

THE DREAM NETWORK

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In this issue Dr. Taub-Bynum examines shared dreams and ESP experiences within families...Deborah Hillman writes on lucidity and altered states...Will Phillips attempts to simplify complex dreams...Plus: personal connections and sharing...

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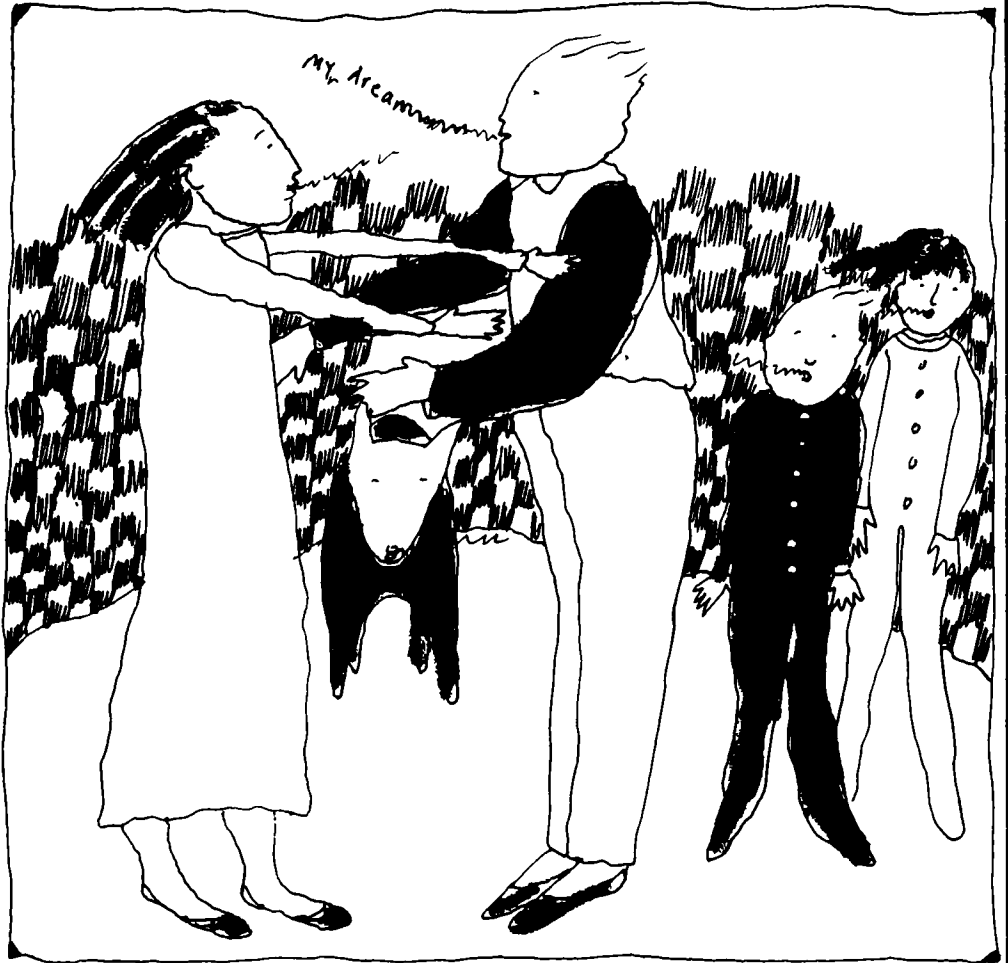
Mar/Apr 1985

Psi, the Shared Dreamscape and the Family Unconscious

by
Edward Bruce Taub-Bynum, Ph.D.

Family-related feelings and family consciousness are some of the most powerful influences on the psychological patterns of individuals. The influence of family patterns is extraordinarily powerful in its depth and intensity. Because of this, we frequently dream about the members of our families. It is quite common and normal to have dreams in which family members are prominently involved. The vast majority of these dreams are the usual dreams in which a parent or sibling is doing something that we generally recognize as their normal behavior. Sometimes, however, they are doing something unusual or even paradoxical in our dreams. Very often, extremely strong feelings and images occur which show us the emotions we feel toward these special people in our lives. The dream, with its strange contours and story-line, is the perfect field on which to portray "raw" emotions, and consequently, the dream can really be a pulse taken on the heartbeat of family life.

Over the last century Freud and others have told us that dreams both hide and reveal what people deep down really feel and think about each other and themselves. In the dream state our hold on reality is not as well



guarded as it is when we are wide awake. Our psychological defenses are to a large extent gone and what appears to be "reality" becomes very intense and visual. We have learned from Jung and his followers that there are great spiritual energies, treasures, and messages from the collective unconscious hidden in dreams. This collective unconscious is a vast reservoir of knowledge, wisdom, and experience that has been experienced and collected by humanity through the ages.

We also know that lucid dreaming and ancient healing practices make use of entering the dream in a certain kind of way and using its power to transform reality. Thus it has become quite clear that we can influence the dream much more than we had earlier thought we could. Finally we know from many parapsychological studies that ESP or psi occurs a great deal in certain kinds of dreams, especially between dreamers who are both dreaming about the same person. Any

number of possibilities can occur when we are dreaming because the "boundaries" between individuals change significantly in the dream state.

For example, after a sleep-filled night in December, my wife and I mentioned our dreams to each other as is our custom. I had dreamed a strange dream in which a "grandmother type" was trying to reach or catch me. She triggered "mixed feelings" in me as to whether she was trying to protect me or somehow "get me." Also in the dream the grandmother attempted to steal or cut off a pickle I had! Having a somewhat Freudian lens, I made note of the sexual aspect of this. I later woke with a slightly eerie feeling about the dream.

On the same night my wife dreamed my grandmother had a necklace with a moon-shaped crescent locket which fell partly from her neck and turned into a knife or sharp edge. My wife then wondered in the dream whether the grandmother was gay.

Notice the correspondences in the grandmother images, the sexual feelings, and the act of cutting. These appeared in both dreamscapes. Neither of us had discussed grandmothers for a long time and we could remember no events recently that would account for the dream in terms of day residue.

While on a post-doctoral fellowship, I had the opportunity to study the dreams of families in therapy. To my surprise, we discovered that recurrent patterns of interaction and behavior are reflected in the dreams of each family member. This was especially true when the family was going through a crisis or some intense situation.

We noted the simple fact that families are often living in the same place, including the same house and rooms for decades and sometimes for generations. They are often in similar sleep and dream cycles at the same time

of the night. Certain coordinating tendencies could be seen. It became very clear to us that the major emotional issues in the family were each reflected in slightly different ways in each family member's inner landscape. In a certain sense, each family member's dream life reflected the dream life of each other family member.

In one family, we worked with the following recurring dream of a 15 year old girl. She dreamed that she "escaped" from her parents' house and jumped into their car. As she drove away, the father would run toward her but never manage to quite catch her. The closer he got, the faster the car went. Finally the girl fully escaped him only to run headlong into a telephone pole and kill herself. In this family's therapy sessions, the themes of autonomy and separation with a great deal of anxiety occurred repeatedly. The daughter fought continually with her parents over her own intense involvement with a young man of whom the family did not approve. She felt rebellious and dominated by her parents, in particular her father. However, when she stayed away from home too long, she began to experience somatic problems and wanted to "lose" herself in male companionship.

Another dream by the girl's 12 year old sister revealed a similar theme. The younger girl dreamed that a large "awful" man ran around screaming at her mother, her older sister, and herself. Finally, the man stepped on all three but did not kill them. The dream recurred several times. The family that provided this dream series was composed of a father who had a manic-depressive psychosis, an extremely religious, compulsive mother, and two teenage girls. All three women in the family had psychosomatic problems, such as stomach cramps, persistent gas pains, migraines, and frequent depres-

sion.

In working with families in therapy and others, we noted that psi or telepathy often occurs in a variety of situations. We noted that different families naturally had different styles and that certain families communicated, albeit irregularly, with each other through dreams. Some families rarely, if ever, did. In some measure these psi or paranormal dreams can be predicted and observed. We found this a very exciting discovery and as we talked with others, we found out more and more people have had the same kind of experiences in their families too.

What we discovered was a field of shared images, ideas, and feelings in each individual within the family. This shared family emotional field, which we call the family unconscious, is a shifting, interconnected field of energy that does not obey the conventional rules of space and time in the waking state. This field of interconnected energy, influence, and information in many ways parallels some of the developments in sub-atomic physics. In a curious way, each emotional dreamscape reflected or implicated each other dreamscape. A certain kind of hologram appeared in which each part could reflect all other parts in slightly different ways.

We know that our "boundaries" and identities intermingle in the dream state with those we dream about. This seems to take a systematic approach when it comes to the dreams of people who are deeply and powerfully interconnected with each other over years and years by shared events, feelings, and patterns of behavior such as in family life. The powerful emotions and the shared histories of families make this possible. There also seems to be a significant rise in psi experiences among such dreamers. As we have outlined in The Family Unconscious, dreams among family



members can be used for all kinds of transpersonal work, including family therapy and other kinds of healing. As we continue to collect data about family dreams and explore other areas of the family unconscious, we are growing more and more convinced that a vast reservoir of healing is located in the collected dreams and memories of the people who are most dear to us through so many important years of our lives.

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A CALL FOR FAMILY DREAMS

We are in the process today of collecting and studying family dreams in which family members dream about each other and occasionally communicate with each other in paranormal ways. Our group is called the Family Dream Research Project. This is an ongoing project and we invite you to take part in our study by sending us one or several of your own dreams or those of other family members. Include the following:

1. First name and last name initial of the dreamer and the people in the dream itself.

2. Date(s) of the dream/dream series.

3. Who was in the dream, e.g. the persons involved and their relationship, e.g., mother-daughter, brother-sister, etc.

4. What occurred in the dream, e.g. the events, dialogue, actions of the dream.

5. The feelings in the dream, e.g., happy, fearful, conflicted, etc.

6. Story or outline of the dream, e.g., a family argument or meeting or a powerful situation. This is open to all situations, regardless of how matter-of-fact or strange they seem. Include any "communication" that occurs.

