

DREAMS AS A SUBVERSIVE ACTIVITY

by William R. Stimson, Ph.D.

What we're dealing with in dream work, in short, is counter-conditioning. Constantly we're blasted by what's all around us with what we should think and feel. It's so easy to let a lot of our decisions be made by all that noise. Meanwhile we're being just as consistently informed from within by a different source. Our dreams tell us what we **do** think and what we **do** feel and what we **do** perceive. Dreams, like little children, can't help but be truthful. They are the accurate map to our reality. The one we're being spoon fed day and night from external sources isn't so much wrong as it is outdated, like an ancient map with inaccurately depicted shorelines. Why then is it so assiduously propounded by everything and everyone around us? Because it serves to maintain things as they are and we all profit more than we care to realize by keeping things just as they are. Not just those in economic or political power who are profiting at our expense. Not just those who grow rich as we grow fat or as others starve. Not just those who get powerful when we are poor; or who get even richer when we try to get rich. Not just those who earn fat therapy fees when we stay confused about who we really are. Not just all of those. But we ourselves benefit from keeping everything the same. It is safe. Just look at the parts of the world today where change is breaking through to the surface — Poland, Afghanistan, El Salvador, Guatemala. Change always involves turmoil, a return to chaos before the new more inclusive order emerges. It's nothing other than the creative process that is at work. Anyone who has embarked on the path of creative personal transformation knows what I mean. True work with dreams often brings disruption and indecision and chaos before it heralds in the higher level of awareness that alone enables a deeper, truer life. It's not nice to be miserable but it's a little more bearable if we don't know it. So we read about Poland and El Salvador in the newspapers and forget our dreams. If they persist in forcing themselves upon our awareness, then we manage to not understand them. It's easier. It allows us to stay as we are.



William R. Stimson

Photo Carina Croft

If, by working with dreams we do manage to free ourselves from an intolerable domination like Cuba or Vietnam did, we congratulate ourselves, ignoring that we may have landed under a different but equally intolerable oppressor. The movement toward freedom tries to continue as in Poland but meets powerful resistance. The chaos it en-

tails is too disruptive. It's easier to remain fixated somewhere along the way where we can congratulate ourselves on our progress while doing everything in our power to defeat the ongoing process. But the process won't stop. It will merely find someone else in whom it can carry itself forward. Most of society is composed of dead souls, washed up on the shore of their fixation to a stagnant life. History moves through the rare individuals. "I have a dream," Martin Luther King said.

Domination from any one superstrong component of our total souls is intolerable. Total freedom is the only aim. Freedom from within. For each part of us to be free to be what it is. Not for some other part of us, however strong and valid and important, to tell it what it should be.

The repressed part will always merely go underground, into our dreams, to wage its guerilla warfare. If the smallest segment of the whole circle is rejected, we don't have a circle anymore. The tiniest excluded part of us can easily sabotage the whole and cause all our good aims to go awry. An age old axiom goes, "As without, so also within." What are our souls like? Look at our world, our

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SHARED DREAMS

by James Donahoe, Ph.D.

From March through June of 1974, I taught a class on the intentional use of the dream state at the California Institute of Asian Studies, a graduate school in San Francisco, California. The students recorded their dreams at home, then brought their dream journals in for verification of telepathic and mutual dream content. The class used various techniques to attempt to induce shared dream content, including pre-sleep conscious intent. One of the interesting results was the frequency of paranormal exchange involving people who did not see each other outside of class. Researchers would suspect that shared dreams would be most common among people who knew each other well, and the class did seem to confirm this. But there were a number of telepathic and mutual dream instances which took place among students who were only slightly acquainted. Clearly, close interpersonal bonds can help in bringing about these dreams, but they are not a prerequisite.

Reports of telepathic and mutual dream experiences came from a number of students. Those who had them realized that such dreams really do happen, but not everyone was convinced. One student, Phil, expressed strong scepticism about the whole subject, even after hearing the reports of his

classmates. He was willing to experiment by telling his dreams to people who had appeared in them, but he doubted anything would come of it. Then one day Phil came to class with an unusual story.

Phil told the class that he dreamt of walking alongside a road with a young woman he did not know in the waking state. As they walked he noticed snow-capped mountains in the distance. They decided to hitchhike, and soon after, along came one of Phil's friends, Susie, driving a blue Chevrolet. Susie stopped to pick them up and they drove away in silence. There was some emotional awkwardness about the situation, which he felt Susie could perceive.

A day after the dream, Phil saw Susie. He began to tell her the dream, just getting to the part where Susie came by, when Susie cut in, "Yes, I was driving my blue Chevy, it was in Colorado, and I stopped for you." She had experienced the dream also, and she went on to recall additional details which Phil had forgotten. Phil was astonished, of course, particularly since Susie was not one of the members of the dream class.

Mutual dreams of this type resemble waking state experience in several ways. Events can be verified consensually for both the mutual dream and for the waking state.

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CALENDAR

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Dream Community
Central Standard Time

CENTER FOLD

FROM SLEEPING TO WAKING Daddio on Dreams

Interviewed by Kaye Grayson

New York is a dream-maker and dream-breaker of a city. Within the concrete skyscrapers of Manhattan, in Eastside lofts, in gay bars in the Village, in Long Island luxury apartments, all over the city, members of a revolutionary new community - the dream community - are meeting. Dream-work is of course familiar to the average New Yorker who in Woody Allen's terms has replaced god with the analyst. And, of course, science has informed us that all of us dream, every night, whether we remember it or not. But dream community members do more than that. They are conscientiously observing and working with their dreams whether they figure forth tigers or potatoes or landscapes of alien planets. Entire dream diaries are being written. Michael Daddio of the *Dream Dynamics Institute* is one of the central catalysts of this new experimental approach to the chemistry of the mind and its power. Like Kekule who dreamed of the benzene ring, a structure that revolutionized modern organic chemistry, before he wrote it down, Michael Daddio uses the creativity which lies beyond wakefulness and teaches others to tap this power.

