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BOTH SIDES NOW

by Jack Maguire

Do Dreams Really Contain Important Secret Meaning? This was the question put to millions of New York Times readers on the morning of July 10, via the major first-page headline of the weekly "Science Times" section. The sub-heading was quick to provide an answer: "One recent view holds that they are nonsense, the refuse swept away in nightly mental housecleaning."

So much for the gist of the article. Only the moody and provocative drawings of bedroom scenes in between the question and the answer would inspire casual readers--not only bothered by their dreams but also bothered by being compelled to think about them--to procede further. Many people were no doubt satisfied simply to register this model exchange for use at a lax moment during the next cocktail party. Baffling as dreams can be, even I, a committed dream studier, experienced a moment of perverse excitement thinking that a mystery may had been solved and that I could now concentrate my self-development efforts on something more precise, like weightlifting. But being a committed dream studier, I did read the entire piece, which continued on page twelve under the even more sweeping and space-saving headline, "Do Dreams Really Have Meaning." Here is a summary of key points refuting the notion that dreams are meaningful:

- Researchers and scientists using new, sophisticated techniques for measuring brain activities during sleep assert that dreams have no psychological significance whatever.



- The work of Dr. Crick of the Salk Institute in La Jolla, California and Nobel-prize Winner Dr. Mitchison of Cambridge University suggests that the function of dreams is to "unlearn" or purge the brain of unneeded connections and that it may be damaging to recall this material. "We dream in order to forget," they write. [See "Dreamwatch" in November, 1983, Dream Network Bulletin: Vol. 2, No. 11.]

- Christopher Evans in his book Landscapes of the Night

proposes that dreams are the brain's equivalent of a computer's inspection program and do not have the psychological meanings that therapists find in them.

- Robert McCarley and J. Allan Hobson, researchers at Harvard Medical School, claim there is a "dream state generator" located in the brain stem that sends random signals to higher brain centers controlling such functions as vision, hearing, balance, movement and emotions.

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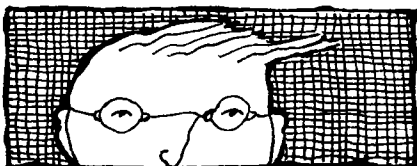
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"They are ambiguous stimuli," states Dr. Hobson, "which can be interpreted in any way a therapist is predisposed to."

- Those who say that dreams have no true meaning point to the fact that the same dream can have divergent interpretations.

I was glad I remained composed enough over two cups of decaffienated coffee to finish the article at a single sitting. The writer, Daniel Goleman, did a skillful job of presenting the arguments; and in the last one-third of the article, he quoted several authorities who, while not denying the validity of the main "dreams-are-nonsense" arguments, did allow that dreams, nevertheless, have some meaning.

But I was greatly disturbed by the hidden assumptions in the article and, therefore, the implications of the contents: First of all, the suggestion that whether or not dreams have meaning depends on what scientists determine (and agree upon) about the cause of dreams, rather than on what experiences human beings in general have had as a result of attending to their dreams; secondly, the intimation that one should disregard a phenomenon that impresses itself continually and dramatically on one's life solely because it lacks clear meaning; and finally, the statement that because a dream has countless potential interpretations--some contradictory to others--the dream has no "real" meaning.

I would like to share with you an account of one recent dream-work experience I had in which the issue of what produced the dream was irrelevant and in which the existence of multiple interpretations was all-important. To put the experience in context, I'll begin by offering some background about my involvement with dreams.

As a student and later a teacher of literature, I was confident, even cocky, about my ability to make sense of my dreams. After all, hundreds of exercises in poetry interpretation had taught me that one can make connections among any group of images and derive any number of theories about those connections once one accepts that this in itself is a useful mental

exercise. For this reason, I did very little serious work with my dreams: One explanation was about as good as another and I was satisfied with my glib translation of the core of any one dream. If any images resisted a quick answer, I told myself that the dreaming mind is not as tightly organized as the conscious mind and so there are bound to be some loose ends. I decided I'd rather err on the side of giving too much credence to dreams than too little.

The one period in which I had paid a lot of attention to my dreams only wound up scaring me. During graduate school, I worked as an emergency night technician in a blood bank and hematology lab. Every one or two hours during the night, I'd be woken up and asked to perform a crossmatch for a patient who needed a transfusion. Almost always I was interrupted in the middle of a dream. I was writing a novel at the time and many of my dreams reflected characters, moods, situations or locales in my novel. I found that I could continue such dreams when I returned to sleep and I began to manipulate my dreams--incubating certain possibilities and testing them out through my dreams. The results were amazing and frightening. A main character turned into triplets with inter-fraternal mental telepathy. Soon I was burdened with a monstrous science fiction saga instead of the sensitive Midwestern coming-of-age story I'd originally planned. Worried about wrecking my natural dream life as well as my novel, I ceased the experiment; but I did gain new respect for the power of dreams.

Fifteen years later, this past winter, I joined a dream group formed by close friends. Each week, one of us shares a dream and the others imagine it is their own dream, describing what feelings they each experience and what individual images mean to each of them. After several weeks, I found this group effort to explore dreams far more enriching and pleasurable than my own solitary dream study efforts had ever been. I was challenged to dig deeper into my personal dreams; I received more insights and ideas about specific dream

images, thanks to the contribution of people whose lives and personalities differed from mine; and I enjoyed a refreshingly wider range of dreams through the process of adopting the dreams of the other members. I even witnessed people going through positive changes as a result of coming to terms with the perceived meanings of their dreams. But I still privately felt that there wasn't any "real" meaning, ultimately, to a single dream. I knew what would happen if I saw any "real" meaning in one of my dreams--an unlocking in my mind, a breakthrough in my behavior--and I had never felt this.

Then one evening, solely because it was my turn to share, I offered the following dream: an unusually vivid one, but one I considered simple and inconsequential:

"I come into an empty apartment, a home I am about to leave. My mother is down the hall leaning against the door to the outside and looking away. She seems to be the same age I am. A bag of my stuff--packed by someone else--lies in the center of the room I'm in. I go into a closet and see a suit there that I've never noticed before. It's a blue suit, very "electric"-looking, a little loud. I wouldn't have bought it but I put it on. I see myself in a nearby dark mirror and like the way I look, even if it is a little funny."

I'd already decided that the dream was about a change in my role or identity or place in life--both one that I would create and one that would be created for me. I'd lived in any number of apartments and as a freelance writer was continually involved in different projects. The dream seemed obvious to me. I was intrigued by the presence of my mother but figured she had a logical reason for being there.

The two men and two women in the dream group first communicated the feelings they underwent during their own adoption of the dream. The responses fell into two camps according to the sex of the "foster-dreamer," although I didn't realize this until reviewing my notes at the end of the evening. Here are the



comments, organized according to sex:

MALES: "I'm annoyed that someone else has packed my bags." "I am indifferent to my appearance--easily satisfied by wearing whatever's around." "I want to change; I don't feel 'at home' here." "I feel people are waiting for me, looking at me." "I feel I must be more aggressive--have a choice in what's happening." "I feel ashamed about what the person who packed my bag, maybe my mother, may have seen." "I feel my mother and I must separate. It feels strange to me to see her as my own age, instead of older."

FEMALES: "I am grateful that someone else has packed my bags." "I want to look good--I feel vain and proud of how good I look even in a funny suit." "I want to rest; I don't like leaving home and want to put it off." "I feel ignored; I feel that people don't know me." "I crave time to be reflective." "I feel guilty about not packing my own bags." "I feel a kinship with my mother--we are in this change together."

The same dichotomy of responses was reflected in the subsequent group discussion of metaphors and symbols in the adopted dream:

MALES: "The suit has a formal connotation. It is a manifestation of my public identity--part borrowed, part my own unorthodox

self. It is assertive, capable of being ridiculed yet possessing a definite strong style that I'm willing to champion." "I'm reluctant to face my mother without 'dressing up' first, or putting on an acceptable, though not really desirable, mask. Only then do I feel okay--like an equal." "It's an Oedipal dream. I don't know how to handle being a man with my mother." "My packed bags are the inheritance I received, what I will carry with me wherever I go."

FEMALES: "The suit has nostalgic overtones. The color 'blue' suggests spirituality--it is even reminiscent of a confirmation suit. It is my private garment, one I've ignored in the past, that I'm taking from the house I am leaving." "I'm in a hurry to join my mother in the outside world. I feel I'm late already so I dress hurriedly in the closet." "The packed bags represent the mystery yet to be opened: what do they contain? What will I carry into this new life?"

I felt strangely transported by this discussion. All the remarks impressed me as valid and their divergence only seemed to constitute a powerful message in itself. Unable to go to sleep that night because of the thoughts that had been triggered by the group, I almost hypnotically conducted an experiment. The experiment grew out of the fact that the male/female balance of opposites in the responses to the dream could be taken as reflective of the male/female balance of opposites in the dream itself. The reliving of the dream from multiple points of view that occurred during the group meeting also suggested switching the points of view of the two characters in the dream.

I began by rewriting the dream as if the "I" in the dream were a woman. The "woman-me" wound up choosing a skirt-and-blouse outfit that I suddenly realized my mother had been wearing in my original dream. Then, re-examining that original dream from my mother's point of view at the front door, I became aware of how much we shared on a necessarily unspoken level. My mother, too, was experiencing a meditative self-examination, in her new

clothes, apart from the "opposite" person in the apartment. Our respective ages were irrelevant--although I also recognized that my mother was around my present age when I left home, at the same time that the family itself dissolved in divorce and moved away from the house where I'd grown up. The mirror image in the dream helped to inspire the idea to transpose our identities. That so many contradictory impressions arose from the feelings and images also seemed appropriate. Though there was no overt communication between us about the transition we were both undergoing, I was able to experience, by means of the dream, that we were together in the event, however apart we appeared at the time--that the move from a home was not an event to be resolved, but an event to be appreciated.

