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## THE EXPERIENTIAL DREAM GROUP

By Montague Ullman, M.D.

**E**xperiential dream group work as I practice it is based on two essential principles. One, since dreaming is a universal phenomenon, the resulting dream can and should be universally accessible. Two, if we have a remembered dream, then at some level we are ready to be confronted with the information in that dream, regardless of whether or not we choose to be. The group work itself is organized to provide the dreamer with two factors he/she needs in order to get in touch with the information that has come together in the dream imagery. The dreamer needs to feel profoundly safe in the social context in which the dream is shared and needs to get the kind of help from the group that will enable him/her to become aware of meanings of the imagery that cannot be discovered alone. I refer to the first as the Safety Factor and to the second as the Discovery Factor.

The need for safety is met by turning over the control of the dream work process to the dreamer. The process unfolds in a non-intrusive way with the group following, but never leading, the dreamer. The group maintains respect for the dreamer's privacy at all times and for his/her authority over the dream. The Discovery Factor is worked through in two ways. At first the group makes the dream its



own and in so doing uses its own projections to come up with feelings and meanings in the hope that some will resonate with the dreamer. The dreamer is then given a chance to respond. Following this the group enters into a dialogue with the dreamer to try to bring into focus all elements in the dream in their relation to the life of the dreamer.

In a sense the group members are the advocates for the dream but gentle advocates who call the witness's (the dreamer's) attention to elements in the dream not yet discussed. The dreamer is free to respond or not as he/she wishes. In most instances this questioning stimulates recall of the relevant life context and with that, clarity about the meaning of the image. The

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dialogue continues until the dreamer feels a sense of closure. The goal is not only to help the dreamer understand the immediate life context that accounts for why the dream occurred when it did, the issue(s) being raised by the dream and some sense of how the dream connects to the past, but also to leave the dreamer feeling competent to go further with the dream if he/she so wishes.

Here is an example of how the process can work. Doris is a young woman, recently married. Her husband, George, is also in the group. The dream occurred the night before the group met.

Doris' dream: "I am at my friend Betty's house. I phone to make an appointment to get my hair highlighted. I speak to the receptionist at the beauty parlor in a Russian accent. I say I can come in a couple days. She asks, "Are you sure, because we are changing things around here," implying it won't be good if I change my mind and cancel the appointment. I realize after speaking to her that I don't need to have it done yet because my hair hasn't grown out. But George and I go on the A train to the beauty parlor. The train travels outside through a neighborhood I have never seen before. George gets out at a stop as if he nonchalantly is doing something. The train leaves without him. I wave to him and feel bad that he is not on the train."

Feelings expressed by the group: "I feel pressure, feeling rushed. I feel as though I'm acting a role when I put on the accent—a role I like. I feel challenged by the receptionist; she knows something about me. I wish I could make up my mind. I'm annoyed; I wish my friend Betty would help me. I feel better having George with me. I'm frightened being in a strange neighborhood. I don't know what I'm getting into. I feel abandoned by George. I'm insecure and have to take George along with me."

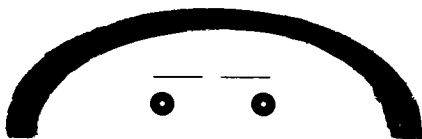
Images discussed by the group:

"Hair is the dominant image; minor external changes seem important. I'm disguising myself. I'm trying to feel beautiful and loved. I do take the A train to the dream group. My dream thoughts will be brought above ground; I have mixed feelings about that. The dream group will be messing around with my head. The hair represents my feelings—feelings that haven't ripened yet. George is preoccupied. I want some highlighting and not to be left alone. I want to draw attention to myself."

Doris' response: "I'm embarrassed that the dream has so much to do with my hair. I knew I would do a dream tonight. It has to do with how others see me and how I want to be seen. I wouldn't normally pretend I was Russian with someone I didn't know. I resented when the receptionist asked me if I was sure. She reminded me of my chiropractor's receptionist. Lately I have felt abandoned. I feel as if I'm watching George's life and his concern over a profession more than I usually am. My hair has been cut short recently. When I'm getting my hair cut I usually don't like it right afterward. It's important to me how people see me. We do take the A train to the dream group. Yesterday I was with Betty. I don't have to be embarrassed with her. I can admit that I want to look nice and there is no question of being judged. I feel angry at George for getting off the train, yet I certainly don't want him at the beauty parlor. Lately our feelings of sharing together have been pushed aside. The strange neighborhood? Perhaps new things that will have to be confronted. I want the dream group to accept me; I don't want to be judged."

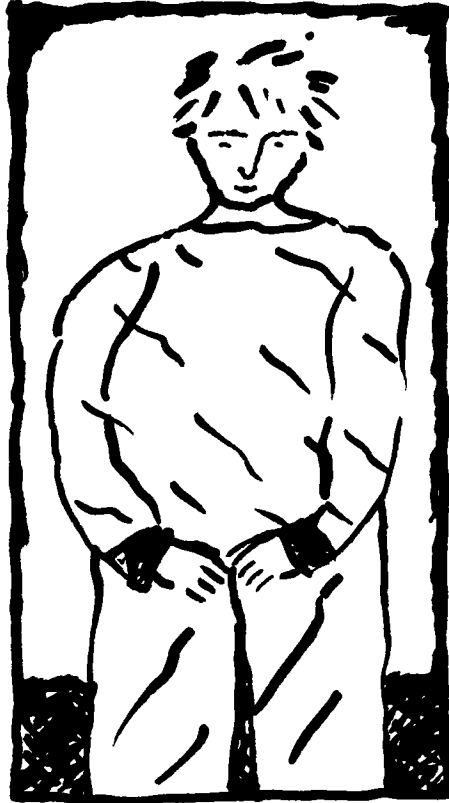
Group dialogue that followed: Thoughts before falling asleep last night? "I was upset that George wasn't going to be around for Christmas." Feelings about the chiropractor's receptionist? "She has a

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chip on her shoulder. I did cancel my appointment yesterday." Anything more about yesterday? "Last summer my grandmother dyed my hair and it came out terrible—I had just gotten it cut yesterday. Why is hair so important?" Why the Russian accent? "There is a store next to where I get my hair cut that is run by a Russian. He made me feel good when I dropped in on him afterwards. He liked me saying 'hello' and 'goodby' in Russian." The beauty parlor? "I don't feel trust. I have no control once I'm involved. My hair still shows what my grandmother did to it." Importance of Betty being in dream? "We talked about her past yesterday. She gets her hair colored. She doesn't feel guilty about her appearance." The reference to changes? "I did cancel my chiropractor appointment yesterday. I look different lately. My work is getting better. I'm concerned that George may feel bad as his work hasn't gotten off the ground yet. Maybe that relates to being above ground, exposing myself more."

At this point I felt that Doris had identified the two main emotional currents impinging on her the night of the dream. She was upset about herself and her preoccupation with her appearance and she was upset about George's decision to spend Christmas alone. How all this fitted into the imagery of the dream was not yet clear. I introduced my effort at orchestrating all the material as follows: "I think you are in touch with the concerns that led to the dream and have brought out most of the relevant data. The task now is to help you put it together in relation to the dream. You emphasized how important it is for you to be liked and how sensitive you are to anything that could evoke a negative judgement. Your hair focuses and symbolizes these concerns. The beauty parlor can do something to make you more attractive but it has a connotation of falseness, of adopting certain false values. Now,



why were you thrown back on these old concerns last night?

"Several things going on in your life seemed to be pushing you in that direction—the haircut, the still troubling job your grandmother did on your hair, your encounter with Betty, who accepts herself regardless of the state her hair is in, and, most important, the feeling of being abandoned by George at Christmas. In the dream you move away from the concerns around your hair and the real issue comes up—the fact of George leaving you. Let me try to play back what I think I heard you share with the group, as it relates to the sequential relationship of the imagery in the dream. Please consider what I say as my projection being offered in the hope that some of it may be meaningful to you.

"You begin with a scene at Betty's house; and you've told us of your wish to be more accepting of yourself and your desires, as Betty is. What stands in your way? The next part of the dream speaks to two problem areas.

You try to make an appointment to have your hair highlighted and you speak in a Russian accent. You've told us of your mixed feelings about coloring your hair. Yet your hair is an important part of your appearance and you would like to make the most of it. You also told us of your talent at putting on a Russian accent. This is another way of calling attention to yourself, but in a way that doesn't call attention to your real self but a temporarily assumed self. In the dream you chose as the person to receive this ambivalent display an aggressive person whom you dislike, you're expecting a negative judgement. The receptionist (perhaps your own self-critical judgement) sees through your ambivalence and warns you about changing your mind and not going through with the highlighting. Your first impulse is to back out with the excuse that your hair hasn't grown out.

"But then an interesting thing happens. You find yourself with George en route to the beauty parlor on the same train that takes you to the dream group. You were hesitant to share this dream with us, but you overcame your fear. Perhaps your dreaming self was aware that this would be your decision as you say that you and George are going through territory that you have never seen before. In sharing a dream publicly you are bringing something underground above ground; and in the dream, the train is travelling on the outside. Then comes the part about George leaving and your feeling sad.