I asked him to tell me a bit about himself and how he got interested in dreams after we sat down on the couch and arranged ourselves about the tray of herbal tea and cookies provided by our hostess.

M.D.: Dream recall has always been a very active part of my life ever since I was a child. I can remember dreams from when I was only two and a half years old. So it's always been a very integral part of my consciousness. There has never been a time when I haven't been able to think a thought or feel a feeling and not correspond it with a dream. That's always been a natural process. I thought it was the same for everyone. I considered it an integral part of being. In dream-work, because I started from synthesis, I did not have to learn to focus or establish theories. All I had to do was to live my life daily and create with ingenuity and spontaneity, my dreams supporting those efforts very naturally. In music I branched out and became an arranger, a teacher, orchestrator with the dreams prodding me, expanding the boundaries. And I was able to perceive more of the music in my dreams than when I was awake. Realizing that became a very important recognition within me. I began to ask what part of me was really awake and what part of me was really asleep. The sleeping part was far more aware and therefore, because of awareness, more awake, whereas the waking part was more asleep. It began to shift my concept of self-identity, what I call 'I', capital 'I'.

K.G.: How did you start to move awareness from the sleeping wakefulness to the waking consciousness?

M.D.: Well, look at it this way. When you're awake you use about 5% to 10% of your brain. It would seem that when you are asleep the other 90% comes into play. It's my belief that as we grow day by day we have the option of shifting the scales so that we take 1% from the unconscious and shift it into the conscious so that what you may call a fully realized being, a self-realized being, is a person who is capable of utilizing 90% of their brain power while awake, rather than only 5% to 10%. The more a person is self-realized the more they are using the totality of their consciousness.

K.G.: Did you get any support from other people when you started to think about this process and really use it for yourself?

M.D.: No. Until I was a teenager, I didn't realize that other people weren't doing this. I always understood dreams. I always had the gift of dream interpretation, of being able to understand my own and others. So I just assumed it was normal. You can take it for granted that you can see the color blue but if one day you point out, "Hey, gee, isn't that a lovely color blue?" and nobody sees blue but you, then they start looking at you, "Hey, what is he up to?" So I stopped talking about it.

K.G.: And as you got older?

M.D.: My creative process, my relationship with life, began to expand beyond the realm of music as expression. I began to have latent recognitions that politics weren't causing any problems, psychological activities weren't causing any problems, social conditions weren't causing any problems. They were the result of something deeper, something higher, which I felt more in touch with. My contention is this, that what you dream prepares you for the day, rather than what you do during the day prepares you for the dream. This is where I part company with all the psychological disciplines.

K.G.: Can you go through that again for me?

M.D.: What you dream the night before homogenizes your consciousness so that your imagination, your logic, your fantasy, rationale are homogenized to function in a certain pattern during the day. Now, that's not predeterminism. What you do with the day is your free will.

K.G.: So what happens if you have a nightmare?

M.D.: Well, I need to back up one step higher so you understand the cause. A dream has no time and space. The dream occurs rather quickly. It can contain eternity. While we're dreaming we're not aware of any other identity. We shift our identity into a non-time non-spatial dimension. Now if we're outside time and we're outside of space with our identity, that means we have the ability to drop in on the past, the present, and the future in our dreams.

K.G.: Ah. I was going to ask you about the relation between the past and eternity in dreams.

M.D.: Right. In a sense you're a time-traveler in dreams.

K.G.: Now when you mention "at will", that you can drop into the present and the future "at will", that's a little discrepant for most people with their ideas about dreaming.

M.D.: When I say "at will" I don't mean the personality's will. I mean the will of the soul, the will of the human being. The dream is a bridge from the soul to the personality. Day-time activity is a finite expression of an infinite side of your nature. Great people throughout history have always stepped one step further than we were capable of at a given moment, to expand themselves to the next level, into the unknown. So when you focus on a dream, you are literally expanding the horizon of time, and the horizon of space, therefore giving your identity more room to function. Most people during the day are locked into time.

K.G.: Has your own creativity stayed with music still or expanded to include this exploration of dream frontiers with people?

M.D.: My creative expression now is treating people as musical instruments, showing them how to tune themselves up using dreams, imagination, fantasy, meditation. Yes. I teach techniques as momentary bridges so my students fulfill what I give them in order to have something to go past. People are very young and child-like about the dream process. We've developed our conscious mind but we haven't developed dreamily or taken dreams seriously. This imbalance is one of our psychological problems.

K.G.: Do you see this as a problem of the twentieth century?

MICHAEL DADDIO

M.D.: Yes. As a problem of the age of reason. It was Voltaire, I think, who was given in a dream his theories of the rational mind. How ironic. From then to now all the attention focused on the rational, the logical mind and the perceptual faculties has eliminated the very process that revealed that theory, which was a dream, an intuitive process. And we have lost our relationship with the fantastic side of dreams, the wonder. And wonder is the key. That's why I put down techniques because I don't want to disturb the discovery of all this. When I walk into a workshop I'm teaching I never know what's going to happen. I trust it's going to go in its proper direction.

K.G.: Tell me about your workshops.

M.D.: Well the Dream Dynamics program is open to everyone. The initial program anyone can take. The more advanced work a person does the fewer numbers needed in the course. Programs are geared to the individual needs of different people in different places, different countries.

K.G.: Where have you given workshops?

M.D.: Oh, all over the United States, Canada, Wales, England, Holland, Belgium, Jamaica.

K.G.: What sort of people come, I mean, I presume you get a lot of artists of all kinds.

M.D.: A very interesting cross-section. Mostly people who have reached the limit of their life as it is. In other words I get mostly people who are saying, "I can't go any further at this level."

K.G.: Does this sort of thing become a religion? Do you get dream cranks and dream fanatics?

