

DREAM NETWORK BULLETIN

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DREAMS AND THE AGING PROCESS

Bob Van de Castle

PASSAGES, the popular book by Sheehan, sensitized people to the stages of mid-life development, but there is still a dearth of professional attention directed toward discovering the developmental milestones in the later years of life. Erik Erikson (1959) proposed that issues of special concern to older individuals were those of "generativity" (relationships between different generations) and "integrity" (managing the prospect of death). For Cytrybaum, et al. (1980) the stages involved in moving from middle age onward are: destructuring (loss of old identities); reassessment (realizing the process of change underway is irreversible); restructuring (emergence of new patterns of behavior and experiences); and integration (blending masculine/feminine components, and acceptance of mortality). The key developmental concept for Carl Jung (1934/1954) was "individuation". This refers to the natural ongoing tendency of the various components of personality to become more differentiated and complex. As individuation progressed, the "transcendent function" enabled an integration of opposing trends in personality to occur so that the goal of potential wholeness could be realized. For Jung, the process of individuation and integration could be greatly facilitated by paying attention to one's dreams. In "Man and His Symbols", Jung indicates "...the general function of dreams is to try and restore our psychological balance by producing dream material that re-establishes ... the total psychic equilibrium" (p.50).

What developmental issues are reflected in the dreams of older adults? Gutmann (1967) compared a group of younger and older Mayan men in Mexico and found more passivity in the older men's dreams particularly with regard to death. When comparing younger and older male Navaho dreams, Krohn and Gutmann (1971) reported that the older men's dreams had significantly fewer

work-related themes and the dreamer was either passive or absent in his dreams. Interestingly, the older males viewed dreams as continuous with waking life: predicting, causing or being the expression of events in the waking world.

The subsequent studies to be reviewed involve white American dreamers. Howe and Blick (1983) found that, in comparison to college women, a group of 37 elderly women (average age of 74 years) experienced more enjoyment and less anger and fear in their dreams. Brenneis (1975) compared adolescent, young adult and older adult (age 40-85) women matched for education and family economic status. He found statistically



DREAM NETWORK BULLETIN

Founded in 1982

The DREAM NETWORK BULLETIN publishes six issues per year and has an international readership. The primary focus is upon "experiential dreamwork". Readers send in articles, personal experiences, research reports, art work and poetry related to dreams. Information about desired or existing dream groups is provided, a calendar of upcoming dream-related events, as well as reviews of books and other dream source material, including advertisements. We welcome sharing and communication regarding all aspects of dream work from both professionals and non-professionals.

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DNB is scheduled to increase its size to 24 pages. As a result, annual subscription rates currently being advertised are now \$18, USA. Current U.S. subscribers only may avoid this increase by renewing now, for up to three years, for the old price of \$15 per year. **THIS OFFER GOOD ONLY UNTIL DECEMBER**, when the enlarged 24-page DNB will be prepared for mailing. After that time, renewals will be at the higher rate, or the number of issues provided on a renewal subscription will be prorated by amount submitted.

This current issue of DNB, September/October, 1985, is Volume 4, Number 4 and follows the May/June, 1985 issue, Volume 4, Number 3. There was no issue dated July/August published. We are changing the basis for identifying the term of a subscription, moving from a date basis to a Volume/Number basis. Current subscribers will receive six issues for their year's subscription.

Check your subscription label. If your expiration date reads "July, 1985," (the original date of publication for the Volume 4, Number 4 issue), then this current issue—which is numbered, Volume 4, number 4—is your last one. Please renew! Your renewed subscription label's expiration date will be changed to a terminal issue number, Volume 5, Number 4.

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We're looking for Foreign Representatives to help get the word out on dreams around the world. Individual foreign subscriptions are expensive because of the high postage costs (e.g. \$1.50 per issue instead of \$0.11!). A DNB Foreign Representative would receive a bulk shipment of the current issue. S/he would then mail copies to individual subscribers in that country at local printed matter postal rates, with profit-sharing included for the Representative. The Foreign Representative can also act as a correspondent to submit reports as written contributions to DNB. We welcome your inquiries.

CONT. FROM FRONT PAGE

significant differences in dream content involving the settings, characters, dreamer's activities and frequency of instinctual modalities. When the women aged 40-56 were compared with women aged 57-85 years, he observed: "...The emergence of an energized sense of self is apparent in both of these groups, suggesting that it may appear in middle age and remain through much of old age" (p. 435).

Barad, Altshuler and Goldfarb (1961) obtained dreams over a one year period from 52 elderly patients (median age of 80 years) residing in a New York City home for the aged. They reported: "...Almost without exception initial dreams revealed a preoccupation with loss of resources" (p.420). Slightly less than half of the participants reported dreams frequently enough to warrant weekly interviews. The most striking element of these consecutive dream series was the quick incorporation of the psychiatrist who collected the dreams into their content. Even if the psychiatrist was not represented, the subsequent dreams were observed to have "...a more satisfying and successful quality".

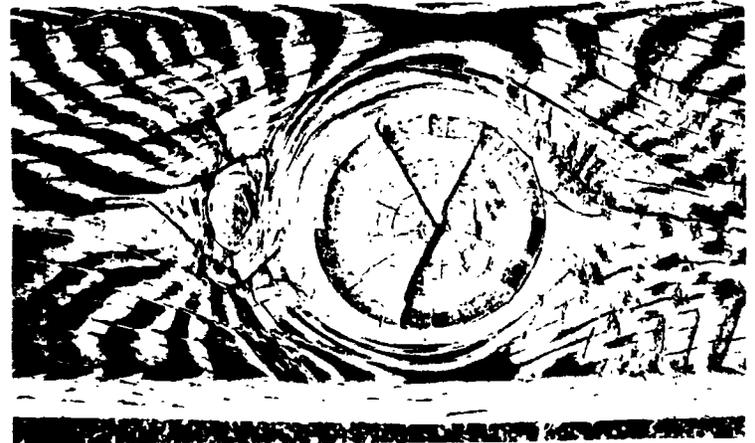
However, as the study progressed, most of the dreams gradually returned to a less constructive quality, perhaps indicating the frustration of reporting dreams to someone who initially appears interested in their dreams, but then only collects them and never comments on their possible meanings. Participants were not encouraged to share their dreams with each other. For the approximately 33% of the patients with moderate or chronic brain syndrome, their dreams were less complex and often rather repetitive. On the basis of their experience, the authors claimed "...understanding dream material enables the psychiatrist to grasp important preoccupations behind a behavioral facade and derive meaningful therapeutic maneuvers to directly meet the personal affective needs of the aged patient" (p.424).

In a later study, these same authors (Altshuler, et al, 1963) collected dreams for a two month period from 25 elderly residents (median age of 69) of a day center who lived on their own in New York City. Several of the members presented dreams where they were wandering in a strange place, unable to choose a road, or losing something familiar. Another group of members who had more richly elaborated, detailed, and varied dreams were usually self-sufficient persons deeply engaged in living and running their lives. Those individuals with diagnosed or suspected organic mental changes had dreams of "lost resources". The authors concluded "...these findings suggest the usefulness of dreams for diagnosis and for understanding the progression of cerebral organic disease" (p.37).

In an intriguing book entitled "Dreams and the Growth of Personality", Rossi (1972) develops a set of 19 hypotheses to characterize the sequence of dream changes that occur as a person begins to experience various stages of personal growth. According to his thinking, as a consequence of the unusual imagery and

situations encountered in dreams, there are many possibilities for "creative moments". A creative moment, for Rossi, occurs when a habitual pattern of association is interrupted. Rossi suggests that (p. 158) "...Experiencing a creative moment may be the phenomenological correlate of a critical change in the molecular structure of proteins within the brain associated with learning (Kimble, 1965). The process of dreaming and its associated creative imagery could initiate different ways of viewing one's self at an older age level. Exploration of the relevance of these modified self-perceptions could lead to trying out new behavioral patterns which in turn increase protein synthesis and result in enhanced cortical and cognitive functioning.

Some indirect support for the association between dreaming and enhanced cortical functioning was found by Prinz (1977). She carried out a longitudinal study of 12 healthy persons (aged 76-90) and demonstrated that the amount of REM sleep (associated with dreaming activity) significantly correlated with two measures of intellectual function.



There have only been two laboratory studies where elderly subjects over 65 were awakened for dream reports. These subjects were in good health and active in their daily routines. For Weisz's (1969) four males (median age 67), 64% of their REM awakenings "yielded substantive recall". These dreams were noteworthy for the passive participation of the dreamer and a diminished level of impulse expression. Kahn, et al (1969) obtained 55% recall of some mental content from their 27 subjects (mean age 75). The content "was not manifestly concerned with lost resources or increased frustrations" (p. 1124). Women had better recall, and age (range 66-87) was not related to recall. These laboratory recall percentages indicate that, under optimal conditions, elderly subjects could be expected to recall an average of two dreams per night (55+% recall of four nightly REM periods).