Maybe I was obliquely influenced by events of the day before to have this dream. It is just as possible that I wasn't (I couldn't easily identify any such events). My mother and I have had a very good--if distant--relationship for a number of years now. But an "unlocking" in my mind occurred that could only have happened through the dream. I was left with more sympathy for my mother and more acceptance of change as a necessary agent for growth. My attitude toward the meaning of dreams also went through a metamorphosis. I learned that dreams are not necessarily limited by their relevance to our individual waking lives but can reflect the general human condition, putting us in touch with the feelings of others that go unacknowledged by our daytime egos. And I am a different man today.

Whether or not the dream was delivered by my crafty mind as a magic context (or substitute) for psychological examination doesn't concern me. I not only believe, I know, that analyzing dreams is a rewarding and "important" activity. True, if scientific research proves a theory about the origin and function of dreams, the nature of that activity may be altered; but whatever the theory, the activity itself will not cease--for me or for millions of others who look for meaning in their own experience.

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Jack Maguire is a freelance writer and editor, an editor of The DNB, and currently is working on a book about children's fairy tales.
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FOUR FACES OF CHRIST

by Tony Crisp

A friend, Lester, told me the following dream: "I am a journalist and am reporting on the return of Christ. He is on a paddle steamer going upstream to a large river. I feel very skeptical as I watch disciples and followers gather on the after deck. Then the guru arrives dressed in simple white robes. He has long, beautiful auburn hair and a beard. His face is gentle and wise. He begins to tap a simple rhythm on a 'tabla,' an Indian drum. It develops into complex intermingling of orchestrated themes as everyone joins in. I realize he is Christ, and feel overwhelmed with awe as I try to play my part in the music. I tap with a pen and find myself fumbling. A bottle or can opener comes to me from the direction of Christ. With it I try to beat a complementary rhythm, a small part of a greater universal music."

If we accept that the people, objects, and places in dreams express some aspect of ourself--whether that is a feeling, an insight or a psychological or physical function--a dream such as the above poses a number of questions. First, because Christ is the central figure of the major Western religion, what definable aspect of the dreamer, and religious believers in general, is Christ an expression of? Whether Christ was an historical figure or not, he is no longer physically alive. For my friend, however, as well as for many other people, he is very much alive and influential in the world of dreams. What is this influence and from where does it arrive?

Many people can no longer accept Christ as an authoritative divine figure. They may believe that Christ is an imaginary figure whom some people need to give them meaning in life or a defense against the often harsh realities of life and death. Lester is himself portrayed in his dream as a skeptic--someone who is trying to gather information objectively. When he confronts Christ, the skepticism turns into awe. The drama of the dream shows that he could be skeptical about his own and other people's thoughts about Christ, but not the "reality." So what did Lester meet?

The dream is quite clear about this. He confronted a sense of an integrated and universal living process which he was invited to join. His chagrin was that when he came to such a communion he was so fumbling. In Lester's words what he met was "a greater universal music." In using the image of an orchestra made up of ordinary people using everyday objects as instruments, the dream shows the music created by many independent creatures, and Christ as the function of integration and awareness of the whole.

In everyday life Lester has not found a satisfying relationship with his family or a satisfactory function in society. The dream occurred at a time when his attempt to find work which was an expression of himself, and also earned enough money to support himself, his wife and his baby,

had become critical. Once more, this and the clumsiness at the end of the dream, show Christ as Lester's image of being a part of a whole, or a group, and his lack of integration with it.

This awareness can integrate the many separate pieces of our experience. It takes 365 days and makes an overall view of a year and its seasons. It sees the many faces of the people around us and forms an insight into humanity from them. It looks at the years of our lives as a whole and senses our conflict or love with the humanity of which we are a part. This is one of the faces of Christ. Star Daily, a convict in solitary confinement, once envisioned Christ standing by him. In that moment he reviewed his whole life and realized what tremendous energy he had expended destructively on other people and himself. The insight led him to wonder what would happen if he expended the same amount of energy toward creative ends. Dr. Moody, in his book Life After Life, speaks of people revived from apparent death due to heart attack or electric shock who say that they met a being of light--the Christ--who asked them what harvest of life experience they had brought. The figure would then lead them through an integrating remembrance of their whole life.

Whether the dream is like Lester's, like Star Daily's or like those reprieved from death, the Christ is shown as leading people to an overall view of their lives, instead of a view locked in the pleasure of an hour or a week. What arises is an awareness of the quality of one's life, and how one has related to the rest of the cosmos. In this sense, we may understand some people's conflict with Christ as an attempt to avoid their own internal awareness of the overall quality, meaning and direction of their lives. It may also explain the statement, "I am the way, the truth and the light," for we all have within ourselves the psychological function which synthesizes our experience and attempts to present it to our conscious self through dreams or insights. Our avoidance of this may be because it leads us to feel deeply each of the important moments

of our life: the anxiety and aloneness of our birth, or the guilt over what we never managed as parents, or the "next-in-line" feeling when our mother or father dies. That also is part of this face of Christ.

Last year while exploring these ideas, I had a dream expressive of a second face of Christ.

"I was in the basement of a house I lived in as a teenager. I pulled up some floorboards and was stunned to see an enormous white snake and the dead--yet alive--body of a woman. Together they plunged into the earth. I felt they lived in a huge lake which underlay the whole city and were dangerous to us all. Because I ranted on about what I had seen, my family called a doctor, thinking I was insane. He was very unbiased, however, and I told him my story. In his presence, I fastened a pole to a ceiling rafter by a chain and probed the wet earth where the snake and woman had disappeared. With terrific force the pole was wrenched from my hands and explo-



sively tore a hole in the rafter. I was sure that if I had used the walls of the house as an anchor, the force could as easily have destroyed the house. Knowing that such a force might destroy the city in which I lived, I wondered how to deal with it. Unannounced, Christ came from upstairs and stood in the room. I felt the power of Christ and the power of the woman blend. Neither of them triumphed. They cancelled each other out, leaving me free of the influence of either."

I worked on the dream quite thoroughly to discover the meaning of the images. The house and basement were places in which I had experienced both sexual conflict and creativity. Because it had been imprinted on me with tremendous emotional force that masturbation could lead to death, I had fought a long and bitter struggle with my sexual drive and instincts in general in that house. That was why the woman was dead yet alive. I had all but killed the biological, emotional and sexual side of myself. These life processes represented by the woman and snake lay beneath the whole exterior expression of my body, which was the city, with its countless cells. If I did not deal with these internal energies well, then illness or premature death could arise.

When I explored the feelings I had in connection with the snake and the woman, I experienced powerful erotic sensations and feelings of general pleasure. When I explored the Christ in a similar way I was surprised to discover strong feelings of social pressure and group morality. That the woman--sex drive and natural impulse--and Christ--group moral pressure--were opposed to each other made sense. Anti-masturbation attitudes have been upheld by Christianity and the pressure upon individuals of these moral views is depicted by this second face of Christ.

What I realized from my dream was that it depicted two of the major forces with which many individuals find themselves in conflict: namely, one's own biological drives and group or social pressure. Conflict with biological drives can be seen in such widely-spread occurrences as anorexia, sexual dysfunction, rejection of menstruation. Conflict with society can be seen in criminality, terrorism, authority problems, repulsion in regard to religion, avoidance of work, etc. Such conflicts use enormous amounts of our energy, as Star Daily saw, and make years of our lives ineffective and miserable. As individuals interfaced between the huge forces of biological drives and social expectations, we can seldom satisfy both. What we inwardly desire may be socially frowned upon; what is

socially expected of us may spark no real interest internally. So the way of resolution for many people is through creativity or innovative actions.

This face of Christ is observable in the often intense observance by Christians and "keepers of public morals" to have others accept their standards. Christ in this guise is a group "norm." A great many people have an intense reaction against this face of Christ, and Christianity. If we find ourselves in such a conflict, it is worth remembering that we cannot escape social pressure. Fighting it is a waste of energy; conforming to it may bring about the death of one's own living natural responses to life. But by allowing the tide of social pressure to become the energy of creativity, we may achieve satisfaction.

Sonia has a spontaneous love of religion, although she is not a churchgoer. During her meditations she often feels that Christ is communicating with her. Prior to a planned visit to the Holy Land, she felt Christ was telling her that she would meet someone important to her own and her family's future while there. Her impression was that the person would bring a big opportunity for her to express her abilities in public service.

While in the Holy Land, no new or important friendship arose. This troubled her in the sense that it made her question why she needed to tell herself such lies, accompanied by so much emotion, in the name of Christ. While puzzling over this she dreamt she stood outside a castle. It was closed and guarded by soldiers in armor. Wondering how to get in, she thought that if she dressed and acted as a soldier she would be allowed entrance. It worked, and inside Christ met her and told her he had important work for her to do.

Analyzing the dream with me, Sonia laughed as she discovered feelings which had been clothed in the image of the castle. She found feelings of defensiveness, of not allowing others to know what she really felt: "There are dreams, maybe hopes I have, things I would like to be. You know, secretly one would like to do something wonderful in life--



something people would cheer you for. I often daydream of doing something which will improve the quality of many people's lives, or of being active politically in an important way. Do you see what I'm saying? These are the things I would like to do but have never done. The Christ I met is the me I dream of being but have not achieved or even dared or been outrageous enough to express."

"How does that explain your experience prior to visiting the Holy Land?" I asked her.