7. Correspondences to any other events, symbolic or emotional, that occur in the person's life.

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Simplifying Complex Dreams

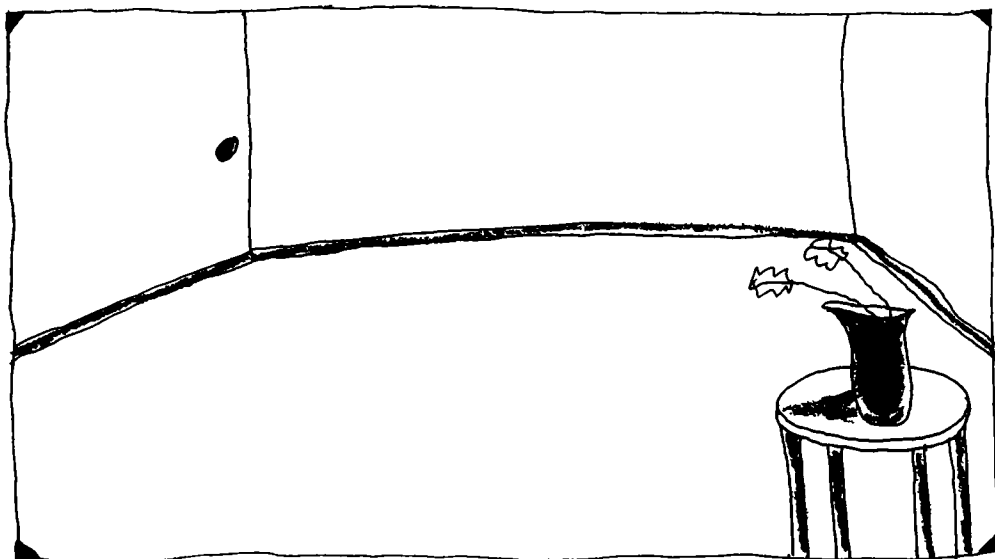
by
 Will Phillips

Most people I talk with accept the fact that dreams often provide enlightening and creative insights. The main complaint I hear is that they are either too frightening to want to understand or too confusing to try. And these are valid points.

Have you ever noticed that the examples given in dream books are always nice and neat? Never more than one or two sentences -- a paragraph at most -- and the main event stands out like a full moon at midnight. Real dreams, of course, are almost never that cooperative. You'll more likely awaken and scribble out four or five pages of bizarre details, groggily attempting to describe the indescribable. Unable to distinguish between the essential and the extraneous, you describe everything: the lumpy mashed potatoes on the banquet table, the gaudy but expensive dress in the shop window, even the color of the giant rabbit's tennis shoes.

I've found that lack of recall is often less a problem than over-recall. On the first night of a four-part workshop which I conduct, everyone wants recall techniques. About seven out of ten people claim to have trouble remembering dreams. By the third night, at least half the group come in waving spiral notebooks and yellow legal pads, protesting that now they have too much. Learning to sort it all out suddenly becomes top priority.

Here, in a nutshell, is the approach I use in class. To edit the dream down to a workable form, we apply what I call the "SCERC (pronounced SURS) Technique." The acronym stands for: Setting, main Characters, main Event, Reaction to the main Event, and Conclusion. Once the dream has been reduced from novel



form to a "Reader's Digest" version, we take a closer look at the conclusion. This is the portion which reveals into which category the dream falls. I've found three basic types of dreams: 1) Awakening, or inspirational, 2) Evaluative, and 3) Warnings.

"Awakening" dreams (not to be confused with lucid dreaming) are expressions of pure joy. They awaken overwhelming feelings of revelation, inspiration and love of which the dreamer may have been completely unaware. They may reveal hidden talents or present solutions to lingering emotional difficulties.

The conclusion of an "Evaluative" dream, on the other hand, will often lack any strong emotion. They have a distant, objective feeling, and tend to review life or health situations from a larger perspective. These dreams tend to leave you with a pensive mood upon awakening.

"Warning" dreams are the ones that seem to reap the most publicity. They may be subtle, leaving you with a vague feeling of frustration or disappointment. Or they may jolt you out of bed with a 220 volt, cold-sweat scream. These are the ones most often recalled by people who do not normally pay attention to their dreams. They are the easiest to remember because they are

the hardest to forget. The point to emphasize in working with such dreams is that they are simply trying to deliver a message. Having been previously ignored or forgotten in milder forms, they are forced to escalate to further action. Like a dedicated messenger with an urgent telegram, they will bang more and more loudly on the door of your consciousness until you can simply no longer ignore them. Warning dreams come to point out ways in which the dreamer is headed toward danger in his or her life.

I have found, over and over, that as an individual begins to pay closer attention to dreams, looking for and acting upon the messages contained within, the number of nightmares decreases. In other words, our dreams will yell and scream at us only if that is what it takes to get the message through our thick skulls. Once we have established a working relationship with our dreams, they can afford to be more polite.

Determining the category to which a dream belongs helps us know what to look for next. An Awakening dream will include hints as to how we can manifest its inspirations and realizations into our daily life. When examining an Evaluative dream, it is helpful to look for specific areas in which we may want to

make adjustments in the daily activities that affect our long-range goals. In the case of a Warning dream, we naturally want to recognize the danger of which we are being warned.

After overviewing the dream and using the SCERC Technique, we can begin to work with specifics. The main symbols of a dream are like cornerstones. Without them, no structure exists. No matter how much you boil down the plot of a lengthy dream, when the pot is dry, the primary symbols will remain. There are too many excellent techniques for deciphering these symbols to describe here. As is usually the case, however, the simplest ones are the most effective. Here is one called "role-playing."

Envisioning one of the main symbols or characters, we imagine ourselves slipping into its form. The first words we speak are invariably, "I am ...", for it is important to personally identify with the symbol. Then, be creative. Give a monologue or have someone ask you questions. Very shortly, the expressions you use as the character, the attitudes you hold, the beliefs to which you cling will begin to reveal the true essence of the symbol. You may recognize the voice and attitudes as those of a parent, spouse, child, or acquaintance. Whether or not the dream characters exist independently in your waking life, it is important to recognize that these are attitudes which you have internalized to some extent.

Note how these various characters interact in your dream. Conflict between dream characters indicates conflict within the dreamer in these areas. Cooperation between dream characters indicates that the dreamer's intellect and intuition are in agreement in the areas indicated. Making the connection between these dream events and current events in the dreamer's life is what we call in class "The Link

to Reality." At this point, the message of the dream often unveils itself. If not, it is often helpful to ask, "If I were to have this dream again, what would I do differently?"

Particularly if a dream is unpleasant, considering what could be done to alter the outcome is extremely therapeutic. Use your imagination to invent alternate conclusions. Keep in mind that ingenuity is the most valuable tool you possess. Perhaps instead of being swallowed by that dream alligator, you could have used one of your shoelaces to tie his mouth shut. Never mind that it wouldn't work in the Everglades -- anything is possible in dreams. Take it even one step further and write out the altered ending, or draw it. If the dream is recurrent, you might even hang the story or drawing at the head of your bed. The point, of course, is simply to emphasize the alternate ending. As a rule, it will not be long before these improved endings begin to appear in your dreamscapes.

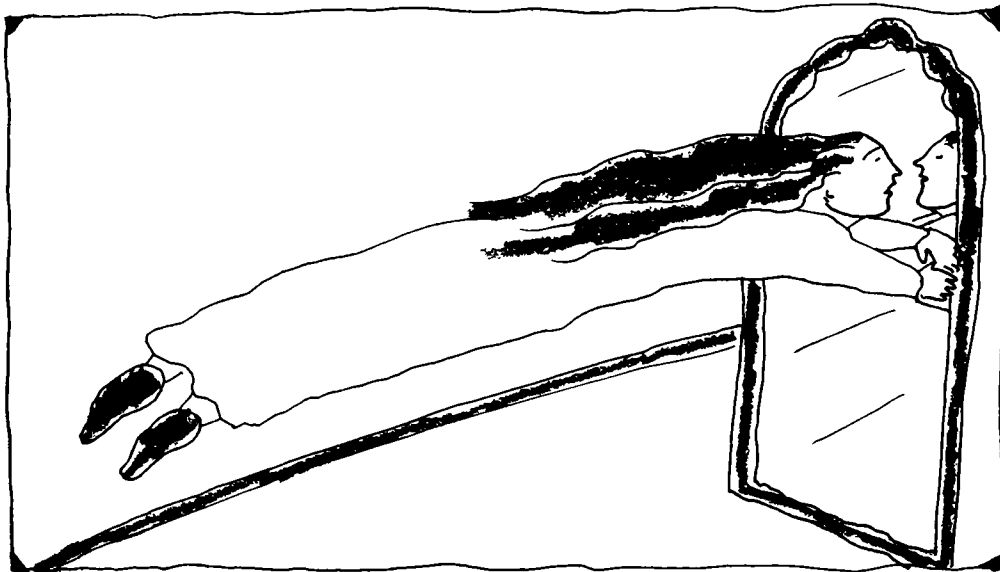
Learning to alter the outcome of dreams has benefits beyond simply decreasing the occurrence of nightmares. It gives you the chance to practice problem-solving in dreams which carries over into waking life as well. Many times, of course, the dream's conclusion is satisfying as it stands. Whichever the case, once you feel that you have reached a reasonable blend of dream insight and common sense, ACT. Dreams can only scout ahead in our journey through life. It is up to us to make the best use of the paths they open and the vision they bring.