This literature review indicates the dreams of the elderly reflect their changed life status and that active processing and discussion of dream material

could modify the older individual's self-concept and enable new, more appropriate behavioral patterns to be explored. As the result of these dream induced changes, the individual would experience improved adjustment to the aging process with a consequent reduction in the depressive symptoms frequently associated with aging. Unlike drugs, which are expensive and possibly life threatening (elderly subjects who "often" took sleeping pills had a mortality rate 1.5 times higher than matched subjects not taking pills (Kripke et al, 1979), dreams are free, are readily available since they occur spontaneously several times each night, and they require only minimal time and physical effort to write them down. Rather than the mental dullness of confusion produced by drugs, dreams may lead to life enhancing awareness and clarity of inner feelings with an elderly population.

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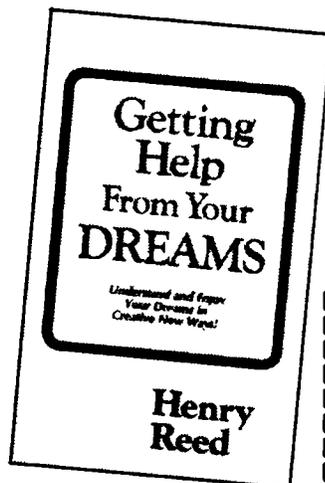
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About the Author: Henry Reed is one of the most inventive dream researchers of our generation. He has designed dream research for the Carl Jung Laboratory in Zurich, and recently he devised a modern Dream Incubation Method that has led to many of his novel approaches to dreams. He also created and edited the unique *Sundance Community Dream Journal*, in which subscribers participated as a circle of dreamers.

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DREAMING AND DREAM REALITY:

References in the
Jane Roberts' Seth Books

Linda Ravenwolf

The Seth books contain a wealth of ideas, information and exercises for dreamers. They are supportive, inspiring and practical. They encourage the dreamer to trust himself and herself, and the source of his and her being.

The ideas and exercises support the most popular methods in dreamwork today, and go beyond them. Yet the "basic" ideas are not new; for example, the idea that physical reality has an inner source, and that consciousness leaves the body during sleep, are ancient ideas which have appeared in many times and places. But Jane-Seth-Rob's presentation of these ideas is unique and exceptional.

The structure of the material is intricate. It is like a living plant; well-organized but spontaneous, responsive, and flexible. Main ideas are repeated in a spiral flow, often in different words which discourage the reader from latching onto specific words and mistaking them for the direct experience they represent. Instead, he is naturally led to thinking about the meaning of a concept, and the repetition, of course, reinforces the idea.

Another effect of this kind of structure is that the material is very difficult to index. Some of the entries, such as "Communication with the whole self," could be called general categories. The phrase itself may not appear on a particular page reference. Even using an index, then, the reader has to think about the meaning of what he's reading.

Some entries in the index are like buds on the plant; dreaming is just mentioned among information on other subjects. In this case, the important point is to study the context in which a reference to dreaming appears. Often such a reference is forerunner to later elaboration. Without a comprehensive index, this makes it very difficult to find a particular idea which you just KNOW you've come across in one of the books—SOMEWHERE.

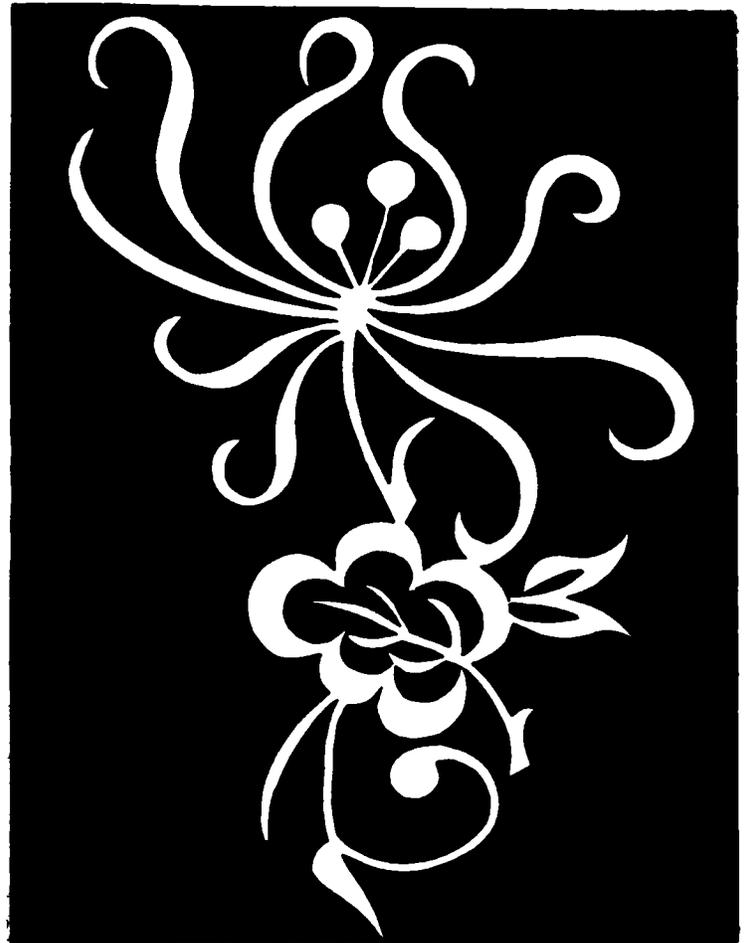
Some entries may appear to have little to do with dreaming. For example, I've included extra references to "Significances and unpredictability." An understanding of these concepts is very helpful in grasping dream logic and the inner organization of events. Another example: precognition. Most dreamers are very interested in understanding this subject, so I've included all the references to it that I've discovered.

The Seth books can be used in conjunction with other good books on dreaming and dreamwork. Other books give more detailed methods, examples of dreams

and dreamwork, and concentrate exclusively on dreams.

Perhaps the greatest contributions of the Seth books are, first, direct and clear ideas on the nature and purpose of dreaming, and second, constant reminders that we create our dreaming experience through our ideas, convictions, beliefs and expectations in the same way that we create our daily lives. In addition, they provide many new ideas for exploration - such as the idea that infants and children have key dreams which trigger hormonal and motor development. Seth says that children also practice language in their dreams, and dream of crawling before they crawl physically. Anyone who has studied these subjects knows that current explanations, generally based on behavioral, deterministic science, are far from adequate.

After studying the Seth books, one is less likely to limit one's dreaming to a particular theory of what dreams mean, what is possible and not possible in dreaming, and whether one method of dreamwork is better (in an absolute sense) than another. Seth doesn't present a particular framework or theory of dreaming in the same way, say, that Jung did. He does make statements about the nature of dream reality, but he encourages us to find our own answers and create our own personal framework. Studying the Seth books helps one develop the philosophic-scientific mind—the mind that is able to question any assumption, however cherished.



The Seth books are good source and idea books for dreamers of all temperaments, and I hope this index will help dreamers everywhere to make good use of them.

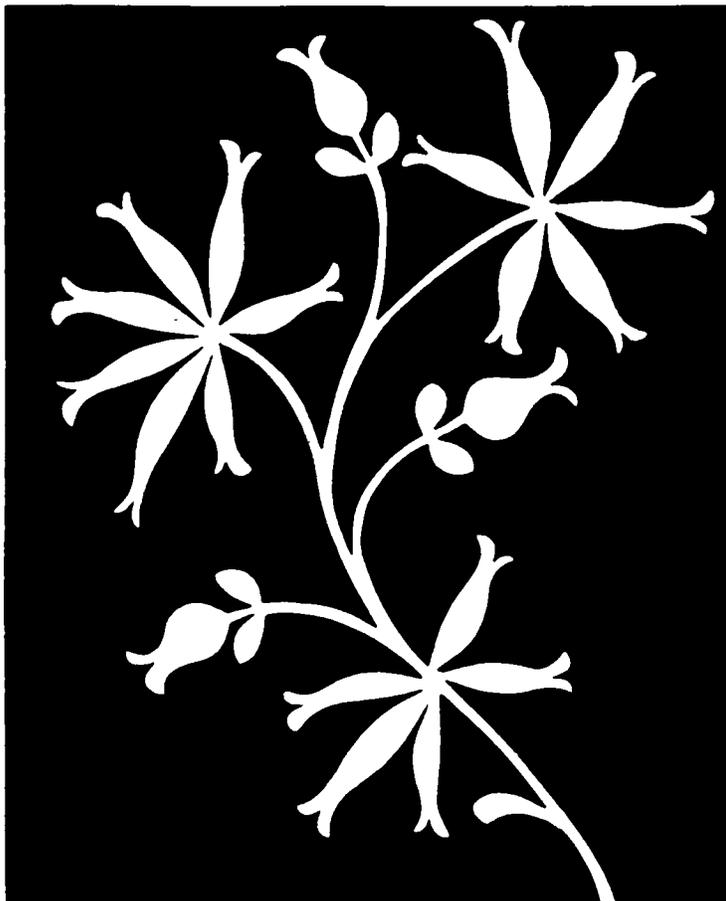
BELOW ARE A FEW OF THE INTERESTING QUOTES THAT ARE INDEXED UNDER "Q":

