



A HANDBOOK FOR EXPLORING DREAMS by DICK McLEESTER

What The Reviewers Are Saying:

What an incredible book! This is certain to be The Whole Earth Catalogue of dream workers. The style is similar, as is the purpose, for, as the author reminds us, "Access is Alchemy."

--Association of Humanistic Psychology Newsletter

Welcome to the Magic Theater is the most thorough compilation of dream reference/fact/lore one could envision--even in the wildest dreams! ...McLeester integrates poetry, fantasy, Booklegger-type graphics, spirituality and common sense into his stage lighting fronting the Magic Theater. Thanks to this light, you have only to raise the curtain and be guaranteed your own command performance--night after night after night....

--Kathy West in Booklegger Magazine

This self-published "handbook for exploring dreams" is invaluable for dreamers and dream researchers. Its 80-page annotated bibliography of the subject is the best I have encountered in twenty years of dream research. Each section contains first-rate descriptions of the works covered, with tellingly-selected excerpts and shrewd critical evaluations by the author based on his own experience of dream work.

--Ann Faraday in Brain/Mind Bulletin

Welcome to the Magic Theater is a brand new and truly wonderful resource for schools and parents--and just anyone as all of us dream....

--New Schools Exchange

One of the absolute charms of the self-published book is that it need not conform to any bland standard of editorial convention or propriety.... Going in almost at random, I immediately feel as though I've entered a discussion, and one which I don't want to leave....

--Irv Thomas

Continued Inside Back Cover

Welcome To The Magic Theater



A Handbook For Exploring Dreams



Additional copies can be ordered from:

Food For Thought Publications

P.O. Box 331
Amherst, Mass. 01002

Individuals must prepay:

\$3.00 & 50¢ postage for single copies.
\$2.60 & 25¢ postage each for 5 or more copies.
For Index and Newsletter send \$1.00.
Make checks payable to Dick McLeester.
Booksellers inquire.

Copyright © 1976 by Dick McLeester. Updated 1977.

No portion of this book may be reproduced without permission from the author, with the exception of alternative groups who are not publishing for monetary profit. In this case, let me know about it and send a copy of your publication.

First printing--1,000 copies.
Second printing--3,000 copies.
Saltus Press, Worcester, Massachusetts.
Cover Illustration by Jack Trompetter.
Library of Congress # 76-29541

I would like to thank the following for permission to quote from their works:

Coevolution Quarterly, California; for excerpts from Spiritual Tyranny, by Sam Keen.

Richard Grossinger, Io Publ., Vermont, for excerpts from Io #8.



Menu:

Introduction	4
Some Origins	5
The Potential Value of Dreams	7
My Beginnings	9
Mutual Efforts	12
Remembering & Recording Your Dreams	13
Sharing & Working On Dreams	16
The Consciousness-Raising Aspect	21
Welcome Home	24
An Annotated Dream Bibliography	26
Psychology	27
Jungian Approach	32
Gestalt Approach	35
Other Cultures & Times	41
American Indians/The Vision Quest	41
The Senoi of Malaya	48
Consciousness-Raising/Social Change	53
Myths & Fairy Tales	64
Novels & Poetry	70
Creativity	74
Learning	78
Conscious Fantasy	83
Spiritual	87
On Spiritual & Therapeutic Tyranny	92
Altered States of Consciousness	97
Biology & Physiology	100
Miscellaneous	101
New Titles	103
Blacklist	104
Appendix I--Access	104
Appendix II--Criticism	105
Dream Directory	110
Eastern USA	110
Central USA	114
Western USA	115
Foreign	118
Where The Money Goes	120
Follow-up	122



MEMBER
COSMEP
COMMITTEE OF SMALL MAGAZINE
EDITORS AND PUBLISHERS
BOX 785 SAN FRANCISCO, CA 94101

Introduction

As the subtitle indicates, this volume is intended to be a handbook for exploring dreams. And as a handbook, it is my hope that it will not only stir a new interest in dreams, but also serve as a useful tool or vehicle for those who decide to pursue such an interest. Taken by itself, apart from your use, much of the material may seem quite abstract and dryly intellectual. But as you begin to actively inhabit your dream-world, learn from your dreams and work through corresponding changes in your life, you can draw much more from these pages.

The central focus of this book is simply dreams: Those dynamic movies that unfold for each of us every night. My first suggestion is that we begin to listen to and respect our dreams as they are. For many this is not as simple as it may sound. It may require a real effort to turn off those voices of hard rationality that put our dreams down as meaningless nonsense and step into our unknown inner world. But if we decide it is worth the effort, perhaps we can let our dreams speak for themselves and see what they have to offer.

From here there are many directions in which we can go. In this book I am not promoting any one approach, but will instead present many approaches to dreams and numerous ways of working with them, so that you can learn from many rather than just a few. However, this is not simply an overview of the field. Instead, I intend to put forth the material that makes sense to me and begin to set down some criteria by which we can start to sort out the garbage and misleading ideas about dreams, which are certainly plentiful. I also hope to strike some balances and make some connections between various approaches to dreams.

I expect that many people who pick up this book will be fairly new to the subject. I will speak to this situation in the beginning of the book by briefly explaining how anyone can begin exploring their dreams. I would also caution readers not to go thru the book too fast, but

to try finding an even pace at which you can absorb and try out ideas that interest you. Trying to rush through it all at once may be overwhelming and, of course, real growth proceeds one step at a time.

In working with dreams I have found that they always seem to be pointing beyond themselves, to something just around the corner so to speak. Because of this, while the starting point and central focus of this book is dreams, I have allowed myself to wander off on various tangents that dreams have led me on, which still relate to what I'm presenting here. I will try to make these relationships clear and hope this will make the journey more interesting.

The bulk of the material in this book is an annotated bibliography of writing that relates to dreams and a directory of people who are or would like to work with dreams. In compiling this information I am trying to give everyone access to the basic information and the chance to contact one another. From there it is up to you.

This book is not meant to be a final product, but part of an ongoing process. This is important because ideas and viewpoints on the subject of dreams have been changing rapidly, as I'm sure they will continue to in the future. This volume is also an expression of my personal perspective, which is sure to change as I do. I will try to make my criteria, orientation and values clear as I go.

As you read thru this volume, you may have some comments, criticisms, or think of material and perspectives that I have left out. If so, perhaps you could jot them down and send them to me. I would like to follow-up this project, perhaps putting together a revised edition of this book. In order for that to become a reality, I need your contributions and support. This is discussed more at the end of the book; for now, on with the show...



Some Origins

To notice is to select, to regard some bits of perception, or some features of the world, as more noteworthy, more significant than others. To these we attend, and the rest we ignore--for which reason conscious attention is at the same time ignore-ance (i.e., ignorance) despite the fact that it gives us a vividly clear picture of whatever we choose to notice.
--Alan Watts

To begin looking at our dreams means being confronted with our ignorance, both as individuals and as a culture. Most of us are very out of touch with our dreams, and it is important that we recognize this as our starting point. For, to a large extent, our ability to recognize and accept this ignorance is necessary for us to move beyond it.

How can we describe and understand this situation? Perhaps it would be best to start by looking at our past, to look at what it was like growing up in a society that does not consider dreams to be of much value; hardly worthy of our attention. For a child dreams are very real and profoundly moving experiences. It was in our dreams that we could first explore the most amazing wonderlands, containing both pleasant and frightening experiences.

Occasionally we may have shared our fantasy worlds with others, or we may have kept them as our secret. But it is common for a child's dreams to express the fears and anxiety that a small, helpless being experiences growing up in a strange and often dangerous world. It is these dreams that we were likely to bring to our parents for help and support in dealing with them. And what kind of response did we get? Certainly all our situations were

somewhat different, but the chances are good in this society that the response was something like this: "Don't worry, you're safe now. It was only a dream, it was not real. Don't worry, just forget it and go back to sleep."

And so many of us learned early to forget and ignore our dreams, as did our parents and their parents. This is the effect of a basic cultural message, where an attitude is passed from one generation to the next as a given, without considering that there might be an alternative. What was your experience like? If you can remember your early experiences with dreams it will make it easier to re-evaluate early decisions and change them if they don't suit you now.



Another version of this cultural attitude goes like this: "Enjoy your pleasant dreams, but if they begin to turn bad, to become "nightmares", wake yourself up." It is through this attitude that we learn to define and separate certain bad dreams, which we call "nightmares." Then we try to avoid them. I recognized this attitude when numerous people asked me, "If you die in your dreams, will you really die?" Now, I myself have experienced (as well as heard others reports of) dreams in which I died and the dream continued, whether with my dream-body dead or with some type of rebirth experience. Yet, for most people this question goes unanswered because they are out of touch with their dreams and don't often share dreams with others. And we certainly can not ask dead people what they were dreaming. My point is that as long as this question is asked and left unanswered, it is a good justification for trying to avoid certain dreams.



"Man Tormented by Dreams" (sixteenth-century engraving after Raphael).

These attitudes are not universal in every time and society. I'd like to mention one culture in particular because they provide a striking perspective from which to look at the attitudes we just spoke of. They are a so-called primitive tribe of peoples called the Senoi from Malaya. (See Bibliography) Right from childhood they are encouraged to share their dreams. They find that it is fairly common for young children to experience various kinds of anxiety dreams. But no matter how scary a dream is, the child is told that it was a good dream. That in the future the child should try to face and confront any dangerous situation in their dreams; that they should always try to stick with their dreams until they can bring back something of value for themselves or the tribe.

The implications and results of differing cultural attitudes toward dreams are quite far-reaching. In this case we can see how we learn to artificially divide our dreams into good and bad, rather than accept all our dreams on their terms and

consider that they might all have something to offer. With this more positive attitude the Senoi find that as they grow, the very nature of their dreams changes, so that anxiety dreams become less frequent and they have more pleasant, creative, problem-solving type dreams. Perhaps by learning to avoid certain nightmares, we are not only passing up the value they have to offer, but also have a negative effect on all of our dreams!

Of course, just trying to forget and ignore our dreams did not always do away with them. As children many of us would still remember some dreams and may have been quite fascinated by them. But as we get older, it becomes more important to make sense of various parts of our lives. Yet most of us only found more mystifying beliefs that confused and misled us to the point that only rare individuals have been able to stay in touch with their dreams.

There is the common discounting notion that dreams are unreal, meaningless nonsense caused by eating the wrong things or random wanderings of the sleeping mind. Many of us are told over and over that we must learn to distinguish fantasy from reality; that fairy tales and fantasy worlds are fine for children, but must be left behind as we enter the real world. In this light dreams are not only a useless waste of time, but a dangerous escape from reality as well.

Even what have seemed to be positive approaches, have a strong mystifying effect on us. Dream dictionaries abound in drug stores or occult shops. With these we can look up an image from a dream and a meaning is given. This method is very simple, but never satisfactory. Dreams do not express themselves in a pat symbolism and a dream cannot be understood out of the context of the dreamer's life.

There is a general knowledge that dreams play a big part in Freudian psychotherapy. From this, many have the impression that dreams are only useful if you

are cracking up and then can only be correctly interpreted by a professional therapist. It is well known that Freud believed many dreams were only wish fulfillment and that every image has a sexual symbolism (also known as "the hot dog and donut" theory). The Freudian approach may have some value, but for many people it has only mystified dreams further and prevented us from developing our own knowledge in this area.

So briefly, these are the only options that most people in our society have known for approaching dreams. As a consequence, many people I talk to cannot remember many dreams (if any). Many people are plagued with nightmares and don't know what to do about them. Of those who remember their dreams, few feel comfortable sharing them with friends. And it is a rare individual who feels that dreams are particularly valuable; for whom dreams are an integral part of their lives.

As with many other things in this society, this situation is beginning to change, although very slowly. Scattered individuals are starting to listen to their dreams to see what they might offer. People are looking to other times and cultures to see what different attitudes they had towards their dreams and what value those people got from them. Dreams are being used as inspiration for art, theater and poetry. People are gathering in groups with the specific intention of sharing and working on their dreams, and exploring ways of integrating them into all areas of their lives.

These things and more are beginning to happen. And while many misleading and unappreciative attitudes towards dreams are as popular as ever with the general public, a change is beginning to occur. I am putting this book together as a means of supporting and encouraging those changes. I hope it will be useful to many individuals as well as affecting some changes on a larger scale.



The Potential Value of Dreams

The net of the sleeper catches fish.
--Greek Proverb

Again and again I find that my own inner counselor, my secret dreaming self, is not only wise and helpful but usually amusing as well.
--Sheldon Kopp

...we do not sleep merely to live, but to learn to live well.
--Synesius of Cyrene

I expect that most people who are reading this book have some curiosity or interest in their dreams already. And you may have a strong sense of why your dreams are important to you. But it is such a prevalent attitude in this society that there could not possibly be any value in dreams, that I would like to mention some of what I and others have gained from our dreams. I cannot guarantee you will get the same results, but only list these as possibilities. What you get depends on the effort you make.

1.) I have always found dreams to be an intensely fascinating and enchanting adventure. Dreams have a strong pull on my curiosity, which is a joy to follow. Every night I am thrown into a new fantasy world full of surprises.

2.) Sleep becomes a more positive experience. I used to see sleep as a waste of time and tried to get by on as little as possible. Now I really look forward to it and give myself plenty of space for sleep and dreaming.

3.) Dreams challenge us to know ourselves better. Dreams are a biological part of everyone, even though we may feel very cut off from them. As we become familiar with them and integrate them into our lives, we understand ourselves better. Often it

seems, dreams are pointing to something we have overlooked or giving us a new perspective on our situation.

4.) As we begin to explore our dreams we must begin learning to think in the language of images and get in touch with our intuitions. As we do this we see that dreams do make sense, but they don't bother speaking in our usual language or mode of logic.

5.) Dreams can be a method of tapping into our creativity. Every night we spontaneously create vivid imagery, complex and compelling dramas. Being in touch with this energy greatly enriches our lives.

6.) In dreams we can discover our "personal myth," the story we tell by living, the threads of meaning and continuity underlying our daily lives. We may discover in our dreams a part of our "life script" that we would like to change. Being in touch with our dreams helps us to remain centered and focused thru our ups and downs.

7.) Our dreams can point out conflicts in our lives, aid us in deciding what changes to make and provide a powerful moving force for following through on those decisions. I feel that a dream is not completely understood until it moves us to change our lives.

8.) Sharing our dreams with others is sharing ourselves and enables us to know each other deeply. Helping another person work on and understand their dreams is an exercise in listening, caring for and supporting another person. Often we can see messages in another person's dreams that apply to our own situation.

9.) Dreams give us valuable information about our feelings and relationships with other people. Often dreams point out relationships that are unresolved. Sharing dreams with friends deepens and strengthens those relationships, as well as pointing out struggles we have in common.

10.) Our dreams can help us see how various parts of our lives are interwoven. We may realize that feelings about our

work are affecting a relationship, which in turn affects our health. By seeing these connections our lives don't feel so fragmented and begin to make a new kind of sense.

11.) Dreams can give us a new perspective on the world around us and how it affects us. With this information we can decide what things we want to support and what things we want to try and change. Dreams offer a unique bridge between inner and outer worlds.

12.) Dreams can offer us visions of future possibilities for personal and spiritual growth, meaningful work, relationships, social change or artistic creations. Keeping these visions in mind can greatly strengthen our chances of realizing them through conscious efforts.

13.) Dreams provide plenty of uncharted territory to explore. As I become familiar with dreams I develop strong contact with the great, wild mysteries of life. I am continually reminded of how much I still have to learn and grow.

These are some of the benefits that I think of. I do not suggest that dreams can provide a quick road to enlightenment or emotional fulfillment. Neither will they help you get rich, although they may prove helpful in re-evaluating such goals. I don't feel that dreams are a simple, easy path for everyone. In fact, many of the potential benefits I have just listed require patient, persevering effort, common sense, courage, and an openness to new perspectives and changes.

But even as you begin to treat your dreams with care and respect, they will return the compliment. This may only happen in small and subtle ways at first. Yet over time these small changes add up and you may find your whole life turning, as I have, until it is an altogether new story. I can honestly say that my life is a different place when I see it through the wise and healing mirror of my dreams. That is true for me, but what about you? What might you get from your dreams?



My Beginnings

No one of us is the center of the universe, but each of us sees things as if they all revolve around him (sic). It is folly to believe we can see from everywhere or nowhere. We filter all knowledge through our autobiographies. --Sam Keen

I will now briefly relate some of my early experiences with dreams, so that the reader can get some idea of where I started out and how I have come to learn from my dreams. I hope that this information will help others understand my orientation and biases in talking about dreams.

From the first twenty years of my life I can vividly remember only one or two dreams. I know there were other occasions when dreams fascinated, terrified, or in some way struck me; but there was nothing I could do with these, so they were forgotten. Subsequent memories became less and less frequent.

One summer I read the novel Demian, by Hermann Hesse. I was very moved by the book and particularly struck by the part that dreams played in the life and transformations of the main character. While this book could be called "just a story, a fiction," I felt there were exciting possibilities here and wanted to follow it up.

I found a biography of Hesse and discovered that he was strongly influenced by the psychology of Carl Jung during the time he wrote Demian. I found some of Jung's writing and there discovered a whole new way of looking at my dreams. Many of Jung's ideas proved very useful and provided a solid base from which to begin. I also made an effort to remember more of my dreams and recorded these in a



diary. By the end of the summer I had perhaps half a dozen.

It felt good to have started the project, but I still wasn't sure it would lead very far. Beyond a point, Jung's ideas became very complicated and mystifying, and he implied that many years of study and research were necessary to really understand dreams. Even though I was remembering a few dreams, they still felt very foreign and strange. I felt very isolated in my efforts.

Almost two years before I had dropped out of college and helped start an alternative high school. I was now on the staff of the school, trying to learn how to learn and to share that process with a community of people trying to do the same. It was an intense experience and I went through many changes.

I met a woman who had done some work with dreams and she offered to lead a group in the school that fall. I was very excited, but when fall came she had changed her mind. I didn't want to stop there, so I decided to start the group myself. The purpose was simple: to get together, share our dreams and see where that led us.

I made it clear from the start that although I had some knowledge, I was no expert; that dreams were the real teacher here and I was simply trying to facilitate the process. I continually asked the group members to say what they wanted to do or speak up when something didn't sit right with them. Since we were all fairly new to this, everyone could have an influence on our directions.

It went very slowly at first. Sharing dreams was new to us and it felt awkward and uncomfortable. Some dreams were embarrassing, so we decided that no one should tell a dream unless they felt like trusting the group with it. Many had very negative impressions of what it meant to "interpret" a dream. Some preferred to tell their dream without the group commenting on it. But the big struggle was learning to discuss a dream without forcing interpretations on it; to work on understanding it without diminishing its dynamic, living quality.

While some enjoyed reading Jung as I had, others felt uncomfortable with his theories and let us know when we were relying on them too heavily. Mostly we learned thru the simple process of experiencing the dreams. It was a major step to feel comfortable saying, "I have no idea what this dream means, but let's look into it; let's spend some time with it and see what comes of it." Still, the results varied greatly. There were ups and downs,

people came and went from the group. Often it felt as though we were just wandering around in the dark. But slowly we were feeling more comfortable with our dreams and learning from them more and more.

The group had only been meeting for five months when I was forced to leave it because of a crisis in my own life. I sensed this had been coming for some time and finally it happened--I was busted for shoplifting. This had been a part of my life since grade school and I had already been arrested twice since turning 18. I had spent a month in jail the last time and decided then that I really wanted to stop. But it was too easy to slip back into the familiar patterns. Being busted this time was both a death blow and a welcome relief.

Throughout that fall I had dreams of shoplifting and was very bothered by them. I recall thinking, "look dreams, I know this is a problem, but why keep reminding me about it?" Since I did not really understand the nature and extent of the problem or how to change it, my dreams kept bringing it to my attention.

The next several months were a time of intense struggle and soul-searching for me. Legally, the solution to my problem seemed clear. I'd be sentenced to more time in jail and eventually, out of fear and guilt I'd change my illegal behavior. But for me it was not so simple. I'd been in jail before and I dreaded the thought of going back. But worse, I was afraid I could sit in jail for years and still begin stealing again after getting out.

I got a lawyer who was able to put off the trial while I began seeing a psychiatrist. When my court date came I plead not guilty due to insanity. The court compromised and I was given one month in jail again. I was very isolated during this time, which made my dreams all the more important to me.

When I first met my psychiatrist I made it clear to him that I wanted to understand myself and wanted him to help me. But it was very important that we work together and that he should not try to manipulate me or analyze me in ways that I did not feel comfortable with. This worked fine as long as I really worked at it. However, he did not know how to work with dreams and could only listen and support what I was learning in this area. One day during my time in jail I saw him and related a dream that had been very helpful to me. His only reply was, "Have you ever heard of Jesus Christ?" As it became clear that he felt I should give up dreams, meditation, and other practices that were genuinely helpful to me, and seek salvation in Jesus, our relationship deteriorated rapidly and was soon terminated.



While most of my energies were directed toward personal survival and growth during this time, I was also asking what role society played in my situation. In what ways was I being baited by this material society to want things I didn't need? What real needs were being denied me? Why was it that so many people I talked to said they would gladly shoplift, if only they weren't afraid of being caught?

As I examined these questions I realized that my stealing was a response to a crazy, poisonous situation. It was a desperate response that was ruining my life and also ineffectual in changing the situation. So, after getting out of jail I began to look for ways I could re-direct this energy in a way that might really change things. This led me to working with libraries and bookselling, but with a radically different perspective. Now I was on the other side of the fence, search-

ing for ways to provide people with access so they would not want to steal from me. I am still, years later, trying to follow through on the lessons I learned during that time.

Several months after I got out of jail, I discovered Ann Faraday's first book Dream Power. I was very excited to find that someone else was working along similar lines as I was and learned a great deal from her. Since then I have started numerous dream groups involving people from a wide variety of situations. Although there is still an initial period of awkwardness that a group goes through as it starts out, our work in these groups has become more and more effective as the dreams become familiar territory. These groups have built a strong sense of community support for individual and group struggle that has become very important to me.

Perhaps the most intense experience I've had with my dreams occurred about a year after I was in jail. I had a dream with the image of my brother that seemed to be pointing to guilt I felt about my relations with women and my male conditioning to be aggressive. I went through two years of diaries and collected over 100 dreams that contained my brother or related to these issues.

As I worked on these, both by myself and in the group, many connections became clear. Dream characters came to life and spoke their piece, to whom I screamed and cried in reply. It was a very intense experience and I had to make a determined effort to follow through on what I learned to avoid being overwhelmed by more dream material. One thing I did to follow through this experience was join a men's consciousness-raising (C-R) group. This was a way for men to get together and look at the effects of sexism in our daily lives, to see how we oppress women, how certain male role expectations hurt us and to begin struggling together to change these things. This proved to be a very good place to continue working through some of the things my dreams pointed to. I now consider C-R to be an important part of all group work I do.

In addition to sharing dreams with others in groups, I have talked with many friends and strangers about dreams. I am continually struck by how out-of-touch many people are with their dreams. It's a new idea to many people that they might write their dreams down or share them with a friend and learn from this process. But time and again I've seen a few simple suggestions about exploring dreams lead to big changes in a person's life. So I decided to put this book together to present these suggestions to more people.

I've been working on this project for over two years now and it has grown and changed continually. In the process I have learned quite a lot. With a great deal of searching I have found some excellent writing on dreams that compliments and deepens the knowledge that I have acquired in my work with groups. But the best part of this project has been corresponding with others who are working with dreams. It is good to know that my work is not an isolated event. The interest, support and criticism these people have expressed has played a major part in the completion of this project.



Mutual Efforts

This work was not done in isolation. Others who were learning along with me have been my best teachers. By trying to share my ideas with others I have learned them all over again. Without these mutual efforts, this project never could have happened.

I thank the alternative high school I worked in for providing such fertile soil in which to begin exploring dreams. Although Madison Community School has since folded, I don't feel it was a failure. It did have an effect on the school

system and greatly changed many people's lives. A process of change was set in motion there that continues to unfold today, within my own life as well as others.

I thank these people who were involved in those early dream groups for their willingness to explore such unknown territory with me.

Bill Grover	Bob Werner
Alyse Rall	Karen Singer
Nina Anderson	Grant McLeester
Tim Diehl	Dan Capacio

And many others...

I thank these people who have participated in various dream groups with me.

Crepps Wickliffe	Mark Cherniack
Rosie Sirek	Meg Davenport
Dennis Rinzel	Judy Kinney
Cyndi Barshov	Janet Noyes

And many others...

I also thank the following people who have given me a great deal of support and feedback through correspondence.

Ann Paraday	Judith Tannenbaum
Henry Reed	Betty Davis
Mara Meshak	Irene Borger
Montague Ullman	Paul Levenson
Sunshine Appleby	Christina Pacosz
Ms. Louis Madhi	Sara Young
Nancy Geyer	Nancy Jungerman
Jack Johnston	Frank Stefano
Laura Prince	Margo Adler
Tom Verner	Dian WindWaterWoman
Martha Powers	John Ballard
Paul Laffoley	And many others...

And so many others that at times it is difficult to keep up with the correspondence. I thank my good friends Doug Friedman, Deb Curtis and Wiley Jadavega for their criticisms and help preparing the manuscript as well as their continued love and support. May you all have powerful dreams that aid you on your continued journeys.



Remembering And Recording Your Dreams

Appreciate the challenge which dreams will present to your memory, and be prepared. Proper respect for dreams will be a fundamental prerequisite for learning how to remember them.

--Henry Reed

It has recently been proven scientifically that everyone dreams every night. Yet, many people have a hard time remembering their dreams. Some will even swear that they never dream. However, it's not that they don't dream, but that they don't remember. Why is this so difficult? Is it possible for us to learn to remember our dreams?

Part of the difficulty comes from the nature of dreams, but the attitudes that we have learned in our culture towards our dreams are the big factor here. Our dreams are sensitive and our memory of them is fragile. But our society has not considered them important or valuable. Many of us have learned to view our dreams with indifference, fear, impatience, distrust and ignorance. We have learned to discount and forget our dreams and it is important to recognize that it may take some time and effort to reverse that process.

We have learned to see dreams as something foreign and strange. When we talk of dreams we feel as though we are relating something esoteric, weird or even crazy. And yet, dreams are common to all peoples in all times. As we become familiar with the world of dreams, we can see that they use the same mode of expression, the same kind of "logic", the dynamic, emotion-packed language of images.

Our dreams are a natural part of all of us, an integral portion of the biology of healthy human beings. We can never quite isolate them and grasp them as objects "out there." When we are looking at our dreams, we are gazing into a kind of inner mirror. Since dreams are a part of us, our memory of them can be improved by a change in attitude.