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Entering the Mirror

A Note on Out-of-the-Body Experience and Lucidity

by
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Observing myself over the years, I have found that interrelated states of "non-ordinary" consciousness associated with dreams and sleep, like lucid dreams and out-of-the-body experience, involve a continuous learning process. With each new experience in this realm I am psychologically prepared to explore a little further. Often, elements encountered in one episode shed light on qualities present in another related experience. The more deliberately I pursue this learning process through reflection, reading, writing and (when it seems appropriate) sharing with others (note that I am not talking about methods of induction or control here), the more rapidly it seems to advance.

When I wrote "Lucid Dream Consciousness: A Subjective Account" (DNB Sept.-Oct., 1984) I reviewed, in my own mind, the relevant "geography of consciousness" as I had come to know it. I believe that this process enhanced my readiness to discover a new facet of this inner landscape. On November 4, 1984 I

recorded the following experience in my journal:

"In the middle of the night...I found myself in the vibrational state (charged from head to toe with an electric-like pulsation of energy), apparently 'sidetracked' in the process of beginning or ending a dream. I was fully conscious though my eyes were closed, and I saw a vivid image of myself (at a somewhat younger age, it seemed) looking into a wide, full-length mirror as I tried on a black and white dress with red trim. It was a loosely-fitting dress, and I liked it. The extraordinary thing was that the image appeared to be projected out in front of me as though on a stereoscopic television set suspended in space. It did not exist inside my 'mind's eye,' nor did I inhabit it as one does the environment of a dream. Instead, it appeared to be occupying the space of the room in which I slept.

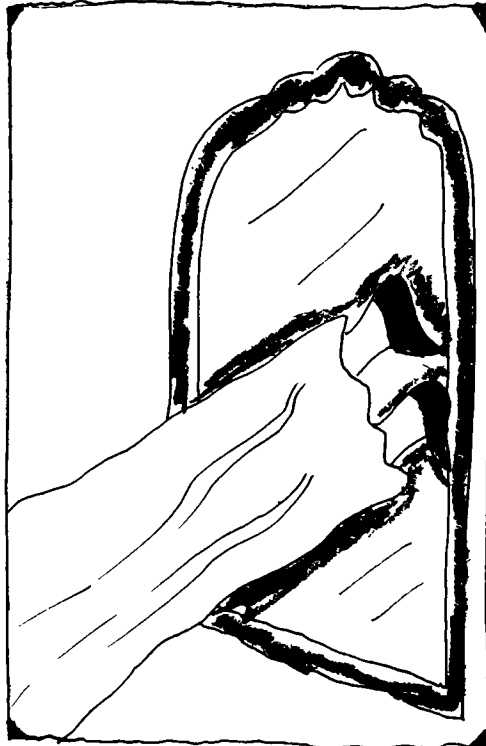
"It occurred to me that if I could project my consciousness into the self-image, I would then find myself out of my physical body. Instinctively, I thought that if I willed the image of myself to take a step or two towards the mirror, my consciousness would join it in order to achieve the task. I must have

been comparing the situation to a lucid dream in which, for me, a volitional act implies full consciousness in the 'dream body.'

"It 'worked,' and I stepped right into the mirror which, having no objective reality, simply vanished and left me in a typical out-of-body state. I began spinning rapidly around the room staying rather close to the walls..."

This experience, which I refer to as "Entering the Mirror," convinces me that lucid dreams and out-of-the-body experiences are so closely related that it does not make sense to study them separately. It is important, in conducting research on these types of experience, to question subjects carefully in order to determine, as accurately as possible, what they actually experienced and not simply how they would classify the event. Subjective classifications vary according to one's experiential background, belief system, and knowledge of the literature. The questioner must be a sensitive and skillful listener and a subtle interpreter of the personal accounts that are given. Just as terminology varies, so does the ability to describe the precise nature of what was experienced, especially in a realm that is characterized by many subtle variations. It is difficult to talk about the phenomena of consciousness because each of us has had a unique set of waking and sleeping experiences which we understand in different ways. Whenever I discuss lucid dreams and out-of-the-body experiences with someone for the first time, I try to begin by defining what I mean by these terms.

My "entering the mirror" episode brought me to the borderland between lucidity and out-of-the-body experience, and when it occurred I felt like a true pioneer. Later I discovered that there had been other explorers of



this experiential boundary -- even using the image of the mirror, as I had, to "cross over." The episode prompted me to return to Sylvan Muldoon and Hereward Carrington's The Projection of the Astral Body (New York: Samuel Weiser, 1974), a richly detailed book first published in 1929. I had not looked at it closely during the ten years since I had read it in its entirety, and I was astonished to find in it a discussion of the use of real and imagined mirrors in developing the art of astral projection (see pp. 161-162). When I first read the book I was just beginning my initiation into this realm, and it is reasonable to assume that I planted the knowledge of these methods in my subconscious mind but that I was too unsophisticated to grasp their significance.

More recently, Linda Ravenwolf (DNB, Jan.-Feb., 1985) has written about her experiences in developing greater awareness in dreams, and she notes that in one of her experiments "a mirror appeared before (her) face." As she examined her face and explored the meaning of the image, she lapsed into "deep dreaming."

However, in the same article she speaks of entering the landscape of the dream before falling asleep, an approach that is also discussed in the Muldoon and Carrington book. What took place in my mirror experience is certainly a variation of this technique.

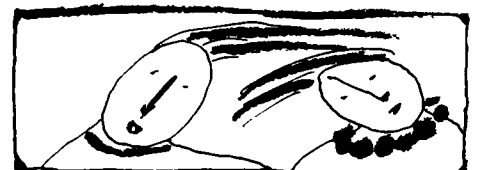
When my mirror vanished, and I found myself spinning around the room, I encountered a still and silent young woman standing near a window. She had long, chestnut brown hair and wore an aqua sweatshirt and aqua pants. I saw that she had no particular business to attend to in the room; she was simply there. I reasoned that since I was out of my body, she must be a spirit invisible in the ordinary physical world. Thus she was not a conventional intruder, and I decided not to concern myself with her. I wonder, now, what it would have been like to try to communicate with her. Suppose I had asked her to tell me who or what she was? Since this is a learning process, I have reason to believe that my next encounter with such a figure will teach me more about myself and about the nature of the world she -- and I -- inhabit. As we learn more about the relationship between lucid dreams and out-of-the-body experiences, I think we can expect to learn more about the way we experience our everyday waking world too.

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Experiences in the Astral and Dream World

by
Jerry R. Kurts

My interest in astral projection began three years ago when I became confined in prison. After some practice I began to learn the ways of projection that worked best for me.

During my first projections I began to notice that my dreams during normal sleep became clearer. They actually became real colorful experiences. I realized there must be a connection between the dream state and astral projection:

1. At the end of a dream I would feel a "snap" back into the physical body, much the same as in my first projections.

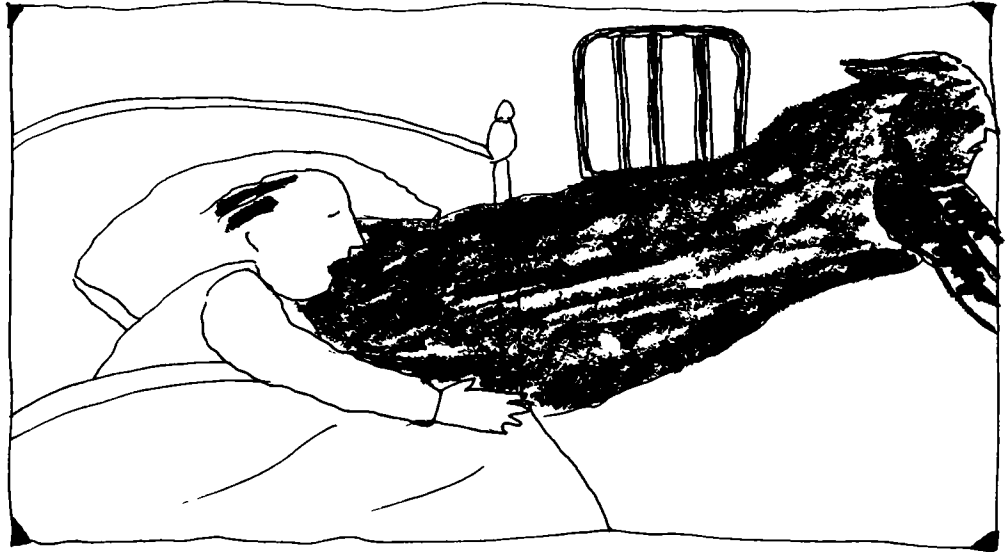
2. Sometimes I would be awake and asleep at the same time and could return to the dream I was having.

3. I could feel my astral body several inches outside my physical body.

My next discovery was purely accidental and started my first dream control work. I am an avid reader of novels. One night I put down the book I was reading and fell asleep. During the night I dreamed about the book. I was really a character in the novel. The time, places, and scenery were all there and very real. I lived out the uncompleted chapters of the book in my dream.

Next morning I wondered if I could do it again by suggestion. Instead of a book I used a picture. I looked at the picture and went to sleep. The results were negative.

The next night I repeated the procedure except that I used the formula that I normally use to astral project. However, I did not project "out of the body." I went to sleep. The results were positive; the scenes of the picture became my dream.



Over the next few weeks I continued this procedure with good results.

In normal astral projection the astral body seems to become completely dislocated from the physical body and able to travel great distances at will. In dream projection or astral sleep, however, the astral body dislocates from the physical, but remains within a few inches of the physical body at all times.

It seems to me that the dislocated astral body sends out a sphere of astral substance to the chosen dream world. Thus the main astral body remains close to the physical as a type of watcher. When the astral body divides or splits into a dual dream consciousness, there are three forms of consciousness working at the same time:

1. the sleeping physical body,

2. the main astral body, remaining close to the physical body,

3. the sphere of astral substance or dream body.

