though we all share remarkably similar and dull wads of tissue called "brain." And these intangible qualities tell us more about the mind and soul of men and women than any neuro-anatomical discussion of synapses and cortical overloading.

Suppose the physical glob of cells and neurons that compose our brains does need periodic "cleaning out," or "unlearning," or "forgetting," or "debugging." So what? My legs and arms must relax after a long swim. My eyes must rest after reading. But my body doesn't "unlearn" the ecstatic vigor of the swim, any more than my mind forgets the enjoyment of reading. Even should I forget the details of what I read, I shall recall how much I enjoyed the book.

The mind will always be greater than its tool we call "brain." And the dream remembered is more valuable and useful than the dream forgotten. Yet how can

anyone -- scientist or layperson -- say that anything is ever truly forgotten? Even Crick and Mitchison admit their theory "seems extremely difficult to prove." Yes, who can show what my soul or mind has lost? If I can turn an event into an experience, that is, endow it with richness, grace, and meaning, even an event that takes place solely in my mind such as a dream, what technology or research strategy will ever show that I have "lost" the richness and grace of that experience? Of course, I can't remember everything that has happened to me, although some people believe that under hypnosis I might be able to, perhaps even those "spurious associations." But my encounters with life do not need to surface into my conscious awareness ever again. That's the point. Ever again. If they were once mine, even unconsciously while asleep, they are still mine. They will accompany me forever even though they be like sunken treasure on the floor of the ocean,

So I shall be careful where I swim. But I will not give up hope, even though some treasures are irretrievable, some dreams unrememberable. The soul is truly oceanic, and in it, far down, perhaps too deep to encounter again in this life, are the beauties and the terrors of existence that have shaped my soul. Perhaps even the dread "parasitic mode" and "spurious associations" are still down there, slowly being covered by psychic sand. Should you catch a parasitic mode (catch one? spear one? maybe we should bring harpoons!), stuff and mount it. I have a spot for it on the wall over my bed.

Thomas Dale Cowan, Ph.D., a free-lance writer, is founder and director of the Brooklyn Dream Community which holds free monthly dream workshops open to the public. For information write: 381 Atlantic Ave., Brooklyn, N.Y. 11217 or phone (212)858-2237.

DREAMWATCH

by Thomas Dale Cowan, Ph.D.

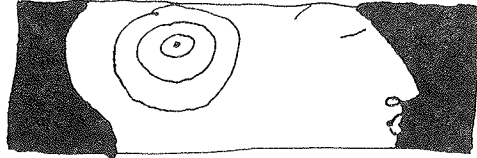
Just when you thought it was safe to go back to sleep, the jaws of brain researchers once again swim perilously close to the shores of our dreams -- feeding, preying, killing. Another pair of sharks was spotted this past summer lurking in the coastal waters of our dreamwork. In the July 14 issue of *Nature* (vol. 304, pp. 111-114) Francis Crick and Graeme Mitchison proposed their latest theory about dreams which, if taken seriously, means we do wrong to remember and work with dreams.

In brief (because the shark bites with its teeth, dear), their theory suggests that the brain gets "overloaded" by rapid growth during the embryonic stage and by normal "adult experiences." It gets clogged with what they call "parasitic modes of behavior" and "spurious associations" which every so often need to be erased. The brain accomplishes this house-cleaning at night during REM sleep. And dreams are the nightly housekeepers. Using a computer analogy for the brain, Crick and Mitchison believe that too much information in the brain creates "patterns (that) have too large an overlap... because of the superimposed nature of the storage." It then becomes necessary to "unlearn" or "forget" these inappropriate associations. When the brain stem fires neurons and activates the neocortex during sleep, the resulting REM dream is the brain's method to assure "reverse learning" of information we need to "forget." However, if we awake in a REM dream, the debugging process is interrupted, and we are destined to dream the same dream again. Hence, recurring dreams.

Their theory proposes that a person deprived of REM sleep becomes irritable, unable to concentrate, and prone to daytime fantasies because the consciousness is forced to restrain sub-threshold "parasitic modes" that are trying to break into conscious awareness. Ones that should have been wiped out at night, but survived, because we -- like naughty children -- woke up and

remembered them. In short, they say, "attempting to remember one's dreams should perhaps not be encouraged, because such remembering may help to retain patterns of thought which are better forgotten. These are the very patterns the organism (read: brain) was attempting to damp down."

If terms like "damp down," "parasitic modes," "spurious associations," and "overlap" give you the creeps, it's because you haven't been swimming in the shark-infested waters of brain research lately. The Crick-Mitchison study is based on ear-



lier research by J. Allan Hobson and Robert W. McCarly whose work is lucidly summed up in "Images of the Night," an excellent article by Edwin Kiester, Jr. in *Science* 80 (May/June, pp. 36-43). For them, dreaming is the "psychological concomitant of an essentially biological process." In general, the brain stem "fires neurons" that in turn activate higher brain cells that attempt to make sense out of the random and bizarre information unleashed. The result is a dream. True to most brain researchers with a reductionist philosophy that is interested in only the physical, chemical, electrical, neural, or biological processes that occur in the brain, dreams have little

meaning. Hobson personally believes that it is "improbable that nature would invent an important self-communication system and then make it so inaccessible as to require interpretation."

Require interpretation?!

Why not? Life requires interpretation. The unexamined life is not worth living. We must reflect even on the events of our waking lives to turn them into experiences. Nothing has meaning in itself unless we put it there; or if meaning does exist apart from us then we must search, hunt, and quest for it. Meaning is not locked in neurons, synapses, or cells. The meaning of life is not handed to us on a silver platter like John the Baptist's head. In fact, hand me a head -- even with a brain -- and you'll never hand me "mind."

What brain researchers overlook is that the brain is not the mind. Some theorists attempt to strip the mind of everything that cannot be accounted for on the physical level of the brain. Even though the mind and body seem more intimately interwoven than we ever dreamed of, there is still a largeness and grandeur to the human mind that will never be located within the random (or purposeful) firing of neurons in the brain. The human psyche or soul is not imprisoned in the cells of the brain. Thought, feeling, consciousness, intuition, self-awareness, spirit, truth, justice, love -- what infinite variety these qualities take on in different individuals! How they travel


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DREAM NETWORK BULLETIN

333 W. 21st. St., Apt. 2FW, N.Y., N.Y., 10011

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Robert Millikan



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