"Because I'm not expressing these urges to do something worthwhile with my life," she answered. "Because consciously I don't think I'm capable, I use Christ as a symbol of authority, to represent this noble, unexpressed part of myself. It's easier to feel that Christ will take responsibility for my inner feelings and organize the world and my life, and that he will lead me to someone else with the courage to express what I only dream. I guess that's one of the reasons we wait for leaders."

So this third face of Christ is an image of our own unexpressed ideals. Perhaps like Sonia, we use this face of Christ to give us authority to express the best in us. Or else we use it as a crutch to avoid taking responsibility for our own ambition, our own love, and our own action.

The best example of the fourth face of Christ is one of David's dreams:

"In some way the end of the human race had arrived, or at least most people had gone somewhere. I was walking up a hill covered in churches of all denominations, beautifully built but empty. As I reached a point where

the buildings ended and grassy hillside continued, I saw a man and a woman. I walked past them and heard one say something about a shepherd. Looking up the hill I saw the sheep, then the shepherd. A beautiful aura of many colors surrounded him. As I looked I felt joy and exuberance rise in me. I ran to the couple saying it was the shepherd, and urging them to come up the hill to be with him."

Here is David's response to the dream: "I had no associations with the end of society--no film or T.V. show which might have triggered the dream. What I could associate with it, though, was that I had emerged at the time from many rigid moral and sexual attitudes which I had found destructive to my peace in the past. That was why the churches were empty and I left them behind. When I realized that and began to consider the couple, I felt a release of powerful pleasure in my genitals. I allowed this pleasure--alive in me because I had left behind the moral tensions--to pass up my body in waves. I feel certain that this was what walking up the hill represented: the rising of my own joy of life up my body.

"I have been trained in anatomy and physiology, and I know what I experienced is not generally acceptable to medical science; but the pleasure felt like a flow or river of energy moving up to my head. When it reached there I experienced a suffused peace. I had not ejaculated, so it was not a sexual release in that sense. Having seen the churches, the couple and the hill as personal attitudes and experiences, I wondered what the shepherd was. What I experienced as I met the shepherd was the undammed flood of my sexuality, my love and my strength as a biological male. I felt the power in me which could burst through all the rules and moral restraints and transcend them with joy and love, not destructiveness. It was the power in people which led them to change the way of life of the nation in which they lived by daring to break the rules of love, of behavior, of science, and create the new. I saw Jesus in a different light

and understood why and how he scoured the money changers, had prostitutes as friends and picked corn on the Sabbath. For me the shepherd was the core of my own manhood."

That is the fourth face of Christ--the symbol of our joyful sexuality and creative potential which has strength enough to burst the barriers of tradition to usher in the new.

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Tony Crisp is an English dream-worker who often contributes to the Bulletin, is author of "Do You Dream" (Duttons) and is working on another book.

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DREAM ANALYSIS

by Samuel E. Menahem, Ph.D.

Dreams are creative, subjective experiences. Taken at face level, they are wonderfully intricate stories formed by our subconscious minds. Sometimes a story is bizarre; sometimes, amusing. Other times the stories are frightening or, on the other hand, enlightening and uplifting. Even when looking at the manifest content of the dreams they are intriguing. Penetrating thinkers want to know why they dream. Also they want to know why they dreamed a specific dream.

Dream analysis and interpretation have been going on for thousands of years. However, the twentieth century has seen a sharp rise in the popularity of dream interpretation. People as disparate as Freud and Cayce have done much to awaken the interest of the common person in understanding dreams. Freud proposed that dreams have a latent meaning which goes deeper than the manifest content. He felt that all dreams are attempts to fulfill sexual or aggressive wishes. Because these wishes are largely

unacceptable to the waking mind, he felt that the "dream censor" disguises these wishes and discharges them in a palatable form. Although this view is still popular with many psychoanalysts, many others, including myself, take a different view. Dreams are not formed to hide things from the dreamer; rather they are formed to communicate with other parts of the self.

Carl Jung felt that dreams are symbolic simply because they are formed by a part of the self (the unconscious) that speaks "symbolese." This "language" is not well understood by the conscious mind. Its purpose is to manipulate the world of people, things and events. It operates primarily in a rational, linear manner and is more comfortable with thoughts and cognitions than with images and feelings. However, if we only processed the world with the conscious mind we would become unbalanced. In order to balance our psyche we go to sleep each night and produce dreams. Our creative dream imagination produces symbolic stories each night. These stories contain rich messages from the unconscious to the conscious part of ourselves. These messages, when understood, help us expand our limited self concepts. They help us accept and integrate wishes and feelings that we consciously forget, ignore or refuse to take seriously.

Dreams help bring us closer to our innermost feelings about the people and situations of our daily lives. They help us to become balanced and whole by presenting possible solutions to our subjective problems. Whereas the conscious mind will often refuse to allow us to feel certain ways in certain situations, the unconscious mind has no such constraints. Dreams "tell it like it is," when it comes to feelings. The feelings and messages are not disguised to obscure meaning. Rather, they are in another language. When this language is understood, meaning can be enhanced and amplified rather than obscured.

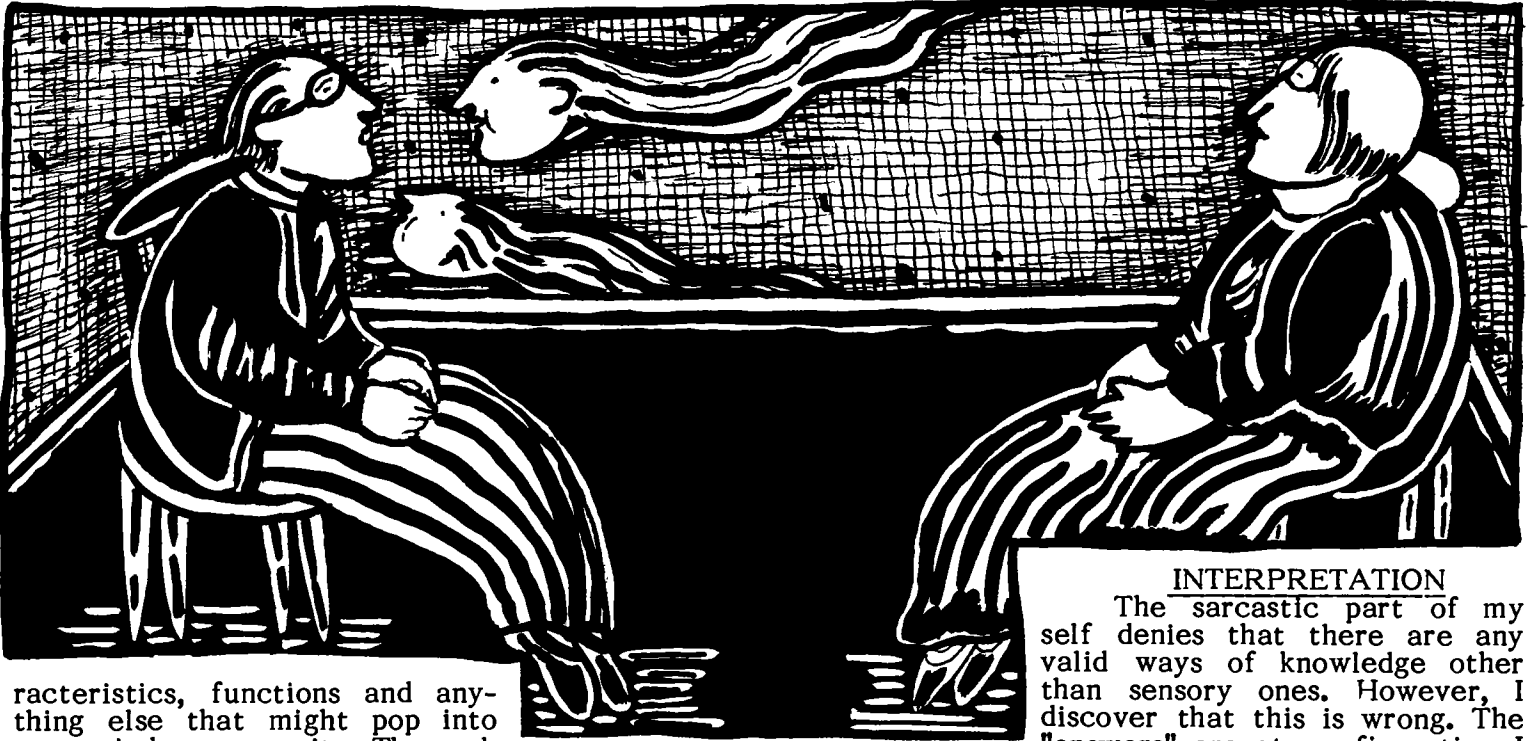
While we sleep, the unconscious mind becomes an autonomous dramatist. The dramatist's raw materials are the people, events, situations and feelings of our

daily lives. The unconscious chooses these people, events, situations and feelings for their rich symbolic meaning and weaves them into a tapestry we call our dream.

The autonomous dramatist chooses symbolic characters and creates a story. In some cases, the entire story is remembered upon waking. A complete dream would have an introduction of characters and locale, development of plot, crisis and resolution. Obviously all dreams are not complete dramatic plays. I find that the part that is missing most often is the resolution. It seems as if the inner dramatist can make his or her audience aware of the problem and its attendant feelings but can't come up with final solutions. Perhaps this is because when it comes to feelings there are no final solutions. In dreams which do present solutions, sometimes they are novel. These are usually the "big" dreams which have a positive effect on our mental state or on our bodies. For example, after a series of dreams where I was being bullied, I turned around and faced the bully and told him very forcefully to "get off my back." This was not an intentional move in the dream control sense but an autonomous attempt by my unconscious mind to handle the problem of being intimidated, in a manner other than my usual one. In this example the message was obvious. However, with less obvious dreams, the underlying message can be partially uncovered by means of association and explanation.