Perhaps this explains lucid dreams. When a person enters the lucid state, the astral and physical bodies are separated by a few inches. The person becomes aware and wishes to recapture the dream. The message is relayed to the astral body and it sends the dream body back into the realm of

the dream.

I have also found that in normal astral projection the astral body may split into dual forms. I have done some experiments in this area with very good results.

After dislocation, one astral body always remains within a few feet of the physical body. For example, I sometimes project my astral body into an animal form. In one experiment, while my astral body in human form was within a few feet of my physical body, I projected a cat form out of the astral body in human form. The cat form left the area of my physical body, while the astral human form remained close by the physical body. My reference points suddenly became lost and I was very confused. I had a sudden "snap" back and was dizzy and nauseated for some time afterwards. I am still working on this type of projection and have gained more control, yet there is still much to learn.

In connection with dream control I wondered if the picture technique I had used would work for others. I selected an inmate who had no knowledge or experience of astral projection, lucid dreams, or parapsychology. I used several magazine pictures of different scenes: mountains, waterfalls, icebergs, and so on. The subject selected one that he

found interesting.

I instructed him in the formula for astral dream sleep, as follows. Just before going to sleep, sit down and look at the picture for several minutes. Put the scenes of the picture in your mind. Then lie down on your back and relax. Feel each part of your body relaxing, starting at your feet all the way to your head. When you are totally relaxed, say to yourself, "When I go to sleep I will travel to the land in the picture. It is real and I will be there. I will be free to move anywhere I wish in this land. When my travels are over I will awake and remember everything I saw and did in this land. I will feel good." Then as you drift into sleep, think of the scene in the picture.

My subject's first picture was of a mountain cliff with ocean waves crashing into it.

Night 1: The subject said he could hear the ocean but some kind of wall was blocking his path to the water. He could also see a white spray behind the wall, but he could not move. He then woke up.

Night 2: He said he could see the picture in his mind as if he were holding it. He wanted to jump in but couldn't.

Night 3: He could not remember any dreams.

Night 4: His dreams started with familiar surroundings. He was drinking at a bar with friends. When he left the bar and walked out the front door, the picture took on a 3-D form. He was standing in water and the waves were washing over his feet. In the distance he could see the mountain cliffs. He turned around to go back in the bar, but the bar was gone. Then a white mist surrounded him and he woke up.

Night 5: He could not remember any dreams.

Night 6: A new picture was used, an iceberg with penguins on it. The subject woke up feeling

very cold.

Night 7: He found himself in the snow with some strange animals around him. The animals talked but he couldn't remember what they said. He walked towards some cliffs to look at the water and started to slide into the water but woke up before plunging in.

We continued to use the formula for several weeks with good results. The subject is now using the method for his own purposes and pleasure.

I would like to hear from people interested in this subject and offer the following questions to stimulate discussion either directly with me or through the pages of the DNB.

1. If a person can easily control dreams with the picture technique or another method, is it possible for two or more people to share the same dream through a form of astral telepathy. I know that there are sometimes strangers in my own dreams. Do these strangers exist in reality? Are they asleep and sharing my dreams through astral telepathy?

2. Is the dream a doorway to other dimensions of reality that may be opened with the astral key?

3. Throughout history there have always been stories of werewolves and people changing into animals. Could these have been cases of people projecting into animal forms?

4. Through my own experiences I have found that the astral body may divide only once in the astral world. I wonder if the astral body can divide more than once. Can several spheres of substance -- or dream bodies -- have simultaneous dream experiences during sleep? Will these experiences all be remembered when the physical body awakens?

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Wondering Where the Lions Are

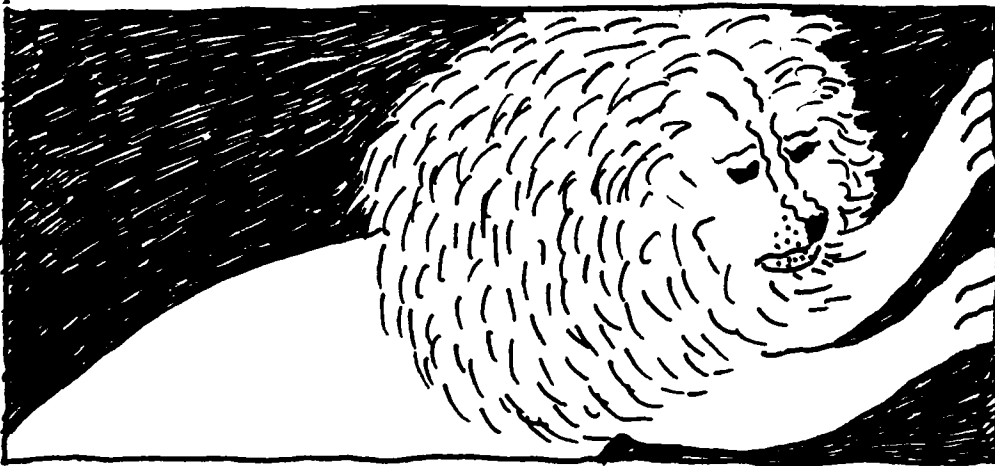
by

Len Rosenberg

There are a series of locales that I find myself frequenting repeatedly in my dreams. None of these resemble places I've been to in the waking world, but they are consistent enough in my dream reality that I can recognize them immediately when I come to them. There is a rambling, communally-run household with no internal walls; the rooms are indicated by arrangements of furniture and changes of decor indicate who lives where. There is a rain-forest with many-hued exotic birds and shy aboriginal people who haunt the shadows. There are winding slum streets in which I lose myself, having to dodge down back alleyways and cellar entrances to avoid gangs of rapacious youths. There is some sort of warehouse where open-work metal walkways and ladders lead crazily to who-knows-where, echoing to my footsteps. I have been to these, and a few other, dream locations many times, and the one thing they have in common is: lions.

A few times a year, I will be having a nice, normal mundane dream, will turn a corner or descend a stair, and find a member of the species Felis lionis staring me in the face. My reaction, natural enough in waking reality, is to run. Sometimes the lion chases me, sometimes it ignores me. Invariably I wake up in a cold sweat. As it seems unlikely, living in New York City, that I will run into a lion on the streets in the waking state, I have been more than a little curious to learn what this recurring nightmare means.

The books on dream symbolism say that lions symbolize kings, royalty, the ego, pleasures, the sun, and so on. It also occurred to me, while trying to help a pregnant friend choose a name for



BOOK REVIEW

By
Edith Gilmore

Working With Dreams, Montague Ullman, M.D. and Nan Zimmerman. (J. P. Tarcher 1984)

This book, though written in the first person by Ullman except for one chapter, is actually a collaboration between himself as a professional in the field of dreams and Nan Zimmerman, a writer and teacher. Their association began with work on some of her dreams and later she became a dream group leader herself.

As the forward by Richard Jones points out, Ullman is widely known in the field as a theorist, investigator, clinician as well as a teacher of theorists and clinicians. This book, however, couldn't be more down to earth in its approach to dreams. The frequent use of question and answer format, diagrams, and charts help make the material easy to digest. There are also many exciting examples of individual dreams and the work done on them in groups within his "metaphoric" approach.

Beginning chapters offer basic information about sleep, dreams and the history of interpretation. There is a useful comparison in chart form, between Jung and Freud's dream interpretation theories and Ullman's differences (and agreements) with them.

Ullman stresses repeatedly the importance of the metaphoric implications of dream imagery, emphasizing the honesty (and the healing potential) of dreams. This honest self-appraisal in the dream is untouched by waking-life considerations of expediency and our need to maintain what he calls our "personal myths" that we cling to in order to achieve an artificial, surface harmony between ourselves and others.

Such myths, deriving usually

her baby, that my own name, Leonard, means "strong as a lion." Here, perhaps was an explanation: was I in fact running away from myself, or some aspect of myself that I feared?

A further insight came to me a couple of years ago, when I was living in Flushing, Queens. There is in Flushing a Hindu temple, a white and gold concrete fantasmagoria decorated with images of elephants and multi-armed divinities, tucked between otherwise normal looking houses on Bowne Street. As I am an Indo-phile, and a goddess worshipper, I found myself frequenting the temple several times a month, observing the worshippers and becoming entranced by the "vibes." I soon began bringing small offerings myself, meditating on the various devas. I even made a few awkward attempts to prostrate myself before some of the images.

It was in this strange state of awareness that I had a profound religious experience. I knelt before the image of Mahadevi, the Great Goddess, consort and energizing power of Shiva, and noticed that each of the figures along the wall had before them a vacana, an animal symbolic of their power, upon which they ride. Before the Shiva-linga was a carved bull. Before the Murri-gan figure there was a carved peacock. Before my beloved Ganesha snarled a marble rat. But the Mahadevi's shrine was placed

at an angle where a figure would have obstructed traffic. So there was no figure in front of the Goddess of her vacana. . . the lion. But I was there, kneeling where the vacana should have been! Grinning, my heart pounding, I assumed the simhasana -- the lion posture of hatha yoga. The normal devotees probably thought me crazy, but it was a divinely-inspired madness, and I wandered home singing hymns to the Goddess.

I haven't dreamed of lions since that experience, though I have made a personal commitment to the Lion-rider, and have begun working with my dreams. Recently, in dream-time, while wandering through the rain-forest, I came across a Bengal tiger (a variant vacana of the Great Goddess in Bangla Desh) and I think what I experienced counts as lucid dreaming. The usual fear was replaced by the awareness that I was dreaming, and as I stared at the tiger, who showed no sign of ferocity, it seemed to be grinning. I bowed, and slowly, calmly walked away. Perhaps I'll have the courage to confront it directly, the next time I find myself dreaming of great cats.

Len Rosenberg
260 Sherman Ave
#A-3 New York, NY 10034

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Len Rosenberg is a student and teacher of Indo-European earth religions.