"So what have you accomplished by having the dream and sharing it? You accomplished two things in relation to the two concerns that were on your mind. You risked sharing the first one about your hair with the group and elicited a supportive rather than a negative response. And through your dream you conveyed to George the extent of the hurt and sadness you felt at his decision." \*

Doris then said that the dream

cont.

that morning led to a talk with George, the result of which was that he changed his mind and they would be together for Christmas. She later commented, "After I shared my dream with the group I felt better about myself and my desires to want to be with George at Christmas and to look and feel beautiful. Sharing the dream helped me to feel the universality of the specific 'problems' I am working through — my femininity, independence and George's and my relationship."

\* This was the dreamer's first shared dream. The effort of bringing together what she had shared with the group in relation to the imagery (orchestrating) was done in a very detailed way not only to help the dreamer but also to demonstrate how one goes about pulling the various threads together.

Montague Ullman, the author of several books and many articles on dreams and dreamwork, is currently teaching experiential dreamwork in Sweden.



## DREAM SKILLS

by Linda Ravenwolf

**F**rom childhood it was natural for me to remember, think about, and, when I learned to write, record my dreams. I knew that my dreams were important because they provided me with "extra" information — connections I'd overlooked during the day, or just hadn't had time to assimilate. They kept me in touch with how I really felt about things apart from how I thought should feel, and they dramatized conflicting ideas and emotions so that I could see them. Even a nightmare was better than no dream at all. The mind always chooses relevant images, even in dreams which are just plain fun, like flying.

For the last few years, my main interest has been in achieving a greater integration of my dreaming and "waking" selves — and I put "waking" in quotation marks for two reasons. First, the dreaming self can be awake and fully aware; and secondly, the "waking" self, as we all know, can function on automatic, by habit, and not experience the fullness of daily life. Incidentally, I've found that the more awake and active I become in my dreams, the more awake and active I become in daily life. This urge to greater wholeness came suddenly, as an inner prompting, and I've come to trust those nudges. They seem to come from that same part of me which knew how to grow my body from infancy to adulthood without worry from me.

Years ago, I was struck by the apparent foolishness of wandering around most of the night half-conscious and virtually powerless; that is to dream and not to know that I was dreaming was to be out of touch with my direct experience. Yet I still figured that the split between the dreaming and "waking" self served a purpose. Most, if

not all, things in nature do. Maybe the waking state allows consciousness to concentrate on developing its abilities in a particular field of reality, in this case the "physical," and to do this, other fields of reality must be temporarily neglected. If this was true, then my inner prompting must mean that it was time to pay some attention to the development of my dreaming self's abilities. I wasn't afraid that I'd confuse the two fields of reality, at least no more than I'd believe myself in Hawaii when I was actually in Alaska.

Each field of reality has particular organizing principles, and you usually know fairly quickly when you violate the rules. A trust in one's basic nature — nature in general, your nature, mine and your neighbor's, and don't forget the "subconscious" — helps immensely. I mention this because I've heard many people remark that they don't explore their dreams because they're "afraid of what they'll find in there."

I learn more in the dream field when I remember to explore the dream on its own terms. We've all seen the tourist who takes his home beliefs with him; everything he sees will be interpreted in the light of what he already knows and believes. In the dream field, the "rules" are different. Even in the physical world, the rules are not the same everywhere. An astronaut doesn't expect outer space to conform to his previous experience of life on solid earth, and he certainly doesn't think that it's less real because it doesn't. It seems to me that the dream field and physical reality are no more separate than earth and outer space are separate, but the two fields are very different in many ways. Yet they seem to penetrate each other; imagination and self-reflection may be impingements into the physical from the dream field.

Certainly, the further we go into the dream field, the more we

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experience different kinds of time and organizations of experience. I suspect that many dreams which don't make sense to the "waking" mind are the result of the dreamer trying to interpret them by the rules of the wrong reality. Also, when you're dealing with information in a different kind of space-time organization, the physical brain can't translate it. And there may be no need to; the final information may be condensed and appear as an inner prompting or a sudden insight. Perhaps we have an "involuntary mental system" which spares us the onslaught of great amounts of information.

If what I suspect is true — that the dream field is not one but many fields of reality — then it's especially important to see with "beginner's eyes."

Just as it's possible to examine dream experience while "awake," it's also possible to explore dreams while dreaming them. Better yet, we can explore "waking" reality from the viewpoint of the dreaming self — and that is really fascinating. None of these activities exclude spontaneity or inhibit the living flow of experience. But all of these activities require that old standby — work. Whatever talent you have for dreaming, you've got to practice, be persistent, experiment, and be patient. But — you can do your best for years and not get anywhere if you have unexamined beliefs which run counter to your purposes. Even so, it seems that we're not at the mercy of our beliefs. Freer portions of consciousness can override the personal belief system and present the personality with new information. It seems to do this all the time. But the "waking" personality has the final word: it can accept, reject, ignore, distort, test, or modify the new information, either consciously or while "on automatic." I have never known the "inner self" to force an issue. It simply offers.

An exercise which has helped me



achieve greater integration of the dreaming and "waking" selves is very simple. It involves taking a portion of the day — an hour, an event, part of the day — and recording it as a dream. Reflect on it and analyze it as a dream, but let the "dream" speak for itself. As much as possible, throw aside any pair of dream-theory glasses; there's always time, later, to theorize, or to fit the "dream" into some theory — just be aware of the bulges that don't fit. "Anomalies" and the catch-all "co-incidence" lead to new information.

If you've never done this, you may be surprised at how naturally we use "dream language" in daily life. After all, dreams use material from this life for a good reason. The exercise may promote lucid dreams and out-of-body experiences because it points out that the dream field is not alien territory. Also, we come to recognize our dream symbols while awake, and dream logic (which could be called "associative logic" or the "logic of personal value relationships") becomes more intelligible. It also exercises the mental muscles we need to develop if we are to explore other fields with integrity, not passively like a leaf blown about in the wind.

As we integrate our dreaming and waking lives, we may also be able to recognize our dreams as dreams

while still in the dream-state. Here is a lucid dream which illustrates being awake in the dream field, examining the dream, and also examining the previous day's activities while dreaming. I wasn't preoccupied with analyzing, however, and the mental connections I made happened smoothly and spontaneously, though the written account can't show this.

"I'm sitting in the living room by the woodstove. I know I'm not out-of-the-body in the other reality because it's daytime and everyone is up. Ben, my husband, is listening to music and leafing through a magazine and Johannes, my son, is drawing. Usual activities. The furniture is rearranged, and I think I'll try that arrangement tomorrow — in fact, yesterday I thought about putting the couch over there. I'm watching the cats and dog, now, and I remember doing that just before I went to bed. They're sprawled out in pure sensual comfort and security, utterly at home with themselves and sure of their place in the universe. I remember saying, jokingly to Johannes at bedtime, 'I think I'm one of the cats.' A crazy thing to say, but now I know why I said it. The previous day, due to some trying events, I'd felt off balance and out of grace. The cats had attracted me because of their simple unquestioning peace; I'd wanted to be like them in that way, regain my sense of 'rightness.'

"As I'm realizing these things, the scene grows more confused. A kitten appears that we don't 'really' have, not in the other place. I watch her closely, knowing that she's significant. Ben and Johannes are jumping around, and somehow the kitten gets injured. We crowd around her; we think she's dead. Ben throws her into the garbage. What's this all about? I wonder, and dig through the garbage to find her. Even a dream cat ought to be buried outside. And it's summer in this dream, so the ground won't be

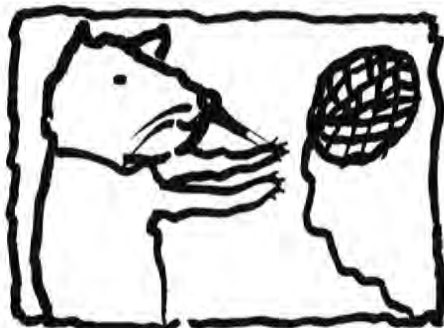
frozen.

"When I find the kitten, she's still alive, though barely. She has a wound — it's in the same place on her hip and spine that I suffered a wound four years earlier. It had been hurting me yesterday, and my response to the pain had further alienated me from the animal integrity of my own body.

"So, this kitten is me. A kitten, too, to emphasize a sense of powerlessness. Well, I don't know if she'll live or not, but I'm going to take care of her. I glance at my husband. 'Why did you throw this kitten into the garbage?' He looks surprised. 'I thought you'd given up on her. Didn't you tell me to?' 'Well,' I say to him, 'I haven't. Look she's better already.' I focus my mind on her to heal her. I know that this won't work in the dream field if the beliefs and desires I have are contrary. But she does heal, and this reassures me that my feelings are positive. Now she's a grown cat; now a bird, flying away. I fly after her; she wants to show me something."