How can you develop an attitude that is inviting to your dreams? You can begin with a simple curiosity, a desire to know yourself better. You can identify and re-evaluate feelings and beliefs you have developed about dreams in the past. You can be more open to your dreams by making space for them in your daily life and by deciding you will try to respect what ever they send you way. As you come to show an interest in and respect for your dreams, they will return the compliment.

While attitude is the most important factor in increasing your recall of dreams,

there are specific things you can do to complement this change in attitude. Since different things work for different people, try a range of things to see what works best for you. Don't give up if you don't get immediate results. Some people must work at it for months to break old habits and develop a good memory for dreams.

The time you spend sleeping and dreaming is valuable time. Make sure you recognize this and give yourself plenty of time for letting go of the activities and concerns of the day to rest and regenerate. Dreaming appears to play an important part in the process of regeneration.

Scientific research has uncovered useful knowledge in this area. It was observed in dream laboratories that several times during a night's sleep, people enter a light stage of sleep and their eyes move rapidly under the lids. This shows that the person is dreaming. If they are awoken immediately after these rapid eye movements (REMs) they will usually be able to remember a dream. However, if they fall into a deeper sleep and then are awoken, they may have forgotten. This research also showed that everyone spends an average of 25 percent of their sleeping time dreaming.

Just before you fall asleep in the evening, remember that you will dream tonight. Remind yourself that you would like to wake up at the end of a dream and catch it in your memory. Re-affirm your intentions to remember and record your dreams when you awake by placing a pen, paper and dim light by your bed.

Even if you have never remembered a dream before, it's important to be ready for them. Since memory for dreams is so fragile, it's good to have some way to record them in permanent form. Furthermore, when you have been keeping a diary of your dreams for some time, you will be able to look back and review exactly what happened in a dream or identify a series or development in your dreams that can only be recognized over time. Some find a tape recorder to be easier than writing

a dream down, but it may prove harder to retrieve the dreams later. Whatever works for you...

The point of waking is a crucial time for catching a dream. If you are jolted awake abruptly by an alarm and have a list of the day's activities in mind which you have to jump right into, you won't have much chance of remembering a dream. It will make a big difference if you can arrange a little time in the morning to turn your attention inward and quietly reflect for a while.



As you awake, gently focus your attention on whatever is in your mind. It may be just an image, a feeling, a thought, or a longer dream sequence. If there is something there, no matter how small or insignificant it seems, focus on that, get into it and follow it. Often a small fragment or vague feeling can unfold into a longer dream-memory if we stay with it. If we discount it and decide it's not worth our attention, we can easily lose the only clue we have.

Once you have gone over what you remember in your mind, write it down immediately. Don't wait while you do something else, as you may be surprised at how fast your memory can fade. I always write the dream down in first person present tense as though it were happening now--this keeps me much more in touch with it. Record the date and exactly what you remember of the dream--no more, no less.

You may wish to save some space between dreams to note any feelings or associations that come to you. Record these separately; the important thing is to get the dream down as it happened.

There are a wide range of things you can do with a dream diary. You may wish to leave room for notes about your waking life or to do further work on the dreams. How thoroughly or briefly you describe the dream (drawings?) may vary depending on how important it is to you. If you are remembering more dreams than you can record you can let some go by, but do what you can. If something scares or embarrasses you, try to get it written down anyway. It may prove valuable later. I consider my dream diary private until I feel ready to share a dream with others. This makes it more comfortable to record all of my dreams.

Gradually, as you work on it over a period of time, you can learn to be more sensitive when you awake. There may still be times when your mind seems blank in the morning. Try waiting a bit, reflecting a minute. Henry Reed suggests laying in different positions in which you have been sleeping to see if that brings any memories. If nothing comes to you, don't worry, there will be more chances on following nights. You cannot force yourself to remember a dream and trying too hard may chase them away. But if you are patient and keep following this basic steps, your night will come.

If you continue to have trouble, Ann Faraday has suggested that you might try having a conversation with your dreams. Ask them why they don't come to you and listen for their reply. Jack Johnston suggests that you look at the last dream you can remember and see what you can get from it. Perhaps your dreams are waiting for you to understand the last message they sent you. If you are reading about dreams or hearing others dreams, that may stimulate memory of your own dreams as well.



Again, attitude is the important thing and as you decide you really want to remember your dreams, you will probably start to do so. With each dream you remember and record, your dream-world will become a little clearer and more familiar. Some dreams will make sense and seem valuable immediately, but others may seem confusing or mysterious. Perhaps these dreams will seem to hold a meaning that is just beyond your grasp. As more dreams come to you, you may want to start sharing them with others and working on them to integrate them into your life.

The dream goes on all day long--our lives can be read as footnotes to our dreams as easily as our dreams as waste-products of our lives.

--Robert Kelly



Sharing and Working On Dreams

A dream not understood is like a letter not opened.

--The Talmud

Remember, that with your dreams and the dreams of others, the object is not to control and nail down the inner world, but to learn to live there.

--Tolbert McCarroll

Dreaming is a private act. There are ways that we can observe that a person is dreaming, but here even science has its limits. There is no way we can directly observe what another person is dreaming. As you begin to remember your dreams you may enjoy having your own private dream-world. You might also want to share some of your dreams with others and get their perspectives on the dream.

Whether or not you share any particular dream is always your decision. Since people in our society don't share dreams very often, it may initially seem awkward or strange to try doing so. I have been sharing dreams with others for several years now and feel I have benefited greatly from it. I have also found that there is an art to telling, listening to and working on dreams which can make it an easier and more valuable experience.

First, let me share some thoughts about how dreams seem to work. (I cannot prove this theory, but it feels right and has proven useful to me.) In the process of growing up we learn to consciously focus our attention so that we are better able to deal with and manipulate the world around us. This is a valuable ability, but it is also a dangerous one. For focusing on one thing means ignoring others. And as a consequence many of us lose touch with the larger picture, as well as our real feelings and the realities of our inner world. Our lives become a series of parts that we can focus

on one at a time--our work, relationships, spiritual growth, sexuality, artistic expression, taking out the garbage, etc.--but it all feels very unconnected, fragmented and without a center.

At night, when we sleep and can forget about dealing with the world, our dreams point to parts of our life situation that we have overlooked and reveal the way various aspects of our lives are inter-woven. We could say that dreams are drawing attention to our conscious "blind-spots" in an effort to expand our awareness. Yet, when we first look at our dreams, we may still be too close to these "blind-spots" to see them clearly. We need some distance, need to view them from another perspective. This is the biggest advantage to sharing a dream with others; other people can offer us varied perspectives on our dream and how it might relate to our life situation.

Many people have a very negative image of what it means to interpret a dream. Perhaps you visualize a patient lying on a couch while the therapist tells them what their dream means. You may anticipate an abstract, intellectual process of pulling the dream apart and tacking a meaning on each image. I would like to suggest that there is an alternative to this approach and rather than "analyzing" or "interpreting" a dream, we can begin to explore other ways of "working on" the dream.

What I'm proposing is a cooperative process wherein we trust the dreamer and their dreams; where a dream is shared and other perspectives are offered, but always checked out with the dreamer to make sure they make sense for their life situation. I believe that working on a dream must be a process where life is respected, supported and nourished, rather than being pulled

apart, analyzed and shrunk down to fit into some neat theory. Therefore, rather than start out with a theory, I'd like to suggest a simple process for sharing and directly experiencing our dreams from a variety of perspectives. When we successfully work on a dream, we can enter it and view our lives from this new vantage point.

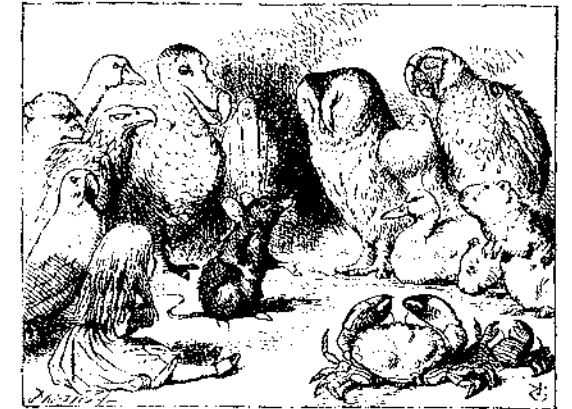
Most of the dream-work I have done has been with groups of 4 to 15 people who got together specifically to share and work on dreams. The groups were formed by friends and friends of friends, as well as people who responded to notices posted around town or listed in a learning exchange. We met on a weekly basis, moving between various group members homes. A session usually lasts 3-5 hours long. (These forms can be varied to fit your situation or purposes.)

For the first sessions of a group we spend a lot of time discussing dreams in general and the experiences people have had with dreams in the past. This is a good time for the group to explore any questions we have and begin looking at what we would like to do together as a group. There may be special areas that group members would like to explore or material the group would like to read together. We found it very helpful to start all sessions by letting everyone say a few words about where they have been at with dreams lately and whether they have a specific dream they would like to work on.

When someone feels ready to share a specific dream, we begin the work. We prefer working with an entire dream, rather than just a portion of one. I believe that an image can only be understood in the context of the dream, which in turn must be seen in the context of the dreamer's life. But, if all a person can remember is a fragment, single image or vague feeling, this too can be worked with.

To begin, the entire dream is told exactly as it happened, as though it were happening now. It is best if the dream has been reviewed by the dreamer, so it

can be told well, rather than just read. If some background material is essential, this can be related first, but no interpretations or associations should be given while the dream is being told. We ask that the dream always be told in the first person present tense, which means that a statement would begin "I am..." rather than "There was..." This may feel awkward at first, but it is a very important habit to develop. By relating the dream as though it were happening to the dreamer right now, we stay in much closer contact with the energy and feeling it embodies as well as making it much more interesting for others to listen to. We encourage people to be as expressive and emotional as they want to in relating their dream for the same reasons.



Meanwhile, other group members sit back, open up and try to really listen; making every effort to hear and feel the dream themselves. We can get very involved in a dream as an active listener, noticing how the dream looks and feels to us; what strikes us as odd, scary, curious or funny. When the dreamer has finished relating the dream, others may want portions of it clarified or repeated. (Note: if the dreamer only wants to share the dream and what they got from it, it is fine to stop here and go on to someone else. Usually they want to explore and work on it further.)

After the dream is told, we begin the process of amplification, which means elaborating on the dream and clarifying the background that it seems to refer to. The dreamer often takes the lead by pointing out an area they would like to explore or relating the thoughts and feelings they have already had about the dream. The basic question we are asking here is "how could this dream relate to the dreamer's life?" Any information that might possibly relate to the dream may be useful in clarifying the background against which the dream will make sense. Amplification is slightly different from free association, which can lead us far away from the dream.

Gradually, we begin to explore the dream. Everyone is encouraged to get involved, to get into the dream and spend some time there. We focus on specific images, feelings, conflicts, background scenery, the story line or various transitions; turning the dream over and over, passing it from one person to another to get many different perspectives. Everyone can offer up whatever feelings or ideas come to them, even if it is a vague hunch. All possibilities are then checked out with the dreamer to see if they fit their life situation.

It is crucial that the dreamer play an active role in this process. They are the final authority on which of the numerous possibilities suggested really fit their situation. Every suggestion must be checked out and related to specific circumstances—so the dreamer replies, "yes, that fits my situation and here's how..." or, "no, I don't feel that applies to my life." Often a suggestion that doesn't apply will remind the dreamer of something else that does.

It is important that members of the group build trust between each other so we can explore our dreams fully and comfortably. However, we don't expect people will automatically trust one another and never force it when the trust isn't there. If we approach an area that the dreamer doesn't feel ready to explore, we respect those feelings and move on to something

else. I feel that real deep trust grows best as people get to know one another and share their lives. We try to make space for this by having occasional pot-luck dinners before the workshops and a short break midway through. People often get together outside the group as well.



We must learn to trust and respect our dreams. The dream uses the best means of expression possible, unhampered by the waking-world laws of logic and realism. Dreams can use metaphor, parable, puns and intense drama to get their point across. At other times they are so straightforward and literal that it is startling. As we begin exploring dreams, we must learn to think in their language, the language of images. This usually takes some time. We may spend thirty minutes to an hour or more with a dream before things start falling into place and we get the message. Be patient. Although it takes time, a dream can contain amazing amounts of information and unlock a great deal of energy and emotion.

A dream can reveal insights on several different levels. Ann Faraday has suggested a progression of levels on which we might look for meaning in a dream that has proved very useful in our groups. We begin by asking if the dream refers to the objective, external world around us. This may be depicted in a very literal and obvious form, or in a more symbolic way. These dreams can offer us warnings or reminders of things we have noticed on some level, but have not registered consciously, have discounted or ignored. The message may be relatively small, perhaps a reminder that your clothes need mending,

or it can refer to something on a larger scale, say an awareness of the destruction of nature by modern technology.

Next we look for the expression of our subjective feelings about our lives. This level concerns our interactions with the world. Others may or may not share our feelings, but the important thing is to recognize that they are real for us. These first levels can be explored fairly well with the process just described. (I will have more to say about these levels in the following essay on consciousness-raising.)

Finally, we can see if the dream illuminates our private inner world; the conflicts, struggles, or current state of affairs within the dreamer. Of course, these various levels don't have clear boundaries and many dreams contain messages on several levels. But a basic progression from outer to inner meaning has proven very useful.

Since we are the creators of our dreams, we do know what they are about, although it may be difficult getting in touch with that deep knowledge. One very powerful way of working with dreams is called psychodrama or gestalting a dream. This method is usually saved for later in the dreamwork and often draws out conflicts within the dreamer, although we can never be certain what will come up. It works best when there are strong emotions or a clear conflict in the dream. For many people it takes several attempts before they feel comfortable with this process; we never push someone who doesn't feel ready for it.

We begin by choosing a dream image, whether it is a building, a person, an animal or whatever—the dreamer becomes that image. As they get into what that image feels like, they begin to act it out, expressing whatever comes to mind and really hammering it up. The dreamer lets the image use their voice to say whatever it has to say. Often a dialogue will develop with another image. Then the dreamer becomes the other image to reply and so on as the dialogue progresses.

It has been amazing to see a group think and think about an image without results, yet when the dreamer becomes that image and lets it speak, the meaning spontaneously comes forth. (Other group members can be very helpful in guiding this process. See Bibliography for a more thorough description of the Gestalt approach.)

As we work on dreams and begin to learn from them, it is important that we follow through what we learn by making corresponding changes in our lives. Knowledge that is not acted on is useless and may be a heavy, even overwhelming burden. I agree with Ann Faraday again when she says that a dream is not fully understood until it moves us to change our life in some way. After working on a dream it is valuable for the dreamer to sum up what was learned and how they intend to act on this message. The person may also wish to discuss how this is followed up in future sessions.

Occasionally, work on a dream will seem to be getting nowhere. When this happens, it is up to the group whether they want to continue working at it, or let it go and try something else. How determined the dreamer feels is of prime importance. Whatever the results, we always ask the dreamer and the group whether they feel finished before moving on to another dream. It is important that we learn to feel comfortable leaving some dreams a mystery. There will be other dreams and there will always be some mystery remaining.

After a group has been together for several months, we gain a familiarity with our dream-worlds and can get much more out of them. It can be a very powerful experience to work on a dream successfully. The dreamer will often physically experience a release of new energy. A fully integrated dream can provide a powerful moving force that guides that person for months or years. For others it is a more subtle feeling of being more centered, as they gradually recognize an ongoing direction and meaning in their life. By

sharing dreams together, group members have gotten to know each other quite deeply in a short period of time. The friendship and support we have been able to offer one another is quite important.

This has been a description of what I have done with group dream-work. If it isn't exactly what you want or can arrange, feel free to try other variations. You may want to try a one-shot workshop to see if there is interest in an ongoing group. Perhaps you can only get together with one or two other people. You could even try

working on your dreams by yourself, although this is much more difficult. (See descriptions of dreamwork with a journal in the Bibliography.) Experiment, try out a variety of things to find out what is right for you. Only by undertaking the journey will you discover where it will lead you.



Discoveries of any great moment in mathematics and other disciplines, once they are discovered, are seen to be extremely simple and obvious, and make everybody, including their discoverer, appear foolish for not having discovered them before. It is all too often forgotten that the ancient symbol for the prenascent of the world is a fool, and that foolishness, being a divine state, is not a condition to be either proud or ashamed of.

Unfortunately we find systems of education today which have departed so far from the plain truth, that they now teach us to be proud of what we know and ashamed of ignorance. This is doubly corrupt. It is corrupt not only because pride is in itself a mortal sin, but also because to teach pride in knowledge is to put an effective barrier against any advance upon what is already known, since it makes one ashamed to look beyond the bonds imposed by one's ignorance.

To any person prepared to enter with respect into the realm of his [sic] great and universal ignorance, the secrets of being will eventually unfold...-G. Spencer Brown

The Consciousness-Raising Aspect

...wholeness means being conscious of the different components of one's existence: means keeping social and historical awareness present along with personal and psychological need and insight; means attempting to bind together the internal and external, physical and spiritual, conscious and unconscious, cultural and personal, communal and individual aspects of one's life no matter what pain or conflict is involved. We must come to some uneasy balance between personal growth and social commitment, a balance that is constantly reassessed according to inner needs and social demands. --Herbert Kohl

Our dreams are a true, living mirror; a magic looking glass whose reflection can penetrate to the core of our lives. Our dreams cannot lie, although they can be misunderstood. In order to fully experience the truth our dreams express it is crucial that we suspend our preconceptions and openly step into the dream-space. From there we look back to see our life and our world from the perspective of the dream. The better we get at doing this, the closer we will come to learning from the dream on its own terms.

When we first approach our dreams it will seem that they are anything but a reflection of our lives. As in Alice's looking-glass world, everything seems distorted, backwards and illogical--so foreign, in fact, that it may seem the exact opposite from our usual view of the world. But perhaps this is the very intent of the dream: to give us a new view of our situation. If we do not immediately reject this viewpoint as crazy, meaningless nonsense and can spend some time within the perspective of the dream, we may suddenly be struck by a sense of recognition! As we examine this sense of familiarity, our certainty will grow,

until we can say, "Of course, that's a perfect picture of my situation. Why hadn't I looked at it that way before?"

This point of recognition is the most important part of effective dreamwork, although it may take some time to arrive at, or only occur in small ways at first. As you spend time exploring dreams, you can learn to enter the dream's perspective more easily and clearly recognize how the dream reflects your life. It is important that we learn to recognize and affirm the full range of our lives that a dream might reflect.

A dream is a personal statement, reflecting the dreamer's current life situation. Because of the highly personal nature of dreams, they have usually (in our culture) been relegated to the realm of psychology and explored in wholly personal terms, as revealing nothing beyond the dreamer's inner world. While a great deal has been learned in this context, this attitude strikes me as a naive and dangerous limitation that refuses to recognize a large portion of our lives. We all live within a cultural context, a social reality which affects us very deeply. Our dreams reflect the world around us as well as within us. We must learn to recognize this. Our lives do not need to be split up, inner from outer, personal from social. In dreams we can see the totality and underlying unity of our lives.



Working with our dreams offers each person a vehicle for continual reflection, change, renewal and growth. As living beings it seems we need to continually grow and change or we begin to stagnate,

lose our flexibility, and act destructively. Health is not a static state which we can achieve and then stop learning and growing. As Dylan has said, "He [sic] not busy being born is busy dying."

The world around us is our larger body (although it is also more than that.) This body is composed of a vast network of ties with other people that form our community. It includes the entire eco-system and animal kingdom. It is made of our cities, institutions and transportation systems as well as the daily social interactions, rituals and relationships we are all a part of. Our awareness of this larger body and conscious participation in it may vary greatly from one person to another, but we are all mutually intertwined in the same social fabric. We must maintain a healthy relationship with our larger social body, must continually nourish its growth and demand that it meet our needs. For just as with the individual, if a society is not continually changing and growing, it will stagnate and decay. If each of us does not take an active part, this larger body will not organically reflect us or meet our real needs.



Dreamwork can offer us a vehicle for social change as well as personal growth. The first step is learning to recognize the world around us in the images of our dreams. As we saw in the previous chapter, we begin most dreamwork by asking how the dream relates to the external world and our interactions with it. It is very important that we thoroughly explore this level before moving to a purely inner level of meaning. Even later in the dreamwork we may be referred back to this outer level.

There are a wide range of questions we can ask and things we can look for on this level. Are any of the images in our dream (the people, places or events) really present in our life now? Do they remind us of anything that is? How are the images or events of the dream regarded in our particular culture, what are their various cultural meanings? What power do we have in the dream? Do other people or forces have power over us? Are there any ways in which the dream-events conform to social pressures, expectations or roles? Does the atmosphere of the dream feel stifling and oppressive or supportive and nourishing? Does this correspond in any way to your situation in the world?

When we explore the dream in a group, everyone can suggest any of these possibilities and check them out with the dreamer. But again, the dreamer is the final authority about what fits their situation. A dream will often remind other group members of similar dreams or life situations. Sharing these can be very helpful in showing the dreamer they are not alone in their experience. However, too long a side-track can be a real distraction from the dream under consideration. We give the dreamer authority to say whether they want to get back to their dream or hear other's experiences.

Dreamwork can be extended and strengthened with the use of Consciousness-Raising (C-R). Consciousness-Raising begins with the realities of each person's life. Then we relate this to the social context we live in, identifying what is healthy or destructive to us about our world and

beginning to look for ways to act on this awareness. This has proven to be a very powerful process for groups of women or men who have gathered to examine and struggle with the effects of sexism on our lives in this patriarchal society. How can this process be applied to other groups and situations?

Dreamwork seems to be an excellent medium for C-R. A dream is never vague or abstract, but focuses clearly on the dreamer's present situation. Likewise, good C-R does not begin with theories and assumptions, but with the concrete realities of living human beings. Where C-R seeks to recognize the connections between an individual's situation and the world they live in, dreams can also provide a unique bridge between inner and outer, conscious and unconscious, the individual and their community. Our dreams can lead us toward a center, toward some sort of balance or cycle between inner and outer growth. It is up to you to discover what the best balance is for you. No-one else can tell you what is best for you, although you may benefit from their feedback and criticism.

For us, a dream group is a cooperative process, not an encounter group. Since the members come of their own will, we trust that they want to change and grow. The pace they choose is up to them, so that we don't force our values on them or push them into anything, although a member may ask to be challenged more by the group. A dream can help clarify our feelings and values. We may be led to re-evaluate whether our work is fulfilling or stifling, whether we are really learning anything in school or how much we trust the people around us. We must listen closely for the "teaching story" aspect of the dream and try to see where the dreamer will be led to action, moved to make some change, nudged towards growth. This is the crucial moment, the magic event: the dream is transformed into a vehicle which can transport us to a new place!

It is valuable for a dream group to learn to work with both the personal growth and social change needs of its members. Getting stuck on one level or the other is an unnecessary limitation. We often find that we have internalized some destructive values, games and expectations from the society around us. Dreams can help us identify these and begin working them out. Yet, we cannot really speak of a healthy individual apart from their social context. An oppressive society will always thwart and distort our personal growth--as inner conflicts will undermine our efforts to create a healthy culture. This is why we seek ways to work on both levels simultaneously.

Group dreamwork offers an opportunity for growth to everyone, even when someone else's dream is being worked on. But C-R necessarily means more than personal solutions to personal problems. In the course of exploring dreams, it is inevitable that we will recognize some destructive aspects of our society that one isolated individual could have no effect upon. In this case, we need to give one another mutual support and find ways for people (including non-group members) to work together toward the necessary changes. Together we are strong and can build a society that is truly healthy.



Learning to recognize a need, desire, ability or method for affecting change in the world around us is a gradual process. The need for a change may initially come to our attention when we are clearly being held back or oppressed by the society. Some nightmares may be pointing to extreme cases of this situation, or the fear that it might develop. They scream out in a desperate attempt to bring the situation

to our attention. These dreams can provide a valuable message leading us to re-evaluate our situation. These nightmares will not go away until we get the message and change our "nightmare situations".

Dreams can do more than reflect oppressive situations and show us that changes are needed, they can also help us find ways of struggling through those changes and give us visions of future possibilities. Thus we can contact our own inner guide and explore new social forms, cultural events and meaningful work. We must not mistake these visions for wish fulfillments. Our hopes and dreams for a healthy society can only be fulfilled through mutual support, ongoing consciousness-raising, struggle and work. I am not demanding self-sacrifice here--these efforts can complement your personal growth.

These ideas about the C-R aspect of dreamwork are not abstract theory. They come from direct experience, both for me and for others who have used dreams in this way (see Bibliography & Directory). But if you still have doubts, don't take my word for it--look to your own dreams and see what you find.

The personal is political because a change in the intimate power relationships of our everyday lives is necessary for a free world. The political is personal because we need the power to determine our own lives.

--Su Negrin



Welcome Home

There is something in Western culture that wants to totally wipe out creepy-crawlies, and feels repugnance for toad-stools and snakes. This is fear of one's own deepest natural inner-self wilderness areas, and the answer is to relax. Relax around bugs, snakes and your own hairy dreams.

--from Four Changes in
The Whole Earth Catalogue



So far, I have been focusing primarily on the utilitarian aspect of dreams; on the creative use we can make of dreams and their wisdom. However, dreams themselves have a beauty and life energy that transcends their usefulness for our waking life. Just as intensely working with our dreams can be a healing act, we can also be nourished by leaving them be and simply appreciating their intrinsic nature. Here are some ways we can begin to do that.

Dreams are an expression of nature. They continually evoke images of our environment, the plants and animals, the moon and sun, the earth, sky, sea and wind. Time and again our dreams will put us in contact with the changes of the seasons and the continual cycles of birth and death, growth and decay, rest and action. Every night we are thusly reminded that we are a part of nature. Hopefully we can retain that awareness during our waking hours.

I admire the dream-world's sense of humor. There are many tricksters, clowns and jesters living here. With the frequent use of a well-told tale or pun, a dream can make us laugh at ourself and our situation. By breaking up our serious, logical outlook, we are opened up to new perspectives and become more flexible for needed changes.

We can be left spell-bound by the beauty and vision of a dream. Such dreams demand our awe and respect. By revealing our creative abilities and potentialities as well as our fears and conflicts, we are reminded to love ourselves as we proceed down the road of life.