M.D.: You do. When they show up, as soon as I make them do the work they very soon realize the limits of the

K.G.:

M.D.: Well, you've got 24 hours in a day. If you're working 8 of them that leaves you 16. I'll give you at least 6 for sleeping. That leaves you 10. You've got plenty of time. This is a matter of reappropriating your priorities. I think the advantage is that a person can call on the program whenever they are ready, once they have taken it. Dreams are trying to reappropriate our priorities for us anyways. A person who's looking for something new can find half an hour in the morning. That's really all it takes to practise dreams gracefully.

K.G.: Sounds like brushing your teeth.

M.D.: It very much is. I think people want fast foods though. They want their pill. Having to be at work at nine they've not taken the time for proper foods for the physical and the emotional life. Or they have gotten used to substituting food for love and lost touch with the gyroscope inside themselves.



Michael Daddio

photo KayeGrayson

K.G.: I'm unable to restrain my curiosity any longer about your ability to get in touch yourself with the gyroscope inside another person, with your ability do do dream interpretations. How does this fit in to your program?

M.D.: Well, on Saturday evening of a Dream Dynamics weekend I interpret the dreams of the participants. It's not absolutely necessary, but I think the proof of the pudding is in the eating. In the workshops we take for each person one dream for the morning and work out a total formula with which to approach the day. We find an expression of this dream and the creativeness of this dream. At night when I do my interpretations I question my students carefully so that out of their immer-

sion in the dream they put forth details, not just generalities. And my approach is dual, subjective and objective. With the questioning and what they tell me I allow myself to get so involved in the dream that it literally moves through me. The dream flows through me and when I talk to the student I don't try to pry into private life. What I do is reveal enough of the dream so that he or she can relate it to their private life and move with the energy of the dream towards a creative expression of the dream.

K.G.: That's a very different picture from the couch-and-desk stereotype of a patient and psychotherapist. Have professionals been able to relate to this part of your approach at all or is it unique and restricted to you and your students?

M.D.: Well, most of my students in California now are psychologists. They've reached a point where they're coming to me and they're saying, "Look, things are happening. We're sitting there and the patient's telling me their dream and all of a sudden I get a flash of something about their life that I didn't know, and I just know it's true. And none of my theories, none of my technique works for that. How do I approach them now I'm subjectively experiencing something?" These professionals have been saying that Dream Dynamics have been giving tremendous results.

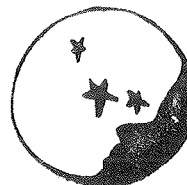
K.G.: How does your work fit into a broad perspective of new psychological approaches?

M.D.: The European psychologists aren't ready for it. They're fifteen years behind. And the East Coast psychologists generally are very academic; they stay with the technique of it, retaining that objective position in relation to the material they are working with. The West Coast people are the leaders. Generally Europe is Freudian, the East Coast is Jungian and the West Coast is whatever.

K.G.: Daddioian? (Mutual laughter)

Further information regarding Michael Daddio and his programs may be obtained by writing to the following address:

Dream Dynamics Institute
P.O. Box 363
Levittown, New York, New York 11756
U.S.A.



Calendar

JOIN UP

Everything at THE DREAM COMMUNITY OF NEW YORK is strictly free. How can we pay for the newsletter? Without your \$13 we can't. Subscribe today and join with others like yourself who dare to dream a richer life and a fuller tomorrow.

The March issue of THE DREAM NETWORK BULLETIN will be mailed from Virginia Beach and will feature new approaches to family dream work being developed by Henry Reed.

Subscribers will receive the April issue from New Jersey. In it, Sally Shute will give an exhaustive profile of the various dream machines that are soon to be marketed in Europe and North America. In addition, Dr. Judy Malamud will present her unpublished thesis research on visualization techniques that promote lucid dreaming.

The May issue will be from New York again. It will feature an article on prognostic and healing dreams by Elynn Cowels, and account of the biofeedback work Dr. Jack Aylward is doing with regard to left-brain and right-brain components of dreams, and a discussion by Patricia Zorn on how dreams can be used to gain access to deeply buried primal feelings. Included also will be selected articles by our subscribers. So, start writing and, by all means, join up!

SHARE YOUR NIGHT LIFE

in

Bioenergetic Dream Group
Wednesdays 8:30-10:30 P.M.
Bioenergetic Self-Help Center
Mid Manhattan
(212) 472-9188

CONTRIBUTING DREAM WORKERS

If you wish to be listed in this section send a \$25 contribution to cover the cost of publishing additional issues of THE DREAM NETWORK BULLETIN for free distribution.

JUDY R. MALAMUD, Ph.D., a licensed psychologist, psychotherapist and dream workshop leader specializing in the use of "lucid" awareness in dreams and waking imagination to explore paths to satisfaction. (212) 933-0460

DOROTHY CAMERON and THOMAS OLIVA offer psychic development classes Tuesdays & Thursdays 7:30-9:30 P.M. (\$40 for 4 classes); psychic readings daily by appointment (\$20); art meditation classes Mondays & Thursdays 7-9 P.M. (\$40 for 4 classes); and individual art therapy (\$30 per session) at 600 W. 111th Street, Apt. 14F, N.Y., N.Y. 10025. (212) 663-1997

BARBARA SHOR teaches visualization and writing techniques to put the creative energy of your dreaming mind to work for you in your waking life. Her new Tuesday night class begins on Feb. 9 at 7:30 P.M. (\$100 for ten weeks). (212) 662-1749

JOHN PERKINS is a pioneer in the application of Neuro-Linguistic Programming techniques to working with dreams. For workshop information or private consultation write 684 Washington Street, #2B, N.Y., N.Y., 10014. (212) 242-3871

VALERIE MELUSKEY, a certified movement therapist and dream workshop leader specializing in body/movement work with dreams and the development of lucidity in dreams. For information on workshops, classes, and private consultation write: The Old Great Road, Princeton, N.J. 08540. (609) 921-3572

PATRICIA ZORN, R.N., M.S.N., a psychotherapist with a holistic orientation who uses dreams to explore deep primal feelings and unlock blocks to creative expression. For private consultation call (212) 674-6826.