As I "wake" up in the physical world, I know that other things happened; I can feel them on the edge of my consciousness. I feel content that my "involuntary mental system is processing the information for practical use, and that in this case, it'll come out bit by bit, in hunches, and in other dreams.

Linda Ravenwolf is a poet living in Fairbanks, Alaska.



### DREAM DIALOGUES

by Barbara Shor

**F**or the past four years I've been working with several on-going dream-sharing groups I call the Dreamgates Communities. The work we do is based on my belief that we do not dream for ourselves alone, and that the real purpose of dreamwork today is to learn to make the collective unconscious the collective consciousness — it's the only way we're going to transcend the threat of nuclear annihilation that hangs over all our heads.

There are many different techniques I use for working on dreams, but the handiest sonic screwdriver in my tool kit is dialoguing. It's the tool I use the most in my own dreamwork. I keep all my dreams and dreamwork on notebook paper on a clipboard by my bed, then stick completed pages in a three-ring binder. I date and title both dreams and dreamwork, and I also number the pages in my dream journal so I can find things easily and cross-reference recurrent themes when I reread the journal.

Written dialogues\* with dream elements — persons, places, things, animals, objects, whatever — are very easy to do. Put your initials in the left-hand margin of

the page, and ask a question of whatever dream element interests you the most. The first question I usually ask is whether the dream element will speak to me, and I don't remember ever being refused. You can then ask the dream element what it calls itself, or give it a name yourself, and write its initials in the margin below your question, and then — LET GO. Write down anything that pops into your head, however silly or irrelevant it may seem. Then ask another question. Or answer something the dream element asked you. And keep going. Just let it flow.

It isn't automatic writing. You're participating in a real dialogue. The other part comes from exactly the same place your dreams come from, or your meditations or visualizations, or poems, or paintings, or creative activities of any kind.

For several years now my dream guidance has been telling me that if I really believe we don't dream for ourselves alone, then my dream journal is not just for myself alone. I've always shared it with the Dreamgates Communities, as we all share with each other. But now I'm being told to share it with you in hopes that you'll share with me and each other in return. I'll start by giving you a sample of the dialogues I have, and then hope you'll send me some of your own, so we can begin to see how and where and why we dream for each other. Please send me your own dream dialogues or just a letter telling me about the experiences you have had working with dream dialogues, care of Barbara Shor, 400 Central Park West, Apt. 10-D, New York City, 10025.

#### Dream Dialogue: De-Fence-Less

The Dream: Going to the Dance — Who Will I Dance With?

"I was walking into a large empty schoolroom for a dance. There was only a long table on the left as you entered. There were

cont.

people sitting there to register you. It's an odd room with an adjunct, an L-shaped addition that you don't see at first. And it only has one window, on the wall opposite the door as you come in. I ask about the room and I'm told the woman teacher who designed it was very specific about it — and she was a very odd, positive sort of woman. I'm waiting for the music to begin so I can start dancing. The dancing seems to have something to do with a healing for me. But I know no one here, who will I dance with — myself?"

(Comment: I had been very ill with bronchitis, teetering on the edge of pneumonia for several weeks before this dream. I had been feverish, and sick and tired of being sick and tired, and I had incubated a request for a healing dream for several nights before this one came along. On the surface it didn't look like much help. Then I had the following dialogue.)

DIALOGUE:

BS: Woman who designed this room, will you speak with me?

WOMAN: I will. My name is Lila.

BS: Why did you want the room like this?

LILA: I wanted a surprise space. One that was unexpected, but also protected, free from intrusion or prying eyes. Open, yet secret at the same time.

BS: Why am I here?

LILA: Ask the people at the table.

BS: Thank you. People at the table, will you speak with me?

PEOPLE: We will. There are three of us.

BS: Three? Why do I have the sneaking suspicion that you're the

triume brain? (See further comment below.)

PEOPLE: Because we are. But did you note the size of the room?

BS: Yes. Do you mean that the whole is larger than the sum of its parts?

PEOPLE: Yes, but there's more. The part with the window is the conscious mind, the unexpected secret place is the subconscious mind.

BS: Three of you — and two parts of the room, and one window.

PEOPLE: And...one doorway. For coming in and going out.

BS: Doorway, tell me who you are.

DOORWAY: I'll tell you what I'm for. I see into you and out of you. I'm a frame around nothing. I'm a definition of spacetime. I am nothing. I am everything. I am an invitation, an adventure, a risk if you go out of me. I am safety, confinement, refusal if you come in through me. I am a possible source of danger — anything could come in through me, or you could venture out and be hurt. I am a possible source of joy, good things could await you, or come in through me for you.

I am possibilities. I am nothing in myself, but a definition of emptiness. Only your coming in or going out gives me purpose. I watch you coming in for the dance, wondering where you are. Waiting for the music. I know where you are, but you think you don't. You don't trust that surprise space. You're angry that there's only one window — you think it doesn't let in enough light. But have you looked out that window?

You think the room is crowded. But I know you can't really see anything but phantoms coming and going. You can't clearly see the three presences at the table. The "chairpeople tabling your motion."

But you knew they were three, and you knew who they were. Where is the music? You are ill because you cannot hear your own music. You are out of balance, out of hearing, you have no defenses. So, if you have none — then let go and be defenceless.

DE-FENCE-LESS!

What are you keeping away, or in, or out, with your useless fences? Don't fence me in. Stop fencing about with the part of you that refuses to accept weakness.

(Further comment: The triume brain consists of: The reptilian, the oldest part of the brain, where habitual actions reside — our own routines and our cultural rituals — and our sense of territoriality and security; the limbic system, which deals with our emotions and feelings; and the neocortex, the new forebrain, the thinking mechanism that consists of the left hemisphere, which focuses on logic, reason, linearity, intellect, and the right hemisphere, which is empathic and given to archetypal knowledge, process, and totality.)

Thinking about the reptilian part of the brain that's so concerned with security and defense, I realized how hard it was to become de-fence-less, to act against one's deepest instincts all in the name of one's higher good.

Then wondering how to apply the dream information, I threw the I Ching and got No. 64, Wei Chi — Before Completion. "This hexagram indicates a time when the transition from disorder to order is not yet completed." (Wilhelm/Baynes edition, p. 265) Coupled with the dream advice to stop fencing about with my weakness, I decided to let go, be thoroughly and completely sick, and enjoy it as much as possible. A couple of days later I was up and about, definitely on the mend.

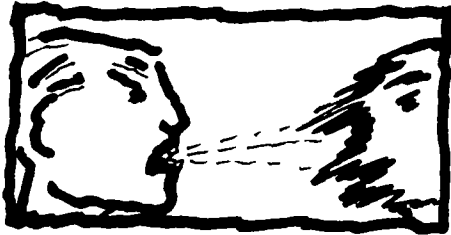
\* For a further discussion of written dream techniques please see:

cont.

Kaye C. Greene; "Dreamscapes, Creative Writing Based on Dreams," Transactional Mental Health Research Newsletter 1980, 22(3), pp 5-12.

Barbara Shor is a dreamworker living in New York City and diector of the Dreamgates Community.

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### TANGIBLE DREAMING AND ARCHETYPAL FORCES

by D.R. Yonkin

**T**he concepts and qualities of Tangible Dreaming were first introduced in an article I wrote for the Dream Network Bulletin (November, 1982, Vol. 1, No. 9). Since that first article, I received letters from other Dreamers around the world who believe or wonder if they, too, had undergone a Tangible Dream Experience or TDE. Through these communications and subsequent further correspondence, I noticed certain similarities amongst the variety of emotions and reactions reported, some of which reflected my earlier thoughts about the elements common to TDE's, and others which seem to further unify/clarify the realm of the experience itself.

First, what are TDE's?

Essentially, TDE's are another kind of lucid dreaming, but quite different because the Dreamer is aware of the sense of touch — that is, the brain/mind is telling the Dreamer that something tactile has occurred or is occurring. The Dreamer actually feels someone sitting on the bed, or entering and leaving the room, and so on. The term "dream" now takes on a diffe-

rent "feel"; it is now an "experience." The common elements of TDE's are:

1. The dream-state necessary for TDE's seems to be evoked at its best and strongest during a brief rest period or nap, or just after awakening in the early morning after a night's sleep. The mind, then, is usually quite awake and alert.

2. The Dreamer is not particularly tired but is adept at bringing on or slipping into near/total relaxation of the mind and body.

3. The Dreamer is adept at visualization — the ability to be able to let inner scenes appear and flow at their own rate seems to be a flux in achieving the state thus described.

4. The Dreamer is usually aware that s/he is still awake or conscious in some way, which is different from being aware that one is dreaming. The Dreamer is not totally immersed in the dream environment and is still very much aware of the body and where it is.

5. The Dreamer may not be able to tell the difference between the TDE state and waking reality. I feel this confusion of the Dreamer shows an interesting difference between lucid dreaming and the TDE: in a lucid dream, the Dreamer knows s/he is dreaming, that what is happening is a dream; the Tangible Dreamer rarely is able to arrive at such a lucid understanding, for the qualities of the TDE are such that the Dreamer is temporarily paralyzed between waking and non-waking.