Associations are the thoughts, feelings, moods and even bodily sensations that are evoked as each symbol in the dream is examined. They are like the petals of a daisy attached to a common center--the dream. Explanations are functional definitions of each symbol. The following is my method of analyzing a dream by means of association and explanation.

Begin the process by writing down the dream. Then underline the symbols. As you reread the dream, double underline any symbols that are modified by adjectives. Now, on a separate piece of paper, list these symbols. For each symbol, write down its cha-



racteristics, functions and anything else that might pop into your mind as you write. Then ask yourself how each symbol made you feel in the dream. Also how are you feeling as you write about the symbol?

When you have analyzed all the elements as outlined above, re-read the dream again, replacing the actual characters with your associations.

Now ask yourself, "What is the conflict or disquieting situation from my current life that the dream is trying to help me deal with? How does the dream deal with the difficulty? What consciously-disowned feelings are felt in the dream that have been overlooked in my waking consideration of the problem?"

Try interpreting your dream on two levels: objective and subjective. On the objective level, allow each character to represent itself. Ask yourself if there are any elements or feelings about it that you have overlooked in daily life. If any of the people in your dream remind you of someone else, try the same process with the person of whom the other person reminds you. This is often done in psychotherapy. Then try a different approach. Treat each character or symbol as if it were a part of yourself. This is an excellent method for dealing with inner conflict.

Here is one of my own dreams analyzed by this method.

RED EMMA

I am teaching a class which precedes one taught by Barbara. In my class is Philip. Barbara begins to put down ESP. I touch Philip's fingertips and go into a trance. I am asking questions about the afterlife and I'm getting answers. I remark on this fact. I am told that in a previous life I was Emma Goldman and Philip was my husband. I then communicate with the spirits of dead people. Lenny appears and tells me the afterlife isn't too good. Other spirits seem to be happier. I conclude that the afterlife is the continuation of this life. I come out of the trance slowly and am a little afraid I won't come out. Barbara says she will present a reading list in the first class.

SYMBOLS

Class: a place where you learn; life
 Barbara: a sarcastic, isolated, resentful person; an intellectual
 Philip: an insecure, arrogant, impatient person
 Trance: a higher state of consciousness
 Answers: others can't hear; a feeling of superiority
 Emma Goldman: a radical anarchist, communist, Red Emma
 Lenny: a dumb hippie, an unhappy person, a loser
 Reading list: a way of learning

INTERPRETATION

The sarcastic part of my self denies that there are any valid ways of knowledge other than sensory ones. However, I discover that this is wrong. The "answers" are at my fingertips. I can move into a higher state of consciousness by "touching" the insecure, impatient side of myself. In a "previous life" I was a radical anarchist, wanting to do away with all rules, regulations and government (rigid internal system of "shoulds"). I felt totally oppressed by my rigidity. I was even "married" to this rigid, impatient part of myself. As I examine the future, I discover that each person is as happy or sad as he or she wills. I am a little afraid I will lose this perspective. When I return to my usual state of consciousness I get a little sarcastic about my new insight and approach the problem in my usual way, by reading about it. I am a little stubborn to accept knowledge gained in an extra-sensory way.

I firmly believe that most people can learn to understand their dreams by means of association and explanation as demonstrated with the "Red Emma" dream. Diligent practice in the application of these general principles will increase our skill at unravelling the mystery behind our dreams.

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Sam Menahem is a psychologist interested in the spiritual and transpersonal aspects of the psyche.

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DREAM ENTITIES

I have had several experiences with "three-dimensional visitors" in the bedroom setting. One book I read coined this a "false awakening." I swore it was real and that the entity was "separate" from me. Later I realized this was not so and I began to treat the entity as I would any other dream image. Eventually, the entity transformed several times progressively toward understanding and finally became incorporated into my sleeping dreams. This took about a year of focus and help from a counselor.

I feel the experience was negative because I could not handle it and suffered insomnia, but the final results proved to be spiritual and emotional growth. It's the old cliché: no gain without pain. The fright disrupted my life incredibly, but when the entity finally ran from me in fright of my own control, I never again rejected a fragment of my own character. "We" are in peace most of the time and acceptance was all that was necessary. In other words, I fought with passive resistance rather than flight or attack.

I believe in questioning any impolite/intruding entity to find out what is wanted. In my case, the entity wanted to frighten me. It was one of my "shadows"--the flip-side of positive character. The question is, why did it appear for the purpose of frightening me? The answer is that every aspect of our characters must be accepted in some way and not completely ignored. Such an acceptance, or confrontation, can lead to a helpful lesson for more complete self-understanding and preparation for spiritual growth and completion.

I feel that before venturing beyond our selves, we must first be in touch with our own inner beings. Often counseling is necessary as it can be difficult to do this on one's own.

Recently I dreamt of an open book which represented my own life. I could hardly understand one page of this book and struggled incredibly to read the fine

print. I saw a recipe on the right hand page (earthly) and the word "bondage" on the left hand page (spiritual). I feel this meant that I am spiritually unfree because of my belief in a "magical solution." The recipe represented man's endeavors for the "answer" to life's meaning. No man has that answer, or recipe.

Previously I had dreamt of separate papers, or documents, in several dreams. I had interpreted other aspects of these dreams to my own satisfaction; but the papers seemed immaterial at the time. Recently it's obvious to me that there is an "authority" on life behind my dreams and I am willingly subordinate to this authority and want enthusiastically to receive "teachings." I have been scolded and rewarded in powerfully loving ways. I only take credit for listening and learning as I can.

I wondered for many years how much of the unknown I could know about, but I know now there are certain things that are not my business to know, just as Adam and Eve were not to taste the fruit of forbidden knowledge. I am not prepared emotionally or spiritually to "travel" any further than my own backyard. There's enough to explore right there in working at self improvement to become a more complete individual.

**LYNN HANZE
6902 RIDGE BLVD.
BROOKLYN, N.Y. 11209**

PRISON DREAM NETWORK

I am happy to report that donations are coming in so that people in prison can get the DNB. They are grateful for this kindness, a special thank you to you for your sharing.

Connie Dehard, coordinator of the project, will keep us updated in this regular column. Watch for her regular reports here. A good way to support a prisoner subscription is to take up a small donation of a few dollars in your regular dream-groups and when \$13. has been raised, send it to Connie at the address below. I'll then log the

inmate on as a regular subscriber and list your group (or the individual) who has donated the subscription.

here are some of Connie's comments:

It's fun and a privilege to be coordinator of The Prison Dream Network and to work with Chris Hudson and the staff of DNB on this worthwhile project. To start the column off I want to share some letters I received from prisoners:

"...I am trying to improve myself, and offers such as yours make it possible for me to continue my studies. I thank you for your time and consideration in this matter and send my love and best wishes to you."

Craig---Marion, Ohio

"...I would like to have a subscription to the DNB. I am serving a double life sentence without mercy. Thank you"

David---Moundsville, North Carolina

"...I read the DNB, and from where I am at, most of us here in prison don't do any creative work...Do any of the other dreamers analyze dreams? I have one I would like to have analyzed. Thank you."

Robert---Repressa, CA

These are only a few of the many letters I have received from prisoners. I think you will agree with me that they are trying to help themselves and do appreciate any help you can give. You are invited to join us and become a sponsor. Please send all subscriptions, helpful suggestions and donations to:

CONNIE DEHARD,
PRISON DREAM NETWORK
8126-13TH AVE BURNABY
B.C., V3N 2G4 CANADA



FIRST INTERNATIONAL CONFERENCE
OF THE ASSOCIATION FOR
THE STUDY OF DREAMS

By Bob Van de Castle

This historic meeting took place on June 16 and 17, 1984 at the Metropolitan Club in San Francisco, California. Approximately 125 persons from all areas of the country and from such widespread geographical locations as Ecuador, Belgium and Japan attended.

On the evening prior to the convention, Gayle Delaney and her husband, Steve Walsh, served as hosts for an informal reception at their home. After the Saturday morning program opened with a welcome by Dr. Gayle Delaney in her role as the President of the ASD, presenters gave papers on dreams and insight, the importance of dreams in psychotherapy, definition dream analysis, lucid dreams, dreams and synchronicity, and dreamwork in educational settings. The day's events ended with the keynote presentation of 160 slides by Dr. Van de Castle.

On Sunday, the papers dealt with archetypal dream work, innovations in community dream work, dreams in the Christian tradition, dream reflections and creative writing, the perceptanalytic dream system, dreams and the shamanistic tradition and anthropological studies of the dream. The final presentation was by Dr. Henry Reed on dream realization.

The long lunch breaks and Saturday supper time provided an opportunity for participants to exchange viewpoints about the papers or personal experiences with dreams. Near the conclusion of the convention, audience input was invited regarding reactions to the convention and suggestions were requested about the format for next years convention. Before closing, Gayle thanked her large crew of volunteers, the conventioners thanked Gayle, and gave her a standing ovation in appreciation of her diligent efforts

EDITORIAL

Chris Hudson

Another issue in your mailboxes--I hope you like it. If the typeface seems a little uneven it's because we are trying out some different "looks", and would like your reactions. A special thank you to Dale Gottlieb for her gorgeous drawings, Jack Maguire for his lead article, editorial and typing assistance, Tom Cowan for editorial work and his regular column, as well as the other contributors and encouragers. The following people/groups have contributed \$25 or more to this issue:

Sabina Folman, Dean McClanahan, Janet Booker, Bill Stimson, Leon Van Leeuwen's group, Kay C. Greene, Jenny Dodd's group, Robert Waggoner

Those of you who haven't sent in your resubscription please check the right side of your label, it saves more reminder mailings. The DNB continues to pay for itself. I usually enclose extra forms for subscription to share with friends and family but I've been discouraged how few new subscriptions have resulted from this. We have no money for advertising and are dependent on word of mouth for new subscriptions. Please urge fellow dreamers to subscribe and send in those extra forms. Starting with the Nov/Dec issue the price regreably will rise to \$15. The old \$13 price will remain for any person for whom this is a hardship. We especially need short articles about your involvement with dreams, submissions for Dreams Come True, local listings of your area's dream events, anecdotes and poetry. Remember the SASE (self addressed stamped envelope). This is a network. Without feedback, sharing, suggestions and submissions, there will be little to publish. Summer seems to slow things down. Please share! If you want to remain anonymous, as the person who sent in material for Dreams Come True, this is fine, but send!