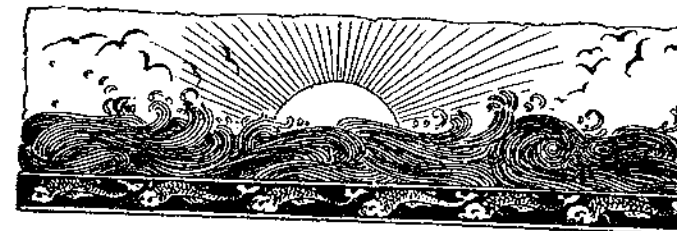
Wake up to find out that you are the eyes of the world. The heart has it's reasons, it's seasons and a mind of it's own.

--The Grateful Dead



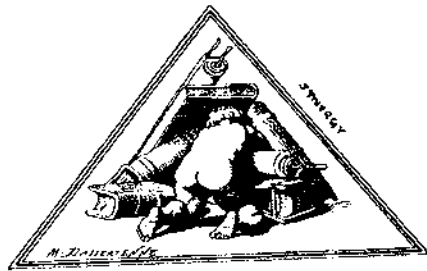
Since dreams contain an endless flow of unexpected imagery and surprises, they offer an excellent chance to renew our lives. It is easy for us to fall into ruts and take everything for granted; for our lives to feel stale and boring. But in the dream anything is possible and nothing can be taken for granted. Sleep is often called the "little death." But with dreams, we have numerous opportunities for rebirth.

A rich and varied journey awaits anyone who wishes to get involved with their dreams. I have described some ways that you might want to begin that journey and many more are contained in the bibliography and directory that follow. However, the most accurate map and compass for discovering what is right for you is already within you. Learn to listen to yourself, to follow the paths that feel best to you. The most dynamic and personally relevant part of this book is the part that you will write as you begin recording your own dreams. May you find continuing strength and inspiration in them. As they say, Sweet Dreams!



An Annotated Dream Bibliography

I have compiled this bibliography to show the wide variety of approaches to dreams that others have written about so that you can find the materials to further explore any area that interests you. In this listing I am not trying to merely list everything that has been written on the subject, but to carefully select the material that I have found useful or important. Then with a short review or excerpt I try to show why the book is important. Frankly, of everything written on dreams, I find much of it to be downright crap or useless dribble.



Therefore, I have tried to weed out books that are merely popular trivia or contain only misleading myths about dreams, i.e. dream dictionaries. The worst offenders are listed in my blacklist, but many more are simply ignored. I'm also very critical of material that is written in very specialized or mystifying language, as I am trying to present material that many people can learn from rather than just a professional elite.

All the books in the basic bibliography seem to me to contain some value, although there may be criticism within the review or in the appendix. I have tried to begin setting forth some criteria by

which we might evaluate what ideas are useful and which are misleading. You can continue this process on your own.

Many of the authors I review use the terms "man, he, or his" when referring to all people. There is a subtle violence involved when the language is used in such a way that half the human race is ignored. Tradition is no excuse; we can learn to change this misogynist tradition if the effort is made. When I use such a quote, I will point it out with the literary device "[sic]", which indicates that while a phrase has been quoted exactly, it seems incorrect or inappropriate. An awareness of how often this error is made can be the first step toward changing such habits. See if you can spot the ones I missed. If you want to learn more about the changes needed in our language, check out the book Words & Women: New Language in New Times, by Casey Miller & Kate Swift, Doubleday, \$2.50.

Many of the titles listed are not strictly about dreams. Exploring dreams can lead in many different directions, so here I am building bridges between dreams and other areas. I hope the connections are clear in the reviews and excerpts. There may be a number of titles that could be covered better or I have overlooked altogether. Your comments would be most helpful in making the bibliography more complete.

Since much of this material is not very well known, I've tried to provide all the vital information so that you can find it. Addresses of publishers that I have not given can be found at a public library. I am now able to offer some of the more important titles for sale by mail-order. Please send

a stamped, self-addressed envelope for a current list. You might also suggest that your local library get some of them in.

So here you are, a guide to the literature. Delve into it at your own pace. The order reflects my own priorities to some extent, but feel free to start anywhere.



Psychology

A. Good Starting Points

Dream Power, by Ann Faraday, Berkley Medallion, \$1.95, 1973, 320 pp.

This book is a major breakthrough in the exploration of dreams and I recommend it as an excellent starting point. She begins by relating her own introduction to dreams, her work in dream laboratories and her eventual dissatisfaction with that work. She also underwent three years of Freudian analysis and describes in detail its destructive aspects as she experienced them. This she calls "violence by interpretation", created by the analysts' belief that the dream is trying to hide things from the dreamer and the dreamer's feeling about the dream is probably wrong. However, she trusted her dreams and was able to see thru this in the end.

The work of leading students of dreams is then discussed and inter-related to form a broad, comprehensive approach. Freud, Hall, Perls and Jung are all briefly covered. But Ann Faraday emerges as captive of none of these theories. "The day of the guru is over... we've all got the power inside of us." This expresses a major effort to demystify dreams, as

she shows how they need not be the exclusive domain of therapists. Her dedication reads, "...to my hypnotists for showing me the error of their ways."

All through the book specific examples are given from the authors' dreams and life, giving us the priceless example of how dream power can and has worked for her. Seems this book was a natural next step, an effort to give everyone access to their own dream power.

--DM

Excerpts:

There are many books in which psychotherapists have described their patients' dreams and case histories, but most have remained silent about their own or else used a pseudonym in reporting them. I hope that my attempts at self-disclosure will encourage others to share their own experiences of dream power in a similar spirit of openness and honesty.

...the cardinal rule in all cases being never to impose a meaning on a dream but to allow it to speak for itself.

Looking back, it is clear that my dream had predicted the course of the analysis with astonishing accuracy. My analyst had insisted on doing a job I had not asked him to do by treating my career as a symptom, in spite of the fact that I had gone to him not because I was ill, but for training. He had also used his Freudian theory like a hammer, trying to refurnish my life with his own (and Freud's) values about what a "real woman" should be, although this did violence to my whole nature.

Psychotherapists and analysts in particular should beware of their professional habit of treating all their patients' communications, including dreams, as mere "projections" of the personality, containing no objective truth. When, and only when, we have explored a dream thoroughly for signs of objective truth and checked on it, should we take it as a mirror reflecting our subjective attitudes toward life.

The Dream Game, by Ann Faraday,
Perennial, \$1.95, 381 pp., 1974.

This is Ann Faraday's second book and in many ways it is much better than her first. Since the former book traces her background and explains others theories of dreams, in this volume she launches right into her own ideas. It's very well written, and again she illustrates her ideas with many vivid, powerful dreams (some of famous personalities). It's a joy to read as her energy and enthusiasm shine through.

She goes quite deeply into Perls' model of topdog and underdog conflicts. "He called the internal authority voices the "topdogs" of the mind, trying continually yet fruitlessly to impose their will on the rest of the personality, which then behaves like an "underdog" wanting to keep topdog's approval and at the same time trying to get its own way." She sees this conflict emerging in dreams quite frequently and offers methods of working it through.

Again, all the basic tools are here for the beginner, together with many ideas for further dreamwork. She looks at puns in dreams, nightmares, flying dreams, lucid and high dreams. Many surprises here and lots of good sense.

There are many ways to play the dream game and this book is sure to get you off to a good start.

--DM

Excerpts:

For we, and only we, are the painters of our dream pictures, and learning to understand our dreams is a matter of learning to understand our heart's language... A psychotherapist or dream guru may come along and suggest all manner of interpretations, but unless they resonate with your own bones and move you to change your life in some constructive way, then they remain useless speculations on his [sic] part, which logically is the same as saying they are just plain wrong.

In our culture we not only train our children to think with their heads, but we actively discourage them from listening to

their hearts...

By this, I am not implying that the heart is necessarily always correct. As a general rule, however, I have found that when the head and heart agree on any issue, there is a good chance of their being correct, whereas if they disagree you had better start asking questions.

Learning to spot dream puns is not only essential in understanding how the dreaming mind works, it also puts you in touch with basic resources of wit, creativity, and humor you probably never realized you possessed.

I am sometimes asked whether it could be dangerous to stimulate the recall of dreams. My answer is that dreaming is as dangerous as living--no more, no less--but it has also been my experience from working with thousands of people all over the world that such fears are just another example of catastrophic expectations, with no foundations in fact. As the main culprits in spreading such fears are psychiatrists and psychoanalysts, I sometimes wonder if their real concern is with possible loss of business or professional prestige.

The distinction between selfishness and unselfishness is a top-dog invention that does not apply at the deepest level of the personality, where concern for others flows naturally from healthy self-love.



Sundance Community Dream Journal, Edited by Henry Reed, Semiannual (Sept. & Mar.), \$5/yr. from: Sundance, P.O. Box 595, Virginia Beach, Va. 23451.

An excellent new journal, professionally produced, yet written in a personal style and inviting reader participation. Sundance is an experimental publication "designed to serve a circle of cooperating dreamers personally interested in educational dream research guided by spiritual ideals." Each issue is a broad collection of articles in the form of dream theory, methods of working with dreams, personal testimony, community dream collections, research projects and reviews of publications.

Anyone who wants to keep in touch with the various frontiers of dream exploration as well as taking part in the research would do well to subscribe to this journal. Sundance makes it clear that the community of dreamers is alive and growing! The following are some gems from the first two issues.

--DM

The Art of Remembering Dreams, by Henry Reed, in Sundance, Vol.1, No. 2

The motivation that is necessary to our remembering dreams depends upon our respect for their potential value.

The frequent elusiveness of dreams presents a formidable challenge to our memory. If we wish to remember our dreams, we need more than a conviction of their value and an awareness of the ease with which our dreams escape us. Vigilance is the basic strategy--a vigilance adapted to the peculiar elusiveness of dreams.

...it is as difficult to prove scientifically that dreams can be meaningful or valuable as it is to prove that life itself has any meaning or value.

Dream images from the night seem very faint in the strong light of day. The awakening thought, "What do I have to do today?" is their most dangerous enemy. Our first

task, then, is to condition ourselves so that when we awaken in the morning our first thought is for our dreams.



...maintaining a dream diary is essential. Having a special book for recording and preserving our dreams is a powerfully symbolic gesture of respect for them.

Each time we ignore a dream, we reinforce the auto-suggestion that our dreams are not worth remembering--in effect an instruction to ourselves to forget our dreams.

The care we take to retrieve and reflect upon our dreams pays us rich rewards. Yet the creative potential in our dream life will develop in reality only to the extent we take our dreams seriously enough to act upon them.

In the normal course of things, all of us come awake by way of dream thieving, a psychic discipline of great severity. Each morning, systematically but quite subliminally, we steal from ourselves and sequester every remnant of our prewaking awareness. The alarm rings, and instantaneously an axe falls across the continuum of consciousness, sharply dividing awake from asleep. ..an hour after we awake, for most of us the dreams are gone and today has blended into yesterday without interruption or distraction.

--Theodore Roszak

Dream Realization, by Henry Reed, in Sundance, Vol. 1, No. 1.

My most satisfying moments of rapport with a dream have occurred when I stopped trying to interpret the dream, when I quit looking at it and began looking with it, trying to see the world in the way my dream sees it.



The Sundance Experiment, by Henry Reed, in Sundance, Vol. 1, Nos. 1 & 2.

[The following is] one of my dreams related to the Sundance motif:

We are doing the dream dance. As we begin to spin faster and faster, it is as if we turn into a flying saucer and whirl into outer space. We come into contact with an awesome intelligence. Then we realize that we have never left the ground. What is really happening is that dancing together we are ourselves the higher intelligence with a power of consciousness that none of us individually can withstand. When we stop dancing, we are left with only a vague nostalgia for a being greater than ourselves.

Be that as it may, community consciousness is no substitute for self-knowledge. The mystery of the community dance can only be revealed when each individual is attuned to his or her personal source of identity. If the forces of unification aren't pro-

perly balanced by the forces of individuation, we might simply storm together to make a mob.

Dream Shields, by Henry Reed, in Sundance, Vol. 1, No. 1 & 2.

A dream shield is a mosaic made from personal dream symbols, unified within the space of a circle. One value of a dream shield is that by collecting symbols from several different dreams, you can rise above the vision of the single dream and begin to see the story of your symbolic life as a whole. Also, the visual nature of the dream shield provides a potent focus for contemplation and further opportunity for you to be moved by the consciousness-transforming energies of your dream symbols.

Learning To Remember Dreams, by Henry Reed, Journal of Humanistic Psychology, 1973, #13, pp. 33-48

What do you see when you turn out the lights? I can't tell you, but I know that it's mine.
--Lennon/McCartney

A Dreamer's Guide to Dream Literacy, by Kerry Klockner, 17 pp. Available from the author at: 2035 SE 38th, Portland, Oregon 97214.

Keeping a Longitudinal Dream Record, by Patricia Garfield, Psychotherapy: Theory, Research and Practice (a journal), Vol. 10, #3, 1973, pp. 223-228.

The author of this article has been keeping a dream diary for over twenty-five years. While her methods seem excessive to me, this article shows how much dream recall can be developed if one is willing to make the effort.
--DM

Excerpts:

..the 1971 dream record contains about 900 single dreams from 362 nights of

dreaming (no sleep on three nights); a typical month's record has about 75 dreams with an average of 3.12 dreams each night.

The occasionally recurring dream that I am writing the dream is not surprising. However, I have on rare occasion awakened to find myself writing with what I believed to be the pen on what I believed to be the notepad, only to discover that with my right hand in writing position, I was tracing the words on my skin. In one case, the thigh of my right leg served as pad, in another my right cheek.

The Dream Group: A Community Mental Health Proposal, by Meredith Sabini, Thesis for California School of Professional Psychology, 1972, 141 pp., \$11.33 from: University Microfilms (address in Appendix II). Order #72-32, 705.

This is an important source of information on dream groups, as there is little writing on the subject. Besides describing her experiences and ideas about dream groups, she does an excellent review of literature on dream use in history, in various cultures and in dream groups. Unfortunately, the style of writing is very scholarly, since it's a thesis. Also, it seems based on little experience. --DM

Excerpts:

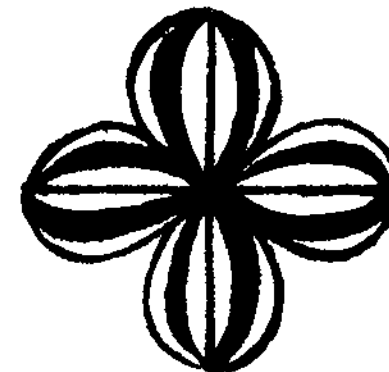
Teaching people to work on dreams... may have value for preventive psychiatry, in that the therapeutic work becomes autonomous and integrated into a person's life and people have learned ways of taking care of their own psychological needs.

The emphasis in several of the groups I had contact with was pragmatic, i.e., focus was on what use the dreams could be put to in waking life. This is in contrast to an analytic approach which emphasizes the "meaning" aspect.

My preference is for exploring the dream experientially first and then asking, "What does it mean?" and "What can I do with it?"

During the course of the group, there seemed to be a movement from individual work to more group interaction.

The integration or move toward balance involves creating bridges between what are now separate parts of man (sic) and of society, since the separation occurs at both levels; to bridge inner and outer realities, to move from private to public, from competitive to cooperative.



Dreams and Inner Spaces, (a newsletter) Ed. by Pat Pirmantgen, Edendale P.O. Box 26556, Los Angeles, Calif. 90026. \$6/year subscription (10 issues).

Dreams and Inner Spaces is a small periodical published Sept. through June. It takes the reader through a sequence of material primarily on dreams, but also related to creativity, intuition, symbols, mystical and altered states of consciousness and the soul or spirit. It includes some exercises and resources, but its contents are based primarily on descriptions of the author-editors' personal experiences. Subscribers are also invited to submit descriptions of dreams. A sample copy can be requested at no charge if a SASE #10 is sent.

Excerpts:

The things which a dream manifests are not contained by the dream anymore than a window contains what is viewed through it;

and what is viewed through it doesn't cease to move and develop and evolve when it passes out of sight.

It is necessary to remember that in our culture we have been taught in hundreds of different and subtle ways to view the inner spaces as unreal, irrational, simple superstition, as taboo or inscrutable and therefore not worth effort and attention. This cultural bias is deeply rooted in each of us and by adulthood often as automatic as breathing.

When we begin to listen to our dreams, even if we don't understand them, we also begin to build a roadway between the conscious and the unconscious. This means of course, being willing to take a step or series of steps without knowing in detail the road and the destination.

It is helpful to take some familiar and personal dream image and use it for meditation.



B. Jungian Approach

Carl Jung began as a student of Freud, but broke away from him partly because of disagreements with Freud's methods of dealing with dreams. He criticized Freud for his dogmatic methods of interpretation and his notion that dreams were disguising something about the dreamer. Instead, Jung felt that the dream was a perfect expression and that we should learn to listen more carefully.

Jung stressed that by working with our dreams we could create a better balance, so that conscious and unconscious are working together. In this way dreams are seen to have a natural healing function and point the individual towards positive growth, which Jung calls the process of individuation. He also relates dreams to myths and explains how we can identify

archetypal imagery in our dreams, which comes from the collective unconscious.

While Jung has many valuable ideas, his writing is often very difficult for the average reader and his ideas seem overly complicated and mystifying at times. Fortunately, many of his followers have expressed his ideas in a slightly more accessible form. While Jung stressed the importance of never forcing an interpretation on a dream, some Jungians tend to interpret most dream images as archetypes and give the impression that dreams without mythological images are less important. We must be open to hearing the dream speak on all levels.

--DM

To me dreams are a part of nature, which harbors no intent to deceive, but expresses something as best it can...--C.G. Jung

The Meaning in Dreams and Dreaming, by Maria Mahoney, Citadel Press, \$2.95, 1966, 256 pp.

Excellent explanation of the Jungian approach in non-technical language to help the layperson understand the meaning of their own dreams.

Excerpts:

Dreams are an indispensable tool for self-knowledge. Dreams intend to advise, correct, punish, comfort, heal and warn the normal dreamer just as much as they do the neurotic.

The dream speaks in images, a pictorial, sensual language, non-verbal, prelogical. If we cannot understand the dream it is because our interpretative powers are lacking, and not because we fail to penetrate its camouflage.

Dream imagery may arise from either the subjective level, which is the equivalent of the personal unconscious, or from the objective level, the collective, or deep, unconscious.

Amplification is the process of elaboration, of making fuller and more explicit, all parts of the imagery of dreams in order to create a comprehensive background against which the motifs, movements, and signal information of specific dreams stand out clearly...

Man and His Symbols, Ed. by C.G. Jung, Doubleday, \$7.95 (huge Hardback) over 500 illus., 1964, 320 pp.

Or: Dell paperback, \$1.25.

A beautiful volume in which Jung and several of his followers explain their ideas to the general reader.

Excerpts:

...in our civilized life, we have stripped so many ideas of their emotional energy, we do not really respond to them anymore. Something more is needed to bring certain things home to us effectively enough to make us change our attitude and our behavior. That is what "dream language" does; its symbolism has so much psychic energy that we are forced to pay attention to it.

No dream symbol can be separated from the individual who dreams it, and there is no definite or straightforward interpretation of any dream.

...I have always said to my pupils: "Learn as much as you can about symbolism; then forget it when you are analyzing a dream."

Man [sic] feels himself [sic] isolated in the cosmos, because he [sic] is no longer involved in nature and has lost his [sic] emotional "unconscious identity" with natural phenomena. No river contains a spirit, no tree is the life principle of a man [sic], no snake the embodiment of wisdom, no mountain cave the home of a great demon. No voices now speak to man [sic] from stones, plants, and animals, nor does he [sic] speak to them believing they can hear.

This enormous loss is compensated for by the symbols of our dreams. They bring up our original nature--its instincts and peculiar thinking.

Memories, Dreams, Reflections, by C.G. Jung, Vintage, \$2.95, 1961, 430 pp. Revised Ed., Pantheon, \$10.00, (Hardback)

This is Jung's autobiography, the story of his life; it makes fascinating reading.

Excerpts:

My life is a story of the self-realization of the unconscious. I cannot employ the language of science to trace this process of growth in myself, for I cannot experience myself as a scientific problem. What we are to our inward vision... can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Thus it is that I have now undertaken, in my eighty-third year, to tell my personal myth. I can only make direct statements, only "tell stories."

Freud had a dream... I interpreted it as best I could, but added that a great deal more could be said about it if he would supply me with some additional details from his private life. Freud's response to these words was a curious look--a look of the utmost suspicion. Then he said, "But I cannot risk my authority!" At that moment he lost it altogether.



All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images.

I have no theory about dreams. I do not know how dreams arise. I am altogether in doubt as to whether my way of handling dreams even deserves the name "method." I share all my readers' prejudices against dream interpretation being the quintessence of uncertainty and arbitrariness. But, on the other hand, I know that if we meditate on a dream sufficiently long and thoroughly --if we take it about with us and turn it over and over--something almost always comes of it.

--C.G. Jung

Guidance Through Dreams, by Rence Nell, pp. 188-199 in: Ways of Growth, Ed. by Otto & Mann, Viking, \$1.75, 1968, 227 pp.

A good short article written from a Jungian orientation to dreams.

Excerpts:

Dreams are a part of our natural equipment and a sign neither of health nor of sickness.

The outsider who has nothing at stake can often understand the message of the dream much easier than the person who dreamt it. Nevertheless, one can make use of one's own dreams to further insight and receive inner guidance; one has to become an outsider to oneself. The best way to do this is to write down the dream, put it aside and forget about it.

A couple of days after the recording of the last dream, one should look at the accumulated series and find first the main theme that runs through all the three or four dreams like a red thread.

Boundaries of The Soul, by June Singer, Doubleday, \$2.95, 1973, 469 pp.

Excerpts:

The important thing is to record the dream, to pay attention to it, and to allow the dream to speak for itself. It is not even absolutely necessary that the dream be understood.

The dream then, while not actually predicting the future, can be an aid in helping us to realize what forces are in motion and in what direction they are going.

Dreams, by C.G. Jung, Princeton Univ., \$3.95, 1973.

Dream Symbolism in Relation To Alchemy, by C.G. Jung, pp. 323-455 in: The Portable Jung, Ed. by Joseph Campbell, \$3.25, Viking Pr., 1971

Theory of Dream Interpretation According To Jung, by Mary Ann Mattoon, 1 hour tape, #7150, \$8.00 from: Big Sur Recordings (see Appendix II for address.)

The Psychology of C.G. Jung, by Jolande Jacobi, Yale Univ., \$3.25, 1951.

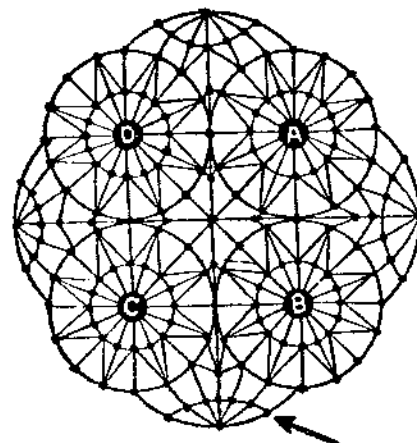


DIAGRAM OF DREAM ELEMENTS
A, B, C, D are the dream elements. The nodal points of the net of connections shown by the little arrow represent the various correspondences, the amplifications.

The Symbolic & The Real, by Ira Progoff, McGraw-Hill, \$2.95, 1973.

The Symbolic Quest, by Edward Whitmont, Harper, \$3.95, 1969, 336 pp.

A Trip Into Your Unconscious, by W. Mambert & D. Foster, Acropolis, 1973, 279 p.

Dreams & Reality, by Kluger, Spring (a journal), 1963, p. 54

The Inner World of Choice, by Frances Wickes, Prentice-Hall, \$3.95, 1963, 318 p.

What Jung Really Said, by E.A. Bennett, Schocken, \$1.95, 1966, 186 pp.

An Introduction to Jung's Psychology, by Fordham, Penguin, \$1.25, 1953, 159 pp.

Dream-Books, by Jacobi, Spring (a journal), 1960, pp. 34-52.

The whole creation is essentially subjective, and the dream is the theater where the dreamer is at once scene, actor, prompter, stage manager, author, audience, and critic.

--C.G. Jung



C. Gestalt Approach

Gestalt therapy has developed a very intense and effective way of working with dreams. It involves becoming different parts of the dream and acting them out. This will often bring the dream to life, creating a very emotional, gut-level interaction with the dream that can produce many surprises and lead to some clear resolutions of inner conflicts.

Unfortunately, this approach has been used as dogma by many, who decide that it is the only way a dream can be worked with and view other approaches as avoiding the real issues. In my work I try to learn various approaches and use whatever seems most appropriate for a particular situation. (See Appendix I for other criticism.)

--DM

Gestalt Therapy Verbatim, by Fredrick Perls, Bantam Books, \$1.65, 1969, 309 pp.

The bible of Gestalt therapy. Much of this book was made directly from tapes of sessions, so we get good examples of how it really works. Half the book is from a dreamwork seminar.

Excerpts:

In Gestalt Therapy we don't interpret dreams. We do something much more interesting with them. Instead of analyzing and further cutting up the dream, we want to bring it back to life. And the way to bring it back to life is to re-live the dream as if it were happening now. Instead of telling the dream as if it were a story in the past, act it out in the present, so that it becomes a part of yourself, so that you are really involved.

...if you want to work on your own, I suggest you write the dream down and make a list of all the details in the dream. Get every person, every thing, every mood, and then work on these to become each one of them. Ham it up, and really transform yourself into each of the different items. Really become that thing--whatever it is in a dream--become it. Use your magic. Turn into that ugly frog or whatever is there--the dead thing, the live thing, the demon--and stop thinking.

Next, take each one of these different items, characters, and parts, and let them have encounters between them. Write a script. By "write a script," I mean have a dialogue between the two opposing parts and you will find--especially if you get the correct opposites--that they always start out fighting each other.

So if you work on dreams it is better if you do it with someone else who can point out where you avoid. Understanding the dream means realizing when you are avoiding the obvious. The only danger is that this other person might come too quickly to the rescue and tell you what is going on in you, instead of giving yourself the chance of discovering yourself.

Dream Theory and Demonstration, by Fritz Perls, 1 hour tape, #2140.

Working With Dreams, by F. Perls, 4 hour tapes, #3070, \$8.00/hour tape from: Big Sur Recordings (see Appendix II)

Gestalt Therapy Integrated, by Erving & Miriam Polster, Vintage, \$2.95, 1973, 329 p.

Excerpts:

This view of the dream as projection dominated Perls' later work... However, the dream as projection is only one perspective. Valuable as this view is, we want to amplify dreamwork to include also its suitability for exploring the contact possibilities available to the dreamer and its generative power for unfolding interaction between dreamer and therapist, or dreamer and group members, or dreamer and aspects of his [sic] own existence which are not merely projected parts of self. Life, as well as dreams, is, after all, more than a projection.