Two additional elements have been frequently reported by Dreamers who have corresponded with me. The first is fear. Many Tangible Dreamers were at first frightened by their experience. One dreamer searched the house upon returning to the waking state; another did the same, turning on all the house lights, certain that the entities who had entered the room and sat on the bed were too real to be intangible dream images.

I must note, however, that the Dreamers who were frightened, and some to the point that they had no desire to experience such a thing ever again, generally were not active dream workers. Those who were experienced dream workers conveyed feelings that ranged from amusement to excited interest.

The Dreamers who reported fear also expressed genuine relief upon reading about my personal TDE's because they had been harbouring the notion that they had experienced a form of mental illness. They had been reluctant to talk about their TDE with anyone, thus internalizing their negativity. Several Dreamers separately agreed that they were glad of "not being the only one."

The second experience often reported is a painful and/or sexual-intimate tactile sensation. Some Dreamers related of being physically inflicted or assaulted with pain in the abdominal region of the body, either by the entities that entered their TDE realm, or by just "feeling pain" in that area. One Dreamer had an instance of headaches. I myself have also experienced the pain in my abdominal area. The first time it occurred I seemed to see a group of people standing around my bed and each one took turns twisting a huge spear around that was thrust into my navel. After that, I would often feel intense agony in the navel area, and would be forced to return completely to waking reality. However, this has not happened for several years now. Any thoughts or observations about this phenomenon would be appreciated. It may have something to do with the notion of the stretching of the astral silver cord and other implications carried with that notion.

The instances of sexual feelings/sensations that were related were sometimes intense, ranging from same-sex TDE's to mildly sexual impressions of brother-sister familiarity, as well as the experience of succubi/incubi-like

cont.



presences.

In my attempts to arrive at a closer, deeper understanding of the Tangible Dream Experience, I have met with some ideas and musings that I would like to offer to you as personal insights rather than established truths.

First, consider the passing from the profane to the sacred as described by Mircea Eliade in Rites and Symbols of Initiation (Harper and Row, New York, 1965).

"Between the two there is a break, or rupture of continuity. Passing from the profane to the sacred world in some sort implies the experience of death; he who makes the passage dies to one life in order to gain access to another...the life where participation in the sacred becomes possible."

This "rupturing of continuity" is very similar to the way I earlier described a TDE as a "rip in the membrane between dreaming and non-dreaming (where) the phantasy world spills out through the rip and the two worlds overlap." (DNB, Nov. 1982.) Could this rupturing of continuity be related to the initiation rites that older cultures, closer to Mother Earth, once had? Some of the Native American rituals for youth who were entering the world of adulthood involved the initiate's going off alone into the wild, until a major dream influence introduced a guide or guardian that would assist the young person in the initiation. This initiation was not manipulated by adults; it was something that came out of the young person's own inner and outer Universe.

If, in today's Western Society, there truly is a need for ritual in order to enter into a new realm of awareness, how could it occur other than actively seeking it out? It may be a useful fiction to consider a TDE as an evolutionary condition brought about by the lack of close contact with inner realm of spiri-



tual experiences.

I also believe that the entities I've seen, heard and felt during my TDE's are akin to those same inner entities shared by all humans that Jung called "archetypes" which can appear as hero-figures, demons, gods and goddesses, angels and succubi. They are the shared, gathered experiences of all of humankind's journey from unconsciousness to consciousness.

I feel that the entities I've encountered in my TDE's are quite possibly archetypal figures. As participant/product of Modern Western Society, no rituals of nature and growing are offered to me. But perhaps through my own interest in and following of psychic matters relating to my self, I have found a situation similar to that of Native Americans' guides and guardians. Or, maybe a sort of pressure has built up in my psychic self until "the membrane tore," and my unconscious world of archetypal forces entered my (sub)conscious world. Naturally, thoughts of fear and insanity enter the mind because of the lack of real preparation — the lack of the ritual that could enable me to gain a peak experience through understanding and willingness towards participation.

I am not afraid to suggest that these thoughts can be useful to all Tangible Dreamers. Perhaps, the people that Dreamers meet, work and play with are archetypal forces that gain some kind of bodies and personalities supported by the Dreamer's (sub)conscious experiences. A TDE brings the archetypal force even closer to the experience of the Dreamer's world; this is the stuff that the gods are made of. Thus, it is conceivable to me that a Tangible Dreamer's archetypal forces may present themselves as benevolent beings from another ga-

laxy or as past life personalities as some of my correspondents have suggested.

I have tried the Jungian technique of dialoguing with my inner images, both dream and waking ones, and it has brought many surprises. But my intuition and experience is that discoveries of this nature must be made by each person on his or her own. I hesitate to share the results at this point because I believe that other people's archetype connections can become dangerous tools that can easily turn on less-centered individuals. I do plan to write about them in the near future.

I would like to conclude with another proposition: the phenomenon of TDE's may be a rather recent development in Western Society. It could be a sign of the transevolution of humankind that many people sense approaching — one of the many quantum leaps in our spiritual development. My present experiences seem to have led me to consider that as the human race collectively and individually evolves, the archetypal forces within us also evolve in a direct and natural order with us.

We may be nearing the day when we will give birth to or open the doors for these inner-evolving entities to enter our realm. These entities could well be the "something" that everyone seems to be waiting for, except that it may be a big surprise when they arrive from inner space while we are all busy searching outer space. There is, I feel, an immediate need for those of like mind and experience to find each other for support, energy, ideas, creativity and knowledge in order to find out if we are nearing such an event on the cosmic spiral, to possibly establish contact with the inner archetypal forces who may be emerging, to greet them as equals when (and if) they do, and to be as centered as possible both as individuals and as a collective species.

## A DREAM FROM THE COLLECTIVE UNCONSCIOUS

by ANDREW RAMER

My dreams seem to be of three varieties. The first are dreams that process information from my day to day life. The second are dreams that work with my life in all its aspects — past, future, other lives, other planes of reality. Of the third variety of dreams, coming from the collective unconscious, I have had only one in my life thus far, in September 1983. Even in the dream itself I felt the power flowing from outside of me in a way that none the less included me within it. And when I woke up, the power of the dream stayed with me for days. And I knew that I had to share it, that I had to return it consciously to the rest of the collective Self; to you.

I dream there is a killing going on. I am sitting in a clearing in a forest. In another clearing not too far away, the killing of the tiny little ape people is happening. They are about two feet tall, and I think that two are being killed. I am implicated in the killing, by connection to the killers. They are bashing in the heads of the tiny ape people, or cutting their skulls down the middle. In some vague way, the two that are being killed seem to be deserving of their deaths.

Two of these creatures survive, however. They are with me in the second clearing. The female clings to me desperately, wailing and gesturing at me with her hands. The male clings to a tree just to my right, imploring me with his eyes. The two of them keep us there wailing and gesturing. I know they are trying to talk to me, but I do not understand. In her terror, it seems, the female lets loose on me a liquid that I thought first was urine or a completely liquid diarrhea, colorless, warm, that made me feel as if she were loosening from within and without, bathing me in

## EDITOR'S COLUMN

Chris Hudson

I hope you enjoy this issue which seems to have a good mix of articles. I'm trying to offer different views while remaining personal and experiential as opposed to purely theoretical, and to give more space to letters.

Not much from Connie Dehard about the prisoner network she's trying to organize. These things take time and perseverance.

There are other newsletters you might like to know about. Dream Craft, published four times a year by Suzanne Keyes, PO Box 6190, Virginia Beach VA, 23462. She offers sample copies. Also the ASD (The Association for the Study of Dreams), Newsletter: c/o Gayle Delaney, 337 Spruce St., San Francisco CA. Lucidity Letter, published by Jayne Gackenbach at the Dept. of Psychology, U. of Northern Iowa, Cedar Falls, Iowa 50614.

I have received many encouraging letters from people, but little news about individual dream groups. This is important. Send me news about your group! We have nearly 900 subscribers now, and generally people like the new format. Whenever there are addresses included with articles or letters, feel free to write to them. That's what a network is for. I'm making progress in setting up a computerized data base for dreamers interested in getting into a group. If you aren't in a group or there isn't one nearby (or you don't like it), start your own! Either way, send me the particulars of your situation and needs. All information is confidential. Eventually when someone writes me from Fargo, North Dakota, within three minutes I can find out who else in that area is similarly interested and connect them. See Tom's Dreamwatch for help in starting a dreamgroup or write us. Tim Humble suggested we publish a "Start-up Packet" for new groups (see page 16). Regardless, write, write, write! Send articles from 500 to 2000 words in length, and any letters (see last issue) detailing your dream experiences. Don't be shy. This dream-sharing is important. We all help each other to understand what it's all about in that internal world by sharing our experiences with one another.

the waters of life. Later, a friend said it was amniotic fluid.