TIPS FROM A DREAMER

by Bob Berkman

Subscribers are invited to submit articles for this column which will appear in each New York issue of THE DREAM NETWORK BULLETIN.

"Don't fade now! this lucid dream is just beginning to get exciting." Too often I have had that anxious feeling intrude during one of my adventures into the surreal world of lucid dreaming.

As a fairly regular (2-3 times per month) lucid dreamer for 23 years I have learned a few useful techniques to prevent fading of lucid dreams and to increase their length.

The most effective method I've discovered for preventing a lucid dream from ending is a "staring" technique. "Focusing" and concentrating on any object during a lucid dream for a few seconds tends to have a stabilizing effect and forestalls the ending of the dream. The technique can be used over and over to "hold on" to a particular lucid dream.

"Willing" a change in scenery is one of the most exciting things a lucid dreamer can do. However, it's also very difficult. My experience has shown that it's too hard to will an object to appear or disappear right "in front of your eyes." Instead, try leaving the room or area and then return. You will find the object/scenery to have been transformed as you have desired.

Finally, do you ever have the problem of wondering whether you are actually dreaming or not? This unfortunate confusion often prevents the lucid dreamer from realizing and pursuing all of his or her fantasies since there will be an irrational fear of the consequences of the action. I have eliminated this problem by remembering a simple statement: while awake, I am never uncertain as to whether I am dreaming or not; therefore, whenever I am wondering whether I am dreaming, I must actually be dreaming — so when in doubt, it must be a dream! Alright, maybe it's not so simple a statement, but it works! Remember it, and you'll be free to live it up.

Follow these above tips and see if your lucid dreams improve.

Bob Berkman, 59 Strong Place, Brooklyn, N.Y. 11231. (212) 858-4167

WORLDS WITHIN



Dr. Wilson Van Dusen

The Natural Depth in Man and The Presence of Other Worlds are available in paperback (over 400 pages, two volumes, \$5.75 postpaid). Write to the Swedborg Foundation, Dept. PN, 139 East 23rd St., New York, NY 10010.

ARE DREAM GROUPS REALLY USEFUL?

by William R. Stimson, Ph.D.

I dreamt that most of my front teeth had fallen out. I held them in my hand and looked up into the mirror at my toothless mouth. Horrified beyond measure, it suddenly struck me, "Hold on! This might just be a dream." "If it is a dream," I reasoned with myself, "then I can fly because in dreams I can fly." Whereupon, remembering how I had done it in previous dreams, I looked down at the floor and, sure enough, with some kind of intentional energy I caused myself to lift up off the floor. I flew right out of that nightmare into a wonderful odyssey of different dreams and adventures that seemed to last throughout the night. I awoke in the morning wonderfully refreshed, feeling I had visited another reality. I had had my first major lucid dream. Ever since I read Patricia Garfield's *Creative Dreaming* years ago I had been trying unsuccessfully to dream lucidly. It happened a few nights after THE DREAM COMMUNITY OF NEW YORK had a preliminary meeting with Bill Surgio with regard to the lucid dream machine we are going to test out for him.

This illustrates an interesting paradox of human nature. The individual functions at his creative best when part of a group. Individual dreamwork, which the best dreamwork must be, progresses most rapidly when one is working on a regular basis with a dream group. For this reason we have taken it upon ourselves to publicize existing dream groups as they come to our attention. If you know of any that are not listed below or if you are forming one yourself, please let us know so we may include it in future issues of our newsletter.



A NEWSLETTER FOR DREAM EXPLORERS

CALENDAR OF DREAM EVENTS

JANUARY							FEBRUARY						
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MARCH							APRIL						
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- JANUARY**
- 1/7 **Experiencing Your Dream Personalities.** Free workshop with psychic Cerina Croft at THE DREAM COMMUNITY OF NEW YORK. (212) 675-1213
 - 1/8 **Twelve Dreams.** Play at The Public Theatre. Admission \$7. (212) 598-7150
 - 1/9 **The Awakening Power of Dreams.** A 4 hour intensive workshop with Gerri Leigh. 6:30-9:30 P.M. \$25. Psychic Seminar. (212) 582-2600
 - 1/11 **Gestalt Dream Workshop.** Led by Helen Kramer of the Gestalt Assn. \$5. (212) 974-1930
 - 1/11 **The Experience of Waking Dream in Healing.** Course taught by Gerald Epstein, M.D. at The National Foundation for Wholistic Medicine. Eight Mondays 6:30-8:00 P.M. \$80. (212) 722-3333
 - 1/11 **What's In A Dream.** Course taught by Marie P. Hlavinka at The Learning Annex. Four Mondays 6:30-8:30 P.M. \$45. (212) 580-2828
 - 1/12 **Creative Dream Interpretation.** Workshop led by Simone Alter and Dana Cushing at The Center for Creative Dream Exploration, Box 134 Harvard Square, Cambridge MA 02238. Tuesdays, Jan 12 - Mar 2, 6:30-8:30 P.M. \$65 (617) 661-6615 or (617) 876-2789
 - 1/12 **Phenomenology as a Transforming Vision.** Course taught by waking dream therapist Francis X. Clifton at The National Foundation for Wholistic Medicine. Includes work with dreams. Eight Tuesdays 8-9:30 P.M. \$80 (212) 722-3333
 - 1/12 **Experiential Dream Group.** Led by Gerald Epstein, M.D. at The National Foundation for Wholistic Medicine. Eight Tuesdays 6:30-8:00 P.M. \$80 (212) 722-3333
 - 1/15 **Madeline's Dream.** A film featuring Fritz Perls doing Gestalt dreamwork. 7:30 P.M. \$3. The Gestalt Association of New York, 17 W. 60th St., 6th Floor. (212) 974-1930
 - 1/17 **Dreams and Creative Writing.** Workshop led by Simone Alter and Dana Cushing at The Center for Creative Dream Exploration, Box 134, Harvard Square, Cambridge MA 02238. Sundays, thru Feb 7, 6-8 P.M. \$45. (617) 661-6615 or (617) 876-2789
 - 1/18 **Awakening The Dreamer.** A.R.E. dream course on dream theory and interpretation. Six Tuesdays 7:30-10:00 P.M. For information call Irmine STalzer (212) 275-5296
 - 1/21 **Dream Psychodrama.** Free workshop with psychodrama therapist Carol Huckabay at THE DREAM COMMUNITY OF NEW YORK. (212) 675-1213
 - 1/23 **Psychic Dream Analysis Workshop.** Led by Irwyn Greif. 11 A.M. - 1 P.M. \$20. (212) 891-3833
 - 1/23 **Mental Magic.** A workshop on visualization as a magical process at the Magical Child Bookstore. 12 A.M. - 6 P.M. \$40 (212) 242-7182
 - 1/30 **Psychosynthesis and Dreams.** Workshop led by Michael Jaro at The Center for Creative Dream Exploration, Box 134, Harvard Square, Cambridge MA 02238. 10 A.M. - 4 P.M. \$25. (617) 661-6615 or (617) 876-2789

