

DREAM NETWORK BULLETIN

May 1983
Vol. 2, No. 5

USING DREAMS TO DEAL WITH PERSONALITY INFLATION

by Sfera Adonis

The way of becoming, of individuation, or differentiation as it was called by many psychologists of our century, reaches at a certain moment the stage of personality inflation. There are many "demons" that try to lead you astray from this narrow path, but one of the mightiest is the demon of inflation. I think a lot of lonely wanderers in these dangerous areas are captured by this stage and obliged to remain there forever. When somebody reaches this place he's already at an advanced point on his road to himself. He has already succeeded in making conscious some unconscious territories of his psyche. That means he has succeeded in withdrawing a lot of projections from his surrounding world and his consciousness is now wider. Because of that it becomes stronger. Consequently he begins to assume he has "found God" because he's already "in the possession" (so he thinks) of the starting points of all roads that go to the Center or Self.

Strengthening of the conscious mind

The personality inflation is due rightly to this process of strengthening of the conscious mind. This leads to the identification of this mind (the Ego) with the Center. So the subject begins to think about himself as being God (I caricaturize these processes a little in order to make them clear). In fact, his conscious psyche thinks of itself that it is more than it really is. Of course this whole process remains unconscious or half-conscious. That's why, I think, this is one of the most dangerous places in the whole process of individuation, a place where one needs the most help. The aim of this article is to help the people at this point gain more insight in order to be able to fight this mighty demon that psychologists, especially Jung, called personality inflation. Being overpowered by this process or stage leads one to captivity in a no-man's-land between the realm of people and gods. The antidote against the poison of this "demon" is becoming conscious of it. But how? What are the symptoms of being possessed by it? In this article I'll demonstrate how I became conscious of this process by means of my dreams. I hope it proves helpful to others looking for individuation who reach this standstill of psychic life.

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Tamair woman and her baby underneath her longhouse. 1962.

SENOI DREAM PRAXIS

by Robert Knox Dentan, Ph.D.

Anthropologists who work with the people Kilton Stewart called "Senoi" agree that his account of how those people talk about and use dreams is rather idealized. The inaccuracies seem to stem from unconscious but systematic methodological biases which Domhoff and I have discussed at length elsewhere. The following account of Senoi dream praxis draws on discussions I have had with other anthropologists, notably Geoffrey Benjamin of the University of Singapore and Clay Robarchek of the University of California. Senoi themselves, however, supplied most of the information, during conversations with me while I was living with them in 1961-1963 and 1975. This article is therefore a critique neither of Stewart's work nor of the therapy he promoted, merely a presentation of dream theory in Malaya.

Stewart's "Senoi" are the 10,000 Temiar, indigenous people of Western Malaysia who speak a language related to Cambodian but not to that of the Malays who dominate the peninsula and have reduced the indigenous people to a status like that of Native Americans. Immediately south of the Temiar are 16,000 Semai, culturally and linguistically as close to them as Spanish to Portuguese. In

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DREAMS AND THE BODY

by Arnold Mendell, Dr.Phil.

I discovered in 1974 that dreams manifest themselves in body experiences and that body experiences such as illnesses reveal dreams which are trying to happen in the body. Doug Cohen reviewed the dreambody idea in *Fusion* and spoke of his applications in Seattle of Dreambody work. I feel he did a good job on the review. The crucial idea behind the dreambody discovery is that dreamwork and bodywork can no longer be separated, except of course by the intellect of the therapist or patient. In fact it is often a matter of life and death to experience the dreaming body as a dreambody unity.

Take the example of a woman I just began to work with who came to me with the diagnosis of a brain tumor. Her neurosurgeon wanted to operate on her. When I saw her she had already had epileptic seizures and was suffering from severe headaches. Since I think that body experiences not necessarily be eradicated because they are meaningful, I asked her more about her headaches. "It feels like there is a severe pressure coming to me from outside, pushing upon my head, right here." In order to read out this body experience more exactly, I amplified its signal, and pressed upon her head strongly from the outside. She gave me positive feedback responses both verbally and non-verbally to the pressure I was applying with my hands onto her head and even asked for more!

After a while, we switched roles and she became the "pressure maker" and began to press upon me as if I were her. The pressure maker said, "I am god, and I insist that you make certain changes in your life. I want you to meditate more and be less extraverted. Be silent!"

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NIGHTMARES IN THE CLASSROOM

by Anne Sayre Wiseman

As I started to put together a nightmare helper for parents and kids, I decided I would do best to let the children themselves be my guide. Very little kids don't know what dreams are until you start asking about stories that run in your head while sleeping or pictures we see in the dark, "Oh," Jennie said, "like the bad man who shakes my door knob, is that a dream?"

We start every session by drawing our dreams, a perfect way to get the terror out of the head and into a safer position where it can't move unless we let it. As we were working with nightmares, the goal was to discover ways to empower the dreamer and isolate or freeze the enemy/monster/bad men/pursuer without killing it in order to learn more about why and how it has such power over us. If we destroy the monster we will never learn what it wants or why it has come into our dream.

First the dreamers must protect themselves.

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SENOI DREAM PRAXIS

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both languages the word for person is a variant of *sn'oooy*; hence, both are known together as "Senoi," the sense in which I will use that word. Between Semai and Temiar, despite mutual suspicion, there is much contact, intermarriage and intermixture, since ethnicity is an alien concept of little importance in their daily lives. I spent a couple of years living with Semai, including over seven months in a mixed Semai-Temiar settlement in the state of Pahang.

The Varieties of Dreaming Experience

Senoi tend to take dreams more seriously than most Euroamericans do. They discriminate between several sorts of dreams. Like people everywhere, Senoi do not respond directly to the world, but to the world as they categorize it. Therefore, understanding Senoi dream categories is prerequisite to understanding their dream theory. Senoi themselves must decide what sort of dream is involved before they can deal with it.

Gunig dreams. The most significant but least common type of dream is one in which a familiar (*gunig*) adopts the dreamer as its "father" by giving him a melody with which he can lure it to help him during curative or diagnostic song ceremonies. People with *gunig*, having the ability to deal with other supernatural entities from "gunig country," are "adept" (*halaa*). Women can become adepts and are then usually more adept than men, but Senoi say, their bodies are not strong enough to withstand the rigors of trance, so that female adepts are rare. I only heard of two or three.

Although *gunig* are so timid that song ceremonies must be held in darkness, some Semai and Temiar say that an adept can send *gunig* on errands during the daytime, for instance to pick up something its "father" left behind on a trip or to steal things from Malay stores. Some Semai say that, since Temiar *gunig* are often tigers, one should be careful about waking a Temiar up, lest he change into a tiger. They also say some Temiar are furry, with claws between their fingers.

The word for *gunig* dreams (*mpo'*) also refers to the appearance of the *gunig* itself in dream or trance. Moreover, *mpo'* is the generic term for "dream." That is, *mpo'* refers both to dreams in general and also to *gunig* dreams, "true *mpo'*," in particular. To linguists, *mpo'* is an "unmarked" category, both generic and specific. Culturally less important categories must be "marked" off from the specific use of *mpo'* in the meaning "gunig dream" by the use of other words. An English analog which has attracted some attention recently is the use of "man" as an unmarked category covering both "people" and "male people." Feminists are linguistically correct in protesting that such usage implies that "men" are culturally more significant than "women," just as "true *mpo'*" are more meaningful than other dreams.

-Pipuuy. When a man bitterly regrets having no *mpo'* he means he never dreamed a *gunig*, so that his dreams are unlikely to carry much weight with his fellows. Most dreams are *-pipuuy*, with no *gunig* melody and probably meaningless. There are many sorts of *-pipuuy*, like nightmares and wish fulfillment dreams. Pahang Semai in the Semai-Temiar settlement used *-raiye* to designate nightmares of falling, said to be common among children, and *-yaiyah* to refer to dreams of sex or aggression, said to be an early symptom of madness. Both, however, are nonpredictive and can be caused by eating tabu foods or by midnight snacks. The commonest and worst nightmare is of an old bearded man who threatens to eat the dreamer.

Most people do not trust dreams "unless you dream them three times." "We used to have true dreams, but no more." Obvious wish fulfillment in dreams is always *-pipuuy*: "You dream of sleeping with a pretty girl and



"Senoi" woman dressed in barkcloth-and-flower hat and blouse for song-ceremony. 1962.

the next day you don't even see her," complained a Temiar adept. A Semai man pointed out that "When you go away, people dream of you but wake to find you gone."

Often people do not know or do not claim that a dream is predictive until after the event, as Case 1 illustrates:

Ngah, a Semai man about 40, dreamed often but never had a *gunig* dream. One dream: His father told him to study the inner workings of a car, but Ngah flubbed the task. A couple of quail appeared, and Ngah grabbed the male. A Semai man unknown to Ngah threatened to eat the quail, stole it and ate it. Ngah then played with some jungle fowl chicks. Initially Ngah thought this dream referred to the salmonella which wiped out his settlement's chickens.

Later, however, a neighbor's child suffered "soul loss" (see below). Quail, shy and short of stature, are natural symbols for children and their "soft" souls. The Semai man must have been a malign entity which snatched the child's dream soul, said Ngah.

On the other hand, even an obvious wish fulfillment fantasy becomes a "real *mpo'*" if a melody is present, as Case 2 shows:

A Semai-Temiar man, infatuated with a Temiar girl whose influential father refused to let him see her, mooned around in misery. Like many Senoi unlucky in love, he spent a lot of time sleeping and dreaming of her. At last he dreamed that she appeared and gave him a melody. His depression lifted at once, for, as he would say, grinning, "Another man has her body, but I have her dream soul."

This case demonstrates the flexibility of Senoi dream theory. Without the melody, the dream is *-pipuuy*. Indeed, Senoi say that, parted from one's beloved, one should not sleep in the usual place, since his or her fragrance will linger and call up dreams of the absent one from which the dreamer will awake depressed and weeping bitterly.