As I wake into consciousness, I carry with me a clear sense of who these creatures are. I know that they are our earliest ancestors, that they are the image, the archetype of the animal creatures that broke through their animalness into conscious awareness, into humanness for the first time. I understand that two of them are guilty of their own deaths because they have had us, the killers that we are, as

their descendants. But I also know that if we let the last two die, that we will cut ourselves off from our roots and die ourselves. That we, who are on the brink of the next stage in conscious evolution, cannot make that leap without them. They have come into my dream to teach and to be held, to be cradled and to remind us of the cradle we emerged from ourselves. That in a way, hairy and small, they are the image of our souls. Animal and human.

Several people are looking into non-profit status for DNB. Anyone have any expertise in this area that they would be willing to donate? If this effort is going to expand, it will need more money. Grants might help. Some of the generous dreamworkers who donated \$25 or more donations toward this issue were:

Jack Maguire    Leon B. Van Leeuwen  
Kaye Greene    Elizabeth Caspari

Crucial to staying afloat financially is the expansion of the subscription base. I'm including a subscription form in this issue. Share it with a friend! If every subscriber got someone else to subscribe, it would be true networking. We need a minimum of three new ones a day just to pay expenses, and believe me, I am cheap. Each issue costs approximately \$1500. Jack, Tom, Dale and myself all work for free because we believe in DNB, and hope that someday there will be funds available for part-time salaries. Any millionaire dreamers willing to sponsor a good thing? Please write me immediately.

As I was saying to Deborah Hillman recently, people need to feel that they can learn to understand the language of their dreams. The DNB will be your cheerleader as you learn to feel comfortable with the power of dreams, but many feel that dreams are best left to experts. The DNB encourages dreamers to realize that not only are dreams accessible and deeply meaningful, but that it is a creative and beautiful process as well.

One important need is for publicity. If you know of any way to publicize DNB, send the suggestion or do it yourself. When any of us have time we're willing to speak publicly. Articles. Radio. Television. Seminars. Benefit workshops -- you name it.

Another networking idea: I will publish schedules and events of your center or dream community free if you'll encourage participants to subscribe. This kills two birds with one stone, helping your group and the newsletter by expanding your group's mailing base and simultaneously expanding readership.

Keep the ideas and feelings flowing to your Kindly Editor's desk. They cheer me and give me hope. Remember, this is your newsletter. How it grows is up to you.

So I sit with them and hold them, in a deep meditative state. I rock them and listen to their wailing. Watch them chattering with hands and words. Trusting me for a moment, then leaping away. Eyeing me, creeping back. Telling me with their eyes that I must tell others about them, tell others to sit with them in meditation. Hold them. Love them. Connect with them who are our link to the ancient past, and our vital spark of connection into the future. Chattering, crying. Our

living link to the planet we emerged from.

For days I was in awe of having had the gift of our dream come through me. I couldn't even talk about it. The power of the dream was too strong in me, and like the little creatures, I had no words, but only gestures to describe it. As the power faded into memory, the words came. And with the words, the sense of having been the channel for an important collective vision. So that I am serious when I say —

close your eyes and see them. They are all of us. Close your eyes and see them and hold them and comfort them. For whenever I hold them and love them, I feel the power of humanity to turn itself away from killing toward life again, and the power of the dream to transform us. Because I know that before they were human, did human things, they dreamed about being human first.

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### DREAMS COME TRUE

Einstein traced his relativity theory to a dream he had when he was an adolescent. He was riding on a sled; as he went faster and faster, the stars became distorted.

Mendelejeff developed the structure of the Periodic Table of Elements after dreaming of a concert of chamber music.

Mary Shelley based Frankenstein on a dream she had about Lord Byron, who at the time was creating a poem, "Manfred", about a character that closely resembled his own.

Elias Howe was inspired to create a new design for the sewing machine needle after dreaming he was in a cauldron, surrounded by cannibals who kept thrusting spears at him.

Kekuli dreamed of a twisting snake biting its tail and awoke with a solution to the molecular structure of the benzene ring.

Niels Bohr derived the quantum theory from a dream of a racetrack.

Robert Louis Stevenson dreamed the plot of Dr. Jekyll and Mr. Hyde, in which the doctor character saw a picture of a jackal just before his transformation.

Descartes went in and out of sleep to dream parts of his Discourse on Reason.

DREAM CALENDAR\*\*  
MASKWORK AND DREAMING

With Howard Rovics  
August 24-26, Cornwall Bridge, CT.  
\$125. incl. meals/lodging.  
Phone: 203-672-6726

\*\*  
A.R.E. Affiliated Dream Group

(Edgar Cayce). We meet every Monday  
night from 7-9 P.M. at my place:  
LEON VAN LEEUWEN  
435 57TH STREET, #12-D NEW YORK,  
NY 10017 TEL. 212-888-0552

Information on seminars being given  
by Army Mindell this summer:

DREAMBODY WORKSHOPS

In Danbury, Ct. Contact person:  
DOUG WILLIAMS, C/O CENTERPOINT  
22 CONCORD STREET  
NASHUA, NH. 03060  
July 4, 5, 6, 7, 8.

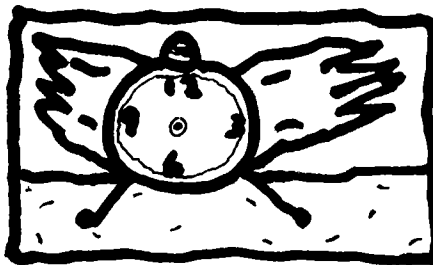
Seminar and lectures in Houston,  
Texas, at the Jung Center.

Contact person:  
MARTHA WOLF, JUNG CENTER  
5200 MONTROSE BLVD  
HOUSTON TEXAS 77006-6597  
July 12 to 15

July 15-22, Dreambody Workshop  
DU Lodge, Mountains outside of  
Denver.

July 22-29, Dreams and relationships  
August 4-11, Supervision Seminar in  
Training in Dream and Body Work.

Aug. 11-17, Process Oriented  
Meditation. Contact person:  
MARILYN RAFF, 8055 W. ONTARIO PL.  
LITTLETON, CO. 80123



August 22-Sept 6,  
Dreambody Workshops in the Seattle  
area.

Contact person:  
KIM BURG, 6038 5TH ST. NW  
SEATTLE, WA. 98107.

\*\*  
DREAMS, WHAT THEY CAN TELL US

Taught by Elizabeth Caspari.

A course being given at:  
New School for Social Research,  
starting Oct. 1, 1984. Early regis-  
tration appreciated.

\*\*  
DREAMING 101

An introductory course to dreaming  
and dreamwork. (4 sessions)

\*  
DREAM STUDY GROUP

Learning dreamwork theory by ap-  
plying it to your dreams.

\*  
DREAM GROUP

A community of people who meet  
weekly to explore their dreams  
together (ongoing).

SHANNON PERNETTI  
1220 SW MORRISON ST., SUITE 812  
PORTLAND, OR. 97205  
503-223-5337

\*\*  
DREAMS AS A SOURCE OF PERSONAL AND  
SPIRITUAL TRUTH

I will be giving a weekend workshop  
at the Quaker Center July 27-29.  
BOB BLOOD C/O QUAKER CENTER  
BOX 686, BEN LOMAND  
CA. 95005

\*\*  
DREAMS, MYTHS, AND NATURE

June 8-9, taught by Larry Sargent.  
SUNWHEEL  
3128 E 3RD ST  
LONG BEACH, CA 90814  
213-434-6062

\*  
THE ART OF DREAMING

July 28-29, by Larry Sargent.  
OASIS CENTER  
7463 NORTH SHERIDAN RD  
CHICAGO, IL. 60626

\*\*  
I MUST BE DREAMING

"I Must Be Dreaming," released in  
June, was developed as a general  
psychology learning tool. Narrated  
by Robert Van de Castle, its pur-  
pose is to inspire an appreciation  
of dreams.

This videotape is available at a  
special price of \$35. to all DNB  
subscribers. The profits from these  
sales will go to the DNB. For more  
information contact:  
BRYAN C. WILLIAMS  
TIME OUT PRODUCTIONS, LTD  
PO BOX 7904  
CHARLOTTESVILLE, VA 22906  
804-979-0013

Eleanor Roosevelt saw sentences in  
a dream that she later managed to  
incorporate into the United Nations  
charter.

Dante claimed he received both the  
form and much of the content of The  
Divine Comedy from a series of  
dreams he had while travelling.

Coleridge transcribed his unfin-  
ished poem, "Kublai Khan" directly  
from a dream he had that was inter-  
rupted by the arrival of an insur-  
ance salesman.

LAST MINUTE ASD NEWS

The Association for the Study of  
Dreams will be holding its first

international conference the third  
week in June in San Francisco.  
Enrollment is limited so act fast  
if you're interested. For further  
information write:  
ASSOCIATION FOR THE STUDY OF DREAMS  
337 SPRUCE STREET  
SAN FRANCISCO, CA  
94118 415-668-7444

## THE INTRUSIVE DREAM

by Brian Knave

Most dream theorists assert that dreams are subjective, that during a dream the dreamer's only contacts are with himself. Perls believed that "any part of the dream is yourself." Jung saw the dream as "a theater in which the dreamer is himself, the scene, the player, the prompter, the producer, the author, the public and the critic." Clearly this is the predominant Western view, and there is evidently much truth in it. But is it the only truth? Probably not. I've had dreams, two in particular, which hint at significantly expanded dream boundaries.