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from a misuse of parental power, become perpetrated on a larger social scale. And here again the honesty of the dream process enables us to observe the stereotypes that have become embedded in our psyches.

Ullman gives advice on dream recall and journal keeping. I've personally found his Dream Work Sheet (chart 9) helpful in keeping attention focused upon the dream itself and its relation to day life situations.

There is a detailed account of a working dream group, with himself as a leader. I was also fascinated by Nan Zimmerman's account of working with members of a family who were using their dreams as a way to improve their own family life and relationships; a couple and their two young children also participated successfully.

The approach is always gentle; the dreamer's privacy and autonomy are carefully respected. There is never an attempt to force an interpretation onto a dreamer. This point is continually stressed and is an important basis for his group method.

Ullman feels that a person who prefers to work alone on his dreams can learn from them and that a group need not necessarily be led by a professional authority. He does give practical suggestions for forming a group and advice about the pitfalls and problems which probably will occur.

The last chapter concerns dreams and psi phenomena. It is made up of fascinating material sent to Ullman by people who have had ESP experiences. These occurrences have the merit of being new to the reader, as compared to the all too familiar instances often used by other writers.

This is one of the best books on non-professional dreamwork that I have come across -- I highly recommend it.

Edith Gilmore
112 Minot Road
Concord, MA 01742

EDITORIAL

As usual, this issue is a little late getting into your hands, but I hope the quality and sharing makes up for the delay. This DNB seems to be slanted toward out of body and psychic experience, don't ask me why -- I don't write the articles. Whatever falls on my desk from subscribers is what the editors have to work with, and that's up to you. Any sincere sharing is read carefully. Remember to send an SASE (self-addressed stamped envelope), and type your piece, 2000 words or less.

Often the most intimate and moving material comes in the form of a letter. Please read Rita Dwyer's letter on page 17. It may be wise to not underestimate the power of dreams. I know how much my own continually surprise me.

The 2nd annual ASD Meeting in Charlottesville, VA. is coming up in June. It should be an excellent opportunity to rub shoulders with many professional and non-professional dreamworkers as well as share the latest in data, events, and gossip. You can write DNB for further information.

These people have given \$25 or more toward this issue:

Ray DiPierro Dean McClanahan Kay C. Greene
Judy Gounelas Hazel Stanley

There seems to be a running debate in our pages over "day residue". I agree with Tom Cowan that group members shouldn't pressure the dreamer for more and more details from daily life when they aren't getting anywhere with the dream. The privacy of the dreamer must be respected. Some people ask the group, "Dig more, I want to figure this out." Others want to examine the dream without overdue attention to their feelings/experience of the previous day. In my own experience, I find close examination of "residue" (there has to be a better word) important. My dreams offer information that come out of my feelings and experience but I am so rarely fully aware of what I actually am feeling, that my dreams have to tell me! Then I can go back, reevaluate -- and when a similar situation arises, change my attitude. If there is one golden thread running through my dream life, it is this subtle push toward attitudinal healing. My waking perceptions seem to be like little dictators -- and my dreams; the revolution calling for the removal of these power abusers.

Far from being a mere dumping ground for unresolved day residue, the dream mind is an astute observer with an identity that sometimes appears separate from the dreamer. There are many mysterious levels and occurrences going on in that dream mind. I'm glad of it, too -- the subjectivity of it prevents fanatics from forming religions or overzealous scientists from squeezing dreams into scientific formulas. The balance is somewhere in between, in a wedding between the scientist/explorer and the poet/philosopher. I also have the prejudice that the so-called unconscious is far more in tune with reality (see Bernie Siegal's letter on page 15-16) than my ego thinks it is. All of my unconscious activities: breathing, blood clotting, digesting...every function imaginable seems to operate with an unassailable intelligence. That same intelligence creates the generally autobiographical movies I call dreams. It is not fickle nor misleading!

Recently I began therapy to remove some nagging blocks to my creative life that apparently had their origin in my childhood.

My dreams encouraged me to go beyond dreamwork to take care of this problem. After my first meeting with the therapist I had the following dream:

"I am swimming underwater with my close friend C. who also seems to be my brother. The water is shallow, filled with pollutants, murky and inhospitable. The bottom is covered with an endless government junkyard of old cars, batteries, radiators and drums of leaking chemicals, all arranged neatly in rows and orderly stacks. We are exploring, able to stay underwater and be unaffected by the pollutants. I see an image of thriving green plants on the outskirts (still underwater) of this vast submerged dump. A voice says, 'These plants can thrive on digesting and transforming the pollutants, turning them into fertilizer.'"

I enjoyed my first visit to the therapist and discussed some details with my friend C. that night. He was also working on a similar problem, and we encouraged each other.

The dream means to me that although there is extensive apparent "environmental" damage inside me, it is easily examined and close to the surface. No harm will come to either C. or myself, it may even be fun! My natural healing mind (the plants) is able to change poison into growth material and thrive. The junkyard is not a chaotic mess, it is orderly -- meaning that half the battle is already won; at least the junk is discernible. There are few non-identifiable dangers. The fact that this is an orderly government junkyard reminds me of the misinformed misuse of parental power and those "in authority" in my childhood.

I feel no blame in the dream and this dump is no longer operational. It apparently is not so dangerous nor inhospitable that it can't be cleaned up. It is too vast to remove but the plants (my life) will thrive by positive transformation.

This is an inspirational dream. It not only explains my problem but shows a solution. Exploration of past "dumping grounds", can heal the present through increased awareness. The fear is, "What poisons lurk below the surface? Dare I look at that murky stuff? Will I be safe?"

The metaphor I use to encourage myself is the comparison of government and waste dumps to a family and its collective unconscious (see Taub-Bynum's lead article). Sometimes the government is a caring institution and sometimes it perpetrates unspeakable crimes. It even creates toxic junkyards, only to have to clean them up someday or face the consequences of groundwater pollution or radiation. Likewise, families can be loving or non-nurturing, creating healing qualities or "psychic dumps" in the children, which if not explored and removed, result in myriad violent expressions in more families and society.

In my dream, the government that created the dump didn't know any better, and luckily, natural neutralizing forces are repairing the situation. I already feel more confident about continuing therapy with less fear about what will be uncovered. I also look forward to many more talks with C., and sharing my dream life with you.

Chris Hudson
487 Fourth Street
Brooklyn, NY 11215



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DREAM NETWORK BULLETIN
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487 FOURTH STREET
BROOKLYN, NY 11215
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DREAM CALENDAR**FREE!!**

This Dream Calendar is space made available to subscribers* at no charge to publicize dream-related workshops, groups, books, and generally to make contacts. Although it looks the same every issue, the new information is toward the front, while older notices are moved to the end. Write your information on a post-card and send it well ahead of time to:

DNB Calendar

487 Fourth Street
Brooklyn, NY 11215 (or call)
718-499-2776

*[subscriptions are \$15 a year]

Montreal Dream Network

For more info about the news and activities of this group please write:

Daniel Deslauries
4482 deBullion
Montreal P.Q.
Canada H2W 2GH1

Dream Group

I am hoping to start a dream group here on the Kona side of Big Island.

Jivian Akeva
RR #1 Box 143
Kailua, HI 96745

Dream Group

If anyone is interested in being in a dream group, they can write or call me at:

Ted Garrison
951 Gladmer Park
Regina, Sask. S4P 2X8
Canada 359-1871

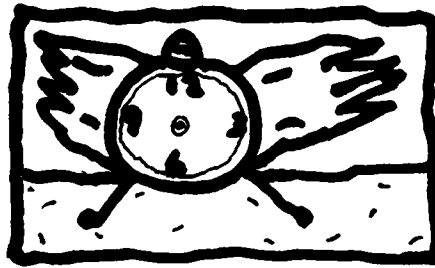
Dream Group

I am in a three person dream group at Blue Ridge Center. Anyone close by can contact me if interested!

Renee Lindenaux
PO Box 823
Micaville, NC 28755
1-704-682-2111

Dream Process Workshops

Dream therapy and individual therapy groups. For more info:



Elizabeth Arkley
1163 Santa Fe Ave
Albany, CA 94706

Looking For a Group

I am looking for a group in the Chicago area.

Brian Higgins
2129 N. Dayton Street
Chicago, IL 60614
312-929-5498

On-going Group

We meet the first Wed. of every month at 7:30 pm. For more info:

Michael Robbins
96 Elm Street
Somerville, MA 02144
617-628-9204

On-going Group

One on-going group in Weare, and several time-limited groups in Concord and Manchester, NH.

Charlotte Bell
Rt. 3 Box 1191
Weare, NH 03281
603-529-7779

Dreams, Our Inner Landscape

Teusdays in Paramus, NJ and also:

Experiential and Historical Dream Weekend

June 15-16 in Ridgewood, NJ for further info contact:

Paul Elovitz
246 Highwood Ave
Ridgewood, NJ 07450

Dream Statistics Wanted

If you have one year's record of how many dreams were colored or not, please write me:

Juhani Kaariainen
Korngaten 1C
267 OO Bjuv, Sweden

Benefit Workshop

There will be a benefit workshop given to raise money for the DNB this Spring:

Saturday, April 27, a one day workshop with Kay C. Greene, PhD, 10 to 5, at The Brooklyn Dream Community. Cost: \$40. Contact DNB for info:

Dream Network Bulletin
487 Fourth Street
Brooklyn, NY 11215
718-499-2776

Brooklyn Dream Community

April 23: Poem out of Dream, a workshop with Caroline Kandler. 7:30 pm, please call first.

381 Atlantic Ave
Brooklyn, NY 11217
718-858-2237

Dream Psychology Northwest

We are an educational center focusing on dreams. For a listing of our many programs, write:

1602 East Garfield #B
Seattle, WA 98112 or call:
206-325-6148

Dream Group

Our dream group meets on the 2nd and fourth Mondays of each month at 7:30 at my place, we use Montague Ullman's method.