"The Stuff That Dreams Are Made Of"

Some words don't translate, even between Indo-European languages. Euroamericans recognize that "the French have a word for it" (but the Germans don't) and so on. The most serious criticism Semai made of my book about them was of the use of "soul" as a gloss for their word *ruwaay*. In fact, *ruwaay* are not much like Christian "souls." The five aspects of the psyche for which Semai and Temiar have words are no more "souls," than are the psychic phenomena Americans label "will," "consciousness" or "personality." The easiest way to understand them, said Ngah of Case 1, is to think of a person as a car. Then *ruwaay*, localized behind the center of the forehead, would be the battery. *Kloog*, "awareness" or "perception" or "will," pervades the body but focuses in the pupil of the eye and is the driver. The other three—I'll gloss the "breath," "glow of health" and "consciousness"—pervade the person but are concentrated respectively in the respiratory system, skin and heart, serving as the car's gas, paint job and running of the engine.

With the understanding that "dream soul" is a convenience rather than an adequate translation, I will use that phrase to embrace *ruwaay* or *kloog*. They may leave the body when a person is asleep or in trance, so that his or her "blood stops running." In their travels they encounter other dream souls belonging to animals, supernaturals or the like.

Ruwaay travel much oftener than *kloog*, appearing in dreams as birds, butterflies, homunculi or children. All *ruwaay* may follow the setting sun, so that the sleeper

wakes up lopy and depressed. Wandering *ruwaay* are vulnerable to malevolent entities in *gunig* country but can only be lured back by special song ceremonies.

What's in a Dream?

Most Senoi are skeptical empiricists. As a people they lack centralized authority structures and respond to coercion by flight. No Senoi tell another what to do. Parents deny teaching their children, since such coercion would damage the child spiritually and, sooner or later, physically. The result is that they display a lot of individual variation and flexibility in interpreting dreams.

Talking about dreams. There are no formal discussions of dreams. The topic arises in one of two ways. The commoner has to do with the fact that not much happens in any small rural settlement anywhere. Dreams, like travellers' tales, spice up the usual conversational diet of weather and back-biting. Such dream narratives are not serious. Listeners may tease the narrator: "Aha! Those coconuts in your dream are testicles!" Since most dreams are *-pipuuy*, people tend to keep ominous dreams to themselves; "You wouldn't tell people you dreamed they died. Why scare them?" Wise Senoi wait until dreams come true before reporting them.

Having reliable diagnostic or predictive dreams, however, is one of several prerequisites to becoming influential. Senoi dislike of status seeking, however, entails discretion about publicizing one's dream "like some social climbing Malay." Malicious gossip may assert that an influential man does not have reliable dreams but narrates his wife's. Anyhow, nowadays dreams don't come true often, people say, though always true in the old days.

Symbolism. Senoi dream interpretation is as flexible as that practiced by any Freudian or Jungian. There are some common correspondences but no fixed symbolism. Thus dogs may connote bellyache; fire, fever; maize, pustules; durian, sniffles or coryza; the moon, death; fish scales, money (coins); elephants, dropsy or inguinal hernia or genital filariasis. A fat Malay may presage elephants. Killing people may mean good hunting but killing pigs may mean that people will die. Turtles may stand for women, carabao for the evil bird spirit associated with childbirth, and so on.

Some correspondences require explanation. Deer, for instance, may stand for yaws (or T.B., a disease Senoi regard as similar). One explication of this connection runs like this:

Shortly after his mother died of yaws a man found a sambar deer in his spear trap. As he and his friends were carrying the sambar home, they passed through the settlement they had abandoned, following Semai custom, after the death. The sambar said: *That's my house.* They ate it anyway, but the son began to

suspect that they had eaten his mother. He inspected her grave. The grave was empty. He saw human footprints all around it. He returned home and told everyone what happened. They all went to look at the grave. They followed the footprints to the site of the spear trap.

Incest, matricide or patricide, yaws and thundersqualls seem alike to Senoi, since each involves terrifying disruption of the natural order, with hideous consequences. The presence of one implies the others. Thus in dreams a snake or deer in or near a house suggest incest, but outdoors yaws or a thundersquall. Incest dreams are *-yaiyah* nightmares, symptoms of horrible underlying mental or social disorder. A dream that one has sex with **parent or sibling means death for the dreamer, "in a week or two."** A dream that a sibling has **such sex similarly entails that sibling's death.**

Senoi, however, find in dreams what they want, as in Case 2 above and in Case 3, which involved Merloh, a Semai man in his 20s:

I dreamed last night a huge python was in my father's house. I was



Young Semai and Temiar men with woven headdresses. They are preparing to flirt at song-ceremony. Leaves and flowers are scented to attract gunig.

sitting on a log by the hearth and saw it over my shoulder, like this. I yelled, "Dad, dad, come hit this python!" He came over and hit it, and it shrunk until it was tiny... People in the old days would say that was the dream soul of incest. (Dentan asks if Merloh wants to commit incest.) Hey, it's not my dream soul! Someone else is thinking about incest. Anyway, if the python is killed in the dream, the incest dream soul is killed, so you don't have to worry that it'll get you later... Maybe if someone else dreamed like that, it'd be his own dream soul wanting incest.

Controlling dreams. Normally Senoi do not try to control their dreams. They do say that pissing in the river makes one forget one's dreams so that, if one wanted to remember, one might piss on land. Nightmares might make a person more cautious about flouting tabus or eating midnight snacks. Waking

Semai and Temiar may rap the nape or the small of the back of a sleeper who is twitching, crying out or weeping in a bad dream, in order to pop the *mpo'* out of the sleeper's mouth. Most Senoi say familiars cannot be lured or coerced into choosing a particular person as their "father." After a "father's" death, his *gunig* may split up, choosing new "fathers" but often picking one or more of the dead man's sons or nephews. West Semai say that the appearance of a dead adept's *gunig* in someone else's dreams shows that the dead man consciously or unconsciously "deputized" his heir.

From this notion, the conscious choice of a "deputy" seems to have evolved along the upper Geruntom River in central Perak state, near the porous Semai-Temiar boundary. There, an adept could deliberately transfer his *gunig* to a candidate, if the *gunig* agreed. In 1963 I spent a few days there and talked matters over with a man from "my" settlement who was then a candidate; in 1975 I spent a couple of weeks with people from Geruntom, which had converted to Methodism in the interim. Acquiring a *gunig* from someone else involved a series of song ceremonies held over a period of about a month in order to win the familiar's gratitude by giving it prestige "in its own country." The candidate made a token ritual payment to the adept who instructed him. Even so, *gunig* remained uncoerced. Oftener than not the candidate's body was not "good" enough to coax the *gunig* away. Adepts, for instance, should have "cool" bodies. A euphemism for adepts is the "cool-bodied ones," perhaps because, in contrast with sick and feverish people, an adept's body becomes cool when the trembling comes upon it in the darkness of song ceremony as the *gunig* prepares to speak in slurred gutturals through his mouth. Strength and good looks are also important.

Outside Geruntom, Senoi dismissed this technique as "foolishness." A Geruntom adept acknowledged that *gunig* were too skittish to control. For instance, he pointed out, they get angry at their "father," even when the "father" himself has done no wrong, e.g., when a third party scares the *gunig* dream soul away during a song ceremony by sneezing or lighting a match. I think *gunig* embody Senoi cautiousness but also that this projected timidity serves to explain the empirical fact that such distracting influences as lights, loud noises and the presence of strangers tend to inhibit an adept's trance.

Summary and Conclusions

For readers interested in Stewart's dream theory, it seems proper to supplement the foregoing account of what Senoi do with a summary of what they do not do. Senoi theory ascribes little or no significance to most dreams. Trying to control entities which "cause" dream content is the sort of coercion Senoi say would scare such entities away. There are no dream clinics nor, outside Geruntom, any deliberate instruction in dreaming. The instruction at Geruntom has little to do with the techniques described by

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PERSONALITY INFLATION

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Location of the inflation monster on the individuation path

The complicated process of individuation usually begins from an unsolved problem, an existential impact or a neurosis. It can be schematically represented as consisting of two stages: (1) the stage of regression or destructuralization of the former personality, and (2) the stage of progression or restructuring of a new personality.

In the first stage the psychic life regresses back to the unconscious and collective unconscious, hoping to find the solution to the problem. When it is found by activation of an archetype, usually the archetype of the Self, one reaches the most critical point. *This is the point where personality inflation usually occurs* because the conscious mind "thinks" it possesses this archetype. The conscious mind is always possessive and domination prone. So the standstill of psychic life is attained. In myth and fairy tales this is the moment when the hero finds the treasure, but in achieving this his mission is not yet finished. He must bring it back also. A typical example is Jason and the Golden Fleece. After attaining it, he must pass a lot of obstacles in order to bring it back to his homeland.

Here the second stage of the individuation process begins.

Dream symbols of the two stages

The dream symbols from the first stage deal with feminine elements: water, earth, death, etc. For instance during many years my dreams dealt with the symbols of water: I reached at the seaside, in Venice, I had to swim, to plunge, to fight sea monster, to cross rivers and so on. There were many, many symbols of the mother, of the unknown woman and the like. Generalizing, there were *symbols of the unconscious*. During these years there almost never happened to be a positive symbol of the consciousness, a masculine symbol, a symbol of the spirit, of the father. So I felt gradually the psychic life reaching a standstill, a stop in the flowing of the current of life. I don't know the duration of this standstill. Perhaps I realized it step by step, perhaps in a glimpse of intuition. What I know is that once I became conscious of it, then some dreams began to happen to me in which the positive, masculine symbols became more and more present. The elements of air and fire gradually changed the images of mother and water.

In this period I had a series of dreams in which I learned to fly. At the beginning I could hardly pick myself up in the air. The gravitational force drew me down and I fell many, many times. Other times I was able to fly only at a very short distance and small altitude so that I almost touched the ground with my body. These dreams usually ended by my falling on the ground. The main characteristics of these flying dreams were:

1. The altitude was small.
2. I used the hands as wings.

3. I could not change direction.

4. They usually ended by falling down.

5. After the "flight" I felt exhausted.

After these dreams came the great one that I will expose further on.