In 1979 I was working as a dishwasher when I had this dream about one of the waitresses. I did not know her at the time. The dream took place during a nap one hour before I went to work: "I am in what seems to be an airplane hanger floating effortlessly in the air, watching and listening as a dramatic scene unfolds below. Debby, the waitress, is bargaining with a big black man. He is apparently the pilot of the airplane. Neither of them sees me. I am just there, hovering bodiless above the room. I'm an invisible, shameless eavesdropper, and this is what I hear—Debby is stranded in a foreign city and hasn't the money for a ticket home. She must get back in time for work, though, so she agrees to trade her body for the fare. Startled, I watch as she and the black man engage in frantic sexual intercourse on a wooden table. I'm surprised that she would so readily consent, but I understand her dilemma, and am delighted by the spectacle."

When I saw Debby at work that night I couldn't help but laugh, and finally she asked me what was so funny. I asked what she had dreamed the night before. Her face turned red. In embarrassed whispers



she related the events of her dream. She had dreamed that she was at a faraway bus station without money and desperately needing a ride home. She told the bus driver, "a huge black guy," that she could pay him when she got home, but he refused. Instead, he offered to let her ride free if she would have sex with him. She agreed.

I'm sure my mouth hung open while she recounted the dream. "Did you see me there?" I asked. She said that she hadn't and asked what I meant. I told her my dream, then a silence fell between us. We knew that something strange was going on. Somehow, without invitation, I had intruded into her dreamscape.

It's odd that my dream was in the afternoon; her's, the night before. If I had somehow witnessed her dream twelve hours after she dreamed it, then the dream was apparently self-existent and operating outside of our space/time reality. In other words, it didn't evaporate when she awoke. Where was it for those twelve hours? Where do dreams actually take place? How long do they endure? My mind was afloat with questions.

It's odd, too, that I didn't know this woman Debby. I had seen her at work, but we had never met. She was a stranger. Why would I be tapping into the dreams of some stranger? That night I recorded the dream, and in the margin dubbed it "Intrusive Dream."

In December 1983 I had what seemed to qualify as another intrusive dream, though one not as well substantiated as the first. In the dream my girlfriend Patsy and I are non-physically coerced into witnessing a gruesome incident taking place in Vietnam. A man named Ben (who today owns a local stereo shop) has somehow forced us into the scenario. This is the dream as I recorded it the following mor-

ning: "Patsy and I are in Vietnam, right in the middle of a bloody encounter. We are not here as fighters; we have been brought here—against our wills—by Ben. No exit is in sight. Here we are, stuck in one of the twentieth century's horror grounds.

"The Vietcong have the upper hand. They kill indiscriminately: our guys, their own, anybody who gets on their nerves. We seem them torture an old woman, a local peasant. They cut off her arms but she refuses to cooperate. Her blood stains the pants legs of the captured American GIs (Ben is one of them) who stand nearby, their faces crying for home. Patsy and I stand together hoping we won't be singled out for torture. But I can see that Patsy wants to help the dying woman. I fear that she might run to the woman's aid and suffer the same blows. The horror is too much. Suddenly I realize I am dreaming. I decide to get out, to leave the dream. I awake soaked in sweat."

During the dream I sense that I am an observer only. Though I am concerned about Patsy's safety, at the same time I know that we're just looking in. Contemporary Ben brought us here, but GI Ben isn't aware of our presence.

The morning after the dream I saw Ben at his shop. Earlier in the week I had planned to visit, which is probably why I had the dream precisely the night before. Though I had met Ben only once, I straightforwardly asked if he had ever fought in a war. He stopped cold. He told me he had been in Vietnam, and that he didn't care to talk about it. The I told him about the dream. He shuddered, then confessed that he had been having nightmares about being back in Vietnam. It was an awkward moment. I could see the pain in his eyes. He could see that I was freaked out.

But it didn't stop there. I went across the street to a music store. The owner was playing an old piano and running the sound

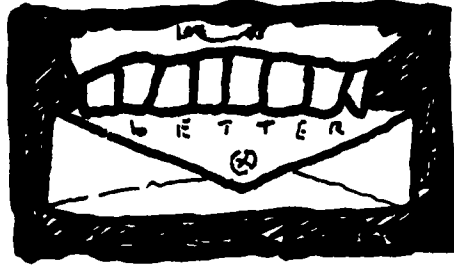
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through a lousy PA system. "That sounds terrible!" I said, pointing to the speaker on his right.

He looked surprised. He told me he didn't know that the right speaker was working because he was deaf in his right ear—from a land mine that went off beside him in Vietnam. By this time I was more than a little shaken. I had the feeling that some profound revelation, or perhaps catastrophe, was imminent. But nothing out of the ordinary happened, except that I again scribbled "Intrusive Dream" in the margin of my dream journal. I wasn't sure if my dream matched one of Ben's nightmares, nor was I sure I wanted to know. But the right half of my brain was convinced: Once again I had seemingly intruded into someone else's dream. If we accept the current belief that dreams are entirely self-concocted, we must also accept that each person's dreamworld is a closed system, a universe impenetrable to others. This means that the friends we talk with in dreams are merely images of friends, self-created impostors, ghosts of ourselves in disguise. But why would the psyche play this intricate game? If we are meant to second-guess the psyche and deduce that other figures in dreams are really ourselves, what's the purpose? Is the inner self a trickster?

To learn the most about dreams (and about ourselves), we are wisest to stay open to all the possibilities. The subjective interpretation of dreams is valuable, but it cannot explain everything. There is plenty of evidence, especially with precognitive and synchronous dreams, to support the possibility of objective dreaming. Furthermore, examples of intrusive dreaming—dreaming about or sharing another dreamer's dreams—suggest that there are sophisticated dreaming techniques of which we are completely ignorant. If we continue to consider these techniques impossible, how will we ever recognize and develop them?

## LETTERS TO THE EDITOR



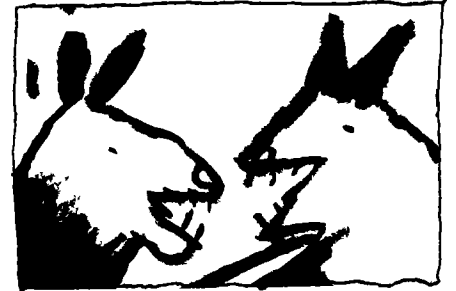
TO: Letter to the Editor of DNB  
FROM: Howard Rovics

In response to the Faraday-Lewis article, The Selling of the Senoi, I have decided to phase out my use of the term "Senoi Dreamwork" and especially any further use of the reference to "American Senoi". I am not rescinding the methodology which was inspired by my original understanding of portions of Stewart's work. What I am doing is honest and effective even if the Senoi people might think it strange. For example, I emphasize the asking for and receiving of gifts in an active re-dreaming the dream process. It works. The process builds one's ability to "take in" in relationship to the development of an inner assertiveness. I do not use the word "control" in reference to dreams nor do I encourage fighting and killing. I do not interpret sexual symbolism or place special value on lucidity. I do know from first hand experience that children can be trained to confront hostile dream characters (whether the Senoi do it or not) with excellent results.

Several of the authors' points led me to my decision to discontinue my use of the word "Senoi", namely, their plea that each group leader take responsibility for his or her own method, my respect for their extensive and first-hand efforts in studying Temiar dream culture, and their assurance that there is a distinctive, real Senoi dream approach that is being misrepresented. That Ann Faraday is revising previously published material which contributed to the

dissemination of the original myth is also an influencing factor.

Naturally, I find the Faraday-Lewis article offensive, i.e. the implication that our contemporary Western interest in dreams can be categorically dismissed as the activity of self-improvement cults, armchair romantics, True Believers, etc. Their three progressive stages of response to the Senoi issue — denial, condemnation or discounting — felt like a tricky double bind. The issue is not that simple. Irrespective of where I may appear to fall within these three stages my decision to stop using the word "Senoi" in regard to my approach to dreams is not synonymous with "conveniently dumping the real Senoi". Quite the contrary, by terminating any anthropological pretense which misrepresents a living culture, I



can free myself to understand the real Senoi culture without inadvertently adding to a confusion which has gone on long enough. I genuinely look forward to the new Faraday-Lewis insights.

While I go on with my dream workshops sans title I would welcome a followthrough on the idea that DNB subscribers propose a good synonym for this "Stewart Dreamwork" influence.

HOWARD ROVICS  
CONNECTICUT

Steve Collier of Waco, Texas is looking to trade dreams without interpretation. I have started to trade with him on these terms. Perhaps you have too.

Like him, I have no local contact with experienced dreamers. What I am looking for is to "link up" with others who use dreams as

cont.

part of their normal thinking processes. I agree it seems necessary to trade dreams, but unlike Steven, I am also interested in results derived from dreams. If this means "interpretation" then I'm interested in that also.