"In this state you also pursue works and endeavors that may or may not be connected with your interests as you think of them. You are learning, studying, playing; you are anything but asleep as you think of the term. You are highly active. You are involved in the underground work, the real nitty-gritty of existence." (SS,111)

"In sleep and dream states you are involved in the same dimension of existence in which you will have your after-death experience." (SS,159)

"Dreams give you all kinds of information concerning the state of your body, the world at large, and the probable exterior conditions that your present beliefs will bring about. The dream state provides you with a trial framework in which you explore probable actions and decide upon the ones you want to physically materialize." (PR,218)

"There is a feeling, held by many, that a study of dream reality will lead you further away from the world you know. Instead, it would connect you with that world in most practical terms." (UR2) "No methods will work if you are afraid of your own impulses, or of the nature of your own being." (ME,290)



EXCERPTS FROM THE BIBLIOGRAPHY

(Abbreviations: The Seth Material: TSM. Seth Speaks: SS. The Nature of Personal Reality: PR. The "Unknown" Reality, Vol. One: UR1. The "Unknown" Reality, Vol. Two: UR2. The Nature of the Psyche: PSY. The Individual and the Nature of Mass Events: ME.)

All page numbers refer to the Prentice-Hall Reward Book and hardcover editions. Compiling the index required studying each book more than half a dozen times, and I found that the small paperbacks just weren't up to that kind of treatment. Also, they wouldn't lie flat when I made notes, and they didn't have margins for meaningful doodles. The larger editions are more likely to be found in libraries, too, and that may be an advantage for those who are unfamiliar with the books.

ADVICE TO EXPLORERS: TSM: 44, 181-82, 192, 247. SS: 163-65, 330,333, 470-76, 492. PR: 310, 464, 508. UR1: 219, 241. UR2: 351, 354-5, 419, 445, 451, 481. PSY: 35, 45, 48, 161, 177. ME: 95, 168, 290. See also Self-Knowledge Essential.

BRAIN,NERVOUS SYSTEM, EEG'S, DREAM RESEARCH: TSM, 194. SS: 97, 111, 168, 291, 296, 329, 341. PR: 307, 439-40, 455, 457, 462. UR1: 60, 155-56, 212-3. UR2: 325, 346, 471, 483, 704-6. PSY: 134,174-77,180-3. ME: 41.

CHANGES IN PERSONALITY AND PHYSICAL REALITY BECAUSE OF: TSM: 180,193. SS:25-26,276,298,306,330,332,343. PR:148,224-5. UR1: 240. UR2: 479. PSY: 154,170,192. See also Control of and Guidance.

CHILDREN AND: SS: 24,124,276. UR1:130. UR2:557. PSY: 166,171,173-6,178,185,188-9,194. ME: 119-21,134.

DISTORTION DUE TO VERBAL LIMITATIONS: UR2: 478-79. PSY: 24,44,122. UR1: 156.

GUIDES, SPEAKERS, TEACHERS IN; BEING A GUIDE: TSM: 144-5. SS: 142,147-53,174,289-99,333,349-51,354,380,4-21.

HEALTH, HEALING, REGENERATION, AND THERAPY IN: TSM: 138, 162, 180-82. SS: 111, 222, 292, 295, 298, 303, 306-7, 342-3. PR: 148-9, 203, 217-21, 223-5, 306-7, 456. UR1: 201. UR2: 345-6, 461. PSY: 30, 45, 178, 182, 192. ME: 110. See also Guidance.

OUT-OF-BODY EXPERIENCE: Alpha State and: SS: 315, 320. Beliefs and: SS: 150. ME: 290. Co-ordinate points and: SS: 291. Death and: SS:157. Entities, nonphysical and: SS: 333-4. Language and: UR2, 483. Physical body and: SS: 106, 154-57, 305. PSY:29. UR2:341-2. Tissue capsule: TSM: 259-60. UR1: 257. See also Consciousness leaves body during, Form, Freedom, Flying and Other fields.

(If you would like a complete bibliography of the 50-page Seth Material References on Dreams, send \$8.00 to: Linda Ravenwolf, 704 N. Verdugo, Glendale, CA 91206.

CLUSTERING YOUR DREAMS

(Author Unknown)

Several years ago, my pattern-seeking, dominant right brain hit upon a free-flowing way of seeing things, in rebellion against the stilted, traditional, sequential, capital A, number 1, small a - type of outlining. I found it to be an excellent way of putting everything down and conceptualizing the inter-connectedness of it all.

What a delightful surprise it was, then, to recently discover Dr. Gabriel Lusser Rico's book, "Writing the Natural Way" (J.P. Tarcher Inc., LA, 1983). The central focus of her book is upon a process which she calls "clustering," that is, writing down an idea or word in the center of a page and allowing the mind to creatively brainstorm associations.

A process I had used for years in writing looked similar on paper, but I began to realize that the essence of Rico's method was freer, more alive, and more creative. Almost immediately I could see the change in my writing as it loosened up and expressed more feeling.

Simultaneously, I had been intently studying dreams and dreaming, and of course, keeping a daily log of my nightly adventures. The theories seemed to be endless: Dreams and wishes (Freud), Dreams and symbols (Jung), Dreams and emotions (Adler), Dreams and the Underworld (Hillman), and so on. After books were digested and put aside I turned within, seeking that intuitive inner council. What to make of all of this? Do my dreams really have meaning for me? If so, how do I unravel it all? I struggled with this question, then, WHAP!—it hit me—in the middle of the night, of course. CLUSTER YOUR DREAMS!

It sounded like a clever idea, and fun, too. For a few days, the idea simply incubated, and then I woke up one morning with a very clear, but enigmatic song

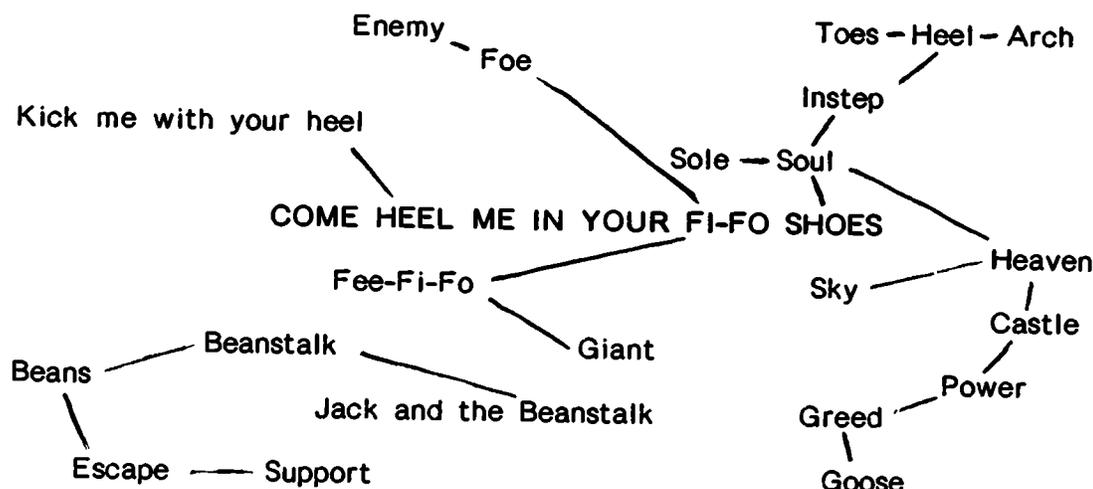
going through my head, complete with tune, consisting of the phrase: "COME HEEL ME IN YOUR FI-FO SHOES". My intuition told me I was on to something big. This was certainly "clustering material," with potential implications far beyond my conscious mind that I might be able to fish out.

The next morning I began to play with my word-pregnant circles, giving birth to the maze of inter-connecting lines and circles shown in the diagram.

It took about five minutes to produce the cluster. What could it be saying? There were a score of possibilities, but the one which emerged as the most meaningful for me at the time was: "I, the audacious child (Jack of Jack and the Beanstalk), storming the gates of heaven (giant's castle), am seeking to be healed (heeled) in the all-encompassing (giant) soul (sole)".

For me, this processing amalgamated all that I had been digesting. It was a wish fulfillment, symbolism and myth, pun, emotion, and upperworld (sorry Hillman) God-seeking adventure—all of which was appropriate considering my eclectic nature.