Dreamwork As Theater, by Joseph Zinker, *Voices* (a journal), 1971, Summer, 7:2, pp. 18-21.

An excellent article that extends dreamwork to theater in which the entire group can participate.

Excerpts:

Several years ago... it occurred to me that an individual's dream could be used to benefit the whole group; that once the individual "played out" his [sic] own dream and came in touch with himself [sic] in it, the whole group could take parts in the drama and actively participate in it.

In the process, the group works as a cohesive team because everyone has a stake in the development of the drama. Everyone wants to be a good actor and acting well is a rehearsal for living well, for practicing to become a whole person.

Gestalt Therapy Now, Ed. by Fagan & Shepard, Harper & Row, \$2.95, 1971, 326 pp.

Creative Process in Gestalt Therapy, by Joseph Zinker, Brunner/Nazel, 64 Univ. Place, New York, N.Y. 10003. (exp. '77)

Contains a chapter on groups & the use of dreams.

Dreams and Nightmares, Ed. by Jack Downing & Marnorstein, Perennial Lib., \$1.50, 1973, 186 pp.

This book is a series of gestalt dreamwork sessions. The dreams are fantastic and Jack Downing is very good. However, I find the tone a bit over-bearing and had a hard time reading it. Jack's know-it-all comments felt very distracting. If you can get past this, you may find the dreamwork to be more advanced than most. --DM

I Touch The Earth, The Earth Touches Me, by Hugh Prather, Doubleday, \$2.95, 1972

Excerpt:

Me: "There is something wrong with my life and I don't understand what it is."

Dream: "Look, I'll draw you a picture."



D. Other Views

The Natural Depth In Man, by Wilson Van Dusen, Perennial, \$1.50, 1971, 216 pp.

Excerpt:

The only meaning in a dream that you can use are those that you can relate to your life. A clever friend may discover your anima or soul figure in a dream, but this is of no use to you unless it relates to how you live.

Dream Induction For Recall & Techniques of Interpretation (tape), \$6.00 from: Stone-soup School, Star Rt., Box 11-1, Crescent City, Florida 32012.

Exploring The Inner World, by Tolbert McCarroll, New American Library, \$1.95, 222 pp., 1974.

The Dream Makers, by Richard Corriere & Joseph Hart, Funk & Wagnalls, \$8.95, 1977, 213 pp.

Dreamers beware of this book!!! See criticisms on p. 105.

Scripts People Live, by Claude Steiner, Bantam, \$2.25, 1974, 394 pp.

This book is an excellent, readable explanation of Transactional Analysis. While it does not directly talk of dreams, I list it here because I feel dreams can be seen as an expression of our life script and effectively worked with along the lines of Transactional Analysis.

I also think this book contains important criticisms of other writing on TA (for instance, I'm O.K., You're O.K.) as well as valuable ideas about male and female sex role scripting. --DM

Excerpts:

A script is essentially the blueprint for a life course.

Scripting robs people of their autonomy. The more thorough the scripting, the less control the person has over his [sic] life and the more he [sic] feels powerless. Some people feel constantly utterly powerless; others only at certain times.

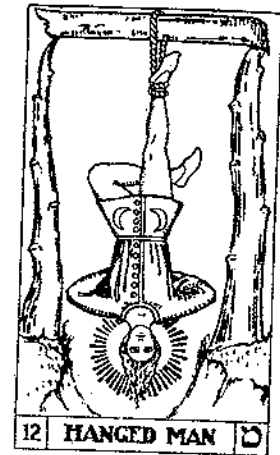
Competitiveness and individualism are two highly touted qualities of the "good" American. As a consequence they are scripted into people's lives so that they interfere with cooperation and equality between them.



A TA Approach To Dreams, by Arthur Samuels, *Transactional Analysis Journal*, 4:3, July, 1974, pp. 27-29.

Excerpt:

In TA terms, a dream may be thought of as a dynamic symbolic representation of one's existential position within a life script. If viewed closely it is like an exquisitely detailed painting of where one is in life at the moment of dreaming. Moving back from the detail, one can see the larger flow--where one has come from and where one goes in or out of the script.



The Hanged Man: Psychotherapy & The Forces of Darkness, by Sheldon Kopp, Science & Behavior Books, \$7.95 (Hardback), 1974, 255 pp.

Excerpts:

I have long trusted my dreams as prophetic visions. I do not mean that they foretell the future, only that they illuminate the present when my eyes are closed enough so that I may see clearly. Unhampered by reason, far from the distraction of conventional wisdom, free of the distorting protective rituals of social interactions, in my dreams I can see most vividly who and where I am.

Openness to my own dreams puts me in touch with the oldest, most human aspects of who I am, helps me to find my place in the community of man [sic]. Just as dreams are the inner voice of humanity's most basic struggles, joys, ambiguities, so myths are its outer expression.

I do psychotherapy not to rescue others from their craziness, but to preserve what is left of my own sanity. Not to cure others, but to heal myself.

...some cultures are more supportive of trusting one's dreams than are others. We in the West, have long classified as "primitive" that silenced majority of peoples who live in non-industrial traditions where each man [sic] is more in touch with his [sic] unconscious than with progress, more taken with myth and dreams than with history and science.

Dreams and the Growth of Personality, by Ernest Rossi, Pergamon Pr., \$10.50 (Hard-cover), 1972, 217 pp.

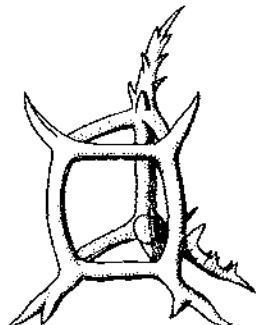
The author is a humanistically-oriented therapist who reflects Jungian and Psychosynthesis views on dreams, as well as his own ideas. The bulk of the book is based on the dreams of one young woman who was his patient and her resulting growth and creative evolution. There are many good ideas here, but some generalizations may be misleading. In the latter part of the book he describes method of breaking out of old patterns, expanding awareness and facilitating growth, which are very useful. He suggests that dreaming "must lead to the synthesis of new protein structures in the brain," which seems to me both unnecessary and unsupported. His style may also prove too difficult for the general reader. As Ann Faraday said in a review for *Psychology Today*, "Rossi's book ... would have been twice as good had it been half as long, half the price, and half as technical in its language." --DM

Excerpts:

Family, schools, and institutions have a tendency to foster a child's dependence on direction from the outside authoritative sources. When the new emerges from within, the typical adult hardly knows what to do with it.

Those odd sensations and qualities of seeming distortion and grotesqueness in dreams are actually new patterns of awareness breaking through to consciousness in a spontaneous manner.

Since the contents of ordinary everyday awareness are highly structured by the culture we are immersed in, most of us are unprepared for the new when it breaks into our dreams.



But it is not enough to throw off the yoke of the old and experience the new. We must experiment with our new patterns of awareness and learn how to use them to create a more rewarding life. We now make an active, conscious effort to reality test the new to create our unique identity and destiny.

With some sensitivity the typical dream report can be enriched by an awareness of the multiplicity of feelings behind even simple behaviors in the dream.

Growth, Change and Transformation in Dreams, by Ernest Rossi, *Journal of Humanistic Psychology*, 1971, Fall, pp. 147-169.

The Individual and His Dreams, by Calvin Hall & Vernon Nordby, Signet, \$1.25, 1972.

This book describes "content analysis" of dreams, a scientific approach which involves collecting many people's dreams. Then specific images are counted and the results statistically analyzed. This method can be useful for studying the dreams of a community of people or a long series of an individual's dreams, although I question the need for following these methods strictly. He also stresses the point that dreams never represent objective reality, which I disagree with. --DM

Excerpts:

It is ironical that we must close our eyes in order to open our eyes about our real feelings. Sleep is oblivious to the social conventions that do so much to encourage self-deception and hypocrisy.

The essential feature of our method of analyzing dreams is that one analyzes a series of dreams and not single dreams. A single dream reflects only one vista of the mind. A series of dreams reveals the whole panorama of the mind.

Not only do we learn a great deal about the individual from analyzing his [sic] dreams but we can also learn a great deal about the nature of society and its institutions by studying a large set of dreams. In order to show the relationship between dreams and the legal system, we made a study of dreams that contained references to prisons, policemen, and trials.

Our point of view, briefly stated, is that the truth revealed in dreams is the same truth we have to face and deal with in waking life. How we deal with that truth while we are asleep and dreaming is not in itself important. How we deal with it during waking life is of the greatest importance to our personal well-being and to the well-being of society.

The Meaning of Dreams, by Calvin Hall, McGraw-Hill, \$2.45, 1953, 244 pp.

Excerpts:

The present volume... represents the first attempt in the history of science to find out what normal people dream about and what their dreams mean in terms of their own personalities. It is a study of people as seen through their dreams.

The meaning of a dream will not be found in some theory about dreams; it is right there in the dream itself. One does not read into a dream a meaning that he [sic] has learned from some book; rather he [sic] reads out of the dream what is there to be read.

The Content Analysis of Dreams, by Calvin Hall & Robert Van de Castle, Appleton-Century-Crofts, \$11.95, 1966.

The Psychology of Dreaming, by Robert Van de Castle, \$2.60 from: General Learning Press, 250 James St., Morristown, N.J. 07960. 46 pp.

This booklet was prepared for use in college courses. It contains information about ancient dream theories, the theories of Freud, Jung and other psychologists, scientific research on dreams and content analysis of dreams.



The Dream: Mirror of Conscience, by Werner Wolff, Grune & Stratton, 1952 (out of print?)

The author traces the evolution of dream interpretation from 2000 B.C. to modern times, then proceeds to explain his own theory which is more concerned with dream patterns than with dream elements, based on dream synthesis rather than dream analysis; where the dream is seen as the mirror of conscience. --DM

Excerpts:

A dream synthesis emphasizes the inter-relationship of dream images and the interweaving of the various threads of associations into a whole. It is not the sexual experience as such and the social experience as such and the religious experience as such which make an impact upon the dreamer, but the interrelationship between the sexual-social-religious aspects of the experience.

The dream appears to be the great synthesis which interrelates man's [sic] development from past to present and his direction toward the future into one unified picture in which the present is explained from the aspect of the past and in terms of the future.

What we call reality, then, is a fusion of impressions from within and from without. Dreams and reality are two sides of the same coin. A separation of the worlds of dream and of reality produces man's [sic] deepest conflict... He [sic] no longer finds the figures of his reality in his dream or the figures of his dream in his reality.

The Analysis of Dreams, by Medard Boss, Rider, 1957, 223 pp. (out-of-print?)

A very intellectual, philosophical discussion of an existential analysis of dreams. This view holds that a dream's substance is somewhat depleted whenever approached with a preconceived theory.

The New Psychology of Dreaming, by R.M. Jones, Viking, \$2.95.

The Interpretation of Dreams, by Sigmund Freud, Avon, \$1.95, (1900) 1965, 736 pp.

On Dreams, by Sigmund Freud, Norton, \$1.25, 1952, 120 pp.

Freud's ideas about dreams are of major historical importance. By highlighting dreams as "the royal road to the unconscious," he gave dreams an importance and respectability which was quite a change for his society at that time. Much current thought in psychology is either an extension of or reaction to his ideas, esp. in the area of dreams. Many of his ideas about dreams have become common public knowledge.

Yet, I am very critical of Freud's ideas. By believing that the dream is trying to disguise its true meaning and that the dreamer would not want to admit to that meaning, the therapist assumes an all-powerful position that leaves the dreamer and their dreams with no defense against "violence by interpretation." By looking for sexual symbolism and childhood causes in the dreams, inappropriate meanings can be "read into" the dream. Many of Freud's theories are based on male supremacist values and these can be read into dreams as well.

These criticisms and others are elaborated on in the writings of Jung, Perls, Faraday and many others. I have come to feel that the public has been greatly misled by what they know of the Freudian approach to dreams. This does not mean that there might not be some value, some grain of truth in Freud's ideas. But for me, the effort of digging it out does not seem worth it. So, if you have a real interest, look into Freud. Otherwise, I believe that his ideas can be overlooked.

--DM

Sometimes a cigar is just a cigar.

--Sigmund Freud

Don't tell me what you dreamt last night, for I've been reading Freud.

--Franklin Adams

Male Supremacy In Freud, by Phil Brown, in: Radical Psychology, Ed. by Phil Brown, Harper, \$3.95, 1973, 548 pp.

Excerpts:

...in The Interpretation of Dreams... there are constant references to the woman as the passive sex in her role as housewife, male-seeker, suckler of babies and physically clumsy. This is carried on into dream-symbolism: "All elongated objects, sticks, tree trunks, umbrellas, all sharp and elongated weapons, knives, daggers and pikes represent the male member. ...Small boxes, chests, cupboards, and ovens correspond to the female organ; also cavities, ships, and all kinds of vessels."

The basic assumption behind all this is the penetration of the male penis into the female vagina is the only acceptable mode of sexuality, but this view is expanded to include all forms of human endeavor: persons in dreams are taken to represent the penis, and landscapes to represent the vagina, the logic of this being that men are active persons within an environment, passive women being the background for male achievement.



Other Cultures & Times

When we look at attitudes towards dreams in other cultures and times, we get a better perspective on our own cultural biases and what alternatives there might be. It is easy to forget what a small part of the world the western viewpoint represents and the relatively short span of time our "modern civilization" has existed.

Too often we have looked at other peoples as racially inferior or pagan savages whom we could either wipe out or enslave to our purposes. This may be done blatantly or in subtle ways. When we treat another civilization as if they are already outmoded and on their way out, or only come to steal their knowledge and convert it to our use without thinking of the people and their need to survive on their own terms, we are destroying these people. These attitudes must change.

In looking at other peoples use of dreams, we are not so much seeking to join them or live out their myths. Instead, we can listen for what they have to say to us, and by seeing the world through their eyes, gaining a new perspective on our society, our lives and myths.

Respect your brother's dreams.

--American Indian Proverb

A. American Indians & The Vision Quest

Dreams played a very central part in the life of most Native Americans. Right from childhood these people were surrounded by the use of images in their rituals, their names and medicines, as well as from sharing mythical stories. In fact, these images were often taken directly from their dreams. Therefore, they were much closer to dreams than most of us are.

While customs varied from tribe to tribe, many used the Vision Quest to actively seek knowledge from their dreams. The Vision Quest consisted of a person going off by themselves for anywhere from a few days to weeks; fasting and praying for a "great dream." Loosely defined, a great dream meant a dream from The Great Spirit, a dream of great importance to the tribe and the person who dreamt it. Directly seeking dreams in this manner seems very foreign to anyone in our culture, yet it was so integral to the lives of these people that they had several words that meant crying, lamenting or hungering for a vision.



--Atwesadne Notes

However, this does not mean that these traditions are being practiced right under our noses and all we need do is go out and join in. Besides the blatant genocide and robbery of their land, much has been done.

to alter their lifestyles beyond recognition and break their spirit. In many places laws were passed forbidding the practice of their (read "savage, pagan") religions and rituals.

Yet Native Americans are a proud people and will not be made slaves. Their struggle to live their own lives is still going on, as shown in recent events at Wounded Knee and other places. If many of their beliefs and rituals are secret or closed to outsiders, it is for fear that they will not be treated with proper understanding or respect. And with good reason. Even amid the current popularity of the old ways and wisdom of these people, many refuse to recognize and respect the situation of those currently living. As Vine Deloria has said, "Other people have headaches, Indians have Anthropologists." As we seek to learn from the old ways of the Indians, we must also understand and support their current struggles. --DM

Black Elk Speaks, by John Neihardt, Univ. of Nebraska, \$1.50, 1932, 288 pp.

The life story of a holy man of the Oglala Sioux.

Excerpts:

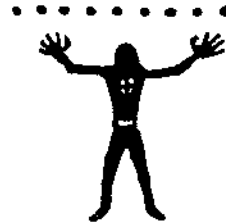
This, then, is not the tale of a great hunter or of a great warrior, or of a great traveler... it was the story of a mighty vision given to a man too weak to use it; of a holy tree that should have flourished in a people's heart with flowers and singing birds, and is now withered; and of a people's dream that died in bloody snow.

But if the vision was true and mighty, as I know, it is true and mighty yet; for such things are of the spirit, and it is in the darkness of their eyes that men get lost.

...a man who has a vision is not able to use the power of it until after he has performed the vision on earth for the people to see. You remember that my great vision came to me when I was only nine years old, and you have seen that I was

not much good for anything until after I had performed the horse dance...

You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles... Our teepees were round like the nests of birds, and these were always set in a circle, the nation's hoop, a nest of many nests, where the Great Spirit meant us to hatch our children. But the Wasichus have put us in these square boxes. Our power is gone and we are dying, for the power is not in us anymore.



The Sacred Pipe, by Black Elk, Ed. by Joseph E. Brown, Penguin, \$1.45, 1971.

Excerpts:

Every man can cry for a vision, or "lament"; and in the old days we all--men and women--"lamented" all the time. What is received through the "lamenting" is determined in part by the character of the person who does this, for it is only those people who are very qualified who receive the great visions, which are interpreted by our holy men, and which give strength and health to our nation.

There are many reasons for going to a lonely mountaintop to "lament." Some young men receive a vision when they are very young and when they do not expect it, and then they go to "lament" that they might understand it better. Then we "lament" if we wish to make ourselves brave for a great ordeal such as the Sun Dance or to prepare for going on the war-path. But perhaps the most important reason for "lamenting" is that it helps us to realize our oneness with all things, to know that all things are our relatives...

Let Black Elk Speak: Dream Interpretation and Shamanism, by L.J. Ballas, Christian Century, Oct. 9, 1974, pp. 932-934.

Excerpts:

In forcing the Indians to conform to our white ways and ideas, we have done violence to ourselves. For we have thus shut ourselves off from the rich life of the spirit the Indian has to offer.

So far as Black Elk was concerned, his powers of healing and dream interpretation were simply "given." He had no need to analyse them. The white, however, must journey the long way around to recover the insights he [sic] lost long ago. On that journey Black Elk and the Indian Community can serve as guides.

Seven Arrows, by Hyemeyohsts Storm, Harper & Row, \$12.95 (Hardcover) or paperback, Ballantine, \$7.95, 1972, 374 pp.

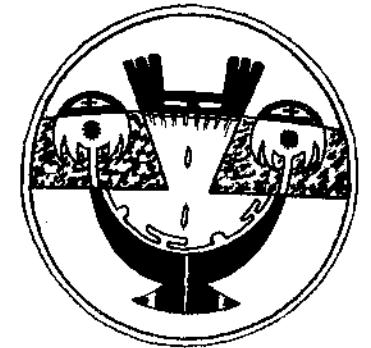
This book about the ancient ways of the Plains People is written entirely by an Indian. In it we learn of the centrality of the Vision Quest, as well as the symbolic meaning of the People's Names and Shields, and of the Medicine Wheel. We are also told the story of the crisis and breakdown of the "Painted Arrow" tribe and their conversion to the white man's way of life. Within this story are many allegorical Medicine or Teaching stories the wise men of the tribe used to tell. This book is a clear, healing mirror for many people.

--DM

Excerpts:

Our teachers tell us that all things within this Universe Wheel know of their Harmony with every other thing, and know how to Give-Away one to the other, except man. To do this we must learn to seek and perceive. We must do this to find our place within the Medicine Wheel. The Vision Quest, or perceiving quest, is the way we must begin this search. We must all follow our Vision Quest to discover ourselves, to learn how we perceive of ourselves, and to find our relationship with the world around us.

The Personal Shields of Men were first constructed and given to them after their Vision Quest. On their return from the Quest, they would tell four chosen Spiritual Fathers of their experiences. His Fathers would then interpret these experiences, whatever they might have been, in terms of what they reflected of the Seeker's character and Medicines. They would then give him a Name which symbolically represented these things, and would construct for him a Shield that visually reflected the same symbolic meanings. These Shields were carried by the men among the People in order that anyone they met might know them.



As we learn we always change, and so does our perceiving. This changing perception then become a new Teacher inside each of us.

"As I walked, I began from the West. When I looked inside myself, I saw a whiteman," Thunder Bow began. "The image there frightened me. It was almost like seeing a wolverine, but I followed the Gift to see where it would lead me. I saw the Whitemen's children and felt their seeking. And I heard their god roaring in their ears. I saw through their own eyes their great Gifts. I saw some of the whitemen trying to use these Gifts to fill a great void that was in their hearts. I saw others marvel and take pride in the Gifts, believing that they had created them. I saw others trying to escape from them."

Kainai, by Adolf Hungry Wolf, Harper & Row,
(Soon to be published.)

More teaching stories of the Old Ways; this will be part of the series that produced *Seven Arrows*.

Contemporary Aspects of The American Indian Vision Quest, by Ms. Louis Madhi, (Soon to be published--watch for it!)

The author of this book is trained in Jungian Psychology and has been researching the Vision Quest for many years now. In the process she has visited and corresponded with many Native Americans and used the Vision Quest ritual with numerous groups of people. I expect this book will be the most comprehensive work done on the subject.

Lame Deer: Seeker of Visions, by John (Fire) Lame Deer & Richard Erdoes, Simon & Schuster, \$2.95, 1972, 288 pp.

The life of a Sioux Medicine Man.

Excerpts:

I believe that being a medicine man, more than anything else, is a state of mind, a way of looking at and understanding this earth, a sense of what it is all about. You know I'm not better or wiser than other men. But I've been up on the hill-top, got my vision and my power; the rest

is just trimmings. That vision never leaves me...

You become a pejuta wicasa, a medicine man and healer, because a dream tells you to do this. No man dreams of all the medicines. You doctor where you know you have the power. You don't inherit it; you work for it, fast for it, try to dream it up, but it doesn't always come.

What you see with your eyes shut is what counts.

Naskapi: The Savage Hunter of the Labrador Peninsula, by Frank Speck, Univ. of Oklahoma Press, 1935. (Out-of-print)

Excerpts from Man & His Symbols:

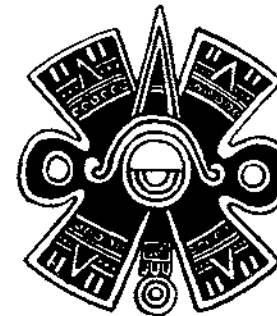
In his lifelong solitude the Naskapi hunter has to rely on his own inner voices and unconscious revelations; he has no religious teachers who tell him what he should believe, no rituals, festivals, or customs to help him along. In his basic view of life, the soul of man is simply an "inner companion," whom he calls "my friend" or Mista'peo, meaning the "Great Man."

Those Naskapi who pay attention to their dreams and who try to find their meaning and test their truth can enter into a deeper connection with the Great Man. He favors such people and sends them more

and better dreams. Thus the major obligation of an individual Naskapi is to follow the instructions given by his dreams, and then to give permanent form to their contents in art. Dreams guide the Naskapi in the outer as well as inner world. They bring him invaluable messages about the weather and hunting, upon which his life depends.

--M.L. von Franz

Warriors of The Rainbow: Strange & Prophetic Dreams of The Indian People, by W. Willoya & V. Brown, Naturegraph, \$2.50, 1972.



God Is Red, by Vine Deloria, Delta, \$2.95, 1973, 376 pp.

An excellent book that demands contemporary Native Americans situation be recognized for what it is and describes the centrality of their religions to their continued existence.

Excerpts:

The Vision Quest of many of the tribes indicates that a major responsibility of the individual is to remain open and keenly aware that he might be chosen by the Great Mystery as a holy man, as a great and heroic warrior, as one cursed with a handicap, or as any number of other functions. Depending on the tribe and its traditions, the vision quest may be a relatively short-term experience. It may indicate nothing at all. Or it may require the most arduous type of life, requiring the greatest of personal sacrifices.

One of the primary aspects of traditional tribal religions has been the secret ceremonies, particularly the vision quests, the fasting in the wilderness, and the isolation of the individual for religious purposes. This practice is nearly impossible today. The places currently available to people for vision quests are hardly isolated. Jet planes pass overhead. Some traditional holy places are the scene of stripmining, others are adjacent to superhighways, others are parts of ranches, farms, shopping centers, and national parks and forests.

Dreamers Without Power, by George Spindler, Holt, Reinhart, \$3.75, 1971, 208 pp.

Excerpt:

The Menomini were dreamers and people of power. Their dreams told them of the future, instructed them about the meaning of events, gave them roles and purposes in life, and provided them with access to power. Today only a few still dream, and only a very few still have sacred power.

Teachings From The American Earth--Indian Religion & Philosophy, Ed. by Dennis & Barbara Tedlock, Liveright, \$4.95, 277 pp., 1975



The Sun Dance People, by Richard Erdoes, Vintage, \$1.50, 1972.

The Indian Tipi, by Reginald & Gladys Laubin, Ballantine, \$1.65, 1957, 270 pp.

As well as being the book on tipi construction, this book contains an excellent chapter on the construction and ritual use of the sweat lodge. The sweat lodge was often used as a purification ritual before the Vision Quest took place.

--DM



Dreams & Wishes of the Soul... Among the 17th Century Iriquois, by Anthony Wallace, in:

Magic, Witchcraft and Curing, Ed. by John Middleton, Natural Hist. Press, \$3.95, 1967 or in:

American Anthropologist, 1958, 60: 234-248



--Akwasasne Notes

Touch The Earth, Compiled by T.C. McLuhan, A & W Promotional Books, \$2.98 (Hardback), 1971, 185 pp.

Excerpt:

"My young men shall never work. Men who work cannot dream; and wisdom comes to us in dreams." --Shohaila

The dreamer religion was a return to native concepts, particularly those of the benign Earthmother, with dreams being the sole source of supernatural power.

The Teachings of Don Juan, by Carlos Casteneda, Pocket Books, \$1.25, 1974.

A Separate Reality, by Carlos Casteneda, Pocket Books, \$1.50, 1974.

Journey To Ixtlan, by Carlos Casteneda, Pocket Books, \$1.25, 1972.

Tales of Power, by Carlos Casteneda, Simon & Schuster, \$2.95, 1974.

In the third book of this series, Don Juan describes his beliefs about dreams. These beliefs are very compelling and have become fairly well-known. One criticism is that the value of ordinary dreams is discounted.

--DM

Excerpts from Journey To Ixtlan:

Dreaming is real for a warrior because in it he can act deliberately, he can choose and reject, he can select from a variety of items those which lead to power, and then he can manipulate them and use them, while in an ordinary dream he cannot act deliberately.