How I became conscious of the personality inflation

Even in the stage of regression I had many dreams I could not find the meaning of at that time. These were dreams in which I would have been caught by a sea monster usually a polyp or octopus and immersed into the water. I would have to fight hard in order to escape. There were also dreams of incest disguised or undisguised, dreams of people turning into the monsters and so on. All these dreams pointed to the possibility of being caught by the unconscious forces, of being captive in a place of no return. They put me gradually en garde so I began to believe that the regression period was over. Now the danger of being totally annihilated by the unconscious psyche emerged. From the many of these dreams I choose two (I present them in a shortened form leaving out the details dealing with my private life that wouldn't be of interest).

1. "With an unknown man which is in the dream a friend (shadow), I have to enter the elevator of a building. When the elevator comes and the doors open a lot of dogs come from somewhere, enter it, and go up without us. We go outside the building and wait. After some time, the elevator comes down bringing some dog-headed people. They bear guns which they point at us. We are afraid, but they only want to scare us; they don't shoot at us."

2. Another dream from the same series: "I'm with a lot of people in an old castle. It seems to be a museum, but it is not. We are about to leave this place, but I have to return to take something. Everybody is afraid to return, but I have to. I enter the central room. In the middle of it there is a swimming pool with a man in it. When he comes out of the water, I can see that he is half-man and half-polyp. Instead of feet he has tentacles. He comes with them to catch me. I awake in terror."

I interpreted these and other alike dreams as signs that showed an imbalance of the psychic life in the favor of the unconscious. Regression reached a critical point because the unconscious gained too much energy. These were the warnings that I had to take account of. After becoming conscious of this danger another series of dreams began. These marked the beginning of the progression. Here also a mistake is possible. When one realizes the overpowering of the unconscious psyche he may stop looking inside and may force himself to be more extroverted. He doesn't need to do that. It is sufficient to become conscious of this process and just wait.

Here is one dream of the new series: "I must take the elevator to get in a building. This time I really take it (in the dream of the past series I couldn't get in it because of the dogs, so I remained down in the unconscious). With me is an unknown woman and an

unknown man. They get out at a certain floor. I must go up. I push the button and the elevator goes with a high speed. It even leaves the building and goes on up to the sky. I'm in the air now and afraid of falling. From that height I see the building below, the town and a river nearby. I enjoy this good perspective. Then the elevator comes down in the same building. I get out of it at the same floor the unknown woman and man did. I see them in a room. The man lies on the floor. From his belly emerges a cut umbilical cord (as they cut it after the birth of a child). The woman tries to reanimate him. I came nearer and can see that the man is not sick at all, he's only scared."

This dream deals with the rebirth. The umbilical cord is cut so the man (myself) is no longer bound to the mother, to the unconscious. He was brought to this world (I took the elevator that I missed in the previous series). But this dream contains already the seed of inflation. The elevator offered "a bird's eye view" which I enjoyed. So it already showed the possibility of the conscious ego-taking possession of the things "seen" on the other side. I was of course unconscious of this fact at that time. After this dream there came others in which the inflation theme became more and more manifested. Here are two of them:

"I'm climbing a mountain (already positive elements, no more seas and seadepth). From the foot-hill I can see its top, but as I go on climbing I couldn't see it anymore so it is possible to lose my way. I see a tree. In it a beautiful bird (also a positive element). I think it is a woodpecker, but as I examine it closer I realize it is a hen. The question is raised: what is the hen doing up in the tree?"

Isn't this hen inflated, thinking herself a beautiful bird? The dreaming psyche sometimes plays jokes of this kind (it really has a sense of humor). This dream is one of the first warnings against the inflated ego.

Another dream, humorless this time: "I'm in a room where many people sleep. I'm not sleeping. With me is an old witch who explains to me an interesting phenomenon that only psychics can see. She says to look carefully at the hands of the sleeping people. They looked yellow-green phosphorescent. She says that when they fall asleep the colour of their hands will turn pink. I was unable to see it. At that moment a man appeared, (I know him in reality as being very limited and low quality, by my standards). I was very embarrassed when he said he could see the phenomenon."

Here is another warning that my ego thought of himself as being more than he really was. These and many other dreams of this kind proved to me that my ego was inflated. I gradually became conscious of this fact. This was for me a period of intense struggle with myself and after a time it seems that my ego emerged as a loser. In consequence another series of dreams began. There happened to me a lot of dreams one after another dealing with symbols of centering and of mandalas. I'll expose here some of

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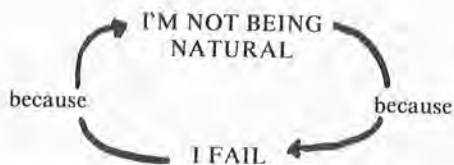
HOW TO ANALYZE YOUR OWN DREAMS

by William R. Stimson, Ph.D.

How you should analyze your own dreams depends on what you dream about. For example, I dream often of National Parks and nature preserves. The way for me to analyze these dreams is the same way I would analyze a mangrove swamp in the Everglades National Park if I were walking along a boardwalk. I wouldn't want to disturb the natural exuberance there, in any way be interfering with it and I wouldn't want to pollute it when I leave it behind. I want it to exist as it has always existed, forever, eternal, a refuge for forms of consciousness that have been all but crowded out of existence anywhere else in my being or in the world. I want to protect it and revel in its awe. The best way to analyze this sort of dream is to lie in bed upon awakening and taste and touch all its life in your memory until, if you are lucky, you end up slipping back into the dream again. But how wonderful! Now you're in a different part of the park. Now you're on the boardwalk through the hardwood hammock. Now the life around you and the feelings are entirely different. You've entered into a different environment of yourself and when you awaken again you can return to savor all its images and feelings in your memory. You can repeat this cycle again and again returning to the dream as many times as you need or, more realistically, as many as time will permit. Each transit is a stitch reconnecting your waking consciousness with some natural part of yourself. Each stitch will tie you closer for that whole subsequent day to what is most naturally you. So it'll be a successful day because doing what comes most natural to you, you do it very well.

Unfortunately we often play tricks on ourselves and feel we're wasting time when we do what comes natural. Once when I was studying in the library reading room in college a girl came up to me and asked me if I wanted to take a walk in the woods. I looked up surprised and told her no, that I was studying for an exam. For a good minute or two after she left by herself, I still believed that studying for that exam was a more natural thing for me to do than go for a walk with that girl in the woods. I was a freshman at the time and a virgin. Clearly what was really natural in me was being repressed by external demands that were being made on me: that I do well in my first year at college. In retrospect I can see I would have probably been a lot less frustrated and in a lot better emotional state to make good grades that year if I'd gone to the woods with that girl.

But the point is: in the present moment we often deny ourselves what comes natural to us and is therefore good for us because of external pressures that are too great for us to satisfy *because* we are being unnatural. It's like one of those R.D. Laing knots:



Which can translate to: "I'm not being natural *and* I fail" and which can be broken out of by being natural in everything you do and therefore becoming a success. Being natural means being yourself, true to your feelings and not the feelings that are expected of you. This is what makes it hard: because people expect us to be something we aren't. My professor expected me at 19 to be more interested in calculus than in girls. I tried but there were so many pretty girls in my class I ended up spending the time drawing nude women's bodies secretly in my notebook. Hundreds of them. I never did too well in calculus. I'd probably have done lots better though in that class if I'd gotten to know one of those girls. But no, I was too busy studying calculus for that...or trying to.

Such episodes as this that we inflict upon ourselves by not operating on our instinct I have managed to lessen a little bit in my own life by this technique of "dream stitches." I get closer to myself by weaving back and forth from the dream to waking consciousness. This is the way I analyze dreams that tell me they want to be analyzed this way.

Now let's say I dream I am a botanist collecting specimens on a Caribbean island. This is another kind of dream I frequently have. Here the active party isn't my dream self but the dream character that represents my waking self. My dream self knows my waking self needs something in the dream and, like a woman that offers her body to a man she loves, the dream is offering its topography up for my waking ego identity to come into it and partake selectively of its treasures. The dream is less happy because I am not taking all of it, but more happy because I am bringing more of myself into taking what I do. By what I take the dream knows me and by what I find, I know the dream. Oh, you bet the dream is going to be processing what it found out about me. So you can be sure I'm going to analyze this dream down to the opening where I can find out what the dream self found out about me. I want to defend myself by knowing as much about myself as it does. Small matter that, as a result of the analytical process I subject the dream to, I am going to lose myself in a synthesis with my dream consciousness itself—a synthesis that all this analysis snaps me into when carried to its extreme degree. A lot of people who tell you not to analyze dreams are very analytical people really. What they are afraid of is that you're analyzing more than them and they intuitively fear this is going to catapult them into what they are least able to deal with: synthesis. Yes, these people who don't want to analyze are people who can't synthesize. Their waking mind is avoiding a deeper union with their dream mind and

settling for a shallower one. They prefer to be unconscious of all the false analyses their supposedly "natural" behavior is based on. Analyzing anew would bring these false precepts to the fore and would be threatening to them.

The dream of collecting specimens tells me to collect specimens of the dream. So I take every most insignificant little piece of that dream. I write it down. I draw an arrow. I write the thing that first comes to mind or that most significantly comes to mind. The first association often leads to a second, the second to a third, etc., all separated by their neat little arrows. With practice at this I learn how to build a "bridge." This is what I call it when one word or image in the dream will connect through a series of associations with another. It is these secondary connections that prove most valuable ultimately in deciphering the meaning of the dream. With tertiary and quaternary connections the dream increases to twist itself into a different shape until it snaps finally and all of a sudden I'm not associating any more. I'm writing down a stream of insights as fast as my little pen will go. This is the dream consciousness that is writing directly through me now. Analysis alone, carried to the extreme, always leads me to this synthesis with a consciousness under my own waking consciousness—a much deeper and more intelligent consciousness that I could ever imagine myself capable of. This whole process is the best exercise I know for a writer to develop the talent, eventually, of writing from this state all the time. The Chinese Zen Buddhists have a word for it. I forgot what it is. But it is when your action is coming from the larger part of you and so it is fuller, more effective action. So you see, we're back to being natural. Either way of working with dreams always leads back to this generality.