- FEBRUARY**
- 2/1 **The World of Dreams.** Seminar led by Aryeh Maidenbaum at the C.G. Jung Foundation. For information call (212) 697-6430.
 - 2/1 **The Moving Dream.** A movement workshop with dreams led by Arlene Shkolnik at The Center for Creative Dream Exploration, Box 134, Harvard Square, Cambridge MA 02238. Day and time to be announced, starting the week of Feb 1st. 8 weeks, \$70. (617) 661-6615 or (617) 876-2789
 - 2/6 **The Awakening Power of Dreams.** A 4 hour intensive workshop with Gerri Leigh. 6:30-9:30 P.M. \$25. Psychic Seminar. (212) 582-2600.
 - 2/6 **Dream Awareness Weekend.** Two day workshop at the Nyingma Institute, 1815 Highland Place, Berkeley, California 94709. \$55. Lodging is \$15 extra per night. For information call (415) 843-6812.
 - 2/9 **Day Dreaming.** Workshop with Barbara Shor. Ten Tuesdays. \$100. For information call (212) 662-1749.
 - 2/10 **Dreams and Visualizations.** Free workshop with psychotherapist Dr. Laurence Sterne at THE DREAM COMMUNITY OF NEW YORK. (212) 675-1213
 - 2/16 **Winning in Your Dreams.** Free lecture by Jenny Davidov in Los Angeles, California. (213) 397-9483
 - 2/17 **What Dreams are Made Of.** Gestalt dream workshop with Richard Shrobe at Integral Health Services, 227 W. 13th St., NYC. 7:30 P.M. \$8. (212) 929-2261 (212) 777-3557
 - 2/20 **Hopes, Dreams and Aspirations.** Lecture by Tony Cutitta of the North Jersey Metaphysical Center at the Wayne Public Library, 475 Valley Road, Wayne, N.J. 8 P.M. \$3. (201) 838-1687. (201) 845-0741
 - 2/20 **Visualize Your Way to Prosperity!** Workshop on fantasies, dreams and visualizations led by Dr. Laurence Sterne. For cost and time call (212) 749-5059
 - 2/20 **Time, Space, Knowledge and Dreams.** Two day workshop at the Nyingma Institute, 1815 Highland Place, Berkeley, California 94709. \$55. Lodging is \$15 extra per night. For information call (415) 843-6812.
 - 2/21 **Dreams Come True.** A workshop in the Jungian approach to dreams led by Dr. Jacqueline M. Becker at the Wainwright House, 260 Stuyvesant Ave., Rye, N.Y. 10580. 2-5 P.M. \$15. For information call (212) 254-8172
 - 2/23 **Winning in Your Dreams.** Class taught by Jenny Davidov in Los Angeles, California. Five Tuesdays 7:30-10 P.M. \$60. (213) 397-9483
 - 2/24 **Using Dreams to Experience Your Body.** Free workshop with psychotherapist Jim Collins at THE DREAM COMMUNITY OF NEW YORK (212) 675-1213
 - 2/27 **Archetypal Images in the Modern World.** Seminar led by Diana Lee James at the C.G. Jung Foundation. 10 A.M. - 5 P.M. For information call (212) 697-6430.
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THE DREAM NETWORK BULLETIN

new york edition

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A CONNECTION FOR PRECOGNITIVE DREAMERS

Have you ever had a dream of something that has later happened? If so you may be a precognitive dreamer. Robert Nelson has established a central clearinghouse with which hundreds of people all over the world file dreams which they feel are premonitory or precognitive in nature. He has uncovered a number of remarkable coincidences between dreams and later events. If interested, contact Robert D. Nelson, Director, Central Premonitions Registry, Box 482, Times Square Station, New York, N.Y. 10036. We have asked Robert Nelson for an article on his work with predictive dreams for the next New York issue of THE DREAM NETWORK BULLETIN.

Mutual
Dreams



cont from 1

Perceptual intensity and coherency, and consistency of plot are the same for both. This paradox, the existence of a dream having the qualities of a valid, waking state experience, certainly provides fertile ground for thought.

Mutual dreams can easily go unrecognized. Except in special cases, there seems to be little way of identifying a mutual dream as such until after the fact. However, as the class demonstrated, it is possible to create a situation which favors sharing dreams. To take this experimentation a step further, the dreamer needs to be aware of dreaming while the dream takes place.

Pam and I shared the following dream. Since I was lucid in the dream, I was able to experiment with the mutual dream terrain.