"I'm going to remind you of all the techniques you must practice," he [Don Juan] said. "First you must focus your gaze on your hands as the starting point. Then shift your gaze to other items and look at them in brief glances. Focus your gaze on as many things as you can. Remember that if you only glance briefly the images do not shift. Then go back to your hands.

Every time you look at your hands you renew the power needed for dreaming..."

"You don't have to look at your hands," he said. "Like I've said, pick anything at all. But pick one thing in advance and find it in your dreams. I said your hands because they'll always be there."

Talking To Power and Spinning With The Ally, Interview with Casteneda by Gwyneth Cravens, in Harper's Magazine, Feb., 1973.

Excerpt:

I remark on the fluidity, the vividness, and the precision of Carlos's writing. "That's because I dream my books," he says with modesty. "In the afternoon, I go through the notebooks with all my field notes in them and translate them into English. Then I sleep in the early evening and dream what I want to write. When I wake up, I can work all night. Everything has arranged itself smoothly in my head, and I don't need to rewrite. My regular writing is actually very dry and labored."

Voices and Visions, Talks by Sam Keen, Harper & Row, \$1.75. 1974.

Includes interviews with Carlos Casteneda, Joseph Campbell, John Lilly, etc.

Excerpt:

Keen: "Is stopping the images in dreams anything like stopping the world?"

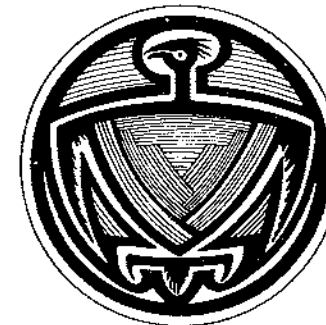
Casteneda: "It is similar. But there are differences. Once you are capable of finding your hands at will, you realize that it is only a technique. What you are after is control. A man of knowledge must accumulate personal power. But that is not enough to stop the world. Some abandon also is necessary. You must silence the chatter that is going on inside your mind and surrender yourself to the outside world."



Akwasasne Notes, A quarterly journal, .50¢ or by donation from: Mohawk Nation, via Roosevelttown, N.Y. 13683.

The Journal for Native and Natural Peoples. Highly recommended.

Voices From Wounded Knee, \$4.95 from: Akwasasne Notes, 282 pp., 1973.



1976 Native American Calendar, \$3.00 from: Akwasasne Notes, 17 X 22 inches.

Excerpt:

Vision: Who are we, and why are we on this earth? We turn to the creation to guide us, to give us the answer to what path we will take. We seek and value vision in our lives.



The Trickster, Recorded by Paul Radin, Schocken, \$2.95, 1972.

A study of American Indian Mythology (with commentary by C.G. Jung.)

Disorder belongs to totality of life, and the spirit of this disorder is the trickster. His function in archaic society, or rather the function of his mythology, of the tales told about him, is to add disorder to order and so make a whole, to render possible, within the fixed bounds of what is permitted, an experience of what is not permitted. --Karl Kereyi

The Song of Hiawatha, by Henry Wadsworth Longfellow, Crown, \$2.98, 1969.

This famous literary epic contains an excellent account of the Vision Quest.

Excerpt:

First he built a lodge for fasting,
Built a wigwam in the forest,
By the shining Big-Sea-Water...
And with dreams and visions many,
Seven whole days and nights he fasted...

The Concept of The Guardian Spirit in North America, by Ruth Benedict, Memoirs of the American Anthropologist, #59, 1957.

The Personal Use of Myth In Dreams, by Dorothy Eggan, *Journal of American Folklore*, 68, 1955, pp. 445-453.

A study based on a collection of Hopi Indian Dreams.

Reality and Dream: The Psychotherapy of a Plains Indian, by George Devereux, N.Y. Univ. Press, \$12.00, 1969.

Heavy psychoanalytic bias. --DM



B. The Senoi of Malaysia

The Ple-Temiar Senoi are a non-literate people who live in the jungles of the Malay Peninsula. They were first "discovered" by a British anthropologist named Herbert Noone. He was joined in the 1930's by psychologist Kilton Stewart, who wrote extensively about their traditions with dreams. These reported traditions are proving to offer an exciting new way to work with dreams, although they also seem to be highly controversial and disputed.

According to Stewart, these people enjoy a rare state of personal and social health. He feels this can be directly traced to their dream-work traditions. From the time a child can talk they share their dreams with the extended family at breakfast. Everyone's inner world is respected and all are taught that dreams can be a powerful force if one cultivates a proper relationship with them.

Many suggestions are given the dreamer, with the primary one being to stick with and explore whatever is happening in the dream until obtaining something of value to bring back for themselves or the tribe. Dreams are also used as a stimulus for social interactions or inspiration for artistic creations, medicinal remedies or tribal rituals.

The Ple-Temiar Senoi also live by a strong co-operative ideal. Herbert Noone noted that a central Senoi maxim is, "Co-operate with your fellows. If you must oppose their wishes, oppose them with good will." This co-operative spirit permeates their lives, including their methods of dreamwork.

While the dream-work traditions of the Ple-Temiar Senoi do open up exciting new possibilities, there are several reasons that I urge people to proceed with caution. First of all, the account of Senoi dream traditions comes from one man--Kilton Stewart, with some support from Noone. Can we trust this source? More people are beginning to question it. Anthropologist Geoffrey Benjamin suggests that on the basis of his findings, Stewart has exaggerated the situation.

As well as questions regarding the source of our information, we must look at how it is interpreted and put into use in our context. Knowledge of the Senoi has inspired renewed interest in dreams for many; and some dream-workers are finding exciting ways to integrate Ple-Temiar Senoi practices into group dream-work.



Unfortunately, there are also numerous people who seem to be greatly misinterpreting and distorting those practices for their own benefit. I feel that the work and writings of Clara Stewart Flagg, Patricia Garfield, Richard Corriere and Joseph Hart all represent dangerous distortions of Stewart's writings. I find no evidence that the Ple-Temiar Senoi advocated anything close to the control and manipulation of dreams that these people practice. My criticism of these

approaches is explained more thoroughly in the Appendix on pages 105-109. For now let me warn you--approach with caution the ideas of these people or anyone who has studied under them. And don't let them stop you from hearing the positive potentials in these reported traditions.

(Note: I'd like to update these questions in my newsletter. Please let me know of your thoughts, of any other writings on the subject, of anyone who practices "Senoi Dreamwork", etc.) --DM

Report on the Settlements & Welfare of The Ple-Temiar Senoi of the Perak-Kelantan Watershed (with photos and a map), by Herbert Noone, *Journal of the Federated Malay States Museums*, Vol. XIX, Part 1, December, 1936.

In Search of The Dream People, by Richard Noone with Dennis Holman, Morrow, \$6.95, (Hardcover) 1972, 212 pp.

Herbert (Pat) Noone was eventually killed by a Senoi during the Japanese occupation of Malaysia. This is the story of his younger brother's search to find out what happened. In it he discusses the Senoi's use of dreams briefly and points out the importance of their communal life-style and non-violent values. We also get a picture of how these people are caught in the clash between the communists and the "free world," as Noone puts it. I am left wondering how much of this culture has been altered by its contact with the modern world.

--DM

Excerpts:

To the Temiar the dream is a spiritual experience, in a sense as real and important as physical experience in his [sic] waking hours. . . few important decisions are made by a group without one of its members having had a dream that points to a certain course of action.

Most Temiar inspiration comes from their dreams. I have met men who dreamed up mechanical inventions such as fish traps, complicated puzzles, decorative patterns, medicinal remedies. Their poetry, their

songs, their music, their dances, are all dream inspired.

Dream Theory in Malaya, by Kilton Stewart, *Complex* (a journal), 1951, pp. 3-15, or in:

Sources, by Theodore Roszak, Harper & Row, \$2.95, 1972 (pp. 20-39)

Altered States of Consciousness, Ed. by Charles Tart, Doubleday, \$4.95 (p. 159 on)

The Dream Comes of Age, by Kilton Stewart, *Mental Hygiene*, 1962, #46 (Apr.) p. 230 on.

Mental Hygiene and World Peace, by Kilton Stewart, *Mental Hygiene*, 1954, #38, (July) pp. 387-403.

How To Educate Your Dreams To Work For You, Creative Psychology and The Dream Watchers, The Mental Age of The Sleeping Mind, all by Kilton Stewart, available for \$3.00/@ from: The Stewart Foundation For Creative Psychology, 144 East 36th St., New York, N.Y. 10016. (I have not been able to get these, so good luck.)



Magico-Religious Beliefs in Primitive Society: A Sociological Interpretation of Their Therapeutic Aspects, by Kilton Stewart, Unpublished doctoral dissertation, London School of Economics & Political Science, 1974.

A massive scientific survey covering many aspects of Senoi-Temiar psychology and dreamlife--which includes a long list of actual dreams. If you get ahold of a copy, I'd love to see it! --DM

Pigmies and Dream Giants, by Kilton Stewart, Harper & Row, \$3.95, 1975, 295 pp.

(Note: I have not printed any excerpts from these writings by Kilton Stewart since the copyright is owned by Clara Stewart Flagg and she has strictly forbid any reprinting without her permission.

Too bad this information is being restricted--many people wonder why. See the review of Clara Stewart Flagg's work on page 108 for further comments.)

"Senoi" Dream Groups, by Eric Greenleaf, *Psychotherapy: Theory, Research and Practice*, 1973, #10(3), pp. 218-222.

A brief article on how Senoi Dreamwork can be used in groups.

Temiar Religion, by Geoffrey Benjamin, Cambridge PhD Thesis, may be published soon. Also on file at Univ. of Singapore.

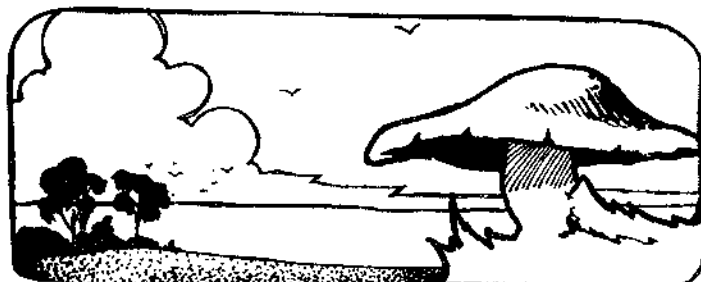
Elements of Senoi Dreamwork Applied in a Western Culture, by Jack Johnston, (unpublished paper) California School of Professional Psychology, 27 pp., 1975, \$3.00 from: Jack Johnston (see directory--Louisiana for address).

This is the best writing I've seen on applying Senoi dreamwork to groups in our culture. While he does not try to strictly follow Senoi methods, the deviations made lead towards more cooperative dreamwork, since they assume that all parts of the dream universe are potential allies.

--DM

Excerpts:

Notice I do not refer to the waking life as "real" life in contrast to the dream universe, for the Senoi hold the two forms of experience in equal esteem. The person who focuses on the waking life to the exclusion of his/her dream experience, or who focuses on dreams to the exclusion of waking life events lives only half a life at best.



--Booklegger

Receiving a gift from a spirit that is both the essence of that spirit's power and a symbol of the spirit's lifelong alliance with the dreamer is the "proof of the pudding." When asking the figure for the best gift, it is important to ask for something tangible that can be brought back to the waking life such as a poem, dance, song, symbol, or object that can be replicated and shared with others in the dreamer's waking life.

...it is the translation of the inner experience into something in the physical world which constitutes the intrinsic nature of creative activity.

It is noteworthy that the Senoi, rather than assigning the shaman role to a small number of individuals in the tribe, shamanize, i.e. heal their emotional problems through artistic production, as an entire tribe through their dreamwork.

"Sweet Dreams", by Jack Johnston, PhD Thesis not yet completed. Inquire from the author (see directory--Louisiana).

Temiar Dream Songs From Malaya, by E. D. Robertson, liner notes by Herbert Noone, Folkways Record & Text, Album P.460, 1955.

Working in The Dream Factory: Social Dreamwork, by Joel Latner & Meredith Sabini, *Voices* (a journal) 1972, Fall, #29, pp 38-45.

Excerpt:

When we have told our dreams to others, they take it as a gift. It is, of course. It is sharing a part of the dreamer with the other person.

Creative Dreaming, by Patricia Garfield, Ballantine, \$1.75, 1974, 244 pp.

This book explains many little-known approaches to dreams that are practiced by people of other times and cultures. It explores the Senoi (who the author has visited), American Indians, Yogi and Lucid dreamers approaches as well as others. With all this information, it could have been a very good book. Unfortunately, the way these experiences are interpreted and put across has drawn many criticisms. I would suggest that people first get some experience with your own dreams and some of the other approaches outlined in this book. Then approach this book with caution. (See Appendix I for extensive criticisms of this book.) --DM

Excerpts:

The Senoi are a highly cooperative people. There is a feeling of shared responsibility. Food is shared, land is shared, life is shared. In any type of dream, if the dreamer has images of food, the Senoi say he [sic] should always share it with other dream characters.

General rules in the Senoi system of dream control. A.--Always confront and conquer danger in dreams. B.--Always move toward pleasurable experience in dreams. C.--Always make your dream have a positive outcome and extract a creative product from it.

On Senoi Dreamwork (Exact title unknown), by Clara Stewart Flagg, Expected to be published soon.

Since I have not seen this book I can not comment on it. However, this woman's work has drawn numerous criticisms. (See Appendix I for those criticisms.) --DM

Dream Control, by Nancy Weber, *Playgirl*, Sept., 1975, p. 110.

This article reiterates and extends the ideas in the last two listings. (See Appendix I for criticisms.) --DM



C. Others

The Understanding of Dreams & Their Influence on The History of Man, by Raymond de Becker, Bell Publisher, (Hardback) 1968, 432 pp. (Out-of-print)

This is probably the most complete examination of the role dreams have played in various cultures through history. He examines the role of dreams in religion, politics, culture, art & literature. Then there are chapters on Incubation, Dream-books, Christian attitudes, and Freud versus Jung. In the last section he explores the metaphysics of Individuation, Time & Space, and various levels of reality. No question about it, this book covers a lot of territory! --DM

Excerpts:

The great privilege of dreams is to bombard us with images until we have fully understood the inadequacy of our waking life and decide to employ them in realizing the wholeness which we are promised. ...a systematic use of dreams, including new ways of inducing them, for cultural or artistic, therapeutic or analytical, motor or prospective ends would entail a profound modification of our vision of the world, an acceleration and enriching of the progress of history. One of the great duties of contemporary man [sic] is to learn how to dream again.

There can be no doubt that the Buddhist conception of the world has been strongly influenced by the observation of dreams. If the feeling of reality in dreams is perfectly credible and if this feeling disappears on waking, then there is no reason for not imagining life as a dream from which one could also wake up.

That we come to this earth to live is untrue: We come but to sleep, to dream. --Aztec poem

The New World of Dreams, Ed. by Ralph Woods & H. Greenhouse, Macmillan, \$12.95, (Hardback), 1974, 439 pp.

A giant anthology of writings on Dreams. Includes a selection of theories throughout history, including poets, philosophers and anthropologists. There is also good material on scientific research of dreams as well as other subjects.



Dream Incubation, by Henry Reed, article for \$1.00 or tape (#1514) for \$3.00 from: A.R.E. Press (see address in Appendix II).

Excerpts:

Dream incubation is the ritual of going to sleep in a sacred place in anticipation of receiving a divinely inspired dream. The classic example is that of the dream temples of the Greek god, Asklepios. A person with an illness--it may have been organic, psychosomatic, or strictly functional--would go to sleep in the temple, where Asklepios would appear in a visionary dream to perform a symbolic operation, and the person would awaken healed. Alternatively, Asklepios would in the dream diagnose and prescribe treatment...

Closer to home is the practice of incubation among the various tribes of Native American Indians. Their use of incubation has not been restricted to healing, and they have attributed significant cultural treasures to dream incubations.

Hoping to first observe this phenomenon and to then investigate its implications and potential usefulness, I have been working to reconstruct a ritual of dream incubation in contemporary form.

I suspect that a dream incubation ritual has the potential of providing contemporary intentional communities a means of evolving their own unifying symbolic culture of myths, rituals, songs and dances.

Ancient Incubation & Modern Psychotherapy, by Carl Meyer, Northwestern Univ., \$6.00, 1968.

The Dream and Human Societies, Ed. by Von Grunbaum & Caillos, Univ. of Calif. Press, \$14.50, 1966.

Shamanism--Archaic Techniques of Ecstasy, by Mircea Eliade, Princeton Univ., \$3.95.

The Anthropological Studies of Dreams, by D'Andrade, in:

Psychological Anthropology, Ed. by Frances Hsu, Shenkman, \$5.95, 1972, paper text ed.

The Gates of The Dream, by Geza Roheim, International Univ. Press, \$4.95, 1952.

The application of dream theory to anthropology and the psychoanalytic interpretation of myth and folklore.



Consciousness-Raising & Social Change



How can we recognize the world around us in the images of our dreams? How might efforts for personal growth and social change compliment each other? How can the process of consciousness-raising be useful in our dreamwork? The following is material I have found that relates to these questions.

This area has a special importance to me; it is a perspective which is often overlooked in relation to dreams. I would like to know of others thoughts and efforts in this area, as well as any writings I may have overlooked.

--DM



The Social Roots of the Dream, by Montague Ullman, *American Journal of Psychoanalysis*, 1960, #20, pp. 180-196.

A scientific paper by a psychiatrist begins to look at the social roots of the dream. How can we follow up on these ideas?

--DM

Excerpts:

Dreams are dreamed by particular individuals in a culture; the question therefore arises as to how and in what manner the unsolved problems of the individual are related to the unsolved problems that characterize the particular cultural setting.

The personally unknown or unconscious is, in the last analysis, derived from, and related to, that which is socially unknown and unconscious, regardless of the particular idiosyncratic mode of expression in

any one individual.

Our main emphasis as therapists has always been on the characterological and personal conflictual referents of the dream. Each dream element, however, expresses not only the personal and subjective, but also an historical and social referent which actually exists or did exist. The objects depicted and their quality, their social meaning, have real external referents.

...so much emphasis upon the force of an inherited, psycho-neurological unconscious gives too little weight to the influence, also unconscious, of man's [sic] social context--a matrix in which the individual is as deeply involved as in the field of his [sic] natural surroundings of light, air, water, and earth.

--Alan Watts

The Third Reich of Dreams, by Charlotte Beradt, Quadrangle, \$4.95 (Hardcover), 1966, 177 pp.

This book is a collection of dreams from Germany during Hitler's dictatorship, which the author subsequently smuggled out of the country. They leave no doubt that our dreams can show how the society we are living in is destroying us, and do it with vivid and striking imagery. Even those who were consciously in support of the Nazis often got quite a different story from their dreams.

Unfortunately, the book ends with an essay by Bruno Bettelheim in which he tries to confuse us with Freudian concepts of latent and manifest dream content, childhood traumas, etc.; all of which seem inappropriate here, only serving to mystify some very clear, direct messages. Frankly, I don't buy it. These dreams speak for themselves.

--DM

Excerpts:

And so I set out to collect the dreams the Nazi regime had generated. It was not an altogether easy task, for people were often afraid to confide their dreams. Half a dozen times I came across a virtually identical experience: "I dreamt it was forbidden to dream, but I did anyway."

The dreams we are concerned with were not produced by conflicts arising in their authors' private realm, and certainly not by some past conflict that had left a psychological wound. Instead they arose from conflicts into which these people had been driven by a public realm...

Half The House, by Herbert Kohl, Bantam, \$1.95, 1974, 269 pp.

A far-reaching, yet realistic and intensely personal manual for change. We are told the story of the author's efforts to be a good teacher and how that led him to recognize the need for larger institutional and social changes. He goes on to show how inner and outer struggles must be intertwined; how his struggles relate to all of us. There are no easy answers here, but a strong, clear and patient vision of how to create fundamental change with all its difficulties and contradictions intact.

Running through the entire book is a clear understanding of the human center and the need for balance in our lives. Working with dreams and fantasies is explored at length, both for an individual and with a group. But the strong point here is the integration he is working towards between dreams and everyday life, and between the personal and social worlds.

--DM

Excerpts:

When I dreamed that my school was on fire and that I had to choose between rescuing the students at great risk to myself or escaping with the other adults, an interpretation that referred to my childhood was out of place. The school I was teaching in at the time was destroying the children, and anyone who taught there had

to choose between taking the risk of changing the school or abandoning the children..

Dreams can bring a person into closer contact with his or her affinities and with the particular ways in which that person integrates the contrary demands made on the individual within a sick culture.

There is a danger in looking solely outside oneself for an understanding of our pathological society, just as there is a danger looking solely within. The internal and external worlds must change simultaneously if a reconstituted society is to develop. Growth requires conflict as well as love and understanding. The crucial process for me is defining a center, both social and personal, that can balance and integrate the opposites...

The goal of most therapy is to produce people who are harmless to others and who see fulfillment in completely personal terms. I see this as disease, not health, as a form of separated existence. Health is not a matter of individual happiness or contentment but a matter of the relationships between an individual and the immediate community he or she belongs to as well as involvement with the needs of humanity.

To give criticism out of love, with the intent of building someone up and strengthening a group, is not natural in our culture.

Tomorrow's Child--Imagination, Creativity, and The Rebirth of Culture, by Rubem Alves, Harper & Row, \$6.95 (Hardback), 1972, 210p.

Excerpts:

Imagination is to society what dreams are to the individual. In every utopia, in every work of art, in every religious fantasy and magic ritual, society is telling its hidden feelings. It speaks of its frustrations and aspirations and unveils the repressed yearnings that cannot be articulated in common language. Like dreams, they seem meaningless at first glance. We must find the key that unlocks their secret.

Man [sic] performs magic because inside himself [sic] he has a magical intention: things as they are must be dissolved, and a new world, expressive of love, must take their place.



Society is an extension of our body. If some of its members are feeling pain, this is a warning signal that something is wrong. But the classes in power have lost the ability to feel it. As happens with all those who are intoxicated with their own satisfactions, they nod approvingly when their false prophets proclaim, "All is well." Vision is born out of pain.

Our personal unconscious is ultimately under the power of the collective unconscious of our civilization. This is the origin of our repression.

The vision of freedom and its celebration in the present cannot exist without political responsibility. We may rejoice that a child is to be born, but there is much pain still before us.

Bring It All Back Home, by Bob Dylan.
Highway 61 Revisited, by Bob Dylan,
Columbia Records.

At dawn my lover comes to me and tells me of her dreams, with no attempts to shovel the glimpse into the ditch of what each one means. At times I think there are no words but these to tell what's true, and there are no truths outside The Gates of Eden.

If my thought-dream could be seen, they'd probably put my head in a guillotine, but it's all right Ma, I'm only bleeding.

I dreamed I saw St. Augustine alive with fiery breath. And I dreamed I was amongst the ones that put him out to death. Oh I awoke in anger so alone and terrified, I put my fingers against the glass and bowed my head and cried.

I'll let you be in my dream if you let me be in yours.

I dream with my eyes open and others see my dreams.

--Bob Dylan

Notes Towards a Radical Aesthetic, by Robert Bohm, pp. 25-31 in:
The Cultural Worker, Vol. 1, #1, \$1.00
from: 49 S. Prospect St., Amherst, Mass.
01002

Excerpts:

The central delusion of modern psychology is its description of the unconscious in wholly personal terms. There's a whole area that isn't touched by traditional evaluations of the unconscious--this area is "history." Visions of history that don't suit the purposes of the ruling elite are shoved out beyond the perimeters of "healthy" understanding...

...in order to fully understand ourselves in the present we have to fully understand our collective past. To do this we must literally descend into the unconscious and

rediscover there what has been collectively (at the instigation of the ruling class) repressed. When this is done the psychological "return of the repressed" assumes a social significance never intended by the Freudian school--now there is the possibility, not just of individual transformation, but also of world transformation, for the individual, in discovering what has been "lost" to her/himself, sees also, imaged in her/his own transformation, the potential for a qualitative change in the very fabric of the social world.

...America sustains itself by allowing, to a certain degree, individual exploration of the individual psyche, while at the same time castrating such experiences by reinforcing a system of beliefs which denies that there are any collective or social implications growing out of these experiences. Such spiritual genocide is characteristic of an "individualistic" society.



The Life of the Theater--The Relation of the Artist to the Struggle of the People, by Julian Beck, City Lights Books, \$4.00, 1972.

Excerpt:

You cannot be free if you are contained within a fiction.

Among my brethren are many who dream with wet pleasure of the eight hundred pains and humiliations, but I am the other kind: I am a slave who dreams of escape after escape, I dream only of escape, ascent, of a thousand possible ways to make a hole in the wall, of melting the bars, escape escape, of burning the whole prison down if necessary.

Politics and the New Humanism, by Walt Anderson, Goodyear, \$5.95 (paper text ed.) 1973, 149 pp.

A clear exploration of the political dimensions of humanistic psychology. The author reviews a wide range of therapies, their historical development and political implications. Traditional Freudian and behaviorist psychologies are criticized as forces of political conservatism that sacrifice personal needs to the social status-quo. Finally, we see the beginnings of a theory of psycho-social development in which personal growth and social change are seen as complimentary. This is a good start, but there is still a long way to go in developing a solid bridge between psychology and politics.

--DM

Excerpts:

I do not think there is, or should be, anything remarkable about using a school of psychology as an approach to politics, because the distinctions among psychology, sociology, and political science do not make sense anywhere outside of a college catalog.

It is characteristic that those who are farthest from the centers of power are most convinced that therapy is inherently political, while those who are in control usually maintain that it is not.

The political version of the gestalt "paradoxical theory of change" could be stated this way: "to become fully aware of being dominated is itself a step toward ending domination." Women's liberation forces especially are aware of the tremendous potential of "consciousness raising"--bringing the power relation out into the open--as a technique for social change.

Our politics, like our psychology, has lost touch with a concept of human health. We think mainly in terms of acute social ailments and first-aid remedies, rarely in terms of the fullest possibilities of human growth and how societies may facilitate it. As we consider such questions the humanistic perspective becomes not merely psychological, but political. We are not talking about principles of research or therapy, but about principles of social action and institutional change.

A. Consciousness Raising

Consciousness-Raising is a process that has been greatly developed and widely used by the Women's Liberation movement in recent years and this is where my original understanding of it comes from. I feel that it can be a very useful approach to dreamwork, in mixed groups as well as groups of men or women only (there are important differences in what separated groups can work on, which should not be overlooked). Unfortunately, the term has often been used in a careless and inappropriate way by people who have only a vague understanding of its meaning. Therefore, it is crucial that we are clear what C-R does and does not mean.