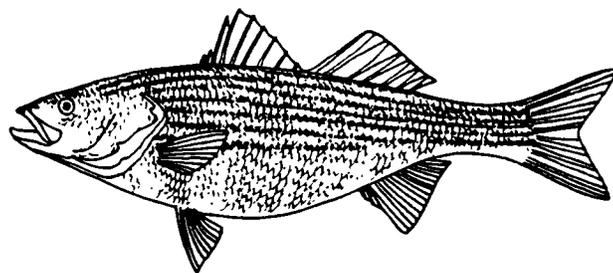
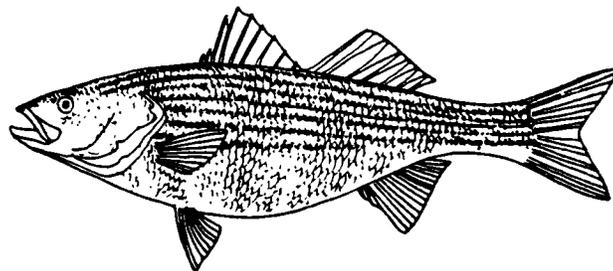
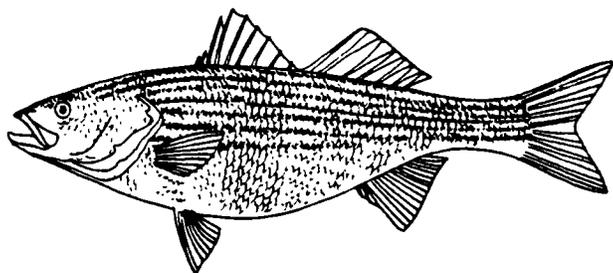
The original "aha" experience was several months ago, at which point the above interpretation had great meaning for me. As I review the phrase and cluster today, I see many more possibilities which could be meaningful to my current life. Whether or not any given dream has an inherent meaning or message, clustering can be used as a departure point to provide insights into personal concerns which dominate the moment. The point of departure can be a phrase, or an enigmatic symbol or word or dream character—or simply a strong emotion. In fact, any aspect of any dream, however fragmented or mundane can, through clustering, provide an adventurous, fun, peephole into that cavernous, un-explored inner region that we call our "Self".



DREAMS, RUDOLPH STEINER AND THE SYMBOLISM OF NUMBERS

Alexis Mei

"I'm on a bridge over the Mill Valley creek watching the water. I see something moving—three smallmouth bass, lying there with their tails up. I watch them for a while and then throw a rock at them. They get so startled that they splash the water as they dart to the side of the creek to hide. Afterwards, I think to myself that I'll go home and get my fishing rod and come back and fish for them. By then they won't be scared anymore."



As with my other fishing dreams, I thought I understood most, though not all, of the symbols. I usually had dreams about fishing whenever I was working with my dreams. Water symbolized the unconscious to me, fish the elements of my personality that lived in the unconscious, and fishing represented my attempts to "pull out" these elements and understand them. In interpreting these dreams I was often surprised by the elegant way in which the symbols connected with each other in an internal consistency that paralleled the reality they stood for. Thus, fishing lures symbolized whatever psychological technique I was using at the time to try to understand my unconscious.

But the symbolism of the number "three" baffled me. Why were there three fish instead of two or one? The thought crossed my mind that the number could be

random, but everything else in dreams seemed so significant that I couldn't believe that numbers in dreams were random.

I didn't find the answer until years later, when I came across a book called "Occult Signs and Symbols," by Rudolph Steiner. Included in it was an exposition on the symbolism of numbers, which when applied to my dream, unlocked a layer of meaning that had completely escaped my earlier interpretation. The passages of his book that had particular relevance to my dream are included below:

** The number ONE has always designated the indivisible unity of God in the universe. The essence of the number one is its indivisibility.

** The number TWO is called the number of revelation. This means that whatever appears to us in the world, whatever reveals itself, stands as a duality. Thereby we acquire ground under our feet, whereas with the number one we are groping in the unfathomable. Everywhere in nature, nothing reveals itself without being related to the number Two. Light cannot reveal itself without darkness, good without evil, life without death.

** THREE is the number of the Divinity revealing itself behind the duality. There is no revelation save that the Divinity holds sway behind the scenes. In this way behind every duality, a unity is hidden. Therefore three is nothing but two and one.

Steiner goes on to say that a particular manifestation of the force symbolized by the number three is the process of growth and dormancy, or as he calls it, evolution and involution, that appears everywhere in nature. A plant develops roots, leaves and stems and blossoms into flower, which is evolution. It also produces a tiny seed into which the plant has folded itself, stored with all its forces lying unused for a while, which is involution. Everywhere in life this duality alternates, and it is only necessary to look for it in the right place to find it.

But this is only the outer aspect. To reckon with the whole we must include a third aspect that stands behind these two. What is this third aspect? Imagine yourself facing a phenomenon in the outer world. You reflect over it. You are here, the outer world is there, and from within your thoughts arise which were not there previously. Something new, the image, has arisen in the soul. This is a creation that has nothing to do with evolution and involution. There you are experiencing the number Three. In revelation things alternate between evolution and involution, and behind this process lies a deeply hidden creation, a new creation born out of thought.

Three different things are connected here: creation out of nothingness which, always occurs when you have an idea, the manifestation of this creation, and the course of its development in time through the two forms—evolution and involution.

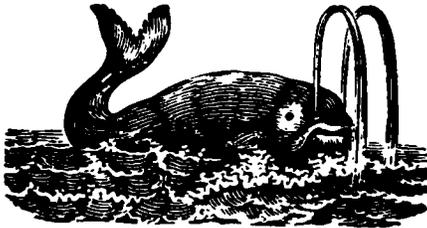
How did this explanation help interpret my dream? After reading Steiner's analysis, I recalled that I had

had this dream at a time when I had given up dream interpretation for a while. In fact my attempts at self work of this kind used to follow a three-step pattern: enthusiasm for the discovery of a new idea, a phase of active work to apply the idea, and then a mood of disinterest as the novelty of the idea wore off. In retrospect, this appears to be just such a cycle of evolution and involution as Steiner described.

In the case of my cycles of dream interpretation, however, although I always readily identified with the stages of evolution and the enthusiasm that accompanied them, I usually resisted the stages of involution when the novelty of the idea began to wear off, as the will impulses started to weaken. I would then feel depressed that my initial enthusiasm for an idea was fading.

I believe that it was this latter mood that was symbolized in the dream by the image of throwing the rock at the three fish! In the real-life situation at the time of my dream, I had been upset with myself for not having kept up my dream interpretation and was trying to start it again ("...go home and get my fishing rod and come back and fish for them"). What I wasn't able to understand and accept, at that time, was the cycle symbolized by the number three: the manifestation of an idea and the course of its development in time through the cycles of evolution and involution! Ideas and impulses both germinate and incubate, and one isn't possible without the other.

For more about "Occult Signs and Symbols" write:
ALEXIS MEI 3060 Jackson Street, San Francisco, CA 94115



GENTLE GIANT

Jim Williams

My brother had a dream
That he was swimming
In the ocean with a family of whales.
It was like they were
 dancing in the ocean
And he didn't fear
These Gentle Giants
 and they lived in the joy
 of the eternal now
 without knowing how or why.
The ocean was bright blue
 and the sun was bright too
 without being hot.
Then he awoke before the whales spoke.
What would they have said?

FLYING

Jim Williams

Flying over a cityscape
Above this world of war,
Dreams are true and real,
Dream's aren't near or far,
Dreams are right where you are.
In dream visions are no divisions
There isn't any high wall
Only Garden of Eden visions
With people who can't fall.
Dreams are the calm without a storm,
Dreams are the formless in form.





FAIRY TALE DREAMING

Judith Picone

I want to share a series of dreams I have had which I call "Fairy Tale Dreaming". The first three came to me within a one-week period, at a time when I was struggling with transformation. The fourth dream came after the initial transformation and at the beginning of what I consider "the integration", my ongoing process to unite the images and feelings within me with the archaic patterns still existing.

This is an inner process, but it is reflected in my outer world as well, in the expansion of an already loving relationship, in my reawakening to sensual pleasure, and in my joy at feeling my power as positive, creative and assertive. The dreams tell me how to risk and let go, how to trust and be vulnerable, how to believe in and value the magic of wonder and imagination, and how to laugh with the gods at my own frailty.

The last dream of the series, "The King Needs Me", shows me the way toward union within my psyche: when the masculine principle takes a step toward the feminine principle, the feminine turns to the masculine.

This series of dreams is my own, individual and personal, but variations of the same type have been dreamed throughout the history of humankind. It is a searching for the "way", a path that will redeem us. I worked on these dreams with a friend who is also my dream mediator. We delved into the psychological and emotional content of the dreams as they are connected with my quest for wholeness and integration in my life. I hope my own experience will bring new insights into your dreams and the process of dreaming itself.