The most important function of our network continues to be connecting dreamers to dreamgroups or helping/encouraging dreamers to form their own. The DNB is actually a newsletter resulting from these networked contacts. We need also more news about individual dream groups. That's where the grassroots work is being done. Send me your request for a group and I'll send you the network contacts in your area, or if there are none, advice about starting up a group or doing dreamwork by phone, mail or computer. A dream journal is an excellent resource for expanding on the work done in a group, but dream sharing is essential. Meanwhile, interest in dreams in general is still growing. I have noted articles in Self Magazine, New York Times, the growth of The Association For The Study Of Dreams (The ASD), new titles on the shelves of bookstores and in psychically oriented magazines. If we wait for either the "phenomenologists" or the psychological experts to agree on the meaning of dreams, it'll be a long wait. The only expert is you, the dreamer. Any dream group, psychoanalyst, or psychic worth his/her salt knows this fact. A priori theoretical prejudices must not be inflicted on the dream or dreamer, as Monte Ullman has said. Dreamlife is too large and deep to be pinned into this or that theory, as Jack points out in his timely article (see front page). There is room for parapsychology, psychology, science and spirituality in working with dreams. But because everyone has a different opinion on these subjects, the editors of DNB agree that our sha-

ring must be experiential. That is, working with the dream and the dreamer directly. If you have had a dream about the future, we'd like to hear about what it meant to you and your conclusions. But if you have a general theory about dreams and the future, with no dream experience to back up those ideas, this is what I mean by non-experiential. There is a place for pure research, but we are an organization trying to focus on the human concerns of the individual person, tied in to their dream and life experience "around" the dream. As a side benefit, people draw closer to one another and develop deeper self-awareness.

In my weekly dream group, of which the other two editors and the illustrator are members, we are continually surprised and delighted with the things we learn about ourselves, not necessarily always of a "heavy" or suppressed nature, but upbeat and encouraging. Here for example is a dream I shared with the group about the DNB, during one of my many self-doubting periods:

"I'm about to give a talk before a large audience. I go up to the lectern which is on a stage with my journal and Dale's portfolio of drawings. No one seems to notice me, which is fine. I wait for them to become attentive. I talk about this odd device accidentally discovered by an inventor, which causes people around it to feel good. This thing is called an "impeller". I realize that I have no notes. I ask someone nearby (because I seem to temporarily forget) "What is this device for again?" A student to my right sees me writing and copies my notes instead of taking his own. I assure him that he must develop his own notes.

The audience becomes attentive and I'm suddenly highly confident. I go to my left where I have a "demo" of how this experiment occurred. Various people help me to work it though they can't be seen. [I describe the historical experiment]:

A waterwall began falling onto the scientist, filled with heavy metals and threatening to harm him. He took a huge plastic tube and diverted the flow now on the floor into the tube and up onto the ceiling. In this manner The Impeller was discovered."

This was one of those dreams that I knew the basic meaning immediately. The lecture was the DNB, complete with Dale's drawings. I was willing to be patient until people discovered what a beautiful thing dream sharing is. I didn't invent these processes. In my dream, the scientist is probably a combination of Bill Stimson and Monte Ullman, and I accidentally fell into dreamwork from my meditation work. The demo is an attempt to experientially demonstrate how beautiful and dynamic dreamwork is, as opposed to just talking abstractly about it. An impeller, in my experience, is a device which lifts water. Thus, dreamwork is a means to lift unconscious material into consciousness. The tube is transparent because dreamwork does not need to be complicated but is a "transparent" process of diverting unconscious material into understanding. I didn't invent these methods, but because they are simple and effective, anyone can use/understand them, and feel better as a result. There is the potential for harm where no guidelines are followed. Especially, the atmosphere in which the dream is explored must be protective of the dreamer (or inventor).

After having this dream, I renewed my commitment to The DNB, and adopted Montague Ullman's method for our dreamgroup and have had wonderful success with it, having tried many others before it. (Working With Dreams, co-author, Nan Zimmerman. Dell press.)

to get the convention organized. Then Melodie sang a beautiful a capella dream song and the group silently held hands in a circle. Participants reluctantly left amid promises to renew the many newly discovered friendships they had developed when the next ASD convention gathered in Charlottesville, Virginia.

The next ASD conference will be held June 19-23, 1985 at the University of Virginia at Charlottesville, Virginia. Participants will be housed in inexpensive, air-conditioned dorm suites on the beautiful West Lawn of the original grounds designed by Thomas Jefferson. Plans are being developed to include a wide range of research, clinical and theoretical papers as well as discussion panels during the daytime program. The evening programs will offer opportunities for small group meetings to share in educational and brief experiential workshops. Large scale dream induction and telepathic studies involving all interested persons are also being planned. Books on dreams and other educational materials such as tv tapes will be available and there will be a display of dream-inspired creative products (art, sculpture, etc.).

There will be pre-convention one and two day experiential workshops offered by a variety of leaders such as Henry Reed, Bob Van de Castle, Gayle Delaney, Stephron Williams, and Monte Ullman. There will be a welcoming party on Wednesday evening before the convention officially opens on Thursday morning.

It would be helpful in estimating projected attendance if persons who think they might attend would drop a postcard indicating their interest or intent to the arrangements chairman:

Dr. Robert Van de Castle
6 East, Blue Ridge Hospital
Charlottesville, VA 22901

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The Dream Dictionary
The Key to Your Unconscious

by Goushala/Geubtner. Cayce, Jung, Freud. Softback \$9.95, Hardback \$16.95 plus \$1.25 for handling. Missouri residents add sales tax. Send to: DD-8, EAST 147th STREET K.C., MO 64145

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Sundance Community
Dream Journal

An attempt to bring together dreamers, dream researchers, educators and artists. A circle of people seeking information about dreams and their own lives.

Contact:
HENRY REED, EDITOR
503 LAKE DRIVE
VIRGINIA BEACH, VA 23451

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Dream Craft

A quarterly 8 page newsletter of dreamwork, dream research, events, poetry and more. Sample copies available for \$1.
Contact:

SUZANNE KEYES, EDITOR
P.O. BOX 6190
VIRGINIA BEACH, VA 23462

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A.S.D. Newsletter

Association For The Study Of Dreams newsletter, a quarterly newsletter available to members of the A.S.D. For more information about membership contact:

DR. JAYNE GACKENBACH
DEPT. OF PSYCHOLOGY
U. OF NORTHERN IOWA
CEDAR FALLS, IA 50614

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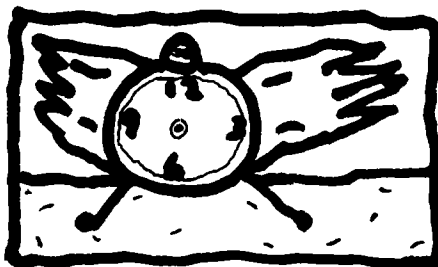
Dream Group

Dream group forming, inclusive of Youngstown, Warren, Salem, Ravenora and Akron, Ohio.

RICHARD C. NEFF
13131 BERLIN STA. ROAD
BERLIN CENTER, OH 44401

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DREAM CALENDAR



Dream Group

I am interested in starting up or participating in a dream group in the central Iowa, Ames-Des Moines area.

Contact:
ROBERT WAGGONER
520 S. FOURTH, APT. 27
AMES, IA 50010

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Dream Group

Interested in forming a dream group in the Louisville, KY area if there aren't any already in existence. Contact:

SUE ELLEN MARSHALL
2112 RUDY LANE
LOUISVILLE, KY 40207

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Dream Group

I would like to get into a group or start one in my area. Thank you. Contact:
DON TERENO
9B CHELSEA GARDEN APTS
STRATFORD, NJ 08084

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Dream Group

We are are now up to four in our dreamgroup thanks to your ad. We welcome any and all interested persons. Contact:
SHIRLEE A. MARTIN
3100 Q STREET, NW
WASHINGTON, DC 20016

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Workshop

Ullman type experiential dream workshop: "Dreams and Their Meaning" Oct.18,25, Nov. 1,18 (Thursday eve--8:30 to 10:30).

PAUL ELOVITZ
246 HIGHWOOD AVE
RIDGEWOOD, NJ 07450
201-444-5792

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Metro DC Dream Community

Dream Group meeting twice a month. We call ourselves the Metro DC Dream Community and meet on the second Tuesday (7-9) and the fourth Saturday (1-5) of each month in Vienna, VA. Free.

Contact:
RITA MARY DWYER
117 KINGSLEY ROAD S.W.
VIENNA, VA 22180
703-281-3639

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Dream Group

Ongoing Sunday night dream-group. We will accept a few more then "close" it to newcomers for awhile--7:30 p.m.