There are some basic criteria that I would like to stress, as well as pointing out some original sources. The C-R process begins by looking at our individual daily lives, but necessarily involves looking at these situations in a social context. C-R does not force abstract political definitions onto our situations, but we expect that those involved will look at the larger picture and support each other in struggling for changes in the society when this is seen as necessary. C-R means more than personal solutions to personal problems. How would we further define good C-R process?

--DM



Begin At Start: Some Thoughts on Personal Liberation & World Change, by Su Negrin, 1972, 174 pp., \$2.75 from: Times Change Press, Penwell Rd., Washington, N.J. 07882.

This book is perhaps the clearest, strongest description of how we can recognize and struggle with the multi-faceted networks of unfreedom that pervade our lives. The clear analysis is well complemented by personal experience; perhaps the only way of demonstrating how the personal is political. Recommended.

--DM

Excerpts:

Exploitation. Oppression. Domination. Expectation. Objectification. These are aspects of unfreedom starting with the crude and ending with the most subtle. There are different kinds of unfreedom and there are different degrees of unfreedom. Unfreedom can involve violent coercion or unseen self-restriction. Unfreedom functions on an individual as well as social level. Unfreedom involves a subtle network of all of the above.

It's necessary to find out what the assumptions of our particular mentality are, so that we can get rid of them when trying to raise our consciousness. Consciousness is awareness of truth. ..I picture consciousness being high or low. Our mentality defines how we see the world. Our consciousness defines what we can do with what we see.

...the political is personal--because all the consciousness in the world, if not used toward social change, isn't enough to bring about personal change. To transcend the limitations (and the debilitating effects) of consciousness, consciousness needs to be shared and validated by others; consciousness needs to relate to robust activity; consciousness needs to (be based in but) transcend individual reality by maintaining a vital two-way connection with world social reality.

I saw a woman sleeping. In her sleep she dreamt Life stood before her, and held in each hand a gift--in the one Love, in the other Freedom. And she said to the woman, "choose."

And the woman waited long: and she said, "Freedom!"

And Life said, "Thou hast well chosen. If thou hadst said, 'Love,' I would have given thee that thou didst ask for; and I would have gone from thee, and returned to thee no more. Now, the day will come when I shall return. In that day I shall bear both gifts in one hand."

I heard the woman laugh in her sleep.

--Olive Schreiner

I Dream In Female: The Metaphors of Evolution, by Barbara Starrett, in the book: The Lesbian Reader, Ed. by Covina & Galana, \$4.50 from the Amazon Press, 395 60th St., Oakland, Calif. 94618.

Excerpts:

Patterns are non-verbal, non-pictorial, formless dynamics, deep, deep within our minds. Language, symbols, myths, culture, art, dreams, social structures, thought modes, etc., are all expressions of patterns. Patterns inform both the mind and the body. Patterns are natural and innate, or they are unnatural and imposed/conditioned. Patterns vary from individual to individual. They may vary a great deal from group to group. There are patterns which have informed society and culture for centuries. I will call them male patterns. There are new patterns emerging, female patterns. They are not the same.

...we are often forced to choose between individuality and community. But we can at least imagine the possibility that we can choose both alternatives, even the extremes of both. We can refuse to consider one half of the dualism better than the other half. We can refuse to make ethical choices of either/or when it is possible to choose both.

I am a gypsy a witch a seer
My vision is only the beginning of visions
A moment in the process of ourselves
I know this:
Whatever we can imagine is possible
Whatever we will to be will be
I know it is time to dream strong dreams
I have visions of becoming and
I dream in female.



I AM A WOMAN
GIVING BIRTH
TO MYSELF.

Woman's Dream Network, (first communication now being compiled) For details write: Dian WaterWindWoman, 4826 Walton Ave., Philadelphia, Penn. 19143. (See directory, Penn.)

Free Space: A Perspective on the Small Group in Women's Liberation, by Pamela Allen, Times Change Press, \$1.35, 1970.

Excerpts:

...[the] period of analysis belongs after the opening up and sharing experiences, for concepts we find must answer the questions which come from our problems as women. It is not in our interest to fit experiences into a preconceived theory... Our thinking must grow out of our questions if it is to be internalized and if we are to have the tools to look objectively at new experience and analyze that correctly.

Work & Energy As Seen in The Journals, Dreams and Fantasies of Women, by Judith Tannenbaum, unpublished manuscript (see Directory--California).

These writings come from the experiences of a group of women who have gathered to explore themselves and their world directly through working in journals and exploration of their dreams and fantasies.

Excerpts:

There is a cliché about women which claims that we are more in touch with the "inner world" than are men. However much one believes or disbelieves that woman, because of her given physiology, is more connected to the unconscious, it is true that culturally we have been excluded from, or given no credence for, actions in the external world. There is the tendency as we begin to demand equal opportunity in the world to give up as useless what we have developed in internal knowledge. Such a trade-off would be an enormous loss. The world would be a richer, healthier place, not if women accept spiritual knowledge as our lives' sole concern, but if men and women both explore this inner world as well as the outer, concrete one.

Often the images a dream uses are very personal, their meaning is specific to the

individual dreamer. Other times a symbol is universal... There are also symbols which have a cultural background. There are images that are relevant to and understood by a given group of people at a given time and space. Often dream interpretations do not keep this cultural element of dream symbology enough in mind. The way men appear in our (women's) dreams, for instance, is often culturally influenced (we see them as protectors, teachers, as threatening forces). Blackness is typically interpreted in dreams as an archetypal symbol--black as other (for us as whites). Sometimes this is true, but at other times the appearance of blacks is determined by our own cultural racism.



Thoughts on Men's Oppression, by Rick DeGolia

Letter To a Brother: Reflections on Men's Liberation, by Claude Steiner, Available for .50¢/¢ from: Issues In Radical Therapy, Box 23544, Oakland, Calif. 94623.

These are two excellent articles that discuss what can happen as men begin struggling with their sexism; begin trying to change. We are shown how men are forced into roles through competition and fear and our society's need for alienated labor. It is important that men learn to move beyond guilt and fear in response to the insights of Women's Liberation. This article also shows how we can begin to develop our intuition and nurture one

another. These articles are not the last word in C-R for men, but it is a good point for most of us to start from. --DM

Excerpts:

In our society we are taught to get into various behavior patterns. If a person rejects the conditioning and acts according to his true feelings, an internal control mechanism registers guilt. Guilt is essential in keeping men cut off from feelings and locked into the social programming.

The development of intuition is based on the extension of paranoia. At first, when paranoia is empowered, it will, in fact, be, as the root of the word implies, a largely pseudo-knowledge that is in its broadest aspects incorrect, but always containing a germ of truth. As the process continues, the intuitive knowledge that will develop will be increasingly more accurate and more reliable...

Men's Pages--A Collection of Articles on Sexism, \$1.00 from The Men's Resource Center, 3520 S.E. Yamhill, Portland, Ore. 97214.

Includes a listing of Men's Centers and publications, as well as articles on C-R, Male Chauvinism, the Women's Movement and other issues relevant to men.

Changing Men, (Newsletter) from the above address, \$5.00/year.

Woman Hating, by Andrea Dworkin, Dutton, \$3.95, 1974, 217 pp. (Note: this book may be hard to get as there are reports of the publisher trying to repress it. If so, keep writing the publisher!)

An amazingly clear, well-written book that explores the violence done to women in this society through the ages. She starts by looking at how myth, through fairy tales and then pornography, has shaped our perception of who women are and who they can be. Then we see how these myths have been lived out in actual cases of massive, socially sanctioned genocide

of millions of women. So we see that the destructive aspects of these roles are often more blatant than we had thought, and recognize the need to re-examine the violence currently done to women, to all of us.

In the last section we begin to seek out new directions in the myths and model of Androgyny with the hope of finding a way to confirm the lives of our "multisexual" species. This book cuts deeply, speaks loudly and will stay with anyone who reads it for some time.

--DM

Excerpts:

Cinderella, Sleeping Beauty, Snow-white, Rapunzel--all are characterized by passivity, beauty, innocence, and victimization. They are archetypal good women--victims by definition. They never think, act, initiate, confront, resist, challenge, feel, care or question. Sometimes they are forced to do housework.

We now know most of what can be known about the witches: who they were, what they believed, what they did, the church's vision of them. We have seen the historical dimensions of a myth of feminine evil which resulted in the slaughter of 9 million persons, nearly all women, over 300 years. Annihilated with the 9 million was a whole culture, woman-centered, nature-centered--all of their knowledge is gone, all of their knowing destroyed.



As individuals, we experience ourselves as the center of whatever social world we inhabit. We think that we are free and refuse to see that we are functions of our culture. That culture no longer organically reflects us, it is not the sum total.. of our creative possibilities... In order to achieve proper balance in interhuman interaction, we must find ways to change ourselves from culturally defined agents into naturally defined beings.



B. Radical Therapy

The Politics of Experience, by R.D. Laing, Ballantine, .95¢, 1967.

This book is a classic on radical therapy and a good introduction to a new perspective on therapy and its relation to the society we live in.

--DM

Excerpts:

...the first ways in which the world has made sense to us continue to underpin our whole subsequent experience and actions. Our first way of experiencing the world is largely what psychoanalysts have called fantasy. Fantasy as encountered in many people today is split off from what the person regards as his [sic] mature, sane, rational, adult experience. We do not then see fantasy in its true function but experienced merely as an intrusive, sabotaging infantile nuisance.

...perception, imagination, fantasy, dreams, memory, are simply different modalities of experience, none more "inner" or "outer" than any other.

...the Dreadful has already happened. It has happened to us all. [We] are in a world in which the inner is already split from the outer. The inner does not become outer, and the outer become inner, just by discovery of the "inner" world. That is only the beginning. For without the inner the outer loses its meaning, and without the outer the inner loses its substance.

Issues In Radical Therapy (a journal) Quarterly, \$5.00/year, \$1.25/iss. from: P.O. Box 23544, Oakland, Calif. 94623.

Love, Therapy and Politics, (Issues in Radical Therapy--The First Year), Ed. by Hogie Wyckoff, \$4.95, Grove Press, 1976, 283 pp.

IRT is an excellent journal with articles on a wide range of subjects. Many of them have proved useful in our work in dream groups. In particular, I recommend these articles from the anthology: Rescue; Inside TA; Fat Liberation; Cooperation; Women's and Men's C-R; Intimacy. Also, check out these in the journal: Emotions and The Left; Wilhelm Reich & Body Politics; Head, Heart & Guts; Paranoia; Power; Criticism/Self Criticism; EST & Powerlessness; Food & Health; Discounting and others.

Excerpt from Emotions and the Left, by Judy Henderson:

One [popular misconception] is to see individual interest and personal need as pitted against the collective interest. The other is to equate the personal, the subjective, and the particular--all that tends to deal with a person's identity as special and distinct from others--with "individualism." Individualism, after all, is a poor substitute for individuality.



Constructive Criticism, by Gracie Lyons, IRT Press, 1976, 116 pp.

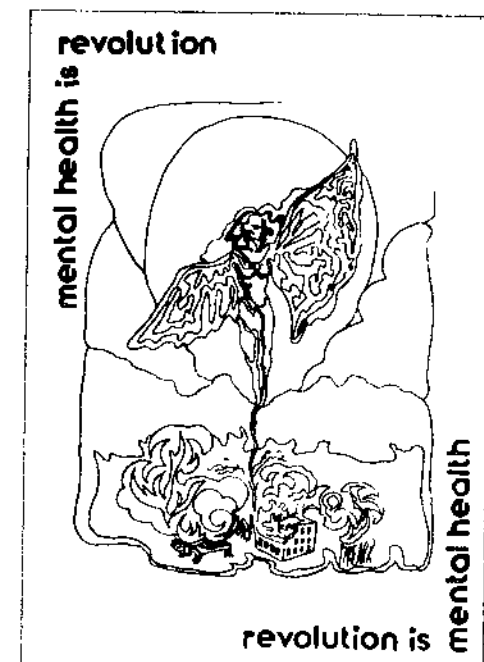
Constructive criticism is an essential process for any group of people trying to work together co-operatively to learn.

Gracie Lyons has a strong, clear picture of the process, what can go wrong, and the skills and awareness needed to do it right. Unfortunately, I found it too rhetorical and overly concerned with the "correct" political line.

--DM

State & Mind: People Look at Psychology, \$6.00 for 6 issues from RT, P.O. Box 89, W. Somerville, Ma. 02144.

A fine journal that has been around for some time. Originally titled The Radical Therapist. "Therapy is change, not adjustment!"



"Mental Health is Revolution " Poster, \$1.50 from State & Mind, (address above).

Radical Psychology, Ed. by Phil Brown, Harper, \$3.75, 1973, 548 pp.

An excellent collection of writings covering a broad range of radical therapy concerns.

That our life is not consistent with the demands of society is not because nature is at fault or we are at fault, but because society and the needs of nature do not fit together any more. Again and again we come into such conflict until it becomes doubtful whether a healthy and fully sane and honest person can exist in our insane society.

--Fritz Perls

Alternative To Alienation (a journal), \$3.00/yr. or 25¢/iss. from: Box 46, Station M, Toronto, Ontario M6S-4T2.

Dreams, by Bill Holloway, #1 (see above).

Excerpt:

...the dream is an expression of our real self, stripped of all the social compromise with which we inflict ourself. Our true inner strivings and our feelings about ourselves and others reveal themselves in dreams. Dreams can show us the deepest roots of what we really want, as well as how we feel about our capabilities and the restrictions of social situations.



C. Other Material

Dream On, Oh Ship of State, by Richard Prior, Northwest Passage, January 22, 1973. (A bi-monthly paper, this issue out-of-print.)

An article about the realities of working for the phone company, told through a powerful knowledge of dream imagery. I may reprint this in a future edition of this book. --DM

Antoine Bloyé, by Paul Nizan, Monthly Review Press, \$3.25, 1973.

Excerpt:

In the bosom of the solitary idleness of night there appears in veiled form all the things that day forbids, desires condemned by the tribunals of good daytime citizens, by their customs and virtues. For as long as men [sic] are not complete and free, sure on their feet and on the earth that supports them, they will dream at night. They will satisfy all their hungers, their real hungers--they will score victories over their daytime oppressors.

...but America is, in reality, quite anti-dream. From one political extreme to another, if there is a common enemy it is Imagination. Yet imagination is the only real source for change in institutions, leading the great lithic civilization, as dream does waking, thru its own decay, and revolution of forms, into a new morning, a postdiluvian daylight. The revolutionary army, working from its own rationalist resources, can only stumble into the vacated form, replacing the enemy with itself.

--Richard Grossinger

Dreams #1 (an Anarchist paper), Spring, 1971, from Berkeley, Calif. Out of print.

Excerpt from the Introduction:

The Surrealists involved dream-life with political action; love, humor, imagination,

and revolution. Revealing more of the unconscious is not necessarily revolutionary. There are authoritarians who employ their own visions of Freud and "self-knowledge" to relieve murder "anxiety" and to force people to adapt to society. All oppressed people fight back in their dreams.

Also included in Dreams #1:

Hitler's Dream Blitz and Nightmare.

Dreams From California Prisons.

The Dreams Freud Dreamed, by Immanuel Velikovsky.

Dreams: The Revolution Within, by Nanos Valaoritis.

Excerpts:

...any form of social revolution that excludes the dream in the name of rationality or efficiency, or purpose, or aim, or anything, will only be digging its own grave in the long run. For dreams have an

uncanny way of coming back as furious ghosts once they are repressed...

Rationalism fights the dream... mistaking it for the irrational that pervades our conscious human endeavors. Yet dreams are far less irrational than what man does to man [sic] consciously every day on earth. Oppression, torture, persecutions, killing, war, blackmail, are just some of these irrational things--not to mention waste, greed, destruction of resources, and so many other terrible things.

If what is at stake is to change life also and not only our social systems--how can one change life without giving full expression to the dream..? I mean the dream in all its splendor and fierceness. In all its real freedom and potentialities of freedom for each of us. Without the dream's essential utopian activity would our life be worth a penny? I have my doubts.



The Anti-Mass: Methods of Organization for Collectives, by The Red Sunshine Gang, .50¢ from: P.O. Box 31352, San Francisco, Calif. 94131.

The Organizational form that is most like the small group is the collective. The political vision that seems most similar to dream-vision is Anarchism. If you can see how the dream is more than irrational nonsense, perhaps you can begin to understand how Anarchism is more than bomb-throwing advocacy of chaos. If you'd like to look into it, this is an excellent little pamphlet. "Changing social relations is a process, not a product..."

--DM

The Dispossessed, by Ursula Leguin, Avon, \$1.75, 1974, 311 pp.

Visions of possible new social structures can be a powerful force for change and growth. This is a science fiction novel about two worlds: one an anarchist society and one similar to our present world. As they meet and interact, we see the dynamic differences between a future possibility and present reality. --DM

Dreams & Social Consciousness, by Montague Ullman, pp. 103-112 in Dreams & Poetry, Ed. by Richard M. Jones (see directory--Wash.) or in: Contemporary Psychoanalysis (Journal) Vol. 9, #3, May 1973.

Last night I had the strangest dream I ever had before. I dreamed that all the world had agreed to put an end to war.

--Ed McCurdy

Gathering The Winds: Visionary Imagination & Radical Transformation of Self & Society, by Eleanor Wilner, John Hopkins, \$8.95, 1975.

Myths & Fairy Tales

Myth, not meaning falsehood, but in a much deeper sense of the word, is an imagery in terms of which we make sense out of life.

--Alan Watts

The Forgotten Language--The Understanding of Dreams, Fairy Tales and Myths, by Erich Fromm, Grove Press, \$1.75, 1951, 263 pp.

The introductory statements about dreams, their nature and relationship to myths are very well put. He then gives a historical summary of dream psychology and attempts to develop a unifying synthesis which, for me, falls short. The discussions of myths and fairy tales at the end are quite interesting, but leave me with mixed feelings as well.

--DM

Excerpts:

...both dreams and myths are important communications from ourselves to ourselves. If we do not understand the language in which they are written, we miss a great deal of what we know and tell ourselves in those hours when we are not busy manipulating the outside world.

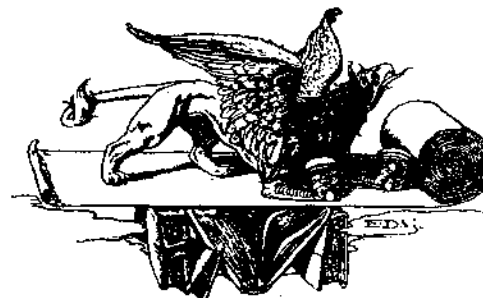
...whether ignored, despised, or respected, myths are felt to belong to a world completely alien to our own thinking. Yet the fact remains that many of our dreams are, in both style and content, similar to myths...

Sleep experience is not lacking in logic but is subject to different logical rules, which are entirely valid in that particular experiential state. Sleep and waking life are the two poles of human existence. Waking life is taken up with the function of action, sleep is freed from it.

...the day world is as unconscious in our sleep experience as the night world is in our waking experience. The term "unconscious" is customarily used solely from the standpoint of day experience; and

thus it fails to denote that both conscious and unconscious are only different states of mind referring to different states of existence.

Myths, Personal Dreams and Universal Themes, by Joseph Campbell, (a tape) #9, 2 hours, \$10.00 from: New Dimensions Foundation (see Appendix II for address.)



The Mythic Image, by Joseph Campbell, Princeton Univ. Press, \$45.00 (Hardcover), 1975.

Excerpt:

...through dreams a door is opened to mythology, since myths are of the nature of dream, and that, as dreams arise from an inward world unknown to waking consciousness, so do myths: so, indeed, does life.

Myths, Dreams & Religion, Ed. by Joseph Campbell, Dutton, \$1.95, 1970, 255 pp.

Waking Dream and Living Myth, by Ira Progoff, pp. 176-195 in the above.

Excerpt:

...it is quite clear that there are often mythological aspects of dreams. When a personal experience is felt deeply enough, it touches what is more than personal in man's [sic] existence. The process of dreaming therefore moves naturally from the personal level to the level of myth.

The creative person is one who is able to draw upon the images within himself [sic]

and then to embody them in outer works... Inward for the imagery, outward for the artworks, unified in the waking dream that coheres each creative act, the continuity of experiences brings forth a living myth.

This is the nature of a myth, that it is true beyond all statements of truth.

The Two Hands of God--The Myths of Polarity, by Alan Watts, Macmillan, \$1.50, 1963.

An exploration of the myths of polarity, light/darkness, life/death, good/evil, self/not-self, knower/known, which reveals the mystical unity that binds opposite forces together.

Excerpts:

The intellectual attitude of our own time, so preponderantly antimythological, expresses our fear of the marvelous, for we have been trying to persuade ourselves that the universe is not a mystery but a somewhat stupid machine.

Myth, too, is a symbolism and mythologies are likewise maps, and for this reason they, in their turn, are not to be taken literally. It is rather that when the dust falls from before our eyes, human beings are themselves the gods and demons, acting out, not the piddling business of worldly life, but the great archetypal situations and dramas of the myths.

The factual language dissects and disintegrates experience into categories and oppositions that cannot be resolved. By contrast, the language of myth and poetry is integrative, for the language of the image is organic language.

...as the world becomes more intelligible, it also becomes more mysterious--not, perhaps, in the sense of being problematic and baffling, but of being immeasurably grander, vaster, more complex, and, indeed, more imaginative than we had supposed. The world becomes intelligible through amazing reversals of common sense, and, as Whitehead saw, the notions most worth questioning are just those which are most taken for granted.



Myths, Dreams, and Mysteries, by Mircea Eliade, Harper, \$2.75, 1960, 254 pp.

Excerpts:

...whilst current language confuses the myth with "fables" a man [sic] of the traditional societies sees it as the only valid revelation of reality.

...if the myth is not just an infantile or aberrant creation of "primitive" humanity, but is the expression of a mode of being in the world, what has become of myths in the modern world? Or, more precisely, what has taken the essential place occupied by the myth in traditional societies? For, if certain "participations" in myths and collective symbols still survive in the modern world, they are far from filling the central part played by the myth in traditional societies; in comparison with those, our modern world seems destitute of myths. It has even been held that the diseases and crises of modern societies are rightly attributable to the absence of a mythology appropriate to them.



The Truth and Life of Myth, by Robert Duncan, Sumac, \$2.45.

The King & The Corpse--Tales of The Soul's Conquest of Evil, by Heinrich Zimmer, Princeton Univ., \$2.95, 1957, 338 pp.

Excerpt from introduction:

The dilettante... is one who takes delight in something. The following essays are for those who take delight in symbols, like conversing with them, and enjoy living with them continually in mind. The moment we abandon this dilettante

attitude toward the images of folklore and myth and begin to feel certain about their proper interpretation... we forfeit our proper humility and open-mindedness before the unknown, and refuse to be instructed-- refuse to be shown what has never yet quite been told either to us or to anybody else.

It is because they are alive, potent to revive themselves, and capable of an ever-renewed, unpredictable yet self-consistent effectiveness in the range of human destiny, that the images of folklore and myth defy every attempt we make at systematization. They are not corpse-like, but implike.

There is an ancient story in the East which tells that there was a wall of mystery. Whenever anyone tried to climb up the wall to look at the other side, instead of coming back he smiled and jumped over and never came back again. So the people of that country became very curious to know what mystery was behind that wall. Once when someone was climbing up the wall to see what was on the other side they put chains on his feet, and held him so that he would not go over. When he looked at the other side, he too was delighted with what he saw and smiled; and those standing at the foot of the wall, curious to know what he had to say, pulled him back. But to their great disappointment he had lost his speech.

--The Sufi Message of Hazrat Inayat Khan

The Shaman's Doorway: Mythic Imagination & Contemporary Consciousness, by Stephen Larsen, Harper-Row, \$8.95 (Hardback), 1976.

Flights: Readings in Magic, Mysticism, Fantasy & Myth, by David Leeming, Harbrace, \$5.95 (paper text), 1974.

An Existential-Humanistic Study of Psychological Theories of Myth, by Arthur Warmoth, doctoral dissertation, Brandeis Univ., \$11.30 from: University Microfilms (address in Appendix II), #67-16 586, 1967, 331 pp.

A. Fairy Tales

Many symbols in fairy tales, if looked at in terms of the psychology of consciousness, may take on a new meaning. Many books of quite innocent-appearing stories were written to provide a vehicle for the traditional esoteric psychology. These stories have recently been given the name "teaching stories"... The logic of these stories is not ordinary: it is more like that of the dream.

--Robert Ornstein

The Little Prince, by Antoine de Saint Exupery, Harcourt-Brace, \$1.95, 1943.

Excerpt:

And now here is my secret, a very simple secret. It is only with the heart that one can see rightly; what is essential is invisible to the eye.



Alice's Adventures in Wonderland, by Lewis Carroll, illus. by John Tenniel, Crown Publ. (Hardback), \$1.49, 192 pp.

Through The Looking Glass & What Alice Found There, (same info. as above.)

The Annotated Alice, by Lewis Carroll, illus. by Tenniel, notes by Martin Gardner, Forum Books, \$3.95, 345 pp.

Excerpts:

"When I use a word," Humpty Dumpty said, in a rather scornful tone, "it means just what I choose it to mean--neither more nor less."

"The question is," said Alice, "whether you can make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master--that's all."

"Your red majesty shouldn't purr so loud," Alice said, rubbing her eyes, and addressing the kitten, respectfully, yet with some severity. "You woke me out of oh! such a nice dream!"

The Point, (a film & record album), story, songs & vocals by Harry Nilsson, illus. by Gary Lund, access?

A delightful tale with pointed significance for our current situation. I highly recommend everyone see the film at least once.

--DM

Excerpts:

When the tribunal reviewed the case, it could only arrive at one conclusion.

Oblio had no point and was therefore guilty of being in violation of the law. And so it was that he and Arrow (for Arrow was found guilty of complicity) be banished from The Land of Point, to the Pointless Forest.

Oblio told the Rock Man that they were banished and asked whether or not this was the Pointless Forest. And the Rock Man said, "Say, babe, there ain't nothin' pointless about this gig. The thing is, you see what you want to see and you hear what you want to hear."

As he [the Pointless Man] so quickly pointed out, "A point in every direction is the same as no point at all."

Womenfolk and Fairy Tales, Ed. by Rosemary Minard, Houghton-Mifflin, \$5.95 (Hardback) 1975, 163 pp.