I. ESCAPING MY FATHER'S CASTLE (01-14-84): I have eaten the "forbidden" apple while sitting in the tower of my father's castle. I know I must leave before my father returns from hunting. With the help of my sister we escape on horseback into the forest.

COMMENTARY: In this dream I feel the necessity to develop my own "rule". I know I must leave behind my own "negative-father" traits.



II. MOTHER'S MAGICAL COTTAGE (01-15-84): My sister and I arrive at a cottage in the woods. It is night and a woman invites us in and shows us to our room. She leaves for a moment telling us, "Do not look into the closets". Of course I do. I find a snake and a lizard-toad. The woman returns and says, "Now look what you have done." Then I find myself in the middle of a medieval town. The snake has grown very large and swallowed some of the townspeople. I walk over to the lake and gaze at the full moon. The toad becomes incorporated into my belly. I feel very sensual.

COMMENTARY: I feel impregnated with the gift of wonder. I can dream and create with my own imagination. But what about the snake who has already devoured some people and the warnings from my mother? Is this a devouring sex symbol, or my own inflated ego which will devour me if I am not careful?



III. BACK TO THE KING'S CASTLE (01-17-84): I dream I am a beautiful, young princess being accompanied by a handsome, young prince, my yellow cat, and "the little people". The little people have "happiness guns". Together we will enter the king's castle and spray the inhabitants with the guns, making them all happy. We will then place our emblem, "The Star", on the castle walls.

Once inside the castle, going about our work, we are discovered by the sheriff and his guards who pursue us. The little people have found their way to the kitchen and are tricked into "complaisancy" by the kitchen giants. The prince, the yellow cat, and I escape via our mechanical flying carpet to the old church yard on top of the hill. However, when the little people join us we retreat down to the glen and the refuge of a grove of trees.

COMMENTARY: In this dream it occurs to me that I cannot make everyone "happy". I can be happy myself, but perhaps it is humor that I seek in dealing with my critical sheriff-self and outgrown (but not discarded) kitchen giants. Those archaic beliefs and behavior patterns are passed on from parent to child generation after generation. The "old" church does not hold refuge for me either; I must find my spirit in the glen amongst the trees, in the earth and places teeming with life and imagination.

IV. THE KING NEEDS ME (10-10-84): I and my husband are entering a circular castle. Once inside, my husband goes directly to the Queen's chamber. His doing this allows me to go directly to the King, who is young and dressed like a pauper. With great reverence I bow down to him. He tells me to rise. He seems to need me and is grateful for my attention. I leave and go down to the community hall.

A female with me says, "You should not honor this King, but the old one. You should know who the real King is." I tell her I know who the "real" King is and that I am serene in my knowledge. I call "him" King. She tells me I must learn to say his name. It is of four parts and I cannot remember it all at once, it goes like "Wotang-_____."

In the community hall the children and I line up in two parallel rows in front of the King who is seated to the left on the raised stage. We sing in French for him. The King asks me to record his songs.

COMMENTARY: This dream is different from the others in that I have integrated imaginary people with my husband and myself. Inner and outer have met.



I felt wonderful waking from this dream. I felt a healing of the split within my psyche. All of the qualities we call masculine (animus) honor all the qualities we call feminine (anima), and in turn, the feminine honors the masculine. The feminine side of me no longer perceives the masculine only as an all powerful, tyrannical, Wotan god, but also as a gentle and loving Christ-King. I am no longer a person divided but one containing all potentialities.

And now I have come full circle. I can rejoice in the positive masculine and feminine qualities within me, and accept the dark negative traits without being devoured by them. Within the turmoil of life's everyday struggles there lies magic and wonder to be enjoyed through imagination and dreams.

(Readers may write to the author at: 14007 65th Drive W., Edmonds, WA 98020)

THE A.S.D.
DREAM TELEPATHY
EXPERIMENT

Pat Uzelac



Editor's Introduction

At the 1985 ASD convention, some conferees participated in a group telepathy experiment. The volunteer "sender" or agent was Pat Uzelac. She created a picture and developed associations to her drawing, such as "warm, loving group spirit".

The next morning, the conferees who were willing to share dreams turned in a written report of their dreams.

A judging panel, headed by Stase Michaels, awarded prizes to the dreams/dreamers which seemed to correspond most closely to the target picture.

Below is Pat's selection of a few dreams and an account of her participation. Besides the correspondence in some of the picture imagery, there are references to correspondences in Pat's personal life as well as to activities of Henry Reed on the night of the experiment. As other articles in this issue suggest, we may all be linked much more often in our dreams than we generally realize.

At the end of Pat's story, we'll give you a chance to participate in a similar experiment. See DNB TELEPATHY PROJECT.

Water is falling behind a woman dressed in red. She is blowing her breath into a fire that welcomes many. She asks that dreamers help her tend the fire through the night.

During the recent ASD conference I volunteered to be the sender in a dream telepathy experience. As the target for the dreams of the ASD conference participants, I created and focussed on an image of a woman seated before a blue waterfall tending a fire that invites dreamers to come together. As I meditated on the image, concentric circles appeared around the fire, suggesting mental signals radiating the image outward to the dreamers.

I would like to share some excerpts from the dreams that were submitted before the target image was revealed. There were 52 conferees who submitted their dreams. (My comments are in parentheses.)

FIRE THEMES

#1. The dream seemed to be a continuation of the meeting last night in the ballroom in which Henry Reed and the group described the cohesiveness of the association (ASD). Some members, including Henry Reed were gathered around an object that was supposed to help us all recall our dreams. As I looked closer it was a charcoal fire. The coals were burning very hot which was a very good sign. Later several of the members and myself gathered in a jacuzzi or hot tub to continue our discussion and feelings of togetherness. (Unknown to the dreamer, Henry Reed had actually spent the late evening before with several others in a hot tub. The hot tub picks up on the water imagery of the waterfall.)

#2. I am talking on the telephone with my friend and colleague Pat, inquiring about the health of her mother who was in the intensive care unit. While I had been talking with Pat my mind was working on two levels, the conversation with her and being fascinated with what was going on in the intensive care unit. I had in my hand an iron poke, a fire poke. I was playing with it, looking into a crack in the wooden floor. From below I could see a brilliant red through a small crack. I wonder if it's a fire. (Unknown to the dreamer, I recently felt deep concern for my mother who went through a major operation.)

#3. There was some exothermic reaction below a surface, in a container. The flames are still small... I turned on the hose... Its stream was narrow and strong and it instantly put out the fire where it struck.

#4. The floors are made of smooth charcoal colored material. I am going up some stairs and encounter

people who are acting out their dreams. I find this delightful and think the drama should play a more prominent part in dreamwork. (The charcoal reference hints at the fire).

CIRCULAR FLOOR THEMES

#5. A dark-haired woman is showing me photographs of a tower of a church or monastery where one can climb a spiral staircase and look down upon a circular room with ornate patterns on the floor below. The basic pattern in the photos was an intermediate between a radiating circle and a spiral. The patterns had beautiful colors with blue predominating. (While I was creating this image I alternated drawing concentric circles and radiating spirals.)

#6. (a) A drawing of several concentric circles with lines radiating out from the center. (b) I am looking at a woman tattooist. (I was drawing the target picture with some sharp-tipped colored pens. I imagined drawing the colors on my body which suggests tattooing.)

PAT'S DREAM

I'm deciding to make my home in a commuter train station. Many trains are coming in with people all night. It's very busy and I don't think I'm going to get much sleep tonight.

(I made this Macintosh computerized image of my target drawing while preparing this article for DNB.)

Write Pat: 1602 E. Garfield #B, Seattle, WA 98112.

DNB TELEPATHY PROJECT

SUNDAY NIGHT, NOVEMBER 17, AT 10 PM EST, Bob Van de Castle will select a photo, magazine picture or painting and place it on the table in the kitchen at his home in Charlottesville. It will remain there all night. At 10:30 pm, Bob will sit at that table and concentrate on the target picture for 30 minutes and at 11 pm, will write down his personal associations to it. He will retire at 11 pm and continue to focus upon his mental imagery of the picture on the kitchen table as he falls asleep. Using an alarm clock, Bob will awaken at 4 AM, sit at the kitchen table and concentrate on the picture for 30 minutes before returning to bed. He will record any dreams he remembers that morning. Send a copy of your dreams from the night of November 17 to Bob by December 1. We will display the target picture in the next DNB issue and publish several of the dreams judged to have the closest correspondence to it in the issue following that. The closest match will earn the dreamer a free one-year subscription to DNB and a six-month free subscription extension will be awarded to the runner-up.