Why work with your dreams then if you know this great rule of dreams "Be Natural"? Clearly, to find out again and again, on deeper and deeper levels what is most naturally you. This seems to me to be a never ending process. Maybe that's only true for me because I have so much to learn about myself. But to judge from the people I've known well in my life, I would venture to say it's true for everybody. We all seem to need to learn about ourselves a lot more than we need to learn about anything else.

So the issue isn't whether or not one should analyze dreams, as some dream experts would have us believe. The issue is how to analyze them: with your mind? with your reverie? with the activities of the ensuing day? And none of the experts can offer you much useful advice on this matter, although a good many do their best to propound the ways they are fixated on. The truth is that only your dreams can tell you how they want to be worked with. And different dreams will need a different touch. So the dance of communication we are doing with our dream self as we go through this life will involve many different ways of working with our

Continued on page 9

We Are Not Weird At All

With the beginning of your Dream Newsletter I began my dream diary. In it I write all of my dreams and nightmares. In the mornings my aunt and I discuss our dreams. I have learned much from my dreams. Last year I didn't want to do a Science project on the digestive system. I had to do a model of the digestive system in clay. One night I woke up sweating because in my dream the digestive system was running after me. I ran away from it as fast as I could. Upon awakening I realized I had to face this project. Finally I did.

Dreams are amazing and in funny ways they tell exactly what is happening. I wish more people knew that.

The other day my friend Eddie was telling me that he met the strangest girl. He said she was "weird." I asked him why, and he said that all she did was talk about dreams. She even asked him what kind of dreams he had. I told him she was not weird because my aunt and I discuss our dreams all the time. I have tried to find the girl's name, but I have not been successful. I want to tell her that there are people like you, me, and others who are interested in their dreams. I know she'll thank you, and I do too, for making us feel that we are not "weird" at all.

Mary Carmen Crespo, (14 years old), 1416 Walton Ave, #2L, Bronx, New York 10452, (212) 538-1841.

Dream Researcher Seeks Position

Anyone who's looking for a physicist/physiologist/computer scientist who's been involved in lucid dreams for quite a while write to Fred Leherr, Ph.D., NEW SALEM RESEARCH, West Main Street, New Salem, MA 01355. (617) 544-7688.

Dream Classes in Arizona

Besides being the president of the American Union of Metaphysicians, I've been working with dreams and dream interpretation for the last 5-6 years. I've run classes helping others develop their inner abilities, and dream analysis has always been a part of their development. I've been on radio and TV doing dream analysis and I've taught at colleges, schools and for centers across the country. A 2½ hour dream class has been a staple of mine for some time now.

Steve Albert, 1347 E. Weldon, Phoenix, Arizona, 85014, (602) 266-8108.

To Dream of A Chair

Someone who had read the first issue of Holistics International and had a partial look at the contents of the second issue, asked this question—and thereby told us that we had not made the point clear enough: "Einstein makes it clear that matter and energy are one and the same thing ($E=mc^2$). But if they are the same, why do we see matter and only see the effect of energy?" It is a good question with a very simple answer.

Remember, first, that the realities of being and experience are so self-evident that they will appear spontaneously whenever we wipe away the adverse prejudices built up out of our false education. That is the real joy of this study—that it reminds us of what we already know by direct awareness? So if the following seems at all difficult to grasp, put it down to our poor explanation and not to the nature of what we are trying to explain.

First, translate "energy" into "the activity of consciousness." That is the only energy we can authenticate, and according to the teachings and implications of the new physics it is the energy which is responsible for the existence of the material universe.

Then, consider your night dream. There are objects in that dream, of course. According to the dreamer they are real and tangible—just as real and tangible as our more public objects are to us when we are awake! But think for a moment what you mean by an "object" in a dream. Recognize the fact that such an object is not something your dream-thinking creates! If your dream created a chair, where does the chair go when you stop dreaming? So your thinking in the dream state does not create objects!

No, the chair in your dream is not a creation of your thinking; it is simply a way you are thinking. The object called a chair is a pattern in your thinking processes, not a resultant of those processes.

Now we come to the crux of the situation! According to modern physics, the new physics of

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Planck and Einstein and the rest, the chair your body is sitting on right now is also *not* a creation of your thinking processes but is a patterning in those processes. Remember the quote from Gary Zukav: "Now we shall see that physics may require a more complete alteration of our thought processes than we ever conceived or, in fact, than we ever could conceive." That is where we are right now!

Perhaps we thought that the new physics would allow us simply to substitute consciously-created things for the things classical physics claimed were self-created. But that is not the case. There are no created things; there are only ways or manners or patterns developed within our thinking processes. Werner Heisenberg called objects "invariants of perception"—that is, stabilities or fixed patterns in the way we perceive, not something we perceive.

So when Einstein said that matter and energy are two terms for one state, he does not by any means allow us to say that the energy of consciousness creates material objects. Rather, patterns in the activity of consciousness (patterns of energy) constitute the bodies or things we call material objects. But they are not *created* objects; they are simply ways of thinking—ways that refer not to private thinking as with the dreamer but to the whole of conscious activity.

When a woman makes a dress according to a pattern, normally we never see the pattern, only the dress. The patterns of conscious activity we never see: we 'see' only the thought that flows into those patterns and are called a chair. So when our questioner said that we see matter but never see energy, he was mistaken. We never see energy or matter, just as the dreamer never sees the energy of his dreaming or the patterns into which his thought flows; he 'sees' only the grouping of thoughts he calls a chair. The whole point is this: a chair is a way we think, not something we think about!

Robert Dolling Wells, P.O. Box 53, Port Ludlow, Washington 98118.

Thesis on Lucid Dreams

You and your colleagues are doing a much needed service in the field of dreams and I am very appreciative of your efforts. I am writing my B.A. thesis currently at Dominican College in San Rafael, California. My work is a study of my lucid dream journal of approximately fifty dreams. I plan to complete the project this May.

Jill Gregory, 29 Truman Drive, Novato, Calif. 94947.

Any Dreamers in Atlanta?

I am engaged in intensive personal dream research and am also working with a clinical psychologist who teaches at Georgia State University, specializing in dreamwork. I would like to know if there are any dream study groups in the Atlanta area.

Charles Dickson, 3012 Bren Mar Way, Doraville, Ga. 30340

Diverging from the Classical Schools

I have been deeply committed to dreamwork for the last ten years. I spent some time in Zurich, at the Jung Institute, in 1975, have been in analysis off and on for eight years and have worked with dreams continuously since that time. I found my own style diverging from the classical schools and

didn't venture far afield to see what else was going on. Much of what I have done is a basic extension of active imagination and dream re-entry or re-enactment.

I spent seven years in New Hampshire trying to develop a therapeutic community that never really got its act together. In 1979, I completed my M.Div. from Andover Newton and returned to New Hampshire. Since leaving the community in 1981, I have been focusing my attention on dreamwork and community college teaching as a way to rebuild my own base.

I have been feeling good about the dreamwork that I am doing although it does not yet fill out a good economic foundation. I am currently writing up some of my thinking that has evolved over the years. It became clear that it was time to begin to reach out and connect with the larger network to discover where I stand in relation to what else is going on in the world of dreamwork.

Fred C. Olsen, M.Div., 8 Hillcrest Apts., Lebanon, N.H. 03766

Using Dreams to Connect with my Unborn Baby

My interest in dreams is primarily in lucid dreaming which I experience approximately 2-4 times a month. In these I've enjoyed flying, squelching adversaries, meeting spirit guides, and feeling wonderful freedom. I'm currently pregnant and am attempting to use the dreams to connect spiritually with my baby.

I'm enjoying the Bulletin and thank you for your work with it.

Terry Englehart, 374 17th St., Oakland, CA.

A.R.E. in Columbus, Ohio

I'm very happy to get acquainted with a group that shares my interest in the meaning of dreams. There are no dream workshops connected with the ARE in Columbus. The study groups have formed an association and for the past 3 years we have been meeting every other month, each group taking a turn to host the meeting and present a speaker.

In April we held a seminar and I presented a short talk on "The History of the Study of Dreams." I tried to get a workshop started, but there was not sufficient response. I intend to have another go at it this year. I am interested in learning about the latest research, current methods of interpreting, and in any information which might be helpful in my presentation.

I have been helping people to understand their dreams for the past 6 years and have been learning as I work with them. I've attended several Dream Conferences at Virginia Beach and dream Workshops sponsored by the A.R.E. I would be happy to hear from anyone whose interest in dreams is similar to mine.

Ruth Mendell, 619 Link Road, Columbus, Ohio 43213.

Dream Group in New York City

I have been studying healing with a group for a year and a half. A basis for our approach is the Seth material and our teacher has emphasized trance work, guided visualizations and dreaming to contact the greater knowledge and awareness of the self.

During this time I have been closely involved

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with my dreams, becoming aware of theme and symbol patterns and learning the special language of my own and others' dreams. In sharing dreams almost daily with a few friends we have begun dreaming together and notice often telepathy, precognition and synchronicity connected to our dreams.

I would like to join with other dreamers who want to explore and create dream worlds. I am now beginning to form a group that will meet regularly to do this.

Tana Lehr, 365 Canal Street, New York, NY 10013.

Dream Research Subject

I am interested in being a research subject in any experimental work. I believe that I have certain traits that would make me an interesting subject. I know I would benefit from any experimentally-induced insight into my own little-explored subconscious.

I am anxiously awaiting a response as this subject has become very important to me.

Rose Ann Scruggs, 530 W. 113th St., Apt. 2A, N. Y., N. Y., 10025 (212) 662-8371.

Dream Workshops in Santa Cruz, California

One of my dream students just gave me a copy of your Dream Network Bulletin. How wonderful that this resource exists to connect us.

I have been offering dreamwork in the Santa Cruz area for the past two years and have been especially working with dreams and healing. Ellyn Cowel's article on "Healing Dreams" was especially powerful for me in this issue as I have had some very moving healing dreams but never before read of others' experiences with it.

Thank you for helping us all dream the Dream.

Beth Beurkens, 500 Seely Ave., Aromas, CA 95004. (408) 726-2161.

Isolated in New Hampshire

I have been studying dreams, reading about dreams, recording my own dreams, running workshops on dreams, for approximately 7 years. The "dream network" sounds wonderful as I feel sometimes that I am working in isolation here in northern New England.