(My account) I had just walked down the mountain in the dream when I met Pam outside a small house. We walked inside and sat down on the wooden floor beside some other people. I knew I was dreaming and could tell by an increasing feeling of tiredness that I was about to wake up. Since I wanted to do something with my lucidity before being forced awake, I asked the group to observe me as I left the dream state consciously. Then I woke myself up.

(Pam's account) My memory of the dream begins with me waiting for Jim at the foot of a mountain. Then the scene shifts and I am sitting on the floor of a house with a group of people. One of the persons in the group began to fade out, and as he did so he told us to observe him, since he was tired and was going to leave the dream state. His image became darker and darker. Finally, there was just a hole where his body used to be. I thought of the black holes in space and the theory that they were portals to another dimension. I knew he had gone through to the waking state. Then I woke up.

My survey of the literature revealed only one small group of spontaneous mutual dreams collected by Hornell & Ella Hart and included in the "Proceedings of the American Society for Psychical Research," 1932-1933. More recently, Mrs. J. B. Rhine

informed me that of the thousands of paranormal dreams on file at the Foundation for Research on the Nature of Man in Durham, North Carolina, mutual dreams are reported so rarely that there is no separate file for the, and that those that do arrive are hardly impressive enough to be fairly called shared dreams. To me this means that my class experiment (or at least publication of its results) constituted the first successful attempt to intentionally elicit mutual dreams. More important than this, though, is the fact that such dreams can be brought forth experimentally. Spontaneous mutual dreams may be too rare for study, but experimentally induced ones are there for the asking. What to do with them is up to anyone inclined to dream, experiment and adventure.

James Donahoe is the author of two of the most interesting books on paranormal dream psychology, DREAM REALITY and ENIGMA. For a while he put out a newsletter on the subject, SINGULARITIES, which may shortly resume publication, perhaps as the California edition of THE DREAM NETWORK BULLETIN. Parts of the above article were excerpted from his books which may be obtained directly from Bench Press, P.O. Box 24635, Oakland, CA 94623.

**ARMED
WITH
OUR
DREAMS**

cont from 1
society, our environment, our bodies. Need I say more?

So we are polluted, we are dominated, we are ravaged, we are unreal; and hence, we are ineffectual in achieving what can really make our lives work. These ideas aren't new. Everybody knows these things. Read any psychology book or New Age manifesto. But such knowledge hasn't helped us. Knowing with the mind is of little import. When we know in the real sense, the only sense that signifies, we become, we transform. D. H. Lawrence, poor misled man, was right all along when he talked of "knowing with the blood". Unfortunately though it was all an intellectualization with him, the disease that his life was eventually overtook him, as it will us all.

There is a way out though. You don't even have to work with your dreams but dream-work makes it easier, much easier, for people like us. Krishnamurti maintains that when we become enlightened we cease dreaming. Reality itself becomes the dream that we write. Nothing is forced into the underground to wage its guerilla fight towards our awareness. Everything that we are is admitted into our being. The battle is over. Freedom is won. Life itself becomes deeper and fuller and more beautiful than we

could ever dream. I haven't reached that ultimate state. I have only tasted little glimpses but these have shown me that it is the only thing worth pursuing.

My work with dreams has shown me that our society is a lie. Our lives are lies. The things I have wanted aren't the things I want. The things I have needed aren't the things I need. What I was and am isn't what it is to be a human being. Working with dreams and with creativity (I am writing a novel that came from a dream) has carried me to the portal of a new way of being. I started THE DREAM COMMUNITY OF NEW YORK perhaps because I'd rather not be alone as I take the next few steps.

Armed with our dreams we have a weapon that can turn this society upside down by turning our lives around. The greatest battles waged throughout history have been within the souls of a few brave men and women. All the rest has been noise, an externalized reverberation from these great happenings. To work with dreams in the deepest sense is to be a leader in the revolution of human consciousness.

NEGATIVE IONS MAY INDUCE LUCID DREAMING

BY Tom Adler

A previous attempt to determine if an environment containing 10^4 negative ions per cubic centimeter would promote lucid dreaming yielded negative results. However, one experiment using one hundred times this concentration of negative ions suggests that the 10^4 concentration may have been too low to show results. In February 1975 I purchased a new negative ion generator, the Energaire, which had about twice the output as my old one, the Modulon, and was much more compact. I decided to place this generator much closer, about six inches from my head, to give a concentration of 10^6 ions/cc and to place my head in a fairly intense electrical field. In the morning I had three lucid dreams in a row, each followed by real awakenings! This experience left me in a very "spaced-out" condition for over a week, although I continued to function fairly normally. During that week I had a strong feeling that everything was somehow interconnected and that the normally perceived separateness of things was an illusion. At night I could feel the palpable presence of invisible entities hovering in the room and this made me very uncomfortable. Some Buddhists suggested to me that I was just having a regular old mystical experience, but that I was fighting it. This may well be the case. Gradually the condition faded and was little more than a memory two weeks later. In retrospect, I might interpret the experience as the dream consciousness having persistently interpenetrated waking consciousness, kind of an inverse lucidity. This experience was so unsettling that I have not yet had the courage to repeat it.

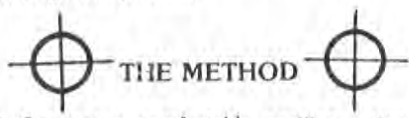
Tom Adler lives at 1307 Bonita Avenue, Berkeley, California 94709. The above report was condensed from the 'Lucidity Letter' put out by Jayne Gackebach, Department of Psychology, University of Northern Iowa, Cedar Falls, Iowa 50614.



Photo Cerina Croft

DREAM METHOD
by Cerina Croft

Experiencing the Dream Personality is a method for opening up a psychic channel so that the dreamer can experience the thoughts, motives and emotions of each personality in the dream. It is most beneficial when used with dreams that create strong emotions in the dreamer. The dreamer becomes each personality in the dream by assuming that personality's actions, position, appearance, posture, dress, social status, voice, thoughts, form, style and all inclusive characteristics; this gives the dreamer direct insight to that personality's thoughts and this experience has a direct bearing on how the dreamer perceives her/his dream material. The dream often takes on a new form because of the insights gained through this process. I am illustrating the method with the dream I used in the workshop, a dream I had in November 1981. Because of limited space I do not explore all the possibilities applicable to this dream; just enough to demonstrate the method and the types of insights I gained through this process.