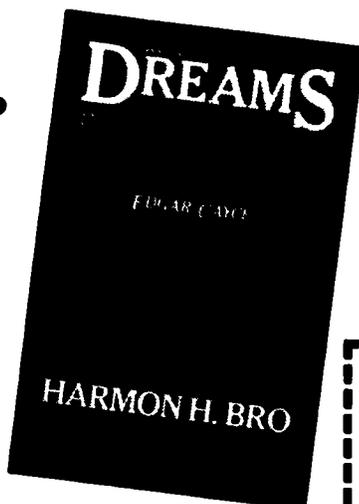
"Nothing Important Ever Happens To Us Without First Being Previewed In Dreams"

— Edgar Cayce

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By Harmon Bro**

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About the Author: Since studying and observing the late Edgar Cayce at work, Harmon Bro has spent much of his life as a psychologist of religion, focusing especially on heightened creativity and perception.

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EDITORIAL

"you, me, and DNB"

This is the initial issue of DNB created by the new set of Editors, Henry Reed and Robert Van de Castle. We hope you like it.

I had no idea of the enormous amount of physical labor involved in transforming a conceptual desire into a tangible newsletter. My old friend Henry did, and tied to prepare me for the inevitable after we had accepted Chris Hudson's offer to take over DNB's stewardship. Yet even with Henry's warnings to prepare me, I was still overwhelmed when it came time to stop fantasizing about the next issue and to produce it.

Henry and I had agreed to use telecommunications for transferring textual material back and forth from my Charlottesville computer to Henry's Virginia Beach computer. But our computers didn't seem to like each other and mine wouldn't talk to Henry's. Just when it looked like we were going to have to resort to carrier pigeons if we were to meet deadlines, the universe smiled upon us and sent us two angels. Tom Bottegal, of George Mason University, appeared in a cloud of smoke at Virginia Beach and, over a few day's time, wrote a special program that got our computers talking animatedly to each other. Meanwhile, Stase Michaels from Montreal manifested herself on my doorstep and pitched in with her impressive typing, computing and editorial skills so that the mound of material gradually dissolved. I felt we were being given a sign that our enterprise was blessed and some unseen guiding force was insuring that DNB would triumph.

As you can see from the new listing of organizational staff, it takes lots of folks to handle all the nitty-gritty details of publishing DNB. My hat is off, even higher, to Chris—for managing to integrate so many aspects of DNB by himself. We ask for your patience during the transition time while we learn the ropes. There will be some inevitable goofs in processing addresses and subscriptions which expire, so if our information is inaccurate, please let us know. And since we are behind one issue, we will extend your subscription to cover the "July/August" one that didn't materialize while we were getting our act together.

We believe the spirit of dream-sharing within DNB deserves to reach more people. Please encourage your friends and co-workers TO SUBSCRIBE. How about the following as a special bonus: if you arrange for six new subscribers (or renewals of past subscribers whose memberships have lapsed), we'll enroll you in a complimentary one-year subscription. You might also consider now to give someone a CHRISTMAS GIFT of DNB so that they can begin the New Year with a greater appreciation of their dream potentials. We'll send

them a holiday note in your name acknowledging your special gift!

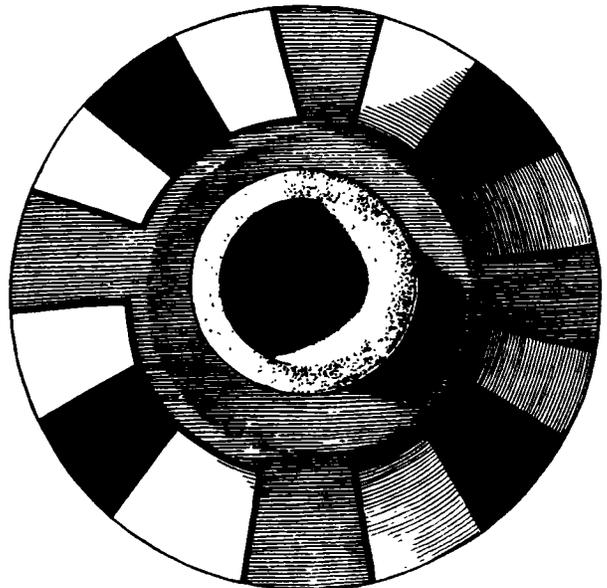
Overall, we're trying to preserve the best of what folks appreciated in the previous DNB and also bring in a few changes which we hope will add to your enjoyment. For example, from time to time we'll include a group project allowing members to participate in a collective dream experiment (see ESP PROJECT, this issue). Do send in YOUR ideas for possible future projects.

Your Editors welcome short articles and accounts of personal experiences. We obviously can't guarantee that they will all be published, but they will be read and seriously considered. We would also appreciate receiving any dream-related art work and would like to hear from you as to how you are enjoying DNB and how it might better meet your needs.

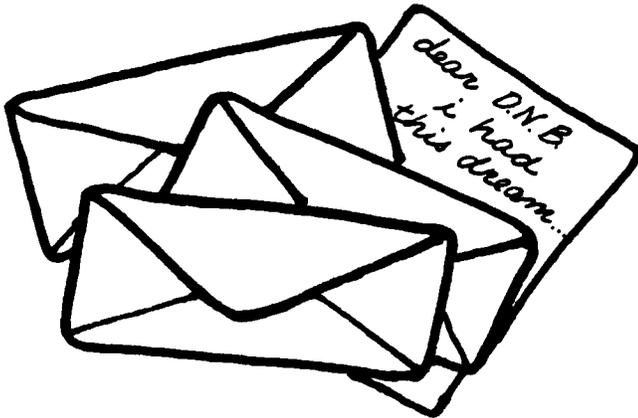
Yours, for bigger and better dreams,

Bob

Bob Van de Castle, Editor



LETTERS



DREAM RECALL TIPS

Why are dreams so difficult to recall? The answer, I believe, lies in the fact that dreams are, for the most part, a right brain experience. They are largely visual, often illogical, and frequently emotional—all right brain functions. It seems that as we fall asleep, we shift from a pre-dominantly logical, verbal, left-brain orientation to a right brain world of perception. If this is true, one key to remembering dreams is to "fix" them in the left brain during the twilight state when you are awake enough after a dream to be "conscious", but too asleep to write them down.

Here's a technique that has produced noteworthy results for me. Once you gain sufficient consciousness for left brain decision making in those moments immediately after the dream, when the least movement or distraction would shatter the delicate dream images—begin a silent narrative of your dream as if telling it to a friend or spouse. If necessary, repeat the process two or three times until the images, details, and sequence of the dream are firmly and **VERBALLY** fixed in your left brain memory.

The trick, of course, is being awake enough to remember to do this, and silently verbalizing it enough to transfer it into the left brain (verbal) memory. If this isn't sufficient in itself, you might also jot down some key words to help with morning recall. I have also found that, in journaling a dream in the morning, because of the linking effect of memory, another dream of the same night often begins to surface.

A final observation. The number of dreams I "capture" each night seems to be in direct proportion to whether I am reading or studying dream related material the day before. Reading a few pages from a dream workbook at night works wonders for my dream recall!

Andreson Hewitt 1404 Gale Lane, Nashville, TN 37212.

UNION

If what I write here is clumsy, I must sharpen my English. But let's play with the word, "dream." In English, it can mean both nightdream and a kind of hopeful vision of the future, as in Martin Luther's "I have a dream!" The Finnish language separates these two meanings. The nightly dream is called, "uni" while the hopeful fantasy is called "unelma." So when an American says, "...my dream came true..." the Finns would say, "...unelma came true." "Unelma" is an expression of the real world, but if I compare it with the dreamworld, I feel it as a part or sector of the "uni." It has a goal, elementary time scale and possibly predestined end.

Please entertain one more Finnish word to end this word game. "On" means "is." So if we combine the two words, "uni" for the word "dream," and "on" for the word, "is," we get "uni on." Take the space away and we have got the English word, "union!"

Fascinating indeed, but studying dreams is far more complicated than this simple example. However, some kind of unity exists in dreams. Those who do believe in symbols can find common features all over the world. I wonder if DNB can start a series of short articles using us—the subscribers—as a source of knowledge? Playing with word games can give some impulses. Thank you for the great work DNB has done making dreams familiar again. I have a "unelma" that dreams will be linked to our everyday life as a source of wisdom like those days when great religions were born.

Juhani Kariainen, Korngatan 1C, 27600 BJUV, Sverige (SWEDEN)



LETTERS CONTINUED

REPLY TO DR. STEPHENS

I am glad that Dr. Stephens read my article on "Nightmares and the Nuclear Menace" (DNB Vol.4, No.1) with such care, and sorry that he did not enjoy it more! Several of his points are well taken, and I am grateful to him for making them. He is certainly correct when he suggests that any sort of rote equation of dream images with particular, even archetypal, meanings is pointless and counter productive. The line to which he takes exception should have read "...IN MY EXPERIENCE (or something to that effect), the image and idea of death in dreams is always associated at one level of depth or another with the growth and transformation of character and personality." I also apologize for the "preachy" tone of the piece; being a minister is no excuse for preachy-ness!