Contact:
ELLYN COWELS
P.O. BOX 32
LYNCHBURG, VA 24505
804-528-2816

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Maskwork and Dreaming

With Howard Rovics
August 24-26, \$125. includes meals and lodging. Contact:
HOWARD ROVICS
CORNWALL BRIDGE, CT
203-672-6726

-----**-----

A.R.E. Affiliated Dreamgroup

We meet every Monday at my place, from 7-9 p.m. Contact:
LEON VAN LEEUWEN
435 57TH STREET
312-D, NEW YORK, NY 10017
212-888-0552

-----**-----

Brooklyn Dream Community

We're closed up for the summer but beginning in Sept. and throughout the year offer a variety of free monthly dream workshops once each month. Announcements of e-

vents will appear in the DNB Calendar section. If you have any questions contact:
TOM COWAN, DIRECTOR
381 ATLANTIC AVENUE
BROOKLYN, NY 11217
212-858-2237

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Dreams And How To Guide Them

by **Hervey de Saint-Denys**,
 Edited with an introduction
 by **Morton Schatzman M.D.**

A classic work of lucid dreaming. \$19.50, including postage:

DUCKWORTH
THE OLD PIANO FACTORY
43 GLOUCESTER CRESCENT
LONDON NW1, ENGLAND

-----**-----

Coat of Many Colors

A collection of many different dreamwork approaches, published by **Dream Tree Press** in association with **The DNB**. Includes **Gale Delaney**, **Montague Ullman**, **Patricia Garfield** and many others. The state of the art. \$5 postpaid.

Contact:

DREAM NETWORK BULLETIN
487 FOURTH STREET
BROOKLYN, NY 11215

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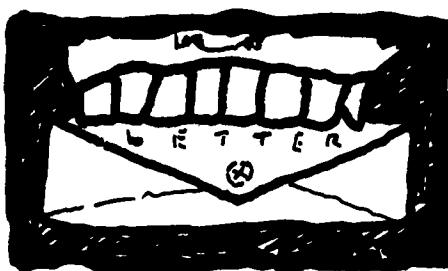
No Charge

After this issue there will be no charge for ads, announcements, etc. sent in to the Dream Calendar starting with the issue following this one, the subscription rate will be \$15 to accomodate this and other expenses. See my editorial for details. Don't panic! For information contact:
EDITORS

DREAM NETWORK BULLETIN
487 FOURTH STREET
BROOKLYN, NY 11215

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LETTERS TO THE EDITOR



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Dear Editor,

I was delighted with the last issue of Dream Network Bulletin. The article by **Monte** and the **Dreams Come True** section were especially interesting to me. I'm always on the lookout for historical dreams.

I think you might want to share with your readers a unique use of dreams by the **International Psychohistorical Association**. At our annual convention in June, each day of formal scholarly papers is ended by an hour of group process. The group process is devoted to allowing members to express their feelings and fantasies regarding the day's activities and to bringing the group unconscious fantasies to consciousness. This year a record number of dreams were placed in the dream box by participants at the group process sessions. The dream analysis enabled the group to discuss issues and feelings which would otherwise not have surfaced.

PAUL ELOVITZ, CHAIRPERSON
THE PSYCHOHISTORY FORUM
432 PARK AVENUE SOUTH
NEW YORK, NY 10016
212-689-1931

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Dear Editor,

I enjoy the Dream Network Bulletin very much. It is encouraging to know other people also look to their dreams for important information. We all spend one-third of our lives sleeping, so why not do it with complete awareness? I feel nothing but good things can come out of the bulletin.

In the first three months of 1983 we had seven people die in

our family. In January 1983, our 30-year-old soon shot himself and my mother died in February--plus four cousins and an aunt in between. I went through a complete mental burn-out. I could not handle a problem. I just wanted to cover my head.

Recovery was much faster because I knew that every night when I went to sleep and dreamed that my brain was repairing itself. Also, with the help of a B-complex stress formula with zinc and vitamin C I started to feel better. I also ate plenty of tuna fish for the protein the brain needed to repair itself. All this information on how and what to take came out of dreams or day-dreaming. I have now returned to normal.

I publish a newsletter called "**Road Map**." In the next issue I will let our people know what you are doing. "**Road Map**" also came out of my dreams. The first three months of its existence I worked as much as twenty hours a day on it, most of which was right out of a dream state. It took seven years to research all the information behind it.

I welcome any inquiries about it. Keep up the good sleep!
RAY B. DIPIETRO
205 S. CENTRAL AVENUE
MINOIA, NY 13116
(315) 656-9210

-----**-----

Dear Editor,

Thanks for your recent note. I think your stewardship of the Dream Network Bulletin is going to have a calming and hopefully integrating effect on the dream community at all levels. Keep up the good work and the upbeat attitude.

As for the Association for the Study of Dreams conference in San Francisco this past June, it was well attended with a variety of presentations. Most, however, were clinical in focus which we plan to balance at the 1985 conference. The attitude of the participants seemed to be posi-



tive which certainly was my feeling. Planning is already underway for the 1985 conference in Virginia in mid-June. I'm chairing the planning committee so please feel free to send any suggestions or ideas for that conference along to me. We are putting together a call for papers which we'll send to you later this year. The conference will be longer and will involve experiential workshops as well as formal, lecture-type presentations.

JAYNE GACKENBACH, PH.D
ASSISTANT PROFESSOR
DEPARTMENT OF PSYCHOLOGY
U OF NORTHERN IOWA
CEDAR FALLS, IOWA 50614

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Dear Editor,

Thank you for the Dream Network Bulletin which I find inspiring and very interesting. I would like to share with you a "dream-yoga" technique.

In order to transform your dreaming power, imagine a white light in the throat-center in the form of the syllable "ah" (a symbol of the original nature of all Bud-dhas). By gathering your mind energy in the throat, you gain the power to recognize your dreams--and the dreams within those dreams--as well as to remember them and use them in awakened reality.

More important than this practice is the practice of "sleep yoga." Visualize a ball of light or a white symbol "ah" in your heart-center and simply go to sleep with this presence of the light. A part of the practice of sleep yoga is watching dreams as natural displays of our creative awareness, without trying to manipulate them.

When waking up, if you can simply maintain the presence of the light in your heart-center and extend the light to all beings in the dream, then the progress of enlightenment will be furthered. Dream-and-sleep-yoga is a skillful way to loosen the tight grip

of ego-consciousness.
INGE BJART TORKILDSEN
TUNVEIEN 33
N4400 FLEKKEFJORD
NORWAY

-----**-----

Recently I came across a back issue of "New Age Journal" and read about the bulletin you're putting out. I'm delighted by and interested in your work.

I'm particularly interested in lucid dream explorations, "high" or expanded, altered state dream experiences, and dreams dealing with evolutionary jump activities and contexts.

MELINDA NELSON
1415 CALIFORNIA STREET
BERKLEY, CA. 94703

-----**-----

I'm interested in networking with people from the NY area who attended the Common Boundary conference, "Coming Home".

MICHAEL HARKAVY
220 77TH STREET
BROOKLYN, NY 11209

-----**-----

I lead a dream group here in NW Arkansas and would like to know more about what's happening with dream work in the wide world.

GEOFF OELSNER
1329 VANDEVENTER
FAYETTEVILLE, ARKANSAS

-----**-----

Dear Editor,

After a dream I had this week, I've decided to come out of the closet and try to find some other dreaming oddballs. In this dream I saw the most gorgeous apparition when I looked out the window, but when I urged my husband to come see it he wouldn't because he had to finish shaving.

I have been keeping a journal for many years and it was probably this activity which opened me up to dreaming. I have been dreaming vividly for about 5 years. Basically I have been working by myself and have only met a couple of people with whom I could share dreams fruitfully. I record my dreams, occassionally try to ferret out their meaning with a

dream dictionary, but usually wait for their meanings to come to me in the form of my reading and conversations with other people. I often read fairy tales to my son and incorporate them into my own dream experience. My current concern is with opening up communication with others, and I mean in the very real sense of starting at home and working outward. Not necessarily communication about dreams, but about things in my loved ones' lives that that sooner or later end up in my dreams. A dream/journal-fairy tale/letter writing experience I had this week resulted in an understanding of the unrealistic expectations I had of my sister. I recognized that this occurred only after I reached out to her, responding to her reaching out to me. In the same spirit I want to reach out to other dreamers.

JULIA McCAHILL
3067 RIVA ROAD
RIVA, MD 21140

-----**-----

I have had success with a process to program dreams to provide sleep-learning for school children. The process utilizes mnemonic inducted vivid images prior to sleep. I would like to contact other groups to find out if they have used sleep-learning for educational programs. I would be grateful for information.

DAN UNGARO
20220 THELMA AVE
SARATOGA, CA 95070

-----**-----

I'm very excited about joining a dream group in my area. I would appreciate any information you could share with me about joining a dream group or starting one in this area.

MRS. MARJORIE BIHLER
RT. 4 BOX 130
MOUNDSVILLE, WV 26041

-----**-----

I would hope that your research would eventually lend credence to my belief that dreams may eventually be considered the "ulti-

mate language" or "higher language" as they have virtually no restrictions and a universal common denominator of visual effect.
ANNIE HILL
10544 14TH AVE SO.
SEATTLE, WA 98168

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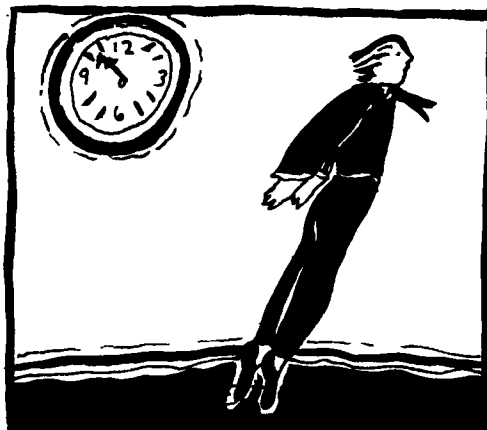
Most generally what I dream ends up happening. I have been warned of events a number of times. For many years I felt out-of-place or weird because of my dreams. It is comforting to know that I am not alone.