1. Get into a comfortable position - use a relaxation technique.
2. Go through the dream in as much detail as possible as you originally dreamed it.
3. Experience the dream as one of the other significant personalities and assume as many of the characteristics as possible; then try this with another personality in the dream, etc. Use the first person when assuming thoughts of a personality.
4. Go through the dream again as yourself, only this time change anything you wish to change. Try out these changes as the other dream personalities.
5. Note the changes in your emotions as you experience the dream from the perspective of the different personalities and altered dream conditions.

6. Evaluate the experience to see what you wish to change in your waking life - even if you decide to maintain your waking activities in the same manner you may wish to change some of your attitudes towards those activities.

SAMPLE DREAM

I met my boyfriend, Michael, at a party. When I arrived he was talking to a teenage girl and continued giving her his full attention after I arrived. I was wearing a skirt and blouse and remember feeling silly in them, wishing I had worn pants. I went into the kitchen for a drink and when I looked for Michael I was informed that he went upstairs with the girl. I was jealous and hurt. I went upstairs and found them in the television room. I joined them and when I attempted to hold Michael's hand or shoulder I was ignored so I left the room. I thought of returning for a confrontation but an inner voice told me to climb the staircase to the third floor and there I would find the truth I sought. I started the ascent but the dream ended before I reached the top.

I went through the dream as I originally experienced it to get in touch with the emotions again and to note just what triggered them so I knew which parts of the dream were most important to work with. As I got to the end of the dream halfway up the staircase, I allowed the dream to continue to complete the action. I found a quiet room on the third floor and I sat in a chair in meditation, my clothing had automatically changed to a practical pair of pants and pullover. The third floor clearly represented my spiritual self where all truths are knowable and acceptable. I thought: I MUST STAY ON MY PATH REGARDLESS WHAT MICHAEL DECIDES TO DO. JEALOUSY IS AN INAPPROPRIATE EMOTION ON THE SPIRITUAL PATH I HAVE CHOSEN. Then Michael walked into the room and sat across from me in contemplation. I was reminded that Michael and I don't always agree on the intellectual plane (the second floor) but a spiritual quest originally brought us together and it is on that level that we resolve all differences.

When I experience the dream as the teenager the inner monologue went something like this: THIS IS A STUPID PARTY, MICHAEL IS A MUSICIAN SO HE'S COOL, I'LL JUST TALK TO HIM. IS THAT HIS GIRLFRIEND? SHE LOOKS STUPID IN THOSE CLOTHES - WELL I DON'T HAVE TO TALK TO HER EITHER. I'LL JUST GO AND MEET MY FRIENDS. From this experience I learned that the girl wasn't even interested in Michael, she was just finding the least objectionable person to align herself with in an awkward situation.

Then I became Michael, I assumed his clothing, pose, situation, etc., and immediately felt that he was doing what the girl was doing, making himself inaccessible to small talk with the multitudes: I WISH CERINA AND I DIDN'T HAVE TO GO TO THESE STUPID PARTIES BUT I GUESS SOMETIMES WE HAVE TO. WELL, I'LL

JUST TALK TO THIS KID. AT LEAST WE CAN TALK ABOUT ROCK N' ROLL - THEN I WON'T HAVE TO TALK TO ANYONE ELSE. HERE COMES CERINA, SHE'S IN ONE OF HER MOODS. I'LL JUST LEAVE HER ALONE TO ACT OUT. I WISH WE COULD JUST LEAVE. SHE IS ALWAYS IN A BAD MOOD WHEN SHE HAS TO DRESS AND ACT STRAIGHT. (UPSTAIRS) HERE COMES CERINA, SHE'S PROBABLY MAD THAT I DIDN'T TALK TO ALL THOSE PEOPLE WITH HER - WELL I DON'T WANT TO SO I WON'T GIVE HER A CHANCE TO DRAG ME DOWNSTAIRS. (AS CERINA LEAVES) WELL I GUESS I DID IT. I REALLY SHOULD SHARE OUR SOCIAL RESPONSIBILITIES, I'D BETTER GO TO HER AND OFFER TO GO DOWNSTAIRS TOGETHER. This experience was very powerful and reminded me that Michael has the right to protect his vulnerabilities, i.e., creating a comfortable alliance in a social setting to avoid talking to people he doesn't feel he has anything in common with. It reminded me that other people genuinely like Michael because he puts them at ease. Most important is of course, my discovery that Michael has my best interests in mind - that he loves ME not my clothing - I am the one who has the image conflict. In light of these insights I went to work with the dream but first I changed my clothing to pants and a pullover.

With the clothing change I lost all my insecurities and along with them my irrationality. The dream changed radically: I went in the house, met Michael, we greeted one or two people and left - at my request. The best thing that happened to me is that I was able to proceed with my daily activities unburdened by inappropriate emotions and that I didn't become suspicious of Michael's loyalty to me, rather I shared the dream and my discoveries with him. He is now trying to help me with my conflict about the clothes I wear and the image I create. It is more important to me than I realized and my dreams showed me that I should deal with it.

Cerina Croft is a Sensitive based in New York City. Dreams are one aspect of her explorations. Address: 160 West 71st Street, Apt. 15T, NYC 10023.

THE RIVER OF LIGHT cont from 8

When we work with our dreams or the dreams of others we are not dealing with anything different than the writers of the Old Testament dealt with. It is perhaps a reflection of our diminution of consciousness more than anything else that our own tradition appears as mysterious and impenetrable to us as the dreams we dream. Because of the state of mind we have fallen into these traditions must be worked with just as we work with dreams. "We are not simply custodians of a tradition," Kushner writes, "not just keepers of a museum. Our goal is also to break it open. Set it free." In this task Lawrence Kushner has succeeded remarkably well. THE RIVER OF LIGHT belongs on the bookshelf of anyone interested in dreams and in personal transformation.