Charlotte Bell, Rt. 2, Box 649, Weare, N.H. 03281

Seth and Dreams

Reality Change, a monthly newsletter for readers of the Seth material (Jane Roberts), is a publication of Maude Cardwell, Ph.D., at the Austin Seth Center in Austin, Texas. It contains articles and reports on how the ideas in this system of philosophy—whose main idea is that we create our own reality in accordance with beliefs we hold—can help to change a person's life.

The Seth material views the dream state as one in which we make contact with each other and choose, as both individuals and groups, what kind of reality we will create each day. By becoming conscious in the dream state, we can facilitate the process of rescripting our world scenario.

A monthly column in RC, Dream Networking, presents Seth's ideas on dreams and illustrates them by dream experiences of readers of RC. A goal of the coordinator of this column, Leonore Jackson, is to help people form connections in the dream state and together begin the construction of an "inner city," where we can all go for companionship, refreshment and advice when we are sleeping. To this end, dreams recorded from the second Sunday of each month are solicited from Seth readers in order to discover correspondences among the dreams had by various individuals and indications of our progress in creating the dream city.

For a free sample copy of Reality Change, write the Austin Seth Center, 1516-B Harrell Lane, Austin, Texas 78703, or call (512) 479-8909.

NLP and Dreams

I am a Pastoral Counselor in private practice and certified as a Practitioner in Neuro-Linguistic Programming. I combine NLP with my background in dream work in Dream Synthesis. This allows the client to work directly on the dream symbols until a change in the emotional response to the presenting symbol is experienced. The limitations in presenting an interpretation of the dreams is thus avoided and the client can experience the benefits of lucid dreaming.

I am interested in learning how others are utilizing the various disciplines mentioned in the Brain/Mind Bulletin article.

I am delighted that you are publishing in the Dream Network Bulletin.

Florence Kozuma Kasai, D. Min., director, CENTER FOR HUMAN RELATIONS XIII, 29520 Driewood Lane, Ranchos Palos Verdes, CA 90274, 544-0440.

Senoi Techniques Work

In my experience, the Senoi techniques work, regardless of whether or not they turn out to be actually widely practiced by the tribe. The concept of "confront and conquer danger in your dream," for instance, has been a useful one in my own dream life and in the dream experiences of countless others—students, workshop participants, friends and family. One only need try the principles for a period of time to find out that they have a powerful impact. From a psychological viewpoint, they also have validity.

Have you read Stewart's thesis? It's hard to believe he fabricated it. If so, he should have become a novelist instead, for it would take extraordinary ingenuity to create such concepts fictionally.

Obviously, I think the Senoi techniques are valuable tools for dreamworkers.

Patricia Garfield, Ph.D., 191 24th Avenue, San Francisco, California 94121.



**Maude Cardwell, Ph.D.
To the Editor:**

Not until I received your letter did I realize exactly how much we are in accord. What impressed me most in your letter was this remark: "The beautiful thing about what we are doing is that there are others like us out there and what we are doing together now is going to cause us to link up with them all the faster like the parts of a crystal coming together out of solution. That crystal is the seed of a new world. A world in which not just us, but everyone, will be reality makers. Such a radically different, democratic and free world. Such a beauty that I taste now and then and am nourished by. Such an anguish when I lose sight of it by dealing with all the dead people I have to deal with."

Where did you find a basis for this faith? I had it long before I read the Seth material, but other systems of belief seemed to contradict it in so many respects, and, growing up in the Depression years led me to believe that the only hope was in another world entirely. But now, seeing the contrast between the consciousness of people I encountered in my childhood and the incredibly expanded awareness of so many people whom I meet today, I have no doubt that we are helping to bring into being our wonderful vision.

I think what sets people like us apart is that we are committed to the vision. Without it, what value does life have for us? While I pursued my first career as a college English teacher (23 years!), although I was by every standard in the university community progressive, innovative, experimental, etc., I was—as I now see so clearly—primarily interested in my personal, conventional security. In 1970, I started breaking loose from my repressive structure by separating from my husband; in 1974, I left my excellent, well-paying position, sold my comfortable home, and went with my two children (aged 12 and 13) to live in a spiritual community. Although that venture was a fiasco, I continued following my inner guidance farther and farther from any standard besides my own felt need for what is necessary to do all I can to gain a better understanding of the nature of ultimate truth and to communicate that understanding to others in ways that meet their needs. That ultimate truth has since my childhood seemed to me to be that each of us is divine and simply needs to act upon that knowledge to produce a paradise on earth.

Continued on next page

That is the main message of the Seth material, but I think many systems of belief incorporate it, and many individuals have perceived it intuitively. I like a comprehensive, systematic and logical explanation of the nature, meaning and purpose of life, however, and I have found that only in the Seth material. Buddhism comes closest to it but, in most of it's sects, has a few life-denying premises, the main one of which is that our goal is to merge back with the All. Seth speaks of endless individuation and creativity.

Regardless of whether the Seth material becomes generally accepted, however, I think our civilization is heading towards a major paradigm shift, one vitally needed and inevitable. I see people like us as having chosen the vocation of helping people to make this monumental shift in point of view. Right now, it sometimes seems as if very few people recognize what is going on. In this situation, my job is simply to keep talking about it—as long as even just a few will participate in the discussion. Looking back through history at the small groups of thinkers and talkers who preceded every major paradigm change, I feel an exciting kinship with the great revolutionaries, even those who were a little off the track, like the Marxists. Our contemporary society's norms of mass acceptance and financial reward are in this context irrelevant. Short-term changes may bring a quick response, but the long-term changes are what interest me.

I started having a Seth discussion group in Corvallis, Oregon, in 1977, with two other women. Before I left in 1978, my Seth classes at the Free University were drawing 30 to 40 people a week. In Austin, progress has been much slower since there has been no Free University and no outside encouragement whatsoever. I had to start holding classes in my home. Once people had finished with the classes, they wanted to keep in touch with me and each other, so I started monthly gatherings and a monthly newsletter. Initially, all of this was at my own expense. The first year, I went \$1500 into the hole; the second year, \$600. This year, I should make a small profit. Since I put in about 80 hours a month on Seth activities, however, I am definitely not making ends meet—but I intend to do so. I hold no brief for self-sacrifice. What I do in this area, I do because of my desire. I earn my living otherwise—tutoring, editing and typing, tasks that I can perform without the investment of a lot of emotional energy. It has taken me awhile to find this means of self-support, and I am grateful that I can make ends meet in such an easy fashion.

Maude Cardwell, Ph.D., Director AUSTIN SETH CENTER, 1516-B Harrell Lane, Austin, Texas 78703 (512) 479-8909.

CLASSIFIED

Listing costs 40¢ per word. Only dream-related entries will be accepted. Proceeds allow us to send out free sample copies of the DREAM NETWORK BULLETIN to dreamers who request them.

DREAM GROUP IN PENNSYLVANIA. Contact Mrs. Rose Lingo, 604 Beverly Rd., Upper Dorby, PA 19082.

CONNECTICUT: Dream groups, seminars, and workshops in Fairfield, CT. Dr. Donald Wolk, Psychology Dept., Univ. of Bridgeport, Bridgeport, CT 06601. Phone 576-4163.

DREAMWEAVER MAGAZINE—Canada's only Dream magazine—offers a full set of six back issues (144 pages of dream related articles) for only \$12—send check or money order to: Dreamweaver, 6 Charles St. E., Toronto, Ontario, M4Y 1T2, Canada.

Wear Your Dreams

"Distraction" is the key word for my life right now. What with my separation from my husband, the kids starting school, trying to start a new business, my life is full of distractions. The dream networking has suffered, unfortunately. I haven't been able to give it all the attention it deserves. The feelers I've sent out haven't had overwhelming response. But I'm not despairing.

Oh, I wanted to mention that part of my renewed business interest concerns making dream robes, gowns, P.J.'s and dream shield pillows. I'm very good at making these things. If you know of anyone who would like to have a special dream garment, pillow, or even quilt, have them contact me.

Janet S. Smith, 972 S. Vallejo, Denver, CO 80223.

CONTRIBUTING DREAMWORKERS

The following individuals have subsidized this issue of the DREAM NETWORK BULLETIN with a contribution of \$25 or more.

ELLYN HARTZLER COWELS, M.A. Experiential dream workshops and classes, using added benefits of visualization and journal keeping. Workshop tours by request in your area. Regularly scheduled at Wholistic Resource Center, 838 Rivermont Ave., Lynchburg, VA 24504. Write for details or call (804) 528-2816.

FRAN HERSHKOWITZ conducts a dream group on E. 93rd St. in New York City using Jungian Senoi methods as well as Montague Ullman's technique. For information: Fran Hershkowitz, 214 E. 88th St., N.Y., N.Y. 10028.

BOB & MARGARET BLOOD conduct various dream workshops in the Ann Arbor, Michigan area. For information: Bob & Margaret Blood, 2005 Penncraft Court, Ann Arbor, MI 48103. Phone 769-0046.

BARBARA SHOR conducts private dreamwork sessions (available by appointment) and leads ongoing dream groups who are creating warm, sharing communities where individuals feel free to meet the triumphs and pitfalls of exploring their creative potential. For detailed information write: Barbara Shor, 400 Central Park West, N.Y., N.Y. 10025 or call (212) 662-1749.

Individuals who experience premonitory dreams may call the Dream and Premonitions Registry in Seattle: (206) 323-4575.

Interested in joining a SENOI-TYPE DREAM COMMUNITY in Yakima, Washington? Contact **Carla B. Woolsey, 903 N. 34th Ave., #30, Yakima, WA 98902.**

SUNDANCE: The Community Dream Journal, in its original edition of six, 144-page, illustrated dreamwork issues, is now available for \$19.50 from the editor, Henry Reed, 503 Lake Drive, Virginia Beach, VA 23451.

DREAM MEANINGS REVEALED! Sample \$1. Al Bouchard, 231 Norfolk, Cambridge, MA 02139.