This collection of outstanding folk and fairy tales is focused on a unique and special theme: in every story it is a girl or woman who is the moving force. No passive Sleeping Beauties here, waiting meekly for Prince Charming; no down-trodden Cinderella scrubbing everybody else's floors. This book is peopled with active, intelligent, capable, and courageous human beings who happen to be female.

--from the dust cover.



Makara

Where The Wild Things Are, by Maurice Sendak, Harper & Row, \$4.95, 1963.

An excellent story for helping children deal with nightmares and fear. --DM

The Last Unicorn, by Peter Beagle, Ballantine, .95¢, 1968, 248 pp.

Excerpt:

Only to a magician is the world forever fluid, infinitely mutable and eternally new. Only he [sic] knows the secret of change, only he knows truly that all things are crouched in eagerness to become something else, and it is from this universal tension that he draws his power.



A Fuzzy Tale, by Claude Steiner, p. 127 in:

Scripts People Live, by Steiner, Bantam, \$2.25, 1974.

A modern allegorical tale which describes the stroke economy.

Excerpt:

Once upon a time, a long time ago, there lived two very happy people called Tim and Maggie with two children called John and Lucy. To understand how happy they were, you have to understand how things were in those days. You see, in those days everyone was given at birth a small, soft, Fuzzy Bag. Anytime a person reached into this bag he [sic] was able to pull out a Warm Fuzzy. Warm Fuzzies were very much in demand because whenever somebody was given a Warm Fuzzy it made him [sic] feel warm and fuzzy all over. People who didn't get Warm Fuzzies regularly were in danger of developing a sickness in their back which caused them to shrivel up and die.

Beyond Words: Mystical Fancy in Children's Literature, by James Higgins, \$3.25, paper text ed. from: Teacher's College Press, Columbia Univ., 1234 Amsterdam Ave., New York, N.Y. 10027, 1970, 112 pp.

Classically known fairy tales and books of mystical fancy appeal directly to the "inner child," an aspect that grown-ups, teachers, and writers for children can get to know if they look through the child's looking glass without the adult's perception. This discussion of children's literature ranges from the works of W.H. Hudson, George McDonald and C.S. Lewis, through The Hobbit and The Little Prince.

Excerpts:

Simply put, one of the main aims of education is to acquaint the child with the world that surrounds him [sic]. However, very often in the process the child begins to dismiss completely his [sic] story world because he [sic] comes to think of it as unreal, and in its place he [sic] often accepts a world of appearances for what is real. Writers are primarily concerned with how the child views the world, not with how the child should view the world, and this would seem to be the "familiar" point from which education might proceed.

The torch of scientific knowledge and purely intellectual pursuit must be left at the door to mystical fancy, because the light will only blind the beholder to the wonder and beauty which lies within. The reader must feel his [sic] way in the shadows, relying heavily upon his [sic] instinct to point the way.

The Classic Fairy Tales, by Iona & Peter Opie, Oxford Univ. Press, \$13.95 (Hardcover), 1974, 255 pp.



B. Especially For Children



Row, row, row your boat
gently down the stream.
Merrily, merrily, merrily, merrily
life is but a dream.

--A Children's Verse



Amanda Dreaming, by Barbara Wersba, Atheneum, \$6.25 (Hardcover), 1973.

Put Your Mother On The Ceiling--Children's Imagination Games, by Mille, Viking, \$2.25, 1955, 175 pp.

Dreams, by Larry Kettelkamp, Wm. Morrow, (gr. 5-9, illus.) \$4.95, 1968.

The Children's Dream Book, by Fredrich Heller, Doubleday, \$4.95, 1972, (gr. 2-4, illus.)

Sleep & Dreams, by Alvin & Virginia Silverstein, Lippincott, \$5.95, 1974, (gr. 7 up, illus.)

Dreams In Your Life, by E. Howard Smith, Doubleday, \$5.95, 1975 (gr. 8-9, illus.)

In Certain Parts of Heaven, by Robert Krajenke, \$1.25 from: A.R.E. Press (see Appendix II).

Children's Dreams--What They Mean and How To Respond To Them, Ed. by R. Shea & H. Beiser in Today's Health, Sept., 1973.

Note: I have not seen these last 6 titles.

--DM

Novels & Poetry

What analysis recognized and formulated scientifically had always been known by the poets--yes, the poet revealed himself [sic] as the representative of a special kind of thinking that actually ran counter to analytical-psychological thought. He [sic] was the dreamer; the analyst was the interpreter of his [sic] dreams. Was any course left for the poet, despite all his [sic] interest in the new psychology, but to dream on and to follow the summons of his [sic] unconscious?
--Hermann Hesse

Demian, by Hermann Hesse, Bantam Books,
\$1.25, 1968, 141 pp.

An amazing story of inner growth, struggle and transformation in which dreams play a major part. This was the first book that turned me on to dreams and sent me on my own quest into myself. We see in this story a good example of how a person can begin integrating their dreams into their life. There is also a good description of working with dreams by painting them.
--DM

Excerpts:

I only wanted to live in accord with the promptings which came from my true self. Why was that so very difficult?

Sinclair, our God's name is Abraxas and he is God and Satan and he contains both the luminous and the dark world. Abraxas does not take exception to any of your thoughts, any of your dreams. Never forget that. But he will leave you once you become blameless and normal.

"...I differentiate quite sharply between dreams that reveal movements within my own soul and the other, far rarer dreams in which the fate of all mankind suggests itself. ...I know for certain that I have dreamed something which doesn't concern me alone. We both know that the world is

quite rotten but that wouldn't be any reason to predict its imminent collapse or something of the kind. But for several years I have had dreams from which I conclude, or which make me feel, that the collapse of an old world is indeed imminent. The world wants to renew itself. There's a smell of death in the air. Nothing can be born without first dying."

...it was not the person of Pistorius nor that of Max Demian that I conjured up and addressed, but the picture I had dreamed and painted, the half-male, half-female dream image of my daemon. This being was now no longer confined to my dreams, no longer merely depicted on paper, but lived within me as an ideal and intensification of my self.



Steppenwolf, by Hermann Hesse, Bantam,
\$1.50, 1963, 248 pp.

I've talked to many people who only got part way through this book, then gave up because it was boring and they lost interest. If that was your case, try again. It will all be worth it at the end when you visit The Magic Theater. --DM

Excerpts:

Anarchist Evening Entertainment
Tonight At The Magic Theater
For Madmen Only
Price Of Admittance Your Mind.

"This," explained Pablo, "is our theater, and a jolly one it is. I hope you'll find lots to laugh at. This little theater of mine has as many doors into as many boxes as you please, ten or a hundred or a thousand, and behind each door exactly what you seek awaits you. It is a pretty cabinet of pictures, my dear friend..."

"But you know the old proverb: 'A mirror in the hand is worth two in the wall.' Ha! ha!"

Stories of Five Decades, by Hesse, Noonday,
\$2.95, 1954, 327 pp.

Dream Journeys, by Hesse, pp. 282-295 in
the above book.

An excellently detailed account of the futile attempt to reconstruct and put on paper a dream from the night before.

Inside and Outside, by Hesse, pp. 258-270
in the above book.

Excerpt:

"Magic, you see, is this: to exchange inside and outside, not under compulsion, not passively as you have done, but freely, under your own volition. Up until now you have been the slave of what is inside you. Learn to master it. That is magic."

A Dream Sequence, by Hesse, pp. 81-96 in:

Strange News From Another Star, by Hesse,
Noonday, \$1.95, 1972.

The Dream Gift, by Hesse, pp. 225-229 in:

My Belief, by Hesse, Noonday, \$3.95, 1974.



The Golden Notebook, by Doris Lessing,
Bantam, \$1.95, 666 pp., 1973.

A woman's diaries that explore her struggles to live as a free woman in a man's world. Woven through these diaries we get an account of her dreams, which form a series paralleling her waking life.

Excerpts:

The dream marked a change in Anna, in her knowledge of herself. In the desert she was alone, and there was no water, and she was a long way from the springs. She woke knowing that if she was to cross the desert she must shed burdens.

"Look," I said. "If I were sitting here, describing a dream... there'd be a certain look on your face. And I know what that look means because I feel it myself--recognition. The pleasure of recognition, of a bit of rescue-work, so to speak, rescuing the formless into form. Another bit of chaos rescued and 'named.' It's as if you just saved someone from drowning. And I know the feeling. It's joy. But there's something terrible in it--because I've never known joy, awake, as I do, asleep, during a certain kind of dream..."

I dreamed marvelously. I dreamed there was an enormous web of beautiful fabric stretched out. It was incredibly beautiful, covered all over with embroidered pictures. The pictures were illustrations of the myths of mankind but they were not just pictures, they were the myths themselves, so that the soft glittering web was alive. In my dream I handled and felt this material and wept with joy.

The Summer Before The Dark, by Doris Lessing, Bantam, \$1.75, 1973, 247 pp.

Excerpt:

As she thought this she knew she was dreaming, and in the dream searched about, as it were, for the dream of the seal... exactly as if she had strayed into the wrong room in a house, she was in the wrong dream, and could not open the door on the right one...where was the seal?

Then Maureen said, "I think what you have to do is to finish your dream."
 "Yes, but I can't make it happen."
 "I meant, you must finish your dream before you go back to your family. You mustn't go back before it is finished."

The Kin of Ata Are Waiting For You, by Dorothy Bryant, Moon Books/Random House, \$2.95, 220 pp., 1971.

An incredibly powerful novel, beckoning to us, echoing the dream's invitation.

Weaved into the story is a very accurate picture of what life in another culture more tuned into dreams might feel like (although it is not based on any specific group--the author didn't even know of the Senoi when writing it.) There is much we can learn for our own dreamwork from their attitudes and the visions related here.

The main character, a materially successful writer, expresses the typically impoverished modern rational attitude toward life and dreams. He suddenly finds himself transported into another culture where the primary goal is to live for and by the dream in a simple life of work, ritual and community. An intense struggle ensues, almost destroying the people and ways of Ata. But the Kin and their dreams hold true. Indeed, the Kin are waiting for us all, even those farthest from their dreams.

Excerpts: --D.M.

The people believed that ill health began with donagdeo--acts which would disturb or decrease their ability to dream, and resulted from accompanying states of imbalance. That was why they immediately went to a holka, at the first sign of such imbalance.

...assuming all the people truly believed in their dreams, and lived with only one ambition, to be "strong dreamers," the ordering of work in this little society was assured without compulsion. No one would exhaust himself in compulsive work, lest he be restricted to dreaming only of "trees falling on his aching back." But more important, no one would want to exist entirely on the labor of others, lest he dream "mean" dreams.

The Poetics of Space, by Gaston Bachelard, Beacon, \$2.95, 1958, 241 pp.

A striking book that discusses the poetic image starting with the image and its life in the human psyche. Philosophy charged with the energy of our dream worlds. Chapters on The House, Nests, Shells, Corners, Drawers, Miniature and Intimate Immensity as well as others.--DM

Excerpts:

By the swiftness of its actions, the imagination separates us from the past as well as from reality; it faces the future. If we cannot imagine, we cannot foresee. But to touch more simply upon the problems of the poetic imagination, it is impossible to receive the psychic benefit of poetry unless these two functions of the human psyche--the function of the real and the function of the unreal--are made to co-operate.



...the house is not experienced from day to day only, on the thread of a narrative, or in the telling of our own story.

Through dreams, the various dwelling-places in our lives co-penetrate and retain the treasures of former days.

"What is more beautiful than a road?" George Sand wrote. "It is the symbol and the image of an active, varied life." Each one of us, then, should speak of his [sic] roads, his [sic] cross-roads, his [sic] roadside benches; each one of us should make a surveyor's map of his [sic] lost fields and meadows. Thoreau said that he had the map of his fields engraved in his soul.

For the door is an entire cosmos of the Half-open. The door schematizes two strong possibilities, which sharply

classify two types of daydream. At times, it is closed, bolted, padlocked. At others, it is open, that is to say, wide open. If one were to give an account of all the doors one has closed and opened, of all the doors one would like to re-open, one would have to tell the story of one's entire life. But is he [sic] who opens a door and he [sic] who closes it the same being? The gestures that make us conscious of security or freedom are rooted in a profound depth of being.

To sleep perchance to dream: ay, there's the rub.

--Shakespeare

To dream is not the rub, it's the gravy.

--Ogden Nash

Dreams & Poetry, by Richard M. Jones, 261 pp., Unpublished Manuscript, for availability contact the author (see directory--Wash.)

A truly amazing volume which has come out of the authors experience leading "dream reflection seminars" for several years. It includes essays, poems and letters from many people who have been involved. I was especially struck by contributions from Montague Ullman, Pete Sinclair, Barbara Lyon, Stephen Thomas and Sandra Ann McCulloch. The concept of "the dream poet" and the "Metaphor Model of dream meaning" are two real gems.

--DM

The Lathe of Heaven, by Ursula Leguin, Avon, .95¢, 1971, 175 pp.

Very powerful science fiction that is amazingly prophetic of certain approaches to dream-work that advocate dream control and suggest that changing your dreams can change your life. Is this the ultimate outcome of such ideas? A very believable story that will leave your head spinning.

--DM

Excerpt from the cover:

Reality is a dream. George Orr is the dreamer. George's dreams come true. George can change the world. In the hands of a power-mad psychiatrist George is forced to dream up a new reality, free from war, disease and over-population. But there are terrifying side-effects, and George must dream and dream again, forever seeking utopia, until the fabric of existence must itself collapse...

The Dream Master, by Roger Zelazny, Ace, .60¢, 1966, 155 pp.

Another well-told science fiction tale of an "invention which enabled a psychology engineer to actually enter a man's mind, to experience his thoughts, to live with him his dreams--and to redirect those soaring universe-creating visions which are the essence of all thinking."



The Word For The World is Forest, by Ursula Leguin, Berkley Medallion, \$1.50, 169 pp. 1972.

Excellent. One of Leguin's best--where at last the dreamers fight back! --D.M.

Excerpts:

Bad as his dreams were, all terror and shame, yet he welcomed them. He had feared he was cut off from his roots, that he had gone too far into the dead land of action ever to find his way back to the springs of reality. Now, though the water was very bitter, he drank again.

A link: one who could speak aloud the expressions of the subconscious. To "speak" that tongue is to act. To do a new thing. To change or he changed, radically, from the root. For the root is the dream.

The Dream-Quest of Unknown Kadath, by H.P. Lovecraft, Ballantine, .95¢, 241 pp., 1970

As the introduction states, "Few more magical novels of dream-fantasy exist than this phantasmagoric adventure."

The Dream of a Ridiculous Man, by Feodor Dostoyevsky, in the following:
Notes From The Underground, by Dostoyevsky, New American Lib., 1956

Excerpts:

Dreams, as we all know, are very queer things... Dreams seem to be spurred on not by reason but by desire, not by the head but by the heart, and yet what complicated tricks my reason has played sometimes in dreams...

Dream Children, by Gail Godwin, Knopf, \$7.95 (Hardback), 1976.

A collection of fifteen stories exploring the power, and perils, of the inner life: imagination and fantasy, hallucination and obsession, vision and dream.

It is in our idleness, in our dreams, that the submerged truth sometimes comes to the top.

--Virginia Woolf

Woman On The Edge Of Time, by Marge Pierce, Fawcett Crest, \$2.25, 1976, 381 pp.

Highly recommended.

Dr. Jeckyll & Mr. Hyde, by Robert Louis Stevenson, Bantam, .60¢.

A well-known dream-inspired tale.

The "Little People" in an Author's Dreams, by Robert Louis Stevenson, pp. 51-56 in:

The New World of Dreams, Ed. by Woods & Greenhouse, Macmillan, \$12.95 (Hardback).

The Book of Dreams, by Jack Kerouac, City Lights, \$2.50, 1961, 184 pp.

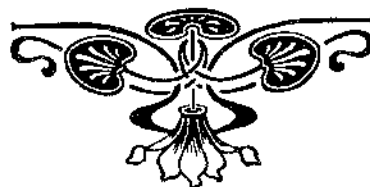
This is Kerouac's private dream-record, the poetic raw material for his novels and a commentary upon them. I would suggest reading some of his novels first.

--DM

William Blake: The Politics of Vision, by Mark Schorer, Peter Smith Publ., \$6.00.

Excerpt:

Myths are the instruments by which we continually struggle to make our experience intelligible to ourselves. A myth is a large, controlling image that gives philosophical meaning to the facts of ordinary life; that is, which has organizing value for experience. Without such images, experience is chaotic, fragmentary and merely phenomenal.



Creativity



The fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science.

--Albert Einstein

Why does the eye see a thing more clearly in dreams than the imagination when awake?

--Leonardo da Vinci

The Act of Creation--A Study of the Conscious and Unconscious In Science and Art, by Arthur Koestler, Dell, \$2.75, 1964.

Excerpts:

In each case the creative act consisted in a new synthesis of previously unconnected matrices of thought; a synthesis arrived at by "thinking aside", a temporary relinquishing of the rational controls in favor of the codes which govern the underground games of the mind. ..the dream operates

with a type of logic which is inadmissible in the waking state, and which, for precisely that reason, proved useful in critical situations where the matrices of conscious thought are blocked. Thus the illogical and apparent naivete of visual associations, or the indifference of the dreaming mind to convention and common sense, turned out to be of great value in forging new combinations out of seemingly incompatible contexts.

The moment of truth, the sudden emergence of a new insight, is an act of intuition. Such intuitions give the appearance of miraculous flashes, or short-circuits of reasoning. In fact they may be likened to an immersed chain, of which only the beginning and the end are visible above the surface of consciousness. The diver vanishes at one end of the chain and comes up at the other end, guided by invisible links.



From Dream To Discovery, by Hans Selge, McGraw-Hill. (Out of print).

Excerpt:

To conceive a highly original idea, the mind must first rid itself of the inhibitions normally imposed upon it by the

blind acceptance of conventional logic and conduct. This emancipation is aided by the "touch of madness" characteristic of the great nonconformists and dreamers. That is perhaps why so many scientists tell of having their best ideas on the fringe of consciousness, while half-asleep, or suffering from fever.

On the other hand, even the most original idea is worthless if we cannot grasp and fix its meaning in terms of conscious intellect. Even the most original idea conceived in the madman's imagination or the sane person's dream is of no use, because it cannot be thus translated. Genius must not only be able to dream, but also to articulate those dreams.

Instinct and intellect forever despise each other, for one only does, the other only knows why. Genius builds bridges between instinct and intellect, between feeling and logic.

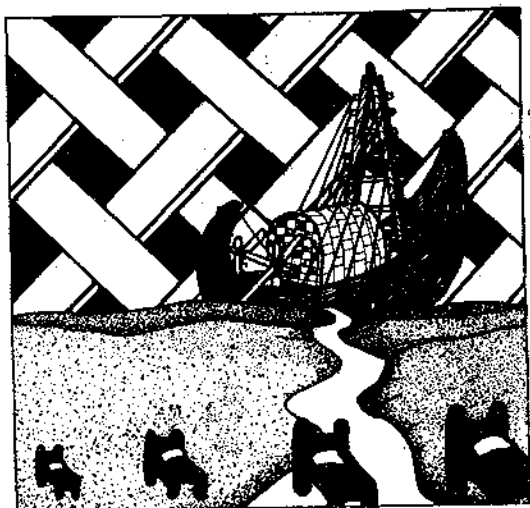
Dream Journal, Ed. by Carl Levinson, Quarterly, \$2/issue, \$7/year, Make checks payable to: Carl Levinson, MSW, 2760 Sacramento St., #1, S.F., Calif. 94115. Phone--(415) 567-8921.

A quarterly publication devoted to creative presentations--in poetry, prose, and artwork inspired by individual dreams. We will also include a straight-forward description of the relevant dream.

The Dream Journal is an outgrowth of years of dream workshops. We seek to understand archetypal dream imagery, to assimilate archetypal energy into consciousness, and finally to transform such material into artwork.

Dreams and The Human Potential, by Stanley Krippner & William Hughes, Journal of Humanistic Psychology, 1970, pp. 1-19.

Genius At Work: ZZZ, by Krippner & Hughes, Psychology Today, June, 1970, pp. 40-43.



--Community Free School Catalogue

When I examine myself and my methods of thought I come to the conclusion that the gift of fantasy has meant more to me than my talent for absorbing positive knowledge.

--Albert Einstein

Laffoley: Visions Rendered, by Kieran Dugan, in *Nebula*, Vol. 1, #2, 5 p., available for .50¢ from Paul Laffoley (see Directory --Massachusetts).

Paul Laffoley is a visionary artist--much of his work is inspired by visions and dreams. This article explores his work (several small reproductions included) as well developing a definition of visionary artists and examining the ideas behind them, which includes the influences of William Blake, Carl Jung, Teilhard de Chardin and others.

--DM

Excerpts:

Paul Laffoley has pointed out that through the practice of such disciplines as Tantric Yoga the visionary artist is able to control his [sic] approaches to and returns from visions sufficiently to render their force structure in such a way

that those who view his [sic] art can respond to it each at his or her own level.

...the step beyond creative imagination in the visionary art process is no-mind, and then occurs the "magic theater" when, in Laffoley's words, "things just begin to happen," with no conscious effort or control. The forms that have consciously, actively been introduced are now passively configured, like the elements in a kaleidoscope, not by the imagination, but by a power other than the conscious self. The kaleidoscopic pattern is then carried back into the world of the senses and rendered in the artist's studio as evocative symbol.

The dream is never intellectual. But when you have dreamt, it can start your intellect. It can give you new thoughts. It can give you a new way of thinking, of feeling... It can give you a new light for your inner landscape. And it can give you suddenly a little bit of a new way of handling your life.

--Ingmar Bergman

The Inner Artists Workbook, (being compiled) contact: The Association of Humanist Artists, 497 Belvedere St., San Francisco, Calif. 94117. (415) 661-1278.

Art from dreams. I have not yet seen this.

--DM

The Inward Journey--Art as Psychotherapy For You, by Margaret Keyes, Celestial Arts, \$4.95, 1974, 114 pp.

Excerpt:

It is useful to paint or draw the images of the dream to begin to get a sense of the underlying pattern which is emerging. Painting allows more of you to be involved than just your mind...

The Dream Collector, by Arthur Tress, Text by John Minahan, Avon, \$3.95, 1972.

A large collection of photographic interpretations of children's dreams. The

pictures are striking and the process he went through to get them may inspire others to try similar projects. He asks children if they can remember any good dreams, records them, then has the child act them out. If the child gets real involved, he begins photographing. Apparently the children love it.

--DM

Excerpts:

Tress believes that children's fantasies and dreams are just as important to their emotional well-being as learning long division or the alphabet; that their imaginations are peaked more effectively by spontaneous "acting-out" of dramatic situations than by forced learning.

Dreams about school seem to persist throughout childhood, and frequently into adulthood. The majority are anxiety dreams. Students are relentlessly subjected to the frustrating American grade-conscious straightjacket where fear is the incentive, failure is shame, conformity is absolute, and boredom is rampant. Resulting in men and women who have stopped asking why.

The Transformative Vision, by Jose Arguelles, Shambala, \$6.95, 1975, 364 pp.

Reflections on the Nature & History of Human Expression.

Improvisations For The Theater, by Viola Spolin, Northwestern Univ., \$7.50, 1963.

Dreams of The Tunes Women Tap To, by Cathy Cochrell, pp. 30-31 in:

Edcentric Magazine, Nov. 1974, #31-32, \$1.00 from: Box 10085, Eugene, Ore. 97401.

A description of Dream Plays performed by a Feminist theater group. They ask members of the audience to come up and relate a dream. As the dream is told, they improvise on it. I have seen a group called It's Alright To Be a Woman Theater do this and it was very powerful. Because of the context, the dreams presented are a clear statement of the dreamer's struggle with sexism.

--DM



Francisco Goya. From the Caprichos: The dream of reason produces monsters.

The Radical Theater Notebook, by Arthur Sainer, Avon, \$2.66, 1975.

Dreams of The Rarebit Fiend, by Winsor McCay, Dover, \$2.00, 62 pp.

A series of comic strips about dreams, supposedly caused by eating rarebit (Welch rabbit). Fascinating. Drawn around 1905.

Little Nemo In Slumberland, by Winsor McCay, Nostalgia Press, \$25.00, 1972, 263 pp. (Hardcover, color comics)

A long series of comics that grew out of the Rarebit Fiend Series. While the Fiend comics are largely oriented toward adults, Little Nemo is for children. An amazing work of graphic fantasy featuring wondrous dream-like backgrounds and costumes. Maurice Sendak used Nemo as the inspiration for his book In The Night Kitchen, and Robert Crumb considers Nemo deeply inspired. Winsor McCay is also the father of the animated cartoon and for a time shared a vaudeville bill with Houdini and W.C. Fields.

--DM

Mother Oats Comix #1 & #2, by Dan Sheridan & Fred Schier, .50¢/each from: Rip Off Press, Box 14158, San Francisco, Calif. 94114

Meef Comix #1 & #2, by D. Sheridan & F. Schier, .50¢/each from: The Print Mint, 830 Folger Ave., Berkeley, Calif. 94710

Up From The Deep #1, by Corben, Jaxon, Deitch & Irons, \$1.00 from: Rip Off Press.

All of the above contain underground comix on the subject of dreams; the comix medium seems perfect for the subject. The quality and subject matter of undergrounds varies greatly; if you are new to this kind of comix, beware. I recommend these.
--DM



Learning

What Would Happen To The American Psyche If Along With Homerooms, Flag Saluting, I.Q. Tests, Schools Had Daily Dream Sharing? \$5.00 from: Dreams and Inner Spaces, Box 26556, Edendale P.O., Los Angeles, Calif. 90026.

The Centering Book: Awareness Activities For Children, Parents, and Teachers, by Gay Hendricks & Russel Wills, Prentice-Hall, \$2.95, 1975, 178 pp.

Includes brief discussions of remembering dreams, guided imagery, Senoi Dream-work and more--all geared to teaching children. They also explain Centering, Meditation, Yoga, Body Awareness, and Sufi stories, so that children may learn to develop the creative, emotional, intuitive parts of themselves as well as the more rational aspects stressed in traditional education.
--DM

Excerpts:

Most teachers and parents wish to help young people develop as whole persons, which means that a balance must be attained among cognitive, social, and emotional potentials. Centering helps young people achieve this balance while giving them a set of skills they can use to feel emotionally strong and solid. Young people who know how to center themselves have skills they can use for the rest of their lives.