Margot McCain
Sheridan Street
Portland, ME 04101

Would anyone like to join a mail network using "planned" dreams and comparing notes?

Carolyn McDonald
3912 205A ST
Langely, BC Canada
V3A 2A3

Dream Group Forming

I wish to start a group to work with dreams. Anyone in my area with a similar desire?

Bob Zindorf
3105 Hillrise Drive
Las Cruces, NM 88001

Looking for a Group

I'm looking for a group in the Los Angeles area.

Lee Lane
10260 Plainview Ave #32
Tujunga, CA 91042

-----**-----
Isolated Dreamer

I am an isolated dreamer! I need a group in my area or am willing to start one.

Don Tereno/609-346-9783
 9B Chelsea Garden Apts.
 Stratford, NJ 08084

-----**-----
Weekly Dream Groups

We use Monte Ullman's method.
 7:30 Sundays
 9:15 Fridays, \$15 a month
Ellyn Cowels
1003 Rivermont
Lynchburg, VA 24505

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Ongoing Dream Group

We meet at the Delray Beach Eckankar Center at the address below every month on the first and third Mondays. For further info contact:

Nancy Shirley
1845 NW 4th Avenue
Boca Raton, FL 33432
305-395-0987

-----**-----
Dreamworks

Neighborhood dream group, 1/2 Mile Murphy Dome Road, 1/8 Mile Coyote Trail in Goldstream Valley. Every Teusday at 7:30.
Linda Ravenwolf
PO Box 80582
Fairbanks, Alaska 99708

-----**-----
The Dream Connection

My friend Jean Gordon and I have been interpreting and/or assisting people with interpreting dreams for over a year.
Jeanne Cairo
1675 East Kent Drive
Aurora, CO 80013

-----**-----
Practical Dreaming

Ongoing classes in dreamwork offered by:
Will Phillips
PO Box 17431
Orlando, FL 32860
305-293-6330

-----**-----
Dream Appreciation Group

We meet at the Summit Unitarian Church on Mondays at 7:30 PM.
 Contact:

Abby Davis/273-8693
412 Morris Ave #45
Summit, NJ 07901

-----**-----
Dream Group

I hope to start a dream group here in Mt. Shasta. Anyone interested contact me:

Ron Otrin
900 N. Mt. Shasta Blvd #38
Mt. Shasta, CA 96067

-----**-----
Dream Group

I'm forming a leaderless dream group here in my Concord home if there's enough interest. I'm particularly interested in lucid experiences.

Edith Gilmore
112 Minor Road
Concord, MA 07142
371-1619

-----**-----
Dream Interpretation Courses

Several levels of dream interpretation courses:
Ruthann Forbes
PO Box 411
Oldwick, NJ 08858
201-850-8086

-----**-----
Dream Group

I would like to form a dream group or join an on-going one. Please contact:

Shonni Brown
150 Tiburon Court
Aptos, CA 95003
408-662-3256

-----**-----
A Journey of Self-Discovery-
 Art in Exploring Realms of
 Dreams and Imagination

Monday Evenings, 6 to 8.
Elizabeth Caspari
30 Lincoln Plaza, 30N
New York, NY 10023

-----**-----
On-Going Dream Group

Gayle Delaney
337 Spruce Street
San Francisco, CA

-----**-----
Dream Realizations

A 28-day Dream Incubation Work-

book, teaching dream journal interpretation techniques in the process of guiding creative problem solving. 8 1/2" by 11", 210 pages, spiral bound. \$15.95.

Henry Reed
503 Lake Drive
Virginia Beach, VA 23451

-----**-----
Dream Workshops

w/Kaye C. Greene, Ph.D.
 On-going groups on dreams and healing.

Contact:
Kay C. Greene, PhD
30 Waterside Plaza, 13E
New York, NY 10010
212-889-7956

-----**-----
Ongoing Dream Group

Unity Church of Santa Maria
Angela Trissel
3643 Lakeview Court
Santa Maria, CA 93455

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Dream Group

Lloyd Schwartz
1192 Flower Lane
Wantagh, NY 11793

-----**-----
Dream Group

Peter Gross
5238 E. Warren Ave, Apt. A
Denver, CO 80222
303-758-2986

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Metro DC

Dream Community

We meet twice a month, free. For further info:

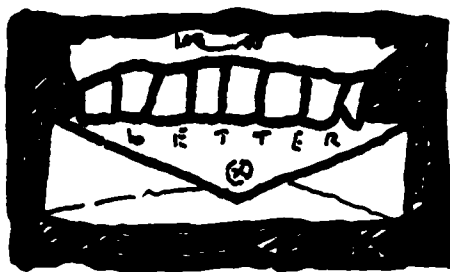
Rita Mary Dwyer
117 Kingsley RD S.W.
Vienna, VA 22180
703-281-3639

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ASD Newsletter

The Association for The Study of Dreams holds an annual conference (this year's will be held in Charlottesville, VA, on June 19-23) and publishes a quarterly newsletter. For further details:
ASD
337 Spruce Street
San Francisco, CA 94118
415-668-7444

LETTERS

TO THE EDITOR



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Dear Tom,
I enjoyed the latest "Dreamwatch" very much; the cheerful tone is most appropriate and inspiring. However, it occurs to me that in locating the elements of day residue that enter the dream only the first step in discovering what gifts the dream has to offer has been accomplished. Once the day residue is clear, it seems to me that the next useful and necessary step is to ask why these particular memories are woven into the dream, instead of any of the multitude of other experiences you had the previous day which were not obviously evident in your dream. My experience is that the answer to this question is almost always that the day residue elements are themselves symbolic of larger issues and concerns in the dreamer's life, and enter the dream because of their larger resonance and significance. Obviously, only you can say what your own dreams mean, but I suggest you do both yourself and your readers a disservice to suggest that any dream is "nothing but" a collection of day residues.

Jeremy Taylor
10 Pleasant Lane
San Rafael, CA 94901

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Friends,
I've been reading Seth since 1974 or 1975. I'd like to work on my inner reality in a more constructive way as I seldom remember more than brief snatches of my dreams. Yet I know how effective they can be as I've used them to help me solve problems that have no easy answer. As a social worker involved daily with the psyche, many problems are fraught with real emotion -- not like

those of an accountant. [accountants don't have real emotion?-ED] By asking for help in Framework 2, I've had the "Eureka" feeling upon arising, after days, weeks, or months of pondering. I look forward to receiving the DNB.

I. Laurie Rockwell
R.R. 1, Comp. 8, Young Rd.
100 Mile House, B.C.
Canada VOK 2E0

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

Dear Editors,
I wish to correspond with committed gay men with a serious interest in dreams, and with others interested in the following topics:

1. Dream insights and incubations into the meaning, psycho-spiritual nature, and origins of homosexuality. Are homosexuals a biologically determined shaman-gender, genetically engineered to be breeders of the culture of the human unconscious and keepers of the Dreamtime? Are there factors in modern urban life which contribute to an artificial swelling of the homosexual population? If so what are those factors? If one believes in the transmigration of souls, why would anyone deliberately choose to reincarnate as a homosexual?

2. Dream shamanism. How can we adapt and transfer dream techniques and attitudes from existing shamanic cultures and cold anthropological data to the modern dreamer? How can we work on the karmic and mana aspects of the personal dream experience in order to work through fears and anxiety and build better contact, communication, and self-esteem within society? What is your understanding of the terms "the

Old Tongue" and "the Dreamtime?" What is the meaning and nature of lucidity from a shamanic point of view? If you were to make a list of the "Seven Lucidities," what would they be? I would like to hear your insights into the following: dreamflying, shapeshifting, unmasking pretas, dream devas, spirit (dream) guides and helpers, and spirit (dream) lovers.

3. Systems of dating dreams. I have devised a system based on the precession of the equinoxes, the season, the lunation, and the day according to the moonphase, all dating approximately from the time when the first dream chemicals burbled in the proto-brains of our earliest predecessors. I would like to compare this system with the dream dating systems of others. I would also like to exchange ideas on the moon mapping of dreams and dream "drafting" behind different phases of the moon.

Will Patterson
1761 Edgewood Road
Redwood City, CA 94062

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

Dear DNB,
I have two journals full of lucid dreams. I would be happy to share them with other lucid dreamers interested in a better control of images and inducing more lucid dreams than two or three times a week.

Ned Zalewski
1130-C Fontmore Rd.
Colorado Springs, CO 80904

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

I have noticed with my own dreams over the last six months that they have gotten less violent and less anxious. Last night I had a wonderful flying dream where I was singing an operatic aria while circling part of the earth. I really felt the earth's roundness in the dream.

Jeana Whittredge
58 Dunster Rd.
Jamaica Plain, MA 02130

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

I have been working on my own

dreams for about six years and doing groupwork for three years. I like to combine Ullman's and Strehon Williams' approaches. Our group normally goes like this: 1.) Silence and awareness exercises or centering prayer for about 15 minutes. 2.) Report (if desired) by the individual who worked last group. 3.) Anyone who has a dream then shares it without comment by the group, followed by 15-20 minutes of individual journalwork using Williams' exercise "Title, Affect, Theme, Question." 4.) Someone normally has another dream to submit for groupwork using Ullman's approach. 5.) If necessary we suggest some of Williams' techniques as homework -- often stuff that is done individually during the week by journaling. We meet on Friday or Saturday nights since some groups go for 3-4 hours!