DREAM NETWORK BULLETIN

"Dream Community" is one of the three quarterly newsletters of the monthly DREAM NETWORK BULLETIN. The other two newsletters are "Lucidity & Beyond" published in San Francisco by Sally A. Shute and "Fusion" published in Seattle by Douglas Cohen.

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Send all correspondence to William R. Stimson, 333 W. 21st St., Apt. 2FW, N.Y., N.Y. 10011. Material for the August issue must be in our hands by June 1st.

All material in the DREAM NETWORK BULLETIN is copyrighted by its author and cannot be reprinted without written permission.

Dream Group in New York City

I am happy to be able to let you know that as a result of including my name in the Dream Network Bulletin, I have gotten a lot of calls. I am starting an ongoing dream group which I hope will have members who are continuous. We will meet at 6:30 on Mondays at 1631 3rd Ave., near 92nd St., Room 201. I am charging \$5. I am real excited about the opportunity for growth and discovery that this represents. I plan to take in new members at the start of each month, if I have requests, I plan to keep the group no larger than 10 members.

Thanks for your help.

Fran Hershkowitz, 214 E. 88th St., N.Y., N.Y. 10028 #2D.

WHOLEPERSON COMMUNICATIONS: A newsletter on holistic health and dreams. \$8 per year for 8 issues. P.O. Box 32, Lynchburg, VA 24505. Trial copy one time, with LSASE.

DONATE a year's subscription to the DREAM NETWORK BULLETIN to the library of your choice for only \$10. Make check out to "Dream Community," 333 W. 21st St., Apt. 2 FW, N.Y., N.Y., 10011. Include name and address of the library.

Learn Do-It-Yourself Dreamwork. Write: DREAMS UNLIMITED, Box 247D, Middleton, WI 53562.

You don't have to be a professional to form a DREAM COMMUNITY in your area. For information on how to go about it contact: Margaret Salha, director, New Jersey Dream Community, 147A Fort Lee Rd., Teaneck, N.J. 07666. (201) 692-8117.

ANALYZE YOUR OWN DREAMS

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dreams. Too often people's interest in dreams dies because it becomes the rigid repetition of the same old formula, whether Freudian or Jungian or Sethian or Gestalt or Senoi or whatever. None of these ways are enough. A woman doesn't want to be made love to in the same way each time. Her body as much as tell you this and shows you the way she wants. A dream is like this too. Why have a stale marriage with your dreams when you can have a hot and promiscuous one!

A.R.E. Dream Workshops in Montreal

I give dream workshops as an A.R.E. field worker. Glad to join the network. If you're ever in Montreal—give me a call.

Stase Mikal, 3445 Ct. des Neiges, #103, Montreal, P.Q., Canada H3H 1T5 (514) 934-0980.

WHAT ABOUT ME?

I want to be a part of the DREAM NETWORK too! Enclosed is my contribution of \$13 to cover printing and other expenses (\$19 for foreign countries other than Canada and Mexico). I understand this gives me a year's subscription to all three newsletters of the monthly DREAM NETWORK BULLETIN.

Name _____
Address _____

Phone _____

Make checks payable to "Dream Community," 333 W. 21st St., Apt. 2FW, N.Y., N.Y., 10011.

- I would like to volunteer to help out with the Dream Network Bulletin in New York City
 San Francisco Seattle
- I would like to become involved with the Dream Community in
 New York City New Jersey San Francisco.
- I would like to start a Dream Community or free dream group in my own area. Enclosed are the details. Please announce this in the next issue.
- I am a professional dreamworker. Enclosed is a \$25 contribution. Please publish the enclosed paragraph describing the work I do and the services I offer.

MAY

- 5/1 **San Francisco** "Exploring Dreams and Visualization with Ilona Marshall at SAN FRANCISCO DREAM COMMUNITY, Integral Counseling Center, 1497 Church St. (corner 27th St.), 7:30-9:30 P.M. \$4. (discounts available) 282-9871.
- 5/1 **Boston** "Dreams and Healing" with Daniel Berlin at CENTER FOR CREATIVE DREAM EXPLORATION, 18 Amory St., (617) 661-6615. 10 A.M.-5 P.M. \$35.
- 5/8 **San Francisco** "Dream Actualization for Self Understanding and Personal Growth" Workshop led by Elizabeth Arkley at SAN FRANCISCO DREAM COMMUNITY, Integral Counseling Center, 1497 Church St. (corner 27th St.), 7:30-9:30 P.M. \$4. (discounts available) 282-9871.
- 5/11 **New York** "Prosperity - The Dream That You Can Visualize Fulfilled" Workshop with Laurence Sterne, Ph.D. at Notre Dame Schools, 170 W. 79th St. 6:30-9:30 P.M. \$25. (212) 749-5059. By advanced registration only.
- 5/17 **Teaneck, N.J.** "Learn to Produce Psychic Dreams," Workshop led by Gloria Cruz at NEW JERSEY DREAM COMMUNITY, 147A Fort Lee Rd. 7:30 P.M. (201) 692-8117.
- 5/20 **Berkeley** "Senoi Dreaming and Dream Magic" Lecture by Phyllis Green at The Barn, 2212 McKinley. 7:30-9:30 P.M. \$5. (415) 644-9567.
- 5/20 **Rye, N.Y.** "Mainputeri of Malaysia: A Traditional Arts for Healing Practice" Workshop with Howard Rovics at Wainwright House. 7:30 - 10 P.M. \$10. (914) 967-6080.
- 5/21 **Berkeley** "Senoi Dreaming and Dream Magic" All day workshop led by Phyllis Green at The Barn, 2212 McKinley. 9:30 A.M. - 5:30 P.M. \$45. (415) 644-9567.
- 5/21-22 **Rye, N.Y.** "Senoi Dream Workshop" led by Howard Rovics at Wainwright House. \$60. (914) 967-6080.
- 5/21 **Berkeley** "Transforming Childhood" Workshop at JUNGIAN-SENOI INSTITUTE. 10A.M. - 4 P.M. \$50. (415) 540-5500.
- 5/22 **San Francisco** "Dreams of Power" Benefit Workshop for LUCIDITY & BEYOND given by James Donahoe, Ph.D., author of "Dream Reality" and "Enigma." Techniques for inducing mutual, lucid and paranormal dreams and sleep generated out of body experiences. 7-10 P.M. \$15. To preregister call (415) 339-8459.

JUNE

- 6/7 **San Diego** "Using Dreams in Healing the Body: Current Directions of Research and Practice" 8:30 A.M.-9:30 A.M. session at THE SPIRIT OF MEDICINE: UNITING SCIENCE AND ART June 3-7 at Univ. of San Diego. Write American Holistic Medical Association, 6932 Little River Turnpike, Annandale, VA 22003.
- 6/14 **Teaneck, N.J.** Follow-up to "Psychic Dream Techniques Workshop" on 5/17 led by Gloria Cruz at NEW JERSEY DREAM COMMUNITY, 147A Fort Lee Rd. 7:30 P.M. (201) 692-8117.
- 6/15 **New York** "Prosperity—The Dream That You Can Visualize Fulfilled" Workshop with Laurence Sterne, Ph.D. at Notre Dame Schools, 170 W. 79 St. 6:30-9:30 P.M. \$25. (212) 749-5059. By advanced registration only.

JULY

- 7/1-9 **Adirondack Mountains, N.Y.** "Vision Quest" A 9-day wilderness camping experience. \$325. Write: Joseph Jastrab at Friends of the Mountain, 68 Mountain Rest Road, New Paltz, N.Y. 12561.
- 7/1-3 **Boulder, Co.** "Shamanism: Anthropology of the Sacred - Psyche and Culture" Lectures, films and slide shows with Dr. Joan Halifax at Naropa Institute, 2130 Arapahoe, Boulder, CO 80302. \$100. (303) 444-0202
- 7/3-8 **Pacific Grove, Ca.** "Guided Imagery & Music, Phase I Training Seminar" at Asilomar Conference Center. Write: ICM Training Seminars, 7027 Bellona Ave., Baltimore, MD 21212.
- 7/10-16 **Pt. Townsend, Wa.** "Guided Imagery & Music Experiential Intensive Workshop" For information write: Experiential, ICM West, P.O. Box 173, Pt. Townsend, WA 98368.
- 7/11-15 **Cornwall Bridge, Ct.** "Senoi Dream Workshop" led by Howard Rovics and Ellen Moon. Dark Entry Forest. For information write: Howard Rovics, 210 Old Huckleberry Rd., Wilton, Ct. 06897. (203) 762-9577.
- 7/16-17 **Rhinebeck, N.Y.** "Shamanism and Psychic Healing" Weekend Seminar with Alberto Villoldo and Stanley Krippner at Omega Institute (518) 794-8850. \$70.
- 7/19-25 **Denver** "Dreambodywork" Workshop with Arnold Mindell, Dr.Phil. Contact M. Raff, 8055 W. Ontario Place, Littleton, CO 80123.
- 7/22-30 **Adirondack Mountains, N.Y.** "Men's Vision Quest" A 9-day wilderness camping experience.

Write: Joseph Jastrab at Friends of the Mountain, 68 Mountain Rest Rd., New Paltz, N.Y. 12561.

7/26-31 **Denver** "Relationships, Communication and Body Work" Workshop with Arnold Mindell, Dr.Phil. Contact M. Raff, 8055 W. Ontario Place, Littleton, Co. 80123.

AUGUST

- 8/1 **Denver** "Training and Supervision in Dreambodywork" with Arnold Mindell, Dr. Phil. Contact M. Raff, 8055 W. Ontario Place, Littleton, Co. 80123.
- 8/1 **Rhinebeck, N.Y.** "Journeys into Creative Consciousness" Workshop with Peter and Frances Mellen. (518) 794-8850.
- 8/10-15 **Portland** "Dreambodywork" Workshop with Arnold Mendell Dr.Phil. Contact: Friends of C.G. Jung, c/o Linda Sherman, 3810 Watkins Lane, Eugene, OR 97405.
- 8/24-26 **Cornwall Bridge, Ct.** "Training in Senoi Dreamwork" Howard Rovics. Dark Entry Forest. \$80. Contact: Howard Rovics, 210 Old Huckleberry Road, Wilton, CT 06897. (203) 762-9577.
- 8/25-29 **Seattle** "Dreambodywork" Workshop with Arnold Mendell, Dr.Phil. Contact: Kim Burg, 16202 Motor Place, Alderwood Manor, WA 98036.