However, on the issue of "emotionalism", I must take exception to Dr. Stephen's criticism. The belief that any one is capable of "objective, non-emotional judgement" is itself one of the greatest self-deceptions and delusions we suffer from. There is no such thing as "objectivity" in human affairs. At best, "objectivity" is a shining ideal that can serve to spur us on to greater efforts at self-awareness and creative problem solving, but at its worst, it is the underlying delusion that supports the idea that our elaborate preparations for nuclear destruction are "necessary", "rational" and "inevitable".

Yes, my piece was quite emotional—as was Dr. Stephen's reply—but if our exchange has strength and meaning, these qualities derive from the emotions expressed and aroused in the course of the dialogue, as much as—or more than—the cool assessment of the facts.

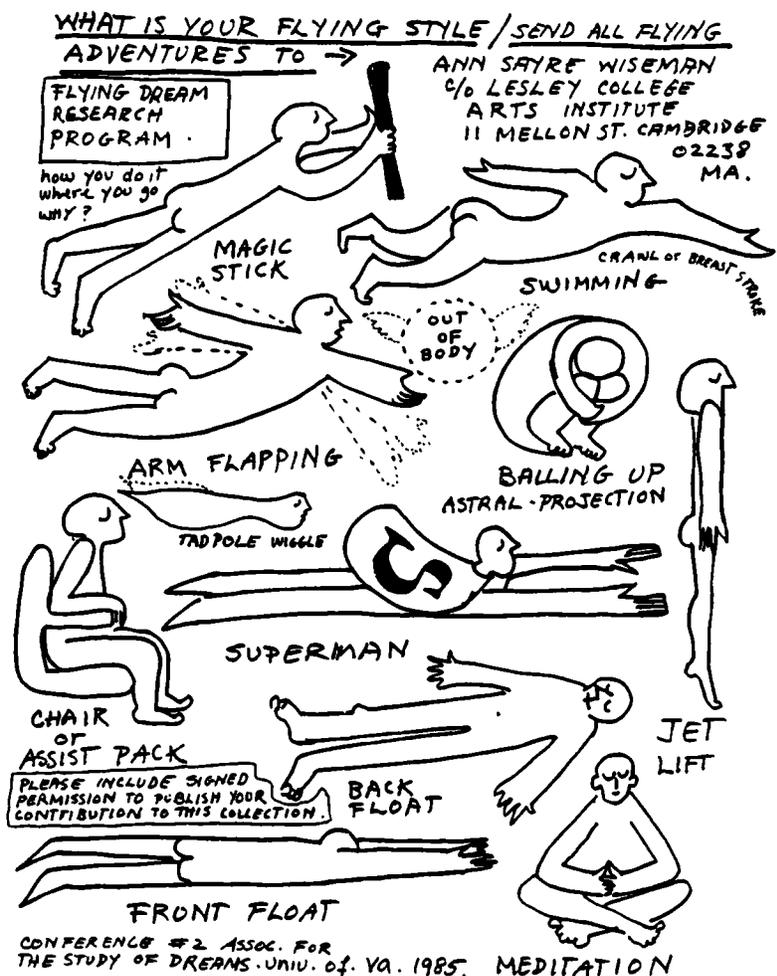
Finally, I'd like to address the question of Gandhi's dream. The most succinct account I am aware of is on p.63 of Louis Fischer's "Ghandi - His Life and Message for the World" (New American Library, N.Y., 1954), where he quotes Ghandi, "Last night the idea came to me in a dream that we should call upon the country to observe a general "hartal" ". The point I attempted to make was not that the terrible problems of the Indian sub-continent were SOLVED by the "hartal", or "religious general strike". Rather, I aspired to note that the religiously inspired and motivated commitment to concrete cooperative collective action, exemplified by the general "hartal" that brought an end to the now infamous Rowlett Acts, is possibly the most useful and effective non-violent strategy for social change and reconciliation which we have yet developed.

I also want to suggest that it is no accident that this vitally important idea came to Ghandi in the form of a dream, for the dream puts each of us directly in touch with the creative impulses of the deep unconscious every night. And this inherent, unconscious

creative impulse manifested in every dream can be mobilized consciously to serve our highest aspirations and collective efforts, as well as the more obvious and mundane concerns of individual and personal life.

It may well be that "...there are limits to what we can expect from our dreams and ourselves," as Dr. Stephens says. But I submit that we have not even come close to those limits yet, and therefore we have only the vaguest and most superstitious ideas about what those limits may actually be. Dreams come to each of us, as they did to Ghandi, to help us transform those prematurely closed ideas of our own limitations with infusions of creativity and emotional energy. These infusions carry us forward into lives and actions which we were unable to imagine when we were passively accepting what we are always told are the "inherent objective limitations" of the situations we are trying to change. This sentiment, which I appreciate having a chance to express through DNB, is my response to Dr. Stephens.

Rev Jeremy Taylor, Starr King School For The Ministry, 2441 LeCont Ave, Berkeley, CA 94709.



DREAM RESOURCES

This section provides brief information about source materials (books, tapes etc) dealing with dreams. Send material for review to Bob Van de Castle. Items will be initially reviewed in this column free. Authors who would like continued publicity for their products may contact JOHN VAN AUKEN

YOUR CHILD'S DREAMS by Patricia Garfield, Ph.D. (Paperback) Ballantine Books, NY, 1984, \$3.95, 457 Pp..

Patricia Garfield, the author of "Creative Dreaming", has written an excellent book on children's dreams. She reviews several prominent themes like death and kidnapping which appear in children's dreams as well as the role of such characters as animals, monsters and ghosts. Information is provided about age, sex and cultural differences in dream content. Interspersed throughout the text are illustrative drawings of children's dreams. There is a very useful section on how to guide children's dreams toward greater creativity and reduce apprehension about nightmares. The author provides extensive notes and references.

THE DREAM WORLDS OF PREGNANCY by Eileen Stukane, forward by Robert Van de Castle, Ph.D. (Paperback) Quill, NY, 1985, \$6.95, 190 pp.

Eileen Stukane is a popular writer who has specialized in issues of women's health. There is some material, based primarily on Dr. Alan Siegal's work, that deals with expectant fathers' dreams but the majority of the book is devoted to pregnant women's dreams. The primary source material is Dr. Robert Van de Castle's collection of nearly 200 pregnant women's dreams. His comments about the possible meanings of representative dreams appear throughout the book. Changes in dream content are discussed in relationship to each trimester. Expectant parents are strongly encouraged to share their dreams with each other. In this way the potentially disturbing dreams frequently encountered during this time of intensified physical and emotional changes can be placed in an appropriate psychological perspective. This book would make an excellent gift for any expectant friend of yours.

DREAM SHARING by Robin Shoet (Available only in England at this time. For information write publisher at: Thurnstone Press, Denington Estate, Wellingborough, Northants NN8 2RQ, ENGLAND). 1985, Paperback, approx. \$11.95 U.S. (5.95 British Pounds).

This is a lively, interesting account of the author's experience in working with dreams in a group setting. As a marital therapist, he and his co-worker, Joan Wilmot have been introducing non-professionals to dreams for over eight years. The first part of the book contains fine examples of how even a newcomer to dream work can begin to tie in insights from dreams into his/her life. The second part describes various techniques as experiences a group can participate in to further dream appreciation, including the method of Montague Ullman. In effect, it provides a good foundation both of standard as well as novel, refreshing ideas for forming and continuing a new dream group.

VIDEOCASSETTES

I MUST BE DREAMING. Time Out Productions, P.O. Box 7904, Charlottesville, VA

This 60-minute color, VHS film is narrated by Robert Van de Castle. It begins with a review of the importance of dreams at various stages of our own history and continues with a visit to a modern sleep and dream laboratory, where the role of EEG technology is explained. Henry Reed discusses dream recall and shows several pages from his richly illustrated dream journal.

Ann Sayre Wiseman comments upon children's drawings of dreams while Scott Sparrow talks about lucid dreaming. Examples of creative dreams, puns, birth-related dreams etc. are woven into the program. Near the conclusion, Monte Ullman explains his approach to working with dream groups. This film is an excellent educational experience for a general audience and should generate interest in becoming a member of a dream group.

Plans are underway to slightly revise the film. The price of the revised film will be \$225. Until then, copies of the current film can be obtained for \$50 from Bob Van de Castle.



FOR REFERENCE

Listed below are references to recent publications on dreams, and other ones that might not otherwise come to your attention. They are taken from several library reference data bases. Where possible, the author's address is provided. If you write to the author for a copy of the paper, please enclose a couple of dollars for copying and postage. If you come across something that our readers might appreciate knowing about FOR REFERENCE, please send a copy of it to Henry Reed at DNB.