At the moment I don't have the resources to send bundles of material in a scattergun approach. I do read fast and have a store of dreams that can easily be copied.

Ask any thing you like. I promise to answer promptly and politely to anyone interested in adding this California location to his/her communication network between people who use dreams to good effect.

NANCY CAMPBELL  
5522 N McCALL  
CLOVIS, CA. 93612

\*\*\*

Susan Peterson and myself are planning a research project on the dreams of terminally ill dying patients. Susan is a nurse who works with dying patients and has asked me to help her with certain aspects of the research. We would be particularly grateful to any readers of the DNB who have any information to share about these obviously special dreams or who know of any studies or research findings.

I am aware of Philippe Muller's book, Wagner par ses rêves (Brussels: Pierre Mardaga, 1981) where 421 dreams from the last 14 years of Richard Wagner's life are presented and studied; the adumbration of death in his last dreams is particularly interesting.

Please send any information directly to:

SUSAN PETERSON  
908 SWEDE STREET  
NORRISTOWN, PA 19401

Thank you, George Baylor, PhD

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Dear Deborah,

Your article in the March/April issue of DNB [Making Room] was a delight to read! We have purposely declined to define "dream worker professional" since the evolution of the first defies definition and

the second term covers different things for different people. Since the Association [Association for the Study of Dreams] excludes no one, we have not felt the need to define these terms. "Specialists" was a term we chose to suggest people with much specialized experience in dreams and it avoids the "professional" issue. As we get to know each other better in the A.S.D. and other dream organizations, I think we'll find a consensus regarding the skilled vs unskilled vs charlatan dream workers.

GAYLE DELANEY  
PRESIDENT, A.S.D.

\*\*\*

Dear Elan Golomb,

Good writing in A DREAM FOR SELF-HEALING. So much I have empathy with! [see March/April issue]

Ever since my doll Rosie's skull cracked in the hospital where I had my tonsils out at the age of four — I was not to recover for eight months or ever. I'm still going back to that issue at age 60. Bits and pieces of continual healing.

I want to form a dream group in my locality. Do you belong to one?

I am very lucky or unlucky depending on my viewpoint, that I no longer have the glamour of age, money, degrees, credits or beauty. I have all of them but not as society thinks them to be. So I am forced to look directly at my position. I get caught up in people's facades. There are layers of them — no end to the roles we are playing. I could go on and on. Your article gets better and better.

ESTAR ESTHER  
180 SOUTH MT. ROAD  
NEW CITY, NY 10956

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Friends,

Being a lifetime dreamer in multicolors and magical dimensions, I'm aware of the effects dreams have on daily life. The main thing about dreams is to sharpen awareness of subconscious phenomena. There are also precognitive or prophetic dreams about future events, especially during the mor-

ning hours when we are unaffected by the habits of the previous day.

There are no limits to the connections we can make in dreams. I'm happy there is a group of people dreaming together without being ashamed of the intimate revelations concerning the cracks in our personalities which we try to sweep under the carpet of social pretensions. Through dream understanding we can loosen up our entanglements in waking reality where we are often problem makers.

INGE TORKILDSEN  
CHANTELOUBE C.E. F24290  
MONTIGNAL, FRANCE

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Dear Editor,

I enjoy the Dream Network newsletter and applaud the good works and intentions behind it. As a lay person who has 20 years experience in hosting an Edgar Cayce dream group of which I'm a member, I've found that the personal experiences of the dreamer were more helpful than most of the books and articles that we have studied.

The interplay of the members makes it possible to witness ourselves the drastic and great positive changes in life's direction.

I was helped greatly by the group through some difficult periods. The first dream I presented to the group was about my being back in the T.B. Sanatorium (where I had spent four years) dressed in a business suit. The group interpreted this to mean that even though I was well now, I still lived in the consciousness and fear of having to go back to the sanatorium. At this point the bells rang in my head and I knew they had hit the nail on the head.

In the following sessions I presented repetitive dreams on how my mother was killing the man in me. I always agreed with the dream content and brought up incidents in my childhood to corroborate the dreams and to show how poorly I'd been treated.

For awhile the group was kind and gentle with me. However, when

cont.

the dream content repeated itself they finally told me: "Look, your mother lives in New Jersey. You don't ever have to see her if you don't want to. It isn't she that is killing the man in you, but what you took over from her into your subconscious."

As you can imagine I was greatly upset but after I adjusted to being unable to blame my mother for all my ills, I received the following benefits:

I was no longer an injustice collector. I hadn't only blamed my mother for any of my troubles but also the people I came into daily contact with. I changed so much for the better that even my mother remarked on it. I stopped boring my friends with my tales of horror. I was able to help other dreamers with similar problems.

Because I am so convinced of the importance of sharing personal experiences I would like to make available a \$25 gift to the newsletter for the dream chosen to be published in each issue of DNB. The shared dream has to point out how the contents were helpful in changing the dreamer's life.

LEON B. VAN LEEUWEN  
12 EAST 41ST STREET  
NEW YORK, NY 10017

For several years, every time I dreamed about a fire, within three days there would be a major fire in the town I was in, nor were there any fires that I hadn't dreamed about. (There was one exception: one night I dreamed a certain 40 foot fishing boat burned. Two days later the boat actually sprang a leak and sunk.) But since I lost everything in a hotel fire (which I hadn't dreamt about), I can longer predict fires.

Occasionally I've dreamed of an event and later learned that the event occurred at approximately the same time as the dream. (A window broken in an apartment building, a young man injured in an automobile accident). Only once a friend and I had the same dream. Another time I



told a friend about a nightmare I had of someone being beheaded and that's what she said she'd been watching on t.v.

I'd like to try to help solve people's problems through dreams. I'd like to know what others are doing in this area.

JERRY ALLISON  
NEW CHENEGA  
CORDOVA, AK 99874

I have noticed some patterns in my dream diary over the long view. For example, I have special dreams on special days in my life, even if I forget them in so-called "real life". For instance, I don't think much about the anniversary of my first marriage (I've been divorced 10 years) but I always have a significant dream on that date, in looking back in my diary.

BILLIE SHANAHAN  
CALIFORNIA

BRAVO! ....for your March-April issue of DNB. I have always appreciated the work of Ann Faraday, she seems unafraid to explore new territory and to admit changes in her ideas.

I also appreciated the attention given to helping dreamgroups get started — in Tom Cowan's and Chris Hudson's columns. You might consider a "start-up packet" that you could advertise and sell. For people who have not seen back issues of DNB, this packet could provide a consolidated version of shared experience. Keep up the good work!

TIM HUMBLE  
LOS ANGELES

(What do readers think of this? I

do have a limited number of Coat Of Many Colors available for \$5. It is a collection of many different dreamworker approaches and was published by the Dream Tree Press in cooperation with the DNB. Or you can obtain copies from Dream Tree Press at: 10 Pleasant Lane, San Rafael, CA. 94901. Any more suggestions? Chris H.)

My wife has almost 10 years of recorded dreams since she started the Seth material in 1975. I came upon the Seth material about a year ago. We are part of a small informal and unorganized group of friends (less than a dozen) here in Albany who are trying to make our ways using the Seth books (transcribed by Jane Roberts) as inspirational guidelines. We are all interested in knowing about others using this stuff.

MITCHELL ELROD  
685 PARK AVE  
ALBANY, NY 12208

The dreamscape is a vast country, and I don't know if there is an end to the dream skills one can develop. I've begun to think in terms of reality (whatever its "ultimate" nature) in terms of fields which interpenetrate, and it seems that the dream field is composed of a number of fields...

My husband, son, and I share our dreams and I teach dream skills to my son. Of course, I do it as a game. If he thought I was "teaching" him anything, he'd balk! Just like me as a kid. But that seems to be the best way to learn them anyway — with a playful curiosity. Too much seriousness seems to automatically hinder creativity. Before Johannes could write, I recorded his dreams for him. Sometimes he'd have a dream he didn't want me to know about and he'd ask me to write down two or three words so that he could remember it yet keep it private.

LINDA RAVENWOLF  
(see Linda's feature article... Chris)

cont.



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Most of my problems are solved by dreaming. When faced with a problem I get drained physically and have a need to sleep. Even in the middle of the day or morning no matter how much sleep I had the previous night. After waking, I know exactly what to do. Some more difficult problems take two or three sleep periods before my answers come. But my dreams are visions so to speak and sometimes unclear and only 70% of the time can I figure out what I must do. All in all I have learned that if I just go to sleep and allow my dreams to flow, I do get good results.

I would like to participate in a dream community.

B.V.HOWARD  
2522 TERMINO AVE  
L.BEACH, CA. 90815

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1. The more people subscribe, the better the Bulletin. And if that happens, keep it proletariate. That's one thing about dreams, everyone can participate.