SEPTEMBER

- 9/9-14 **Northern California** "Summer Dreamwork Intensive" at The Village Oz. Contact: Jungian-Senoi Institute, 1525J Shattuck Ave., Berkeley, Ca. 94709. (415) 540-5500.
- 9/9-13 **Cohasset, Mass.** "Dreambodywork" Workshop with Arnold Mendell, Dr. Phil. Contact: Doug William, 22 Concord St., Nashua, N.H. 03060.

ONGOING

- Cambridge, Mass.** "Dream Fridays" Each week a different staff member of the CENTER FOR CREATIVE DREAM EXPLORATION will lead participants in working with their dream images in a creative manner. (617) 661-6615.
- Berkeley** "Introductory Drop-In Workshops" Alternating Fridays focus on either dreamwork or topics in Jungian psychology, with the emphasis on discussion and guided process such as journalwork or artwork. Ends with refreshments and social time. 7-9 P.M. \$5. JUNGIAN-SENOI INSTITUTE, 1525J Shattuck Ave., Berkeley, Ca. 94709. (415) 540-5500.

PERSONALITY INFLATION

Continued from page 4

them in shortened form without comment:

"I see the nucleus of a hydrogen atom, around it the electron going in a circle."

Two days later (dream):

"There is a fountain in the middle of a room. It is round. An unknown woman is swimming in it. All looks like a renaissance sculpture, but the woman is alive."

The next day (visual impression):

"There are some circles of different colours. They are hoola-hoop circles that were actual twenty years ago. There are also two snakes that arrange in a symmetrical pattern to a circle."

The same day (dream):

"A round face rotates on the night sky. It looks like a planet, but it has eyes, nose and mouth."

Five days later (dream):

"There is a round stadium or arena. The action of moving pictures takes place there. I'm with a friend and we must go round the stadium in order to see the action that also goes round."

The same day (dream):

"A round fountain (that really exists in the center of Belgrade). I look for my son in that part of the city. I found him behind my mammila that seems to be also a part of the town." Very ancient symbols are here present. One shall only remember "The Song of Songs" for the analogy of the mammila and a tower (part of ancient towns).

The next day (dream):

"Somebody gives me a diagram of human teeth that stomatologists use. The teeth are disposed in a circle."

There were also many other dreams of the same kind in the same period of time. I felt relief all those days. Among the mandala dreams there were two very interesting ones that I'll expose at length with all details because I consider them "great dreams."

"I'm flying together with an androgynous being. A sense of harmony seems to prevail between me and this being. It looks sometimes more feminine, other times more masculine, but I know it is both. I feel elated and serene. This time I'm flying very well without moving my hands. I can regulate the height of flight only by looking at a point up or down. When looking up in the sky, I can reach there also. When looking down I can go down. I'm able to go anywhere I want and I feel free. When I descend on earth people can see me. When flying I simply become invisible to the people. I feel I love all the people. This is a dual life - up in the sky as a bird and down on earth as a man. I come down to solve some ordinary problems, to work, to help people, after that go up again. When I'm in the sky I can see the smallness, the insignificance of every problem on earth, but a sense of deep understanding for these problems appears also. I do not neglect the terrestrial life for the birdlife. A harmony exists between the two. At a moment I'm in a house with two floors. Between the first and the second floor there is no staircase, but I don't need it

because I can fly. I fly up to the second floor. There I see a man lying down. I don't know if he sees me because when I fly I'm invisible to people, but I notice that he looks at me. I say to him, 'hello,' he answers, 'halo.' 'Can you see me?' I asked. 'I see the wind that blows outside the window' was the answer. I look at my right side and see there is indeed a window there. Then I thought it could be that I loose the power of flying and remain captive at that floor. I suddenly thought that this must have happened to this man, too. He certainly came there by flying as I did and then lost this ability, remaining forever captive at the second floor. It was a very sad fact and I was afraid. *That moment I begin to pray to the God not to leave me there.*"

This dream I consider the solution of the personality inflation because for the first time the ego ceases to think of himself as being identical with the center or God. He acknowledges a higher authority, he recognizes the Self (center). This is the moment I prayed to God not to let me be captive in the realm between the world of people and that of gods as the unknown man was. That is why the harmony prevailed in this dream. The flight was for the first time a successful one. For the first time I could change the altitude and direction at will, only by looking up or down. *The organ of equilibrium was discovered.* This is not a new organ, for nature invented it maybe a million years ago. Fishes have it, too. The so-called vesica piscis was an organ that cabbalists and alchemists described a long time ago in relation to mystic experiences. A similar dream we find described in Hesse's novel *Demian*. That means the organ of equilibrium, of harmony between the outer and the inner world, the conscious and unconscious, between the world of people and gods always existed. There are, of course, many other symbols in this dream. My dialogue with the man on the second floor, when he says he sees the wind not me, refers, no doubt, to the spirit. This realm was the realm of spirits, of collective unconscious. That's why when flying I was invisible for the rest of the world.

It is interesting also that there are no more obstacles between the two worlds, no more rivers being crossed, no more abysmal rifts. The two realms penetrate each other and cooperate in a creative way, or as psychologists used to say, they *compensate* each other. That means "the outer" and "the inner" world are only didactical notions, the world is only one viewed from two points of view that of man and that of gods, that of consciousness and that of unconsciousness.

The captive man on the second floor is a separate problem. He couldn't fight personality inflation; his Ego refused to recognize the power of the center of the psyche or God. Instead he identified with it. When Ego identifies with the Self, a psychic illness may break because the psychic energy is regressed back to the unconscious (see above "Location of the personality inflation monster on the individuation road"). This is what happened to Nietzsche when he identified himself with his Zarathustra, the superman.

After this dream happening to me, I interpreted it in the way I did above. The next night the confirmation of this interpretation came. I reproduce this dream in detail from my dream journal.

"It's dark. I'm in an unknown town. I'm alone and I must go to meet my wife in another part of the town. In order to reach there I must go through a building somehow related to firemen (it's the headquarters of the firemen of that town?) When I enter that building everything looks like in a temple. Through a glass wall I see a quadrangular room with an altar in the middle dedicated to the fire. There are a lot of red helmets arranged in quadrangular shapes all around this altar. I'm forbidden even to look there, so I go out quickly.

The scene shifts. I'm with my wife in a group of tourists visiting a museum. Our guide is a woman (I actually know her). She is dressed in black. She explains to us something about that building and after that excuses herself for a moment. In the meantime a man comes out of the museum. It is Tito. Everybody is very embarrassed because we know he is dead. He seems to be an employee of the museum and he invites us inside. It's a museum of applied art. He shows us some rings artistically executed (hand made). They can also be used in everyday life, he seems to argue. Everybody wonders why Tito is a simple employee of the museum, why he renounced power. At that moment our guide returns and we go with her.

"The scene shifts again. I'm looking at that building from a distance. It is a cylindrical shaped house in a very picturesque surrounding. A voice is heard. It says: 'Nobody knows who invented atomic energy - Goethe or the modern physicists of the 20th century.' 'I awoke with the words 'Eritis sicut deus, cognosces bonum et malum' (Be like God, know good and evil). They are from *Faust*, Part I, and I knew this phrase before, but now it came in relation to Goethe.

This dream confirms the preceding one. In the first part it deals with the symbol of the mandala (although the altar was not round, but quadrangular). It is a sacred place dedicated to the god of fire. In modern terms this is the firemen's building (the sense of humor prevails again). But the firemen are actually more than the worshipers of the fire-god. Their name means men of the fire, but they deal with the water, too. So they make the union of these two opposites, fire and water, conscious and unconscious, and this results in harmony, like the flight of the previous dream.

The second scene of this dream deals with Tito who is now a simple employee of a museum. He stands for the ego consciousness. It is now only a part of the whole and not identical with the whole. It is only an employee in the service of the Self. It renounced to power. That is why the objects from the museum are not dead objects, but they can be used also for life (applied art-art of the living). The final statement about the energy shows the same thing - the psychic energy *doesn't belong* to us. We can feel it,

we can maybe use it, but it is not ours. Here the Ego accepts its position of subordination to the whole. In this way we can unite the two opposites of our psyche—conscious and unconscious and become *alike to God* (know good and know evil), but not God himself.

Possible sources of error

In the end after describing all these processes, I feel it my duty to emphasize that I did it in a simplified manner in order to make them more intelligible. Possible misunderstanding may come from:

(1) The stages of these processes are not so strictly defined as may seem after reading this article. They are intermingled so that in

the progression period one may still meet some symbols from the preceding stage, but the general tendency of the psyche is the one showed here. In the period of regression I almost never had a positive symbol or they were very, very rare. In the progression period I still had symbols of the water, of the mother, and the like, but the general tendency was that they were less and less.

(2) In dealing with these problems I took into account not only the dream side, but my whole attitude towards reality changes as the stages of this process changed. For instance, mandala dreams were accompanied by some important successes in my life. I felt that the

reality changed. In fact my attitude towards it changed because that "great dream" offered to me two perspectives—seeing things from earth and from air, from man's and from God's perspective, from the point of view of my life and from the historical point of view. So everytime I face a problem being it of the outside or the inside world (this dividing is wrong), I would think how would it appear from the other point of view. It is indeed a great thing to have two points of view in every situation.

Sfera Adonis, Borisa Kidrica 4, 26.310 Alibunar, Yugoslavia

NIGHTMARES IN CLASSROOM

Continued from page 1

Some of the ways kids found to protect themselves in their drawings were by drawing in cages, nets, police help, telephone helpers, super helpers, invisibility, etc. or by distancing, getting bigger or smaller, and calling upon the wisdom of specialists who have greater power.

Once the monster was stopped and the dreamer was protected in the picture, we could feel safe enough to explore the situation. It turned out that Jimmy's ice cream monster who bombarded him with sticky sweetness wanted his company. The bargain he reached with her was that he'd agree to play with her for a half hour each day if she would stop hitting him with things that sounded and looked nice but hurt him. That gave us a chance to discuss metaphors: ice cream cones can be sweet sticky bribes that hurt when they are used as darts or bombs. Sweet promises can be as tempting as ice cream cones but when they are shot at you from an ice machine they hurt.