Ted Garrison

951 Gladmer Park

Regina, Saskatchewan S4P 2X8

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

Dear Friends,

I have two kinds of dreams that I haven't, as yet, read about in the literature. One I call the overview dream. I have it about twice a year. In this dream, many scenes from my life for approximately the last six months flash in rapid sequence before me. I kind of nod in my sleep, feel affirmed and say, "Yeah, that's the way it was." The second is what I call cluster dreams. In these I have five or six dreams going on simultaneously. Each one seems to be happening in a different section of my head -- all on the same theme, but with different scenes, actions and people, much as one night's dream-theme might be. I feel certain that others must be having similar dream experiences, and I'd like to hear from them. I discovered one person in a recent dream group I ran who did experience the overview dream and felt the same kind of affirmation



during and afterwards that I did. But I've met no one who is aware of having a cluster of dreams at one time.

Charlotte Bell
Rt. 3 Box 1191
Weare, NH 03281

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To The Editors:

I've been working with my dreams for about 10 years. Recently a friend pointed out one of the possible pitfalls of dreamwork: looking forward to sleeping instead of looking forward to awakening. I had to admit that I have gone through periods of time when I have enjoyed my dreamlife much more than my waking life. I'm also aware that my dreamwork has greatly enhanced the quality of my waking life. I'm wondering how others who have worked with their dreams view this.

Judy Fogarty
1501 Cedarwood Lane
Wheeling, IL 60090

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

Dear Editor,

I'm excited. For the past two years I have been receiving the DNB and it has been a source of help and inspiration and has furnished fuel for a need that I have at this time. I started keeping a dream journal in the early 60s. Some nights I would record five dreams. This continued until 1980. I had a stack of dream paper over a foot high. There was a hitch in this, however. I had very little success with interpreting these dreams. In 1980 I hit a dry spell and very few dreams were recorded until May when they started flowing again. I am now beginning to

understand them better and part of this is attributed to the DNB. It is not that the DNB is helping me to interpret my dreams so much as it is like a stream or river that you can sit by and be a part of and receive stimulation. Your editorial (Sept.-Oct., 1984) about the dream in which the voice said "The unconscious is God" reminded me of a dream I had many years ago. I was standing outside my car when a voice from a cloud behind me said, "My beloved son." I answered, "Yes, Father," because I knew it was the voice of the Father. Then the voice finished with, "I am within you." I awoke with tears streaming down my face. This is an experience that no one can take away from me. It reminds me that it is possible to be one with the Father if we so choose. Blessings, you are doing a great work.

Richard Calvin Neff
13131 Berlin Sta. Rd.
Berlin Center, OH 44401

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

Dear Chris,

My wife and I have followed our dreams for years. We even gave some dream workshops in our Chico area two years ago (advertised it in the DNB!). Through a remarkable set of circumstances and some amazing dreams we were led to become Christians (much to our surprise). We trust what happened to us and we have a much more "straight" lifestyle than we did when we were studying the Course In Miracles and Edgar Cayce. Would the DNB be open to an account of our journey to Christianity through our dreams? [of course! --Chris]

Warren Smith
2137 Honey Run Road
Chico, CA 95926

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Dear Editor,

At the first annual ASD meeting a comment was made in a humorous context that dreaming was reality and the awake state secondary and perhaps less real. I returned to my surgical practice and because

of personal experiences and dreams and those of my patients I now feel that statement to be a fact we should all look at more closely.

Dreaming is our prime reality if certain conditions are met. Jung said, "God speaks in dreams and images." I believe our divine connection and revelations occur through dreams. Rupert Sheldrake's work on morphogenetic fields and communication between generations (even when not direct genetic descendants) reveals this connection.

My patients and I have had dreams in which foreign languages we have never learned, are spoken or appear in writing. When translations are obtained these are always quite correct and in context. What I am saying is that I believe our minds know all that has preceded us and we will have this revelation only when we deal with our fears.

I feel that the majority of us are dealing with so many fears and intellectual problems that our dream time is used to help us confront these issues and hopefully achieve peace of mind. Again, we tend to ignore these messages and live in a "fantasy" world without confronting our fears or changing because of the difficulty associated with personal change.

When we are willing to deal with our fears revelation will occur. We will be directed with all the energy and knowledge needed. Love and peace of mind will enter our lives. To those who say it is the unconscious which controls our dreams, I say no...as Martin Buber said, "Revelation does not flow from the unconscious; it is master of the unconscious."

Scientifically, I cannot see how an electrical current or chemical compound takes charge of one's mind during sleep...who decides which physical factor is strongest and in command.

Rather, I think it is the need

for revelation that is in control. I know I cannot reveal the mind to you by putting a slice of brain under a microscope. I am asking for a step forward in faith to accept this divine connection. I can only say confront and resolve your fears and watch what happens. "Revelation...takes possession of the existent human element and recasts it: revelation is encounter's pure form." (Martin Buber)

The question we pose is similar to that of the astronomer who accepts the "big bang" theory of the origin of the universe. The question is who or what decided to go bang? Intelligent, loving energy is behind it all. From the origin of the cosmos to the creation of a dream.

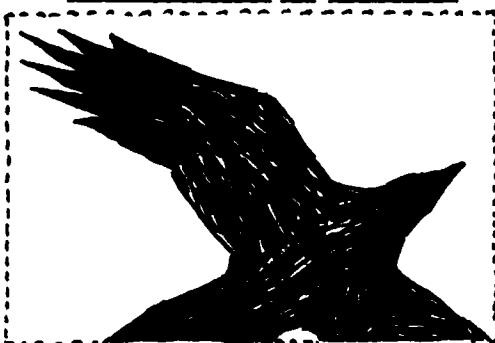
Let us integrate our realities so that life, awake or asleep, flows on with the divine revelation of what our life should be...for ourselves, our children, our planet and our universe.

Bernard S. Siegel, MD
Surgical Associates, New Haven
40 Temple Street
New Haven, CT 06510

Mr. Hudson,
 After reading several columns on the subject of dreams I've become quite interested. My name is Eddy Snowden, currently unemployed, married, 23 years old. I'm a poet and songwriter here in Houston. My dream of nuclear destruction was hard to cope with. And the end. It was a flash hundreds of times that of lightning. A great shadow passed between the glare and I. Like when the clouds block the sun momentarily. The shadow was a great dark bird or plane. Then a thick mist began to fall and it became hard to breathe. I knew it was the end. The sky was red.

A week later I found a book by the side of the road. The cover drawing is enclosed. A strange feeling came over me as I read its contents. The title was Rules and Meanings or The Anthropology

of Everyday Knowledge. There were also some subtitles: The Logical Basis of Constructed Reality, Orientations in Time and Space, and Interpretation of Meanings.



This all seems strange. To find a book with the cover exactly that of which I dreamt. And its contents. It's hard to understand the meaning. Please reply if possible.

Eddy Snowden
2927 Shady Park Drive
Houston, TX 77017
713-643-1405
 [How about it, readers?]

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Dear Chris,
 I have been conversing with Dean McClanahan [2167 E Cherry #3, Springfield, MO 65802]. He has been no less than excellent in helping me to understand my psychic powers, which prior to him, I thought were a little strange. DNB started it all off. I have never felt so much at peace with myself till now. As if I'd finally found myself. I keep a dream journal and meditate daily.

Mrs. Ola Williams
42 Wainwright Ave
Trenton, NJ 08618

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Dream Bulletin Network:
 I had this dream recently:

"The DNB is raising money. A group of about 6 people meet in someone's house. There is a beautiful blonde woman. Her home is a small apartment but very cozy. It is simply decorated but sophisticated. There is a glow about the house, like old wise memories or truths. We gather in a circle, each tell our dreams and they're

recorded in a VCR. Later we're able to see our dreams on TV. After the dream meeting, the blond woman with her glowing smile gives us cake and ice cream. Later I go to the kitchen to eat more. There is a homey smell and an orange glow about the kitchen. I take more ice cream and cake. I eat and eat....my soul and belly are full of happiness."

Annecy Baez

**1416 Walton Ave #2-L
Bronx, NY 10452**

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A Possibility for DNB:

In the Jan/Feb issue, Mennet Jacobs mentions "clustering" in dreamwork. I first came across this idea in "Writing the Natural Way" by Gabriele Lusser Rico. Although this is a book on writing, the "clustering" idea took, and I began to apply it to dreamwork, too. It is an excellent method of representing recursive association -- the logic of dreams.

To cluster, you write the image in the center of the paper and circle it. You make associations around the image, and each time you make an association, you circle it, and draw a line from the main image to the association. Secondary associations branch out from primary associations.

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Dear DNB,

Some of my dream group members have been encouraging me to write of my reason for getting involved with dreams. In brief, I worked as an aerospace chemist years ago and was involved in a near-fatal explosion in my lab -- rocket fuel nearly made an extra-terrestrial of me! As I was burning to death, a big co-worker saved me by dragging me out of the flaming laboratory, dousing me under a safety shower, and hitting the "red" phone for emergency alert. Everything he did he had dreamed of, not once, but several times before the accident happened. He

never told me because it was such a horrible dream. He refused to be thanked for his heroics, saying he had only "replayed the dream". He experienced deep guilt about not forwarning me.

There is a bit more to the story, but my first son is named for him and we continue to be good friends and sometimes cross dreamers. Meanwhile, my dreams have helped me to cope with my exterior and interior scarring.