PROFESSIONAL/SCHOLARLY PUBLICATIONS

"Visitational dreams and naming practises among Moroccan Jews in Israel." Jewish Journal of Sociology, June, 1985, 27(1), 13-21. Henry Abramovi & Yoram Bilu, Tel Aviv Univeristy, Sackler School of Medicine, Department of Behavioral Science, Tel Aviv, Israel.

"Anxiety and dream symbolism." Journal of Personality, March, 1985, 53(1), 17-22. P. R. Robbins & R. H. Tanck, 8401 Park Crest Drive, Silver Springs, MD 20910.

"Primal scene significance of a dream within a dream." International Journal of Psychology, 1985, 66(P1), 75-76. Lea Berman, 280 N. Woodward, Suite 304, Birmingham, MI 48011.

"Interpretation of the Gurung dreams." Psychologia, March, 1985, 28(1), 35-45. M. P. Regmi, Tribhuvan University, Kathmandu, Nepal.

"Interpreting dream complications." Psychology, 1984, 21(3-4), 35-40. D. Gollub, 2758 S. Pickard, Norman, OK 73069.

"Dreaming and hypnotic susceptibility: A pilot study." Perceptual and Motor Skills, April, 1985, 60(2), 387-394. H. B. Gibson, Hatfield Polytechnic, Department of Psychology, Hatfield, AL10 9AB, Herts, England

"Cognitive antecedents of dream recall." Perceptual and Motor Skills, April, 1985, 60(2), 395-401. R. F. Martinetti, Route 5, Box 132, Clarks Summit, PA 18411.

"Sleep research and clinically reported dreams: Can they be integrated—Dora revisited." Journal of Analytical Psychology, April, 1985, 30(2), 185-205. S. Gabel, address unknown.

"Metamorphosis: A study of a dream." Journal of Analytical Psychology, April, 1985, 30(2), 207-211. C.A.C. Salles, Hottingerstrasse 36, CH-8032, Zurich, Switzerland.

"Dream Appreciation: A personal growth group." Group, Summer, 1985, 9(2), 3-15. G. Toombs, University of Manitoba, Counseling Service, 474 University Center, Winnipeg R3T 2N2, Manitoba, Canada.

"Sleep dreams, cerebral dominance and creation: A new approach to the problem." Pavlovian Journal of Biology, April/June, 1985, 20(2), 53-58. V. S. Rotenberg, I. M. Sechenov Medical Institute, Moscow, USSR.

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FROM THE POPULAR PRESS

"The late show: What's behind the drama in our dreams." Mademoiselle, May 85, Vol. 91, 76-77. D. Hales

"Woody dream of you?" Psychology Today. Sept 84, Vol. 18, p. 74. Dee Burton.

"Dreams may be gone but not forgotten." Science News. Sept 15, 1984, Vol. 126, p. 173.

CHAPTERS IN BOOKS

"The common language of womens dreams: Colloquy of mind and body." C. S. Rupprecht. In Lauter & Rupprecht (Eds.), Feminist archetypal theory: Interdisciplinary Re-Visions of Jungian Thought. Knoxville, TN: University of Tennessee Press, 1985. Pp. 187-219. Author's address: Department of Comparative Literature, Hamilton College, Clinton, NY 13323.

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WANTED: GROUPS

I am looking for a group working with spiritual dreams in the East Bay area. Norma Chavira 920 Ramona Ave., Albany, CA 94706 (415) 526-7539

I would like to help start join or join a dream group in the San Diego area. Fran Zuehlke 6333 Mt Ada Rd, #270 San Diego, CA 92111

I am looking for a dream group in the Northern Virginia area. Marie Taylor 8416 Crown Place Alexandria, VA 22308

I am looking for information about participating in dream communities. Marie Stewart Rt 2, Box 944, Boone, NC 28607

ONGOING DREAM GROUPS

Linda Magallon, Co-ordinator, SEITH DREAM NETWORK, 1083 Harvest Meadow Court, San Jose, CA 95136

Dream therapy and individual therapy groups: Elizabeth Arkley 1163 Santa Fe Ave Albany, CA 94706

Gayle Delaney 337 Spruce St, San Francisco, CA 94118 (415) 668-7444

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

Dream Psychology Northwest 1602 East Garfield #B Seattle, WA 98112 (206) 325-6148

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

Will Phillips P.O. Box 17431 Orlando, FL 32860

Anderson Hewitt XAT American Indian Medicine Society, 1404 Gale Lane, Nashville, TN 37212 (615) 297-4714

Renee Lindenau P.O. Box 823 Micaville, NC 28755 (704) 682-2111

Ellyn Cowels 1003 Rivermount Lynchburg, VA 24505

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

Dream Interpretation Courses Ruthann Forbes P.O. Box 411 Oldwick, NJ 08858

Paul Elovitz 246 Highwood Ave Ridgewood, NJ 07450

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

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Margot McCain Sheridan St Portland, ME 04101

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Bob Zindorf 3105 Hillrise Dr Los Cruces, NM 88001 522-5454

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

EVENTS

19-24 JANUARY, 1986: A week-long intensive workshop on Art Imagery and Dreams for self empowering and creativity with Ann Sayre Wiseman. Contact her at: Lesley College Arts Inst 11 Mellon St., Cambridge, MA 02238

24-30 JUNE, 1986: ASD Convention at Carleton University, Ottawa, Canada. Dream workshops by well-known leaders in the dream field. Presentations include research, theoretical, clinical and philosophical papers. More detailed information in forthcoming issues.

PUBLICATIONS

Montreal Dream Network Bulletin. Daniel Deslauriers 4482 de Bullion Montreal, Quebec Canada H2W 2G1

For a sample copy of REALITY CHANGE, send \$3.00 U.S. (\$3.50 Int'l) to: Austin Seth Center P.O. Box 8380 Austin, TX 78713-8380

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HENRY REED'S DREAM JOURNAL

For me a dream is like an infrared camera, exposing to view otherwise invisible facts and processes within my lifespaces. What purpose might be served for a community to reflect upon its individuals' dreams? What transpersonal realities might be revealed? Dream Network Bulletin may help cultivate a transpersonal awareness among a network of dreamers, a realization of mythical processes alive and active in our common unconscious.

When I first dreamed of the Sundance Community Dream Journal, it was envisioned as an approach to developing a transpersonal awareness through the sharing of dreams, as if together we could see through our dreams what none could dream alone. Each individual dream is a needed facet to help adequately reflect the whole, the implicit Omni-Dream influencing each dreamer in an individual manner.

I recall a dream in which a group of people are cooperating together on some project. At first, the movements of the individuals seem chaotic and random—unrelated to one another. Then gradually, each person finds his or her own place and self-fulfilling activity. Then I see that each person has become some component of a large television set. And now, a picture appears on the screen. It is an exciting moment, for we are cooperating successfully to tune in a broadcast—we are now able to receive information out of the ethers, information that is not available to any one of us individually, but available only to the group process. It is a strange sensation, yet vaguely familiar. It is clear that my individual consciousness can not sustain awareness of the information being received—I can only participate in the communal awareness of the information. My frustration at not being able to possess the awareness all by myself is compensated mainly by feeling enthralled by the super-human qualities of the consciousness being sustained by the group.

Reflecting on the dream, I am reminded of the various historical examples of when humans, either under stress, striving for progress, attuning to a religious or aesthetic impulse, or hungry for power, band together. A symphony, a rescue team or a community responding to a crisis or natural disaster, an army or persecution conspiracy are some examples. In my dream it is to receive information, or a "broadcast" that would otherwise be nonapparent.

There is another factor. Each person is finding their own spot—a reference to self-actualization, perhaps. Rather than assigning people to needed functions, where the needs of the situation predominate

over the predilections of the individuals, in this dream, the component parts of the communal television set are determined by what the individuals find self-fulfilling. In my experience, this approach to group creativity has more the attributes of an improvisational jazz session than of a well-organized corporation.

Many contemporary cultural tendencies seem in support of some form of transpersonal awareness. The theme in my dream suggests that we are in need of information that no individual can perceive alone, but that can only come from cooperative understanding. For example, this notion is expressed by Anne Herbert, in her new book, Random kindness and senseless acts of beauty, where she writes, "I don't know how to stop the chain of painful interruptions [of my loving self], and you don't know. But somewhere in the space between us, we know." I am excited to be actively involved again helping to activate the space between us—to network dreamers so we can learn to perceive together what we can't yet perceive alone.

The reference to television in my dreams also echoes the intense involvement of electronics in setting up this new DNB production cooperative. We are investing heavily in computerized, telecommunication networking to create an at-large DNB staff that can function cooperatively on a real-time basis. The electronic details of this task has taken blood, sweat, tears and clear communication. The possible fruits of this labor (e.g., "The Dream Net Project," DNB Vol. 3, No. 6), keep us at work. What image do you imagine will appear on the screen?

DREAM NETWORK BULLETIN

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