2. I am currently working on a dream journal.

3. I recently had this dream about encountering this person on Telegraph Avenue in Berkley. He was talking in bizzare parables. Two days after I had this dream, I met this artist selling his wares on Telegraph Avenue and in talking to him he tells me about this dream he is going to make a book about. Every day he dreams a sequel in a continuing story about a male cave artist who is part of a crashed spaceship crew. The story ends in modern times with telepaths shooting rockets out of the sky by psychokinetic manipulation.

4. I'm interested in seeing a dream group get started here at Contra Costa College.

PAUL ORSI  
519 SONOMA STREET  
RODEO, CA. 94572

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I could write an extensive letter regarding all the benefits I receive from DNB. But perhaps you will realize my feelings a little better if I simply say, "Be sure that I get the next issue "No Matter What" the cost!

GERALD O'CONNEL  
CONNECTICUT

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It is so nice to be in contact with others who work with their dreams. I have been recording mine for seven years and am only now becoming aware of the numbers of those who are engaged in a similar pursuit. I look forward to a long and pleasant association with your Bulletin.

MARIE JENNINGS  
MASSACHUSETTS

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Please send any information on dream communities in my area of California. I'd like to participate in one.

MRS. JOY MARCON  
703 ANITA, REDONDO BEACH  
CA. 90278

\*\*

I would welcome any information on local dream groups here. Also about how to start a dream journal.

RENEE MILYUS  
6170 FERN LANE  
PARADISE, CA. 95969

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We would appreciate a contact in Australia, preferably Sidney, with whom we could discuss dream communities.

KERRY JAMIESON/DELIA FALCONER  
C/O FALCONER/BOX 4873  
G.P.O. SIDNEY 2001 N.S.W.  
AUSTRALIA

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I am extremely interested in your network and would appreciate any information about groups in Toronto, Canada.

VALERIE CAMPBELL  
89 FINCH AVE. W.  
WILLOWDALE, ONT. M29-2H6 CANADA

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If someone would start a group in Denver I would like to join one in Colorado Springs. I have volumes of dreams recorded.

NED ZALEWSKI  
1130-C FONTMORE RD  
COLORADO SPRINGS,  
CO. 80904

\*\*

I am in a Canadian youth program and my location is unstable, but by the end of 1984 I would like to be part of a dream community in Amherstburg, Ontario. Until then, write me at:

KATTIMAVIK/PO BOX 779  
RIDGWAY, ONTARIO  
LOS INO CANADA

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I am interested in participating in dream groups.

MS. SARAH ROSE  
105 MIDDLETON TOWNHOUSE  
JEFFERSON, PA. 19403

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Is there a bibliography about group dreaming available? Also, any info about who were Dorothy Byrant's (The Kin of Atta are Waiting for You) influences?

P. HARIMAN  
22 OAK STREET  
ATHENS, OH. 45701

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I would like to know if there are any dream groups in my area. If not, I'd be interested in starting one.

DON TERENO  
9B CHELSEA GARDEN APTS  
STRATFORD, NJ 08004

\*\*

I am interested to know of any dream groups in the Chicago area.

MARK KENNY  
247 FRIARS COURT  
ADDISON, IL. 60101

\*\*

I need info about dream groups in Chicago.

SHIRLEE MULLINX  
21941 CENTRAL  
PARK FOREST, IL. 60466

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# POEMS

Traveller repose and dream among my leaves.  
William Blake

Our life is two-fold: Sleep hath its own world,  
A boundary between the things misnamed  
Death and existence: Sleep hath its own world,  
And a wide realm of wild reality.  
And dreams in their development have breath,  
And tears, and tortures, and the touch of joy;  
They leave a weight upon our waking thoughts,  
They take a weight from off our waking toils,  
They do divide our being; they become  
A portion of ourselves as of our time,  
And look like heralds of eternity;  
They pass like spirits of the past,—they speak  
Like Sybils of the future: they have the power  
Like tyranny of pleasure and of pain;  
They make us what we were not—what they will,  
And shake us with the vision that's gone by,  
The dread of vanish'd shadows — are they so?  
Is not the past all shadow? The mind can make  
Substance, and people planets of its own  
With beings brighter than have been, and give  
A breath to forms which can outlive all flesh.  
Lord Byron, from "The Dream", 1816

I dreamt a dream! what can it mean?  
And that I was a maiden queen,  
Gaurded by an angel mild:  
Witless woe was ne'er beguiled!

And I wept both night and day,  
And he wiped my tears away,  
And I wept both day and night,  
And hid from him my heart's delight.

So he took his wings and fled;  
Then the morn blush'd rosy red;  
I dried my tears, and arm'd my fears  
With ten thousand shields and spears.

Soon my angel came again:  
I was arm'd, he came in vain;  
For the time of youth was fled,  
And grey hairs were on my head.

William Blake, "The Angel", 1793

In my dream, I was deaf.  
He touched my ear in friendship  
but when he felt my deafness,

the ball of wax blocking my hearing,  
he turned sadly away  
leaving me alone in the dark and foreign room.

This morning I listen to music  
and recall the muffled dream,  
his soundless footsteps on the paved floor.

I wonder what deafness lurks in me,  
what handicap waits for my acknowledgement?  
What wisdom have I closed my ears to?

What thoughts dishevelled between the old  
and the new moon, what dishfuls of fear,  
what enemy actions did he perceive, touching  
my ear?

I am unable to forget the dream's broken  
message, have no splints to mend it.  
I will not deprive myself of its warning.  
All day I listen for the inauguration  
of my deafness.

The haze of the dream is only the beginning.  
Unless I travel to the right bondage,  
I may never hear the word the dream wants  
to say,  
never hear the word that will reshape my life.

And all the nights of dreams to come  
will be reproach, mouths uttering and no sound  
coming, questions asked and answers given and  
I am unable to interpret any of these riches.

As I write  
I feel again that touch of hand against my ear,  
a secret and strong act.  
I believe the touch that discovered my deafness

also cured the blemish,  
that my hindrances are temporary:  
I believe that the gesture of warning is also a  
blessing.

I was locked into a silence of my own  
manufacture  
but am now emerging free,  
clear of the boundaries, out amid the bivouacs  
of cold, listening hard to all weathers.

Penelope Shuttle, "The Dream", 1980

cont. from pg. 20

rate that meaning into our waking lives. We ask for help. As in nightly dreams some of our adventures are exciting and exhilarating, others can be routine and matter-of-fact. When the drum signals our return we travel back to our entranceway, retrace our steps through the tunnel, and emerge in ordinary reality at the spot we have chosen as our entrance.

When we have all returned, we spend a few silent moments reflecting on what we have seen and heard. As in the morning after a night of dreams, we remain quiet and recall the elements of our journeys. Then we place the drum in the center, bring back the candles, and take turns telling our stories. As in dream groups, we each relate our dream journeys, sharing the incidents and feelings with one another. As in group dreaming experiments, it frequently occurs that we actually shared each other's journey to some extent while we were on them. Phyllis saw Roger working with fire, and indeed he did tend a bonfire on his journey. Lorenza watched Tom speaking to an old man and, yes, Tom did speak with an old man. Richie spotted Phyllis walking near water, and on her own journey she visited a mountain stream. Such synchronicities are not uncommon, and they reinforce our belief that nonordinary reality, such as in dreams or on shamanic journeys, is as real as the ordinary reality we are accustomed to in our waking states of consciousness.

What Michael Harner calls the "shamanic state of consciousness" is accessible to many people trained in shamanic techniques. By entering that specialized state of consciousness on a regular basis and with the support of others, we enrich both our waking and dreaming lives, for often what we learn and experience in the Other Worlds will recur in our dreams at night, and often images and situations from a journey will manifest themselves in an ordinary state of consciousness

at odd moments during our average day. At times when one of us is ill, either physically or emotionally, a group journey with common intention of bringing back power will contribute to the healing process.

In our dreams at night we often enter that realm of archetypes, gods, goddesses, and spirits that appear to us in the various guises of our dream imagery. In our dreamwork we learn how to see through and into those images to recognize the "god or spirit within." In a similar fashion, shamans, both ancient and modern, cultivate those presences, enlist their power on terms of friendship and stewardship, and harness that power in whatever form of insight, knowledge, or understanding is available to enrich their own lives and those of the group. A modern shamanic group can be as beneficial as a dream group or rap group in exploring areas of consciousness and sharing our fears and wishes in a mutually supportive atmosphere. In a manner similar to incubating a dream, or asking the unconscious for a dream to solve a problem, or any attempt to seek guidance from dreams, the shaman calls upon the collective wisdom of the universe and discovers it through the images that present themselves on his or her journey.

When we have each shared our journey and discussed correspondences among them and encouraged each other to implement in our daily living what we have learned in the Other World, one of us takes up the rattle and opens the sacred circle by rattling in each of the Four Directions and over our heads. We thank and say farewell to whatever spirits or presences chose to join us for the evening. We extinguish the candles. We turn on the lights. We are back in Brooklyn.

(For more information on shamanic groups, write to Tom Downes, c/o Dream Network Bulletin, 487 Fourth Street, Brooklyn, NY 11215.)



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