MAXINE RAHAM
RT 7 BOX 115
CONNERSVILLE, IN 47331

-----**-----

I am an apprentice exploring (alone or with my live-in mate) the edges of reality; specifically what I call "time-bending," i.e., the ability to see into the past and the future, and the ability to see things at a distance. I know that this ability must be related to the dream state in some way for it involves conjuring up a dreamlike landscape where, as in the tradition of primitive shamanism, animals become guardians and communicate one can fly, etc. Much of this state is brought about by meditative techniques I learned while receiving teaching in Buddhism. And much of this awareness occurs while daydreaming or in flashes of intuition. Some of it occurs while actually dreaming during sleep.

Being a passionate amateur archaeologist, anthropologist and spiritually oriented person, I am developing my own interpretation keys to seeing from archtypically primitive symbols based for the most part on a model of living earth awareness. I'm reading primitive folklore, myth and legend--Native American culture and Asian shamanism (the hidden backbone to much of Tibetan practice not directly associated with the teachings of Buddha, I suspect). Stir into this pot a love for the Ching and the visual



images I've developed over twelve years of using it, an interest in Tasoism and an abiding curiosity for the evolution of consciousness and you arrive at me, currently exploring the post glacial Delaware River Vally circa 10,000 B.C. both in fiction and in seeing. I can't in truth draw the line between these two states, fiction and seeing; I just know that the deeper I delve, the more I'm convinced that I've tapped into a reservoir of ancient knowledge and wisdom that I can apply to this time and space as efficiently as Buddhist techniques can be modernized and applied to daily life. And it all seems to boil down to an awareness of who we are and what we are doing in relation to the living earth.

Much of this seeing into the past involves a technique similar to beginning to remember dreams. One holds on to or remembers the last part of a dream. With practice one learns to unfold the dream in a backward direction, remembering bit by bit until one reaches the beginning of the dream. As the dream unfolds in a backward manner, suddenly one realizes that one has remembered it entirely: ah! That was the dream! Do the same thing with any other incident. Visualize an oak tree, then unfold it in a backward manner until it is a sapling; continue to see it unfolding backward until it is an acorn--a beginning tree. Wait then and see the surrounding landscape, the time of year, the weather and watch for anything

else to appear: man or animal. Sometimes nothing appears and sometimes an image or insight flashes that offers more evidence or clues to time and space as it was then.

Whether the image or insight is a product of my own unconscious mind or imagination or a remnant of some previous consciousness's effect or a bit of collective unconscious stored in my genes I don't know. I do know that it seems to depend on how deeply one develops awareness, interprets symbols and images, takes seriously the journey itself and the skill of thinking in a backward manner. And like anything else, the more you do it, the more easily it flows. It is a matter of creating patterns in thought processes, in using the same pathways over and over again, until one no longer has to watch the path to keep to it. Mental exercise of an electrifying sort!

I would like to see more dreamworkers practicing their art in a waking state (perhaps better expressed as a trance or meditative state), realizing they don't have to go to sleep to produce insights into any subject. The point would be to compare and contrast lucid dreaming with seeing, as I describe it here, in a conscious state.

I would be interested in participating in any groups willing to work at a distance with a waking dreamer, basically letting me know through the mails when an insight is sought into a problem or person. This would mean giving a date of the group effort (and time if so specified) and any description of particulars involved to work from. Only time will tell if remote seeing and influence is of any benefit.

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Dream State: Psychic Abilities

by Dean M. McClanahan

About 14 years ago, at a low point in my life an old woman spiritualist preacher gave me what she called a "spiritual reading." During the course of this reading she advised me to remember my dreams as they were messages and would do much to help me. Fortunately I heeded her advice and began a dream journal which has led to this writing of my experience in dreamwork.

One of the functions of dreaming is to help us expand our states of awareness and alter our states of consciousness so that we may gain the understanding of a greater reality than we are presently experiencing. Following are 8 short dreams:

My first experience of a dream-vision was totally overwhelming.

1) While asleep, about 1 a.m., I became aware of a great light shining about me. This light transfused me with a wondrous rapture. After a few moments a voice said, "I shall lead and direct you in the way I would have you go!" The light faded away and I became aware that I was awake.

-This experience was so profound I could not return to sleep and sat up the remainder of the night contemplating what had taken place. Another dream pointed toward the development of psychic abilities:

2) I was sitting in a barber's chair getting my hair cut. The barber, a tall thin man standing near a briefcase, said, "I hear sounds around you which

indicate psychic abilities."

-This dream left me with good feelings. I was being shown that my concepts and thoughts were under going change. The briefcase represented the brief period I'd been engaged in dreamwork at that point.

3) I could read the black writing. This was a lost art but I had the ability to do this. Was pleased.

-Later, I was to understand that this was in reference to clairvoyance and psychometry.

4) Was staring at myself in the mirror attempting to see evidence of spiritual power. A small band of red appeared across my forehead then my form turned to mist. Knew that I must not be afraid. Was pleased that I was developing powers (psychic abilities).

-A dream of encouragement.

5) A pot of water was boiling on the stove. With my mind I willed it to stop boiling. It did! I then willed it to boil. It did! Was elated at this discovery.

-Another dream helping me to explore powers of mind.

6) Was giving a psychic reading for someone. Was seeing symbols and telling the person what they meant. Realized I could do the same as Collean. Was developing power. This gave me a good feeling.

-Collean was the first person I met who could perform psychometry. She read from my wristwatch. Was very impressed with her accuracy.

7) Had a power of of some kind. Could pass my hand over an engine and sense the trouble by the heat on my hand.

-Further encouragement.

8) A third phenomena was developing. Was watching this come about. At first I didn't see this. Was surprised.

- This dream indicated that I must become more aware, more observant. What is taking place is very subtle.

These are but a few examples of the many dreams that led me into the development and practice of clairvoyance and psychometry. It is one thing to be instructed by dreams when developing these faculties but it is another matter to put them into practice. The fear of ridicule often prevents us from expanding our awareness and altering our consciousness.

I have lectured on dreams and given demonstrations of psychometry at psychic fairs and exhibitions in Preoria and Urbana, IL, Owensboro, KY, St. Louis and Springfield, MO. My personal experience with the dream state indicates that we live, move, and have our being in a multi-dimensional reality. The dream state and the waking state are but two aspects of dimensions of this reality.

Become more aware!

Be more observant!

Those wishing to correspond with me may do so at:

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Dear Editor,

People often talk about situations they were faced with as feeling right or wrong: A decision needed to be made and one of the choices felt right or perhaps a place they were visiting felt right. What do these people mean and how do they really know when something is right for them?

I am still learning to trust my intuitive feelings, which sometimes take root in my dreams. Two years ago Chris and I got married and treated ourselves to a real honeymoon--why not? While we were blissing out in the nuptial sort of way we decided to move to New York from New Hampshire. I wanted to be near my family for a while and we both wanted better work opportunities. This was a big decision and we were both afraid. I phoned my brother in New York and told him the news. He said his friends were moving out of an apartment in my parents old neighborhood soon.

By this time Chris and I needed a long walk to digest the potential upcoming changes. We walked into town and saw a shop with a nice sign that said "Tarot, Astrology and Palmistry Readings." Chris then told me he had a dream about a place just like this the night before. Hearing this made me want to go in. I asked the woman if we could have one tarot reading for both of us. She agreed. Moving to New York was positively emphasized in the reading along with some other accuracies, all to her credit.

That night I had a dream about the apartment we would be looking at. I woke up feeling disappointed because the space seemed broken up into little rooms with a lot of doors and not enough light. A couple of weeks later we went down to New York to meet the landlady and see the apartment. A close friend met us there for moral support. The landlady invited us into her apartment first--I guess to size us up. After talking for a while, she took us upstairs. We opened the door and disappointment ran through me. We were used to our light and airy house in New Hampshire that Chris built. This place seemed like a poor substitute. The apartment was broken up

into small rooms and was much darker than we were used to, just like the apartment in my dream. I thought, "Okay, it's just like in my dream; so does this mean it would be beneficial for us to live here or not?" Our friend seemed disappointed also.

Chris and I went into room and meditated. I said, "What did you get?" "I got 'yes,'" Chris answered. "I did, too," I said. We talked about it not being our "dream house," but agreed it didn't have to be because it was temporary and served a different purpose. We went back into the front room and told our friend we were taking the apartment. He asked if we were sure and whether we needed a little more time. But it felt right to Chris and me, so we signed the lease and left a deposit.

My dream showed me what to expect when I saw the apartment. I thought I might be happily surprised when the landlady opened the door, but my feelings were exactly as they had been in the dream. As I walked through the apartment I realized we could be happy here and I had the feeling that doors in the dream were the doors that would be open for us while we were here. My dream encouraged me to realize the apartment felt right.

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HANTO YO AND DREAMS

Recently millions of television viewers watched the five-hour miniseries "The Mystic Warrior," a saga of American Indian life in the early nineteenth century. The miniseries was derived from Ruth Beebe Hill's masterpiece, Hanta Yo --a novelistic recreation of Lakota/Dakota customs, traditions, mores, history, and speech patterns based on 25 years of research in conjunction with Chunksa Yuha, a present-day Dakotan.

A key concept in the book

is "the dreaming pair," those who--like the main characters in Hanta Yo-- share nighttime and/or daytime visions. A Lakotan phrase captures this particular communion: "my soul and your soul cast shadow on each other." The pair continues to reinforce the bond by sharing a special pipe carved to symbolize a key dream or vision. Here is a sampling of quotes from the book that reveal other instances of how the Lakotans responded to dreams:

"Cancuna crept over to the place where her baby daughter lay sleeping; she looked down on the tight bundle, nothing exposed but the child's face. And now she tied something to the pole above the little one's head, something she had hung over the sleeping place of each of her children when they, like this one, stayed firmly wrapped.