Rita Mary Dwyer

**117 Kingsley Road, SW
Vienna, VA 22180**

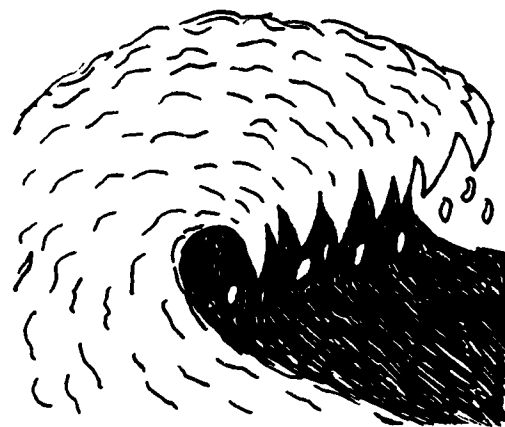
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Dear Chris,

I believe I mentioned in my last letter I use dreams as subject matter for poetry. Since I've been into clustering and writing from the right hemisphere for two years, dreams are now recorded in more symbolic ways: my poetry is more evocative after struggling with this fantastic new technique. I can't stress enough its wonderful results -- with the writing, the crafting, the ideas, the publishing... dreams are such a wonderful source of material. Each time I record a dream in a poetic format, I never forget it. It is always memorable. The symbols are clearer to me, I remember what the dreams have to tell me about my innermost self. They continue to enhance the therapy I've been involved in -- probably before you were born! No kidding. I am nearly 68, going and thinking and dreaming strong!

Enclosed is my tidal wave poem. After I wrote I decided to cluster it and see what came out. What did the dream mean? What was the tidal wave? Why had I survived if the tidal wave inundated me? Well, I realized fury was the tidal wave, engulfing me. I am so angry so much of the time. A subsequent dream helped me to understand why -- at this point anyway.

By the way, I'm interested in connecting with anyone in Houston interested in a dream group.



Tidal Wave

Fury rammed me
against sandy dreams,
while death & I lay side by side
on clammy hope
with life
still ebbing.

Warning:

foaming surf
foams forever
like I churn;
pounds self-doubts
as I swallow salty hurts
in a riptide
too deadly for struggle.

Fury's cry
inundated me,
while death & I lay side by side,
still churning.

Mennet M. Jacob
**14706 Carolcrest
Houston, TX 77079**

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Dear Mr. Hudson,
With the help of The Montreal Dream Network, I was able to get your address.

My special interest is the study and research of children's dreams. Are there any people in the U. S. who can guide me in the right direction?

I would like to correspond with anybody about children's dreams. Thank you for your help.

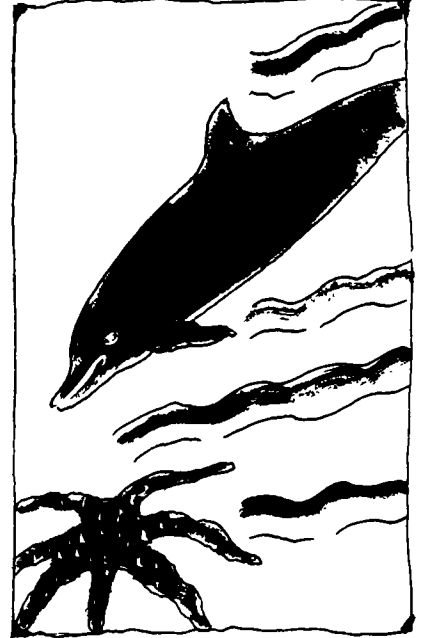
S. M. Payan
**5095 Dudemaine, Apt 13
Montreal, H4J 1N7
Quebec**

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POEMS

Nightwatchman at the Aquarium

You walk through archways that ring the outside
of the porpoise tank. Unlocking and swinging the heavy metal doors,
you step in, damp silence enclosing you,
the hollow ringing of metal on metal, the dolphins
complacent behind the shut doors of the chute.
At night, in the silence, somewhere almost in their memory
is the roll of deep ocean, pressure of water, fathoms.
Making your rounds, you check passengers
in their berths on the night train:
tank after tank, huge turtles rest,
angelfish hover, carp and marlin glide by,
starfish wait to be touched,
in silence, in stillness, in grace of fluid movement,
you slide with them as they come to meet you,
moving along the glass like horses to a fence,
knowing the relief at only your face, close to them,
amphibious, between them and the crowds,
like the glass holding water in, air out,
holding each world intact.



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Joy Manesiotis has a private bodywork
practice in Brooklyn. In addition to
pursuing an MFA in poetry, she is explo-
ring the relationships between body
rhythms and poetry.

**363 4th Street
Brooklyn, NY 11215**

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spot them! They are now part of your past life that may never come to consciousness. Sights, sounds, even smells, have slithered into the unconscious depths where they lurk unseen. Nevertheless, they still have the power to make dreams surface.

4. Some day residue is nocturnal. It is "sleep and dream residue." All those earlier dreams in the night that you can't recall contain images and associations that can trigger the final dream at dawn that you do recall. So spending too much time tracking down day residue may be a wild goose chase if the real stuff of your remembered dream is from an earlier forgotten dream. Considering the fact that we dream (or think) at some level all night long, much of this sleep activity, even when it becomes part of a later dream, will always be "mythical" as far as we are concerned. We'll never see it. Yet it, too, is a true source of dream imagery.

5. Do hunt for this "dream residue" in earlier dreams that you can recall. A series of dreams over the course of a night often reveals clear tracks leading from one dream to another. This makes for good hunting.

6. Don't let dream buddies lure you across the swamp just because they make snipelike noises. Don't let them try the "Here, Snipey, Snipey, Snipey!" routine either. Many a dreamer has drowned in a dream group when companions free associated the dream to death. Keep repeating to yourself the affirmation: "It is possible that my dream about Ethel Merman has nothing to do with my mother even though they are both women." (This can be shortened to: "Ethel Merman is not my mother!" A serious snipe hunter may want to print this on a black t-shirt and wear it to every dream group session. It's intimidating and makes good camouflage.)

7. Perhaps the simplest rule

of all is merely to collect the most obvious day residue as a kind of objective correlative for images in the dream, and then return into the dream and understand it on its terms, live with it as it is. Truly worthwhile day residue should illuminate the dream. If in the process the dream illuminates the day, all the better. But for me, the focus is primarily on understanding the dream first. If I must get caught in a swamp, let it be the swamp of the dream, rather than the swamp of the day. Yet each of us stands in a slightly different relationship to our own dreams, myths, and memories, so others may disagree. For myself, I prefer to use the day residue to understand the dream, and only secondarily to use the dream to understand the day residue.

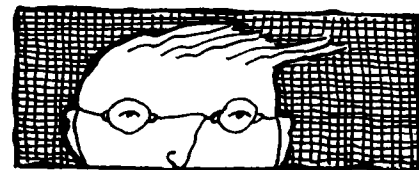
Getting too involved in understanding the previous day is like going snipe hunting in season and settling for any other marsh critter that gets caught in your trap. You will look for similarities and correspondences to snipe, and believe me, you'll find them. Then you'll congratulate yourself on not having come home empty handed. As for me, I prefer only genuine snipe, stuffed over the mantlepiece of my dreams.

So in conclusion... Uh, listen, I'll conclude this column later. I've just been informed there's a unicorn in the garden.

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Tom's latest book, How to Tap into Your Genius, is available for \$6.95 (postpaid) through DNB.

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REAMWATCH



by
Thomas Cowan

Growing up in Missouri I heard a lot of talk about snipe hunts. Fortunately I never went on one. Unlike other rites of passage, discovering that a snipe hunt was a hoax was one of the more dubious rituals leading toward manhood.

The initiation usually went like this. Older and wiser boys would invite younger, naive boys to join them on a snipe hunt which meant getting up in the dead of night, trotting out to some miserable bog, and sitting in swampy water to listen for the snipe to sound while the older boys circled around to the other side of the bog, supposedly to chase the snipe our way. In reality, they made a few snipe noises and high-tailed it back home before they got into trouble.

No one I knew ever caught a snipe in Missouri. Word was that snipe didn't exist in Missouri or anywhere else for that matter. I grew up with the grateful knowledge, learned early on, that the snipe was a mythical beast. (Years later I discovered "snipe" in a dictionary along with its Latin name and a curious drawing. But that's another story about adulthood and disillusionment.)

There are aspects of dreamwork that remind me of snipe hunting. Day residue is one of them. We have Freud to thank for the unhappy term "day residue," which suggests something unspeakably gunky in the bottom of a truly nasty container. Personally I would prefer another term, but like so much of Freud's residue, it sticks with you. With the simplest example, here's

how it works. You talk to your mother on the phone in the afternoon and that night you dream about her. Bingo! Day residue. No problem.

Having discovered the day residue, we then begin to unravel the deeper meaning of dreams. After all, thousands of people talked to their mothers yesterday, and perhaps hundreds dreamed of their mothers, and yet each dream is unique and personal. Clearly the dream is more than just the day residue, but day residue is a good place to start. The important point, however, is to let the day residue lead you back into the dream. It's the dream we are trying to understand, not the day residue. Sometimes we get bogged down in an endless search for the illusive piece of day residue that will be crystal clear and explain the dream once and for all. When the search continues too long, however, it becomes snipe hunting.

Snipe hunting in dreamwork occurs when we think it is more important to understand the day residue and the day it came from than the dream itself. Every possible shred of the day's residue is brought to bear on the dream, elements of the day are used for free associating, and the result is we wander farther and farther into the swamp of the

day, actually leaving the dream behind.

I believe that too often in helping a friend decipher a dream, we head out for the far side of the bog hoping to flush out day residue. We get out of sight of both the dreamer and the dream, make snipelike chatter that may sound like authentic day residue, and after slushing around in it for awhile we run for home, leaving the dreamer in the paranoid situation of thinking every swamp noise is a real live snipe.

Here then is my personal "Snipe Hunter's Guide to Day Residue."

1. Some day residue is as plain as the long bill on your face and presents no problem. It's a sitting duck. Bag it and take it home.

2. Some day residue is several days old and so your dream may be nesting farther out in the swamp than you think. Go for it, but watch where you step. Don't let your dream buddies out of sight, and never get so far away you can't see the dream either.

3. The swamp is filled with all kinds of residue. Much of it goes by unnoticed on a conscious level. These day elements are hiding and will hide forever. Face it. Not only will you never catch them, you'll never even

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THE DREAM NETWORK BULLETIN
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