William R. Stinson

A BOOK OF DREAMS

THE RIVER OF LIGHT by Lawrence Kushner. Published by Rossel Books, P.O. Box 87, Chappaqua, N.Y. 10514. (914) 238-8954. Clothbound, \$12.95

Even with its descriptive subtitle, *Spirituality, Judaism, and the Evolution of Consciousness*, Lawrence Kushner's book THE RIVER OF LIGHT would hardly find its way into the hands of someone looking for the latest good book on dreams. A friend recommended I read it because the first chapter was about dreaming. I found the whole book was. "The dreams we have dreamed are none other than the lives we live," Kushner writes in his simple, profoundly penetrating prose, "We made the dream. We wrote, are writing, and will rewrite again its lines. Shifting its selves and plots and scenery and sequences in accordance with our abilities to endure awareness." Our ability to endure awareness: that's it! We can only admit so much of reality into our conscious mind, then the picture becomes too painfully at odds with the script that society or our parents or we ourselves have devised for us to survive by. That script is called deadness, neurosis. It's our survival tactics that get in the way. The secret is that more than survival is possible. We can prevail, we can transform. We can become beings of light.

Our dreams don't make sense to us because our lives make no sense. What comes up pure from within is distorted as it nears the surface of our consciousness. "Unable to withstand the going up from our depths, enough to remain in its simple form, it cloaked itself in mystery, transformed intolerable desires into dense imagery and words, deleted the 'good parts', substituting them with parts that seemed 'good'. Now all we have left is the piously handed down scroll, filled with square black letters, the spaces between them, and of course, our own fragmented memories of a dream.... Once a dream is told, it becomes something else. No sooner has it been recorded or told or even remembered then it ceases to be a dream. Now it is part of waking, it is torn from what shines beneath it and bore it, no longer part of the totality, only a story, perhaps. Waking consciousness closes out more than it lets in."

One way waking consciousness has of closing things out is to compartmentalize. We learn new ways of perception from working with dreams but don't apply these to our waking life, which is only a lived dream; or to films and literature, which are merely externalized dreams. Kushner is a rabbi, not a psychotherapist. He obtains his material from the source that is most familiar to him. "Not long ago," he writes, "we dreamt the Bible. From deep within our several and collective unconsciousness, we brought it forth. Twisted, convoluted, and mysterious. But nevertheless true.... By reading holy literature as if it were a dream, we gain access to a primary mode of our collective unconsciousness." If the Bible is an ancient product of the dreams we are all still dream-

ing, though imperfectly aware of, then it follows that the techniques of dreamworkers can properly be applied to it to yield a blueprint of our own psyche and an understanding of the processes by which we undergo transformation and renewal. The Old Testament abounds with short, clipped and seemingly disconnected passages. "There isn't much left to work with," Kushner observes, "like with a dream."

The techniques Kushner employs are not unfamiliar. Yet he seems to draw them from a different, or perhaps earlier, tradition. For instance, here is how he presents what certain dreamworkers would call a "rewrite": "This deliberate leaving of the text of the 'remembered dream', creating a story and returning to the next word, is called, in Hebrew, *Midrash*. Not the creation of a story from out of thin air, which is called 'fantasy'. Nor the elaboration of one word or event and returning to this same word or event, which is called 'commentary'. But the deliberate filling in of the gap between two words. Not to dissolve their individuality, but to fuse them into the even greater totality from which they have risen and of which they are only a part. This is called *Midrash*."

Kushner's aims, likewise, are as refreshingly stated as they are familiar. "Health (to heal, to make whole) is the result of connecting the discordant and apparently unrelated pieces. And illness is pretending (or believing) that what is broken is really whole... Because we do not perceive our actions as responsible to previous events... our lives seem to be ruled by the caprice of distant, uncaring powers. Our joy is irrelevant. And our grief is unbearable. On the other hand, if we can create a story connecting one 'fragment' of our lives with another and thus join with *Midrash*-gossamerlike webs those separate fragments of our existence, there is now a sentence where before there were only words. Meaning is literally in the connections. And meaninglessness obtains when the events in our lives seem to us unrelated, discordant, and fragmentary... If Scripture is like a dream, the *Midrash* is like

therapy. It is the creative process whereby some of what is concealed is brought to the light of awareness... Unconscious thoughts, repressed and out of sight, exert more force than those that have risen to the surface. It is what we once saw, imagined, planned, and knew as a child but have now forgotten that can free us. Indeed it is from their hiddenness that they derive their immense power. The force of any secret to control human transactions is well known."

THE RIVER OF LIGHT abounds with the simplicity and insight that comes from working with dreams. To quote again from the book, "By the time you're old enough to do what you've been waiting to be old enough to do, it has all changed into a world that you did not make or want... Ultimately, all we seek to learn is what we as children once knew. All genuine learning is this the self's disclosure to itself. How odd and yet how universal the misconception, on the part of all who would learn, that the knowledge they seek is outside them... Go down through your layers, through your childhood and your dreams... For the layers run back through time but also run all the way down to the source..."

How beautifully Kushner writes and how impossible to sum up his book except in his own words. "The one who pays attention to the dreams, draws on them, and lives them out is blessed, even as the one who dreams is also dreamt. We each take our turn at living out the dream. Like some ageless wave, Scripture flows through us... The Bible's image for the resolution of all paradox is the coming of the Messiah. The final transformation of consciousness itself... The coming of the Messiah does not depend upon anything supernatural, but rather upon human growth and self-transformation... The world will only be transformed ... when people realize that the Messiah is not someone wholly other than themselves. Knowledge of the self — at the deepest level — is, simultaneously, knowledge of God."

continued on 7

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