"This day she had strung a dream-net for the girl-baby, winding many fine strands of sinew on a wood-hoop as wide as her finger-spread, shaping these strands into a web. This net, the grandmothers told, catches and holds any frightening dream while the hole in the center permits everything pleasant to reach the child. Morning's light kills any mischievous dream which, never finding the hole, gets tangled in the strings...."

"Most persons, the grandfathers had said, show a liking for some specific hoof or wing and if a man will observe his favorite closely, the creature toward whom he senses attachment will approach in a dream and offer the man a song. Ever afterwards, the dreamer shall own a voice for gaining spirit-help through this one...."

"Custom demanded that persons with the same spirit-helper form a group, these different groups holding a contest during the summer encampment, showing off their most amazing tricks. Let the true-dog dreamers try to outwit the wapiti dreamers, the people said, even as these creatures try to outwit one another. But let the Heyoka, most powerful of dreamers, stand protectingly nearby the young girls whenever the wapiti dreamers start to throw around their power...."

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P O EMS

concl. to Pilgrim's Progress

Now, Reader, I have told my dream to thee;
See it thou canst interpret it to me,
Or to thyself, or neighbor; but take heed
of misinterpreting; for that, instead
Of doing good, will but thyself abuse:
By misinterpreting, evil ensues.

Take heed, also, that thou be not extreme,
In playing with the outside of my dream:
Nor let my figure or similitude
Put thee into a laughter or a feud;
Leave this for boys and fools; but for thee,
Do thou the substance of my matter see.

Put by the curtains, look within my veil;
Turn up my metaphors, and do not fail
There, if thou seekest them, such things to find,
As will be helpful to an honest mind.

What of my dross thou findest there, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in ore?
None throws away the apple for the core.
But if thou shalt cast all away in vain,
I know not but 'twill make me dream again.

John Bunyan, 1678

All would be well

Could we but give us wholly to the dreams,
And get into their world that to the sense
Is shadow, and not linger wretchedly
Among substantial things; for it is dreams
That lift us to the flowing, changing world
That the heart longs for. What is love itself,
Even though it be the lightest of light love,
But dreams that hurry from beyond the world
To make low laughter more than meat and drink,
Though it but set us sighing? Fellow-wanderer,
Could we but mix ourselves into a dream,
Not in its image on the mirror!

W.B. Yeats, 1906



The Vision Of Electra

I dream'd we both were in a bed
of roses, almost smothered:
The warmth and sweetness had me there
Made lovingly familiar;
But that I heard thy sweet breath say,
Faults done by night, will blush by day:
I kissed thee (panting), and I call
Night to the record! that was all.
But ah! if empty dreams so please,
Love, give me more such nights as these.

Robert Herrick, 1648

Sleep Learning

All that I try to save him from
Is what he dreams about:
Abandonment, abandonment.
I watch his face
Each night emerging clearer,
Stern son who reads my dreams:
The dreams I had,
And those my brother had
And which my parents learned from theirs,
Moving behind mauve lids
That seal his eyes.

He dreams I want to leave him,
Roams through night-forests, desolate.
And I dream I've abandoned him,
Feel waxy pleasure of that sin,
Its subsequent atonement.
Next morning both our faces
Mark the change:
Mine with the guilty look of those
Who knowingly succumb to dreams,
And his the speculative gaze
Of someone learning.

Ruth Fainlight, 1968

War Effort" because Bob was reminded how protest music in the 60s and 70s was blamed by conservative hawks for hurting the war effort in Vietnam. When it came to writing a children's version of the headline, Bob was torn between a patriotic headline that would be uplifting for a child and the desire to tell the child that war is not glorious. He was reminded of his own ambivalence in his college years during the Vietnam conflict. Finally he decided on a title that would not mislead the young reader into glamorizing war. It read "Don't Believe the Songs."

As I said earlier, there are not right and wrong titles for your dreams. Whatever works in summarizing the dream making it memorable for you is the title you want. Any possibility that leads you back into the dream and into your own past with its half-forgotten feelings and memories is a title that will begin to unearth the hidden roots of the dream. If you have a suspicion after writing one title that it hasn't captured the basic message of the dream, write another, play with variations, try for a headline that expresses a different mood. Don't throw any of these away! The fact that each occurred to you indicates that what it says is in some way related to the dream. Which, if any, of the titles is the "best" may occur to you only after further reflection. If no one stands out as better than any other, that's fine too. It simply means that you have already seen several levels of meaning in your dream. You are beginning to follow it into its rich source of insight and wisdom.

DREAMS COME TRUE

Almost all my dreams are metaphorical, stories told from one part of me to another part of me using generally pictorial metaphors. However, occasionally I have a dream that is hard to fit into the subjective. Here are two examples of what I mean, in two dreams I had forewarning of death:

"I see my grandmother sitting alone in a white room in a chair, weeping with remorse and refusing to be comforted."

I awoke from the above dream crying and feeling deeply for her suffering. Immediately I thought it might be about her death, and called my mother to ask how things were (She and Gram live together). Things with my 80 year old Grandmother were fine, she assured me. But I still had a sinking feeling. Two weeks later I got a call from my mother. Her brother, my Grandmother's only son, had been diagnosed as having terminal cancer, and was going fast. I visited, a 6 hour drive from my home in Massachusetts, to find that he had only a few days to live. I said my goodbyes, as the other gathered members of the family were doing. Gram was inconsolable and completely "out of it". I recognized the dream image as it became exact reality. But it wasn't gram's death, it was her son, my uncle, who didn't seem as distressed as she did!

The other death dream came last year, after my spouse and I moved down to New York:

"I am with H. [my landlady's 85 year old mother who lives with her downstairs] at the hospital. She is in bed dying. As I hold her hand, I comfort her, saying, "H., you will always be a young woman in my mind." It seems to help her."

I thought this dream was a metaphor of some sort, but again, I awakened crying. Three weeks later my landlady called me, extremely upset. "I've just taken H. to the hospital. They've found stomach cancer!" I tried to be sympathetic and hopeful, but because of my dream, I feared the worst. Several months later, her mother died a peaceful death at home, and I told my landlady the dream I had about her mother. NAME WITHELD BY REQUEST
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REAMWATCH



by Thomas Dale Cowan

Dreams are the adventures that happen to you while you are sleeping. Like other adventurous tales that are transformed into literature, novels, short stories, poetry and drama, dreams need titles.

For practical reasons, your basic title should be as concise and descriptive of the dream as possible. It should be a title that evokes the special quality of the dream that makes it distinctive from others like it. There are no good or bad titles. Any title, no matter how outlandish, will work if it has the power of conjuring up the details of the dream when you read it. The shorter, the better; but some long and complex dreams demand a more lengthy title.

In addition to providing a reference tool for locating former dreams, titles are the easiest and most direct way to begin discovering the meaning of dreams. Every dream has some meaning, and most dreams have several meanings all at once. No one but the dreamer can decide which meaning is correct, for only the dreamer is the ultimate authority on the dream. While others' suggestions and insights may be helpful in opening up alternative interpretations for you, only you can finally say which interpretations apply. As you will discover in working with dreams, a tingle of recognition or the "aha!" sensation will sweep over you when a particular interpretation resonates with the issues of the dream and the conscious concerns in your waking life.

Try this experiment to discover for yourself how the act of titling is in itself an act that creates meaning. Formulate your title as a headline for the staid New York Times, then rewrite it for a gossip magazine or a sensa-

tionalizing tabloid like the National Enquirer, and lastly, change the title so that it would be appropriate for a children's magazine. Why these three? Each type headline will force you to view the dream in slightly different yet authentic ways. First, dreams are serious; they make important and vital statements about you and the world around you. When you write your dream title as a headline for the Times, you scan the dream for the formal importance. You look for the clearest, most no-nonsense statement that will summarize the basic point of your dream.

Second, rewriting it as a sensationalized headline for a gossip rag does no injustice to the dream for dreams are equally sensational, bizarre, out-of-the-ordinary. They exaggerate our feelings, abilities, worries and fears. Since the dream came to you in an exaggerated form, accept the dream in its state of exaggeration and let your title reflect that. Coming to terms with the outlandishness and bizarre quality of a dream is one of the first steps to befriending the dream images and learning what they are trying to say to you.

Third, reflect for a few moments on how the adventure in your dream could be presented to children. If you were going to tell the story of your dream around a campfire or write it up for a children's magazine, what would you title it? To come up with an appropriate title for

children, you must look to the child within yourself. Again, this does no injustice to the dream because most dreams come from some part of the unconscious that is still the child, some region where the memories and experiences of childhood and adolescence continue to reside.

Let's take a look at how this exercise would be applied to a real dream. The following dream was from a man in his middle thirties named Bob:

"I am with a bunch of guys waiting to go or be sent somewhere because a war is going on. We sit on benches or bleachers on a hillside, high up, and can overlook a lush green valley of trees. I see a modern high-rise apartment building sticking up out of the trees on the hill across the valley. Some overweight, redneck guy is playing a guitar and singing for us. He is standing in front of us. I think that he is not a very good singer, but he will do. Four or five of us on the front bench trade places and I lie down on the bench. The guitar player stops playing and sits on the grass at the side."

Bob had this dream the week that American marines invaded Grenada. His serious title for the New York Times was "War Orders Delayed for New Recruits" because the mood of his dream was that of wasting time, of waiting for something to happen. The scare headline for the daily tabloid read "Fat Singer Stymies

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