We don't kill monsters, we find out what information is hidden behind the image. We find out why it's haunting us and what it wants. What the child finds is that their monsters have an exaggerated quality of some-

one they know who is in an authority power position, not Mom or Dad so much as the quality of their power as the child perceives it. Mom may feel like an ice machine when she wants something from me, but the next question is "What am I doing that makes her act like an ice machine?"... "I keep away," Jimmy said, "she's always at me." Jimmy instinctively knows the dialogue of each of these images and as he plays its part he can better experience its feelings. As the ice machine he said, "People should love me because I give them treats and run day and night but when my machinery gets angry I use my cones as darts."

By the time the images in the drawing have been allowed to "speak" it is clear that there are two points of view and a bargain for settlement is needed. Even if we never mention how much like Mom or Dad the monster is, the negotiation exercise empowers the child to better handle stress situations that are similar. We solve the dream and protect identity. We have dreamed a metaphor because it is too risky to confront the issue head on.

As we work in small groups and each child listens to the other's dialogue and negotiations, one's work helps another and each nightmare gets our full attention. Courage to confront the enemy is contagious and there is safety in

numbers. What seemed silly or embarrassing at first is now of real importance.

Mark, when he'd finished speaking as his own lawyer to defend himself against the untrue accusations of his monster pursuer, opened his eyes and said, "You mean I have a wise judge living inside of me?" Who else supplied him with the judge's dialogue?

We learn that we have wisdom far beyond our own experience. Working with dreams gives us access to an awareness of our potentials and helps us learn to use our powers of negotiation. Best of all it helps us get in touch with feelings that we have not learned to recognize or articulate.

It is astonishing how out of touch with their feelings some adults are. Children are in touch with their feelings but need help learning how to articulate them.

When I discussed my dream work with a professor from Harvard one evening, it struck him that a college graduate course might be based on "our own material." I find one's own dreams are the most profound teacher. The learning is unforgettable.

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DREAMS AND THE BODY

Continued from page 1

She heard the message and sat back. The two of us were silent for a long time. Then, she spontaneously said, "Now I understand a dream which I have recently had. I met a wild extraverted devil and pressed him into the ground. Then I levitated towards heaven, healed." Her dreams and body experiences want her to be more introverted; this introversion will heal her.

In the hours which have followed, her symptoms have gotten better and she is beginning to make the changes in her personality required by her dreaming body. The lesson I am learning from her and from the hundreds of people I have already worked with is that the body dreams, and that dreams try to happen in the body just as body experiences want to be dreamed about. I call the entity which others refer to as the subtle body, the soul or the double, the dreambody, because empirically I have seen how the exact same information which manifests itself in

dreams also embodies itself in terms of proprioceptive experience such as illnesses.

I have written up theories and examples of dreambody phenomena in *THE DREAMBODY*, Sigo Press, 2601 Ocean Park Drive, Santa Monica California 90405 and in other books which are forthcoming. I am not yet certain about the ways in which dreambodywork can be applied, but I have made certain discoveries. Dreamwork becomes less intellectual and more earthy with dreambodywork and body phenomena become part of the psychology of the dreamer. Right now I am experimenting with the connection between communication theory, relationship crises and dreambodywork.

I do my work alone and also as part of a research team here in the Zurich area called, "POP," Research Society for Process Oriented Psychology." We give research and training seminars both here and in the States. I am in private practice outside of Zurich, lecture widely, and am a training analyst at the Jung Institute in Kusunacht.

This summer I will be giving the following workshops in the States. Denver, July 19 to 25—Dreambodywork. July 26 to 31—Relationships, Communication and Body Work. Aug. 1 to 6—Training and Supervision in Dreambodywork. Contact Ms. M. Raff, 8055 W. Ontario Place, Littleton, Co., 80123.

Eugene-Portland, Aug. 10 to 15—Dreambodywork. Aug. 17 to 21—Relationship and Bodywork. Contact Friends of C.G. Jung, c/o Linda Sherman, 3810 Watkins Lane, Eugene, Oregon, 97405.

Seattle, Aug. 25 to 29—Dreambodywork. Contact Kim Burg, 16202 Motor Place, Alderwood Manor, Washington 98036.

Cohasset, Mass., Sept. 9 to 13—Dreambodywork and Sept. 16 to 19, Dream and Body Work, for Expression Therapists. Contact Doug William, 22 Concord St., Nashua, N.H., 03060.

Arnold Mindell, Seestrass 151, 8704 Herrlibess, Switzerland.

DREAMWATCH

by Thomas Dale Cowan

As committed dreamers, we often find little time to pursue our personal dreamwork, much less keep up with what others are doing. DREAMWATCH, a regular column devoted to reviewing significant dream research, dreamwork, and dream activities reported in professional and popular journals and magazines, is intended to keep our readers abreast of the latest innovations and discoveries in the field.

Harry A. Wilmer, professor of psychiatry at the University of Texas Health Science Center in San Antonio has been running dream seminars for Vietnam veterans at the Audie Murphy Veterans Hospital. His experiences reported in the *Journal of the American Academy of Psychoanalysis* (Vol. 10, No. 1, pp. 47-65, January 1982) entitled "Vietnam and Madness" shows how devastating the nightmares arising from wartime atrocities in Vietnam can be on vets as long as eight to fifteen years after the incidents occurred. The recurrence of these combat agonies in dreams at night is partially due to the fact that our culture has no suitable *rite de sortie* to transform soldiers back into civilians. In Navajo cultures, Wilmer points out, a ceremony recounting the myth of the Warrior God enjoins the Twin Heroes (who represent the Navajo warriors) to take care less the Arrows of Aggression received from the Sun God should harm the earth and peaceful ways of the civilian population that welcomes them home. It is a tragic failure of American society that so little was done to welcome back the American warriors returning from a war that created intensely bitter feelings and polarized the American people. Wilmer believes that when friends and family refuse to take the veteran's combat nightmares seriously they simply reinforce his feelings of rejection, making it even more difficult to overcome the post-traumatic stress and delayed stress syndromes that prevent him from re-entering American society as easily as a GI from World War II or Korea.

By working with groups of patients in the VA hospital, Wilmer has encouraged them to share the manifest content of their dreams for comment and discussion from other vets in the seminar. His article relates three case studies in which remarkable improvement in the psychic well-being of the patients was achieved by this public sharing and acceptance of the nightmares. In some cases, the nightmares ceased, occurred less frequently, or became manageable for the dreamer. Wilmer also uses the manifest content of the dreams to constitute what he calls "an unconscious history of Vietnam, unaltered by conscious distortion." In other words, the events of the dream are in many ways an accurate account of the battles in Southeast Asia, contrasting with the descriptions of many GIs who

romanticize their adventures and perpetuate the myth that war is fun and glamorous.

As we examine our dreams, we frequently compare our dream behavior with our waking behavior, wondering what, if any, is the correlation. Alan Grey, in the *Journal of the American Academy of Psychoanalysis* (Vol. 9, No. 2, pp. 227-235, April 1981) explains what he calls a "tailor-made" measurement scale for correlating the degree of maturity with which we deal with others in both our waking and dreaming lives. His article, "A Social Science Approach to the Study of Dreams," utilizes an unpublished doctoral dissertation by A.S. Krohn (University of Michigan, 1972) who devised an assessment scale to compare a dream's manifest content with the dreamer's social behavior. Specifically, how does the degree of maturity of our dream relationships reflect the maturity we manifest in our waking social relationships?

The measurement scale has eight levels, the first reflecting the least mature relationship, level eight indicating the most mature. Grey uses Levels One, Four, and Eight to give the reader a sense of how the dream reflects waking behavior. A Level One Dream is one in which the dream world is "lifeless, vacant, alien, strange...essentially without people." This landscape is either fluid or frozen, capable of melting and dissolving into surreal and lonely regions. A dream of walking underwater alone, Grey suggests, is a good example. Level Four is a "narcissistic" level in which the dreamer focuses on others in the dream as means of gratifying his or her desires. The dreamer too is primarily an agent of gratifying others' needs, such as a romantic sex partner or a swashbuckling savior of others in distress. Level Eight, the most mature, is a dream depicting "a lively world of fully human objects...a sense of rapport with people and a well-developed understanding of their thoughts, feelings, and conflicts." In other words, a world that would resemble the waking world of a rather well-adjusted individual.

Do these dream types accurately reflect the

way dreamers handle their conscious relationships with the outside world? Seemingly they do, according to an investigation in 1978 by the Midtown Manhattan Mental Health agency where therapists who knew the actual social behavior of their clients tested the scale. Their conclusions: "dreams were impressively good prognosticators of actual social behavior." Dream situations are (among other things) good indicators of the "distortion or perceptiveness" of the dreamer and his or her "extent of ego-centrism or interest in others." Put another way, surreal and autistic dreams indicate self-centeredness while the more realistic the dream content is the greater indication that the dreamer is capable of empathetic interpersonal relationships in waking life.

Thomas Dale Cowan, Ph.D., is a freelance writer and former teacher. For information on new Brooklyn Dream Community, contact Tom, 381 Atlantic Ave., Brooklyn, NY 11217. (212) 858-2237.

SENOI DREAM PRAXIS

Continued from page 3

Stewart, some of which, like having sexual relations with one's kinsmen in dreams, Senoi find hideously repellent. I talked about Stewart's dream therapy in 1962. A typical response, from a man I'll call Yung:

It might be a good way to work out the problems of several people in the community. I've never heard of such a custom and people here wouldn't know how to do it. Hamid's dreams (Hamid was the most aggressive child in town) are never about hitting someone but always about people hitting Hamid.

Stewart's Senoi dream therapy awaits ethnographic confirmation still.

Robert Knox Dentan, Ph.D. is a professor of anthropology in the Department of American Studies at the State University of New York at Buffalo, 1010 Samuel Clemens Hall, Buffalo, N.Y. 14260. (716) 636-2548.

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