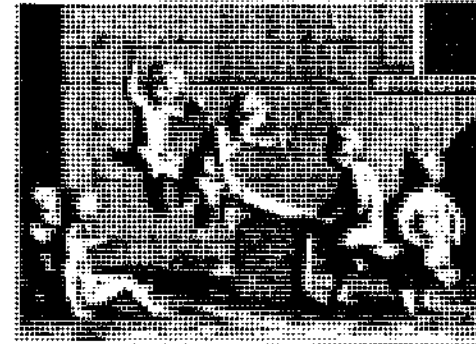
People who work with children's dreams will find their efforts most successful if they remember two important points. First and foremost, teachers should avoid interpretation. Children of all ages (and adults too) love to expand their dreams, act them out, and bring them to completion. Most people, however, become bored when their dreams are interpreted. There is not much evidence to indicate that interpretation is a useful tool in psychotherapy. We know it is a turn-off in the educational process.

Preconscious In Elementary Education, by Mrs. Elena Werlin, Unpublished manuscript, write c/o Robert Werlin, Stevenson College, Univ. of Calif. at Santa Cruz, Santa Cruz, California.

Excerpts:

I can't think of using dream time for anything else, the children so look forward to it. For some it seems to have become almost a need.

...the connections are being made much more naturally, whether I initiate them or they do, as part of the rhythms of classroom routine. We may be engaged in a reading or spelling lesson or a science activity. A related thought, image, or feeling may come to a child and when his [sic] turn comes he just offers it to the class. Sometimes it's something in need of discussion before we can move on in the lesson--on a new level, with new awareness. The children seem always to understand.



Wishes, Lies and Dreams--Teaching Poetry To Children, by Kenneth Koch, Vintage, \$2.45, 1970, 307 pp.

Excerpts:

The power to see the world in a strong, fresh and beautiful way is a possession of all children. And the desire to express that vision is a strong creative and educational force.

Dreams, like wishes, are a frequent source of poetic inspiration. Having children write about them is an easy way to make them aware of their unconscious experience and to encourage them to bring it into their poems.

The poem can be assigned in different ways. One can ask the children to write about a dream they remember, or one can ask them to go home and dream and be ready to write about it the next day.

A Daydream I Had at Night: Teaching Children To Make Their Own Readers, by Roger Landrum, 119 pp., 1974, \$3.00 from: Teachers & Writers Collaborative, 186 W. 4th St., New York, N.Y. 10014.

The Second Centering Book, by Gay Hendricks & Thomas Roberts, Prentice-Hall, price?

Fantasy and Feeling In Education, by R.M. Jones, Harper & Row, \$2.45.

Four Psychologies Applied To Education: Freudian, Behavioral, Humanistic, Transpersonal, Ed. by Thomas Roberts, Halsted Press, paper text. ed., \$9.50, 1975. Includes the following:

Do You Have Your Dream For English, by Rosemary Hayes.

Transpersonal Psychology In Education: A Bibliography, by Thomas Roberts, Dept. of Secondary Ed., Northern Ill. Univ., Dekalb, Ill. 60115.

Play, Dreams and Imitation In Childhood, by Jean Piaget, Norton, \$2.25, 1962, 296 p.

Dreams in the Classroom, by Joseph T. Hart, in: Experiment & Innovation (Journal), 1971, 4, pp. 51-66.

Description of a college class on Senoi dream practices and a group living experiment which developed out of the class.

Excerpt:

It is not far-fetched to imagine that the sharing of dreams could provide the means to bring about a transition from a work-oriented society to one which primarily values creativity.

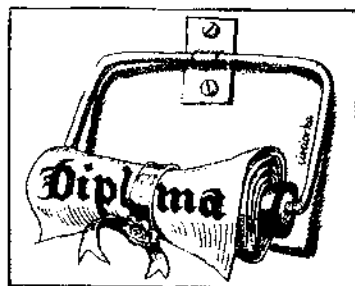
Recurring Nightmares: Examination Dreams, Time Magazine, Jan. 28th, 1974, p. 78.

As alumni of Harvard, Princeton and other colleges recount their recurring examination nightmares, we get another testimony of our anxiety-producing methods of education. --DM

Excerpts:

Says Dr. Julius Segal, "Repeated dreams are generally attempts to come to terms with particularly intense emotional material..." Battle dreams are the most common and can plague ex-soldiers for years after every war. Once the trauma of war fades with time, such dreams generally disappear. But not so examination dreams, which often persist into old age.

[Sigmund Freud] noted a comforting aspect of the nagging nightmares: they seem to be experienced only by people who pass their exams, never by those who flunk. If Freud was right, one consolation for college students who flunk today is that they will be spared recurring dreams of their failure tomorrow.



A. Educational Alternatives

The Raspberry Exercises: How To Start Your Own School, by Sally Raspberry & Robert Greenway, \$3.95 from: Freestone Publ., 440 Bohemian Highway, Sebastopol, Calif. 95472. 1970, 125 pp.

A beautiful book expressing the wide range of beliefs and events behind the new schools movement. Of special interest is the essay, Dreams, Myths, Rituals --Towards Some Kind of Map on pp. 54-55.

--DM

Excerpts:

...the personal myths of one's dreams--the motifs and archetypes and patterns and shapes--one's own heroes and devils, challenges and victories, jokes, tragedies and great victories--perhaps this can be a ground for the emergence of new myths. To know one's own myths.. and then to be able to share without being fucked over--perhaps this can be the root of myths for sharing--patterns of beliefs that will convey to us intangibly and more profoundly than abstract theories what sharing can mean to a new culture.

Tied closely to myth are rituals--the actions that give physical emergence to the stories and ideas and beliefs of myths. Rituals are not constructed. They grow out of the deepest impulses of people sharing common ideas--from the same places that dreams and myths arise in the human psyche.



New Schools Exchange Newsletter, Published 10 times annually, \$10/year for individuals from: NSE, Pettigrew, Arkansas 72752.

NSE has been around for about 7 years and is still going strong; it remains the best source for contacts and articles on educational change, the new schools movement, radical change within the public school, free universities & learning exchanges, and much more.

--DM

The Teacher Was The Sea, by Michael Kaye (forward by Peter Marin), Links Publ., \$3.95, 1972, 285 pp.

This is the story of Pacific High School. While there are many books on alternative education, this one really describes the realities of doing it. It closely approximates my experiences with a "free high school", the intense energy and changes, the ups and downs. --DM

Excerpt:

At Pacific I learned how much there is to learn about everything. Mostly I remember a year where I found out how to take my life away from all the people and things that were trying to hold it and give it back to myself. This year I am learning about all the things that I can do with my life now that it is mine.

Think about the kind of world you want to live and work in. What do you need to know to build that world? Demand that your teachers teach you that. --Kropothin

How We Learn In America Today, by Michael Rossman, Saturday Review, August 19, 1972.

This is a description of a decentralized network of alternative education presently functioning in this country. The scope of this network is very broad and I feel that my dreamwork is clearly a part of it. Incidentally, this article was inspired by a dream series, as recounted in his essay, The Tao of The Body Politic, which I review later on. --DM

Excerpts:

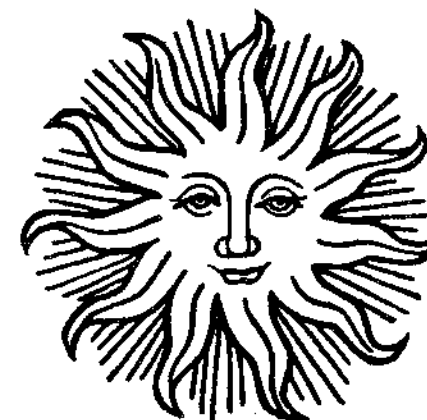
The alternative system is not a static institution, but a process of ongoing self-directed education...

The network includes the many sorts of groups that have organized to connect people directly with the learning and learning action they now feel they need: free clinics, free schools, underground papers and radio stations, crisis centers,

free universities, media collectives, minority liberation groups.. "growth" centers, ecology and consumer-action groups, and so on. Each of these categories currently includes between 200 and 800 nodes. Each node consists of ten to a hundred people, their energies focused on work that involves the lives of many others.

The welter of interaction that sorts out at the moment into karass, commune, and network must be seen as.. an attempt--many attempts--at new modes of organizing human energy into groups in order to cope with a world of flux.

In free-learning groups... people joined by common interest and mutual design... meet each other on as many of their human levels as they can, in a democratic peer society that generates its own norms and internal motivations, to learn and to create the general and particular life knowledge needed.



How To Start a Learning Group, from a collection of articles entitled:

Deschooling Ourselves, by Milwaukee Free University, 911 E. Ogden, Milwaukee, Wisc. (write them for more information.)

Excerpts:

A learning group tries to create knowledge, not just share it, by dialoguing among each other. It avoids the teacher who already knows the answers and the teacher

who dominates and prohibits the hidden knowledge in others from emerging.

At the first meeting.. the group should decide two things: the operation of the group, and the program format. Will one person be co-ordinator, will people take turns leading the meetings, will some people present materials, and will there be readings to discuss?

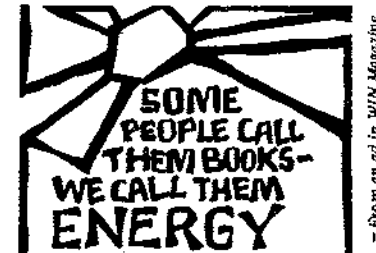
Without a teacher or authority figure, the tendency may be in the other direction, towards aimlessness, complete undiscipline, and conversation trailing off into trivia at each meeting. People in the group will have to substitute self discipline for external authority... it means that each person should know what he [sic] wants to know before he comes to the other people.

Self-Directed Learning Skills Groups, by Mark Cheren, Rick Feldman & Deborah MacIntyre, 1974, For more info. write: Mark Cheren, c/o Campus-Free College, The LaSalle Building--Suite 514-A, 1028 Conn. Ave. N.W., Washington, D.C. 20036.

This essay recognizes the need for people to undergo a process of transition from externally-directed to self-directed learning and explains ways that we can support each other in that process. These principles and skills can be applied to any learning group and are bound to aid in it's success. --DM

Excerpts:

...this group process is designed to facilitate an easy, step by step transition from the habits instilled by years of externally directed learning to those habits and skills more appropriate to self-directed learning. All too often, students and teachers alike are thrown into--or throw themselves into--the deep waters of "open" learning experiences with little or no preparation, let alone transitional support. Processes such as the Self-Directed Learning Skills Group process described herein are a gentler approach.



Books Are Maya--On Building People's Libraries, by Dick McLeester, .25¢ from the author of this book.

A basic how-to article showing how anyone can set up small community libraries with a description of how these might serve presently unmet needs. Access is Alchemy!

Teaching As A Subversive Activity, by Postman & Weingarter, Dell, \$2.25, 1969.

Excerpts:

In order to be a great writer a person must have a built-in, shockproof crap detector. --Ernest Hemingway

We have in mind a new education that would set out to cultivate just such people--experts in "crap detecting." We are talking about the schools developing in the young that most "subversive" intellectual instrument--the anthropological perspective. This perspective allows one to be part of his [sic] own culture and, at the same time, to be out of it. One views the activities of his [sic] own group as would an anthropologist, observing its tribal rituals, its fears, its conceits, its ethnocentrism. In this way, one is able to recognize when reality begins to drift too far away from the grasp of the tribe.

Those who are sensitive to the verbally built-in biases of their "natural" environment seem "subversive" to those who are not. there is probably nothing more dangerous because he [sic] is not easily

enlisted on the side of one ideology or another, because he [sic] sees beyond the words to the processes which give an ideology its reality.

You can't depend on your judgement when your imagination is out of focus. --Mark Twain

Education For Critical Consciousness, by Paulo Friere, Seabury, \$2.95, 1973, 164 pp.

Excerpts:

Integration with one's context, as distinguished from adaptation, is a distinctively human activity. Integration results from the capacity to adapt oneself to reality plus the critical capacity to make choices and to transform that reality.

The integrated person is person as Subject. In contrast, the adaptive person is person as object, adaptation representing at most a weak form of self-defense. If man [sic] is incapable of changing reality, he adjusts himself instead. Adaptation is behavior characteristic of the animal sphere; exhibited by man [sic], it is symptomatic of his dehumanization.

✱ Conscious Fantasy ✱

Working with conscious fantasy or active imagination is a good compliment to dreamwork. My experience has been with the following method used in a group: One person begins to lead the fantasy by asking everyone else to relax, close their eyes and breathe deeply. Then they relate the bare script of outline of a fantasy, while the others picture it in their minds and watch what develops. The leader should relate the fantasy in the first person present tense, as though it is happening (it is) and develop a slow, even pace, giving everyone time to fully explore the fantasy. Finally, the fantasy is brought to an end and everyone is given time to slowly come out of it. Then we discuss the specific fantasies everyone had--the variety of differences can be amazing!

This is only one type of conscious fantasy. We can also use this method to extend a dream or have conversations between the various images. The person fantasizing can relate what is happening and the leader can encourage interaction between them by guiding the fantasy in various directions. A fantasy of this



type is not the same as a dream, but it is similar and may be helpful for people who have a hard time remembering dreams. When used in a group, it gives everyone similar experiences to work from. --DM

Because a vision softly creeping, left its seeds while I was sleeping.
--Paul Simon

Experiment In Depth, by P.W. Martin, \$8.25 (Hardcover), Routledge & Kegan Paul, 1955, 275 pp.

A study of the work of Jung the psychologist, Eliot the poet and Tynbee the historian. Each has explored, from his own special standpoint, the dynamic potentialities of the deep unconscious. This is more than an armchair discussion, but is rather a proposed experiment the reader is invited to undertake.

Excerpts:

With active imagination, the act of seeing with the inward eye is deliberately willed. On the other hand, what is seen is completely unwilled, being just as autonomous in its operation as a dream.

It is useful.. to start with some dream image or inner situation which, so to speak, has a certain life of its own. This image or situation should be visualized and held relaxedly yet firmly--relaxed in body but firm in mind.. The next step is to give energy over to it, so that it is free to move and develop in its own way. To do this it is necessary to collect the energy normally going into the outer life, and to let that energy flow into the image. One must be actively passive--active in giving over the energy, passive in observing. The outstanding characteristic of the true vision is its complete autonomy. You start with the image.. you give over the energy; and you see what happens.

There is a further development of active imagination... This consists in concretely depicting--drawing, painting or modelling--the inner image. In the course of the painting, details--sometimes more than details--proceed to fill themselves in, thereby developing the dream images in a fashion achievable in no other way.

It is possible not only to paint, but also to write from the unconscious; or still more directly, to speak with the figures constellated there. If, for instance, a personality of a definite kind appears in a dream, it may later be interrogated and will answer.

None of these four methods of perception--dream analysis, active imagination, painting or drawing the inner image, direct communication with the unconscious--is anything new in the world. In one form or another they have always been the means by which prophets, seers, artists, mystics have made contact with the unseen.



Awareness, by John O. Stevens, Bantam, \$1.95, 1971, 305 pp.

Fantasy Journeys, pp. 155-190 in the above.

A series of possible fantasy scripts. We have found the one titled "Stump, cabin, stream" very useful for beginning with.

--DM

Excerpts:

Identifying with your fantasy is one way of regaining contact with yourself as you are now. At another time your experience may be quite different. When you identify with your fantasy it is no longer "just a fantasy" but an expression of yourself.

If you experience unpleasantness in your fantasy experience, that doesn't mean that you are stuck with this unpleasantness for the rest of your life. It does mean that you have something unpleasant to deal with ... What we usually do is to avoid unpleasantness--and then avoid the fact that we are avoiding. This is the alienation process. What we did here is just the reverse of alienation: Identification.

An Inner Fantasy Experience, (a tape) by Wm. Schutz, 1 hour, #4320, \$8.00 from: Big Sur Recordings (see Appendix II).

Half The House, by Herbert Kohl, Bantam, \$1.95, 271 pp., 1976.

This book includes a clear, simple description of doing conscious fantasy. Recommended for beginners.

--DM

Excerpts:

Dreams are only one form of personal access to the center and the process of centering... Active fantasy, the calling forth of imaginary beings and worlds, is another way to learn about oneself and test out possible solutions to social and personal problems. Children are very facile and usually at ease with the world of fantasy, but somewhere in the passage to adulthood in our culture people lose intimacy with their own fantasies and become frightened of active imagining and fantasizing.

You can imagine a door and then slowly approach the door in your mind, then grasp the doorknob and feel it, then open the door and allow yourself to observe whatever is on the other side. Another method is to imagine yourself sealed in a box flying through space and time, then slowing down and stopping. Open the box within your mind, step out, and observe where you are. Greet anyone you meet.

My fantasies do not allow themselves to be used in the sense of retreat from necessary action. They function not as a withdrawal from the world so much as a non-ordinary way of illuminating my role within the world.

The Use of Mental Imagery in Psychosynthesis, by Martha Crampton, *Journal of Humanistic Psychology*, Fall, '69, pp. 139-153, or: .50¢ from The Psychosynthesis Institute, (see Appendix II).

Excerpts:

It is also valuable to have patients meditate on positive symbols that either have been produced by the patient himself [sic] in dream, fantasy, mental imagery, or free drawing, or which have been chosen by the therapist from the field or universal symbolism... Such symbols include: symbols of integration around a central core (Mandalas, sunflower or lotus, a radiant body such as a star or sun); basic geometric shapes; ..symbols from nature (mountain, river, sea, etc.); symbols of growth and transformation (such as the opening of a rose, the growth of a tree... etc.)

...just as the unconscious speaks to us in the language of images through dream and fantasy, so we can address the hidden portion of our minds in this "forgotten language," which is its native tongue.



An Historical Survey of Mental Imagery in Psychotherapy and Description of the Dialogic Imaginal Integration Method, by Martha Crampton, \$5.00 from: Quebec Center for Psychosynthesis, 3496 Marlowe Ave., Montreal, Quebec, Canada H4A 3L7.

This book contains a thorough historical summary of active imagination techniques with clear discussion of the theories behind various methods. But the best part of the book is the account of actual sessions and what was learned in them.

--DM

Excerpt:

It is not sufficient, as in many depth psychologies, to simply bring the material of the unconscious up to the light of consciousness; rather, it is necessary for the person to assume responsibility for the material which his [sic] unconscious reveals, and to use his [sic] will to integrate this material... What we have called the "grounding" process is closely related to the will, and is designed to make the material of the session accessible for use in daily life.

You ask me what it is that I do when I dream? I will tell you what you do when you are awake. You take me, the me of dreams, me the totality of your past, and you force me, by making me smaller and smaller, to fit into the little circle that you trace around your present action. That is what it is to be awake. That is what it is to live the normal psychological life. It is to battle. It is to will. As for the dream, have you really any need that I should explain it? It is the state into which you naturally fall when you let yourself go, when you no longer have the power to concentrate yourself upon a single point, when you have ceased to will.

--Henry Bergson

The Directed Daydream, by Robert Desoille, \$1.50 from: The Psychosynthesis Institute (see Appendix II for address).

Psychosynthesis: Inner Imagery, by Robert Gerard, 2 hour tape, #2060, \$16.00 from: Big Sur Recordings (See Appendix II).

Psychosynthesis: Use of Fantasy, by James Fadiman, 1 hour tape, #2580, \$8.00 from: Big Sur Recordings (see Appendix II).

The Directed Daydream Technique, by Max Hammer, *Psychotherapy: Theory, Research and Practice*, Nov. '67, Vol. 4, #4, pp. 173-181.

Layers of Self--A Group Fantasy Technique, by Purlinton, Healy & Whitney, *Psychotherapy: Theory, Research & Practice*, Spring '74, Vol. 11, #1, pp. 83-86.

Excerpts:

One way to understand yourself is as an onion--a series of different selves one inside the other. The outer ones are more superficial and more easily seen by others; the inner ones are more private and more profound.

Now I want you to explore your layers of self through a fantasy trip. ..I'd like you to picture yourself on a moonlit night at the edge of some giant, magic woods...

Waking Dreams, by Mary Watkins, Gordon & Breach (not yet in print).

The Waking Dream in European Psychotherapy, by Mary Watkins, Spring (a journal), 1974, \$6.00.

The Old Wise Woman: A Study in Active Imagination, by R. Weaver, London--Vincent Stuart, 1964.

Seeing With The Mind's Eye: The History, Techniques & Uses of Visualization, by Mike & Nancy Samuels, Random House, \$9.95, 1975, 331 pp.

This seems to be a fairly shallow examination of the subject and is definitely overpriced. --DM

Active Imagination: Theory & Practice, by E. Humbert, Spring (a journal), 1971.

Bibliographical Notes on Active Imagination in the Works of C.G. Jung, by R.F.C. Hull, Spring (a journal), 1971, p. 115 on.



Spiritual



I'm bringing you this message
I think it's time you knew
That the kingdom of heaven is within you.
--Mother Earth

Dreams often express a profoundly spiritual dimension of our lives, whether by reflecting religious beliefs we are consciously following at the time, or spontaneously generating a spiritual experience which we can find no waking cause for. Dreams can reveal the hidden, spiritual side of what seem to be mundane daily affairs.

While many religions have been inspired by dreams and visions, few advocate seeking dreams as an ongoing spiritual practice. Perhaps this is because dreams do not separate the spiritual from other aspects of our lives. While a dream may complement whatever spiritual path we are following at the time, it may also reveal that such a path is not right for us at the time, or that there are other things we must deal with first. Most importantly, a dream is a direct experience of the living God/dess, which may seem too complex, paradoxical and autonomous for many religious systems to incorporate. Nevertheless, I feel that dreams can play a larger part in our spiritual growth, no matter what a person's definition of it.

Currently, I am interested in exploring various "natural, earth-religions", such as Native American religions, Senoi spiritual beliefs, and Witchcraft (not to be confused with devil-worship, as we are taught.) I would like to find out how an individual and their community might create, practice and share their own living spirituality and what place dreams might have in this process. I'd love to hear from anyone with similar interests.

--DM

WomanSpirit (A Journal), Quarterly, \$6.00/year, \$2.00/issue from: Box 263, Wolf Creek, Oregon 97497.

A feminist magazine for "Consciousness Raising in the spiritual sphere." Intense, honest and personal explorations of women's inner spaces and the new energies emerging. Each issue is beautifully laid out to express a broad range of experiences. Especially recommended is the Winter Solstice, '75 issue which contains the following articles:

Dream Weekend, by Hallie Mountain Wing
Witches All, by Dianne Elise

Rebirth Dream, by Diane
Dreams & The New Shamanism, by Mara Meshak

Excerpt (by Mara Meshak):

As women pay more attention to dreams, they begin to catch glimpses of the "unfamiliar" (what is absent from, or neglected in waking life culture). As these "unfamiliar" are encouraged and materialized in the forms of houses, paintings, song, ceremonies, speech, they subtly effect the emotional content of those coming in contact with them... And the dreamer has found allies in the dream-world to guide her through the cultural nightmares.



Country Women (A Journal), 6 iss./year, \$1.00/iss. or \$4.00/year from: Box 51, Albion, Calif. 95410.

This magazine combines practical articles for women living in the country with articles on topical subjects. There have been topical issues on Spirituality, Cycles, Children, Homesteading, Sexuality, Foremothers, Structures, etc. The Spirituality issue (.75¢) is the Grandmother of WomanSpirit.

--DM

Excerpt:

Dreams are an individual expression of the spiritual dimension--messages from our

deepest wisdom in a metaphorical style--like poems from another culture. Myths are a collective expression of the same deep wisdom, using people, animals, and events to evoke feelings which are true of our deepest cultural experiences.



The Journey of a Dream Animal--A Search For Personal Identity, by Kathleen Jenks, (Forward by Jean Houston), Julian Press, \$7.95 (Hardcover), 1975, 246 pp.

The author relates her personal journey from childhood on, illustrating the many changes and growth that take place with numerous dreams; often viewing them from a Jungian perspective. She begins by explaining that her journey is without a guru or professional guide, but is undertaken in isolation. I can't help wondering why these seem to be the only alternatives? What about working in community?

--DM

Excerpts:

[This] is a book written by a "nobody." But it tells of a transfiguring process available to everyone. . .everyone dreams for a certain period each night. And within the Inner Space of our mind there exists a transfiguring Process which dreams can reveal. To commit oneself to this Process requires common sense, guts and perseverance...

Does a successful quest for personal identity, whether through dreams or any other means, eventually lead one into spiritual dimensions? I think it does.

Dreams, like Koans or Jesus' parables, need to be lived with and are often not understood until long afterward.

From the forward:

...she makes tragic errors in judgement, mistaking love for LOVE, and fey irresponsibles for holy folk. In this she enacts the tragic-comic drama of the religions of our time, those benighted ones who

ache for god, but in the time of waiting occasionally have a temporary transfer of affection to the Lokis, the Tricksters, who somehow caught a molecule of Deity, and tease the needy ones with whimsical distortions of the sacred. But the truth will out...

Dreams: Your Magic Mirror, by Elsie Secharist, Warner, \$1.25, 1974, 256 pp.

Dream interpretation theories of the American Psychic, Edgar Cayce.

Excerpts:

The importance Cayce attached to the dream emphasizes its spiritual content and its moral importance to the conscious mind of the dreamer. In this spiritual sense, dreams have a universality as fundamental as breathing itself.

Through the superconscious we receive dreams, visions, and experiences relating to the meaning of life, the nature of God, and the relationship between all life and God. The visions from this highest of sources always leave us refreshed mentally and spiritually. Dreams are by far the safest means of communication with all the other dimensions of consciousness but all should be measured with common sense and the highest of ethics.

Meditation, which is the art of listening with the subdued ego, improves the clarity of dreams, expands the consciousness, and encourages extrasensory perceptions...

To the individual who desires self-improvement and communication with his [sic] divine self, dreams will show the way. . .for they are the Magic Mirror of the soul.

Dreams: Language of the Unconscious, by Hugh Lynn Cayce, \$1.25 from: A.R.E. Press, (see Appendix II for address), 1962.

Edgar Cayce On Dreams, by Harmon Dro, .75¢, Paperback Library, 1968, 223 pp.

Excerpts:

In Cayce's view, determining the purpose of a dream is a major step in interpreting

it. He explained that the psyche of total being tries to supply whatever the dreamer needs most. Dreams are part of a self-regulating, self-enhancing, self-training program, over which the dreamer's soul ever presides.



Working With Your Dreams, by Ursula Barker, (a tape) #947, \$3.50 from: A.R.E. Press, (see appendix II for address).

Kingdom of Dreams, by Josephine & Philippa Schuyler, .95¢ from A.R.E. Press.

~~~~~  
Your young men shall see visions, and your old men shall dream dreams... --Acts 2:17  
~~~~~

Dreams: God's Forgotten Language, by John Sanford, Lippincott, \$5.50 (Hardcover), 1969, 223 pp.

A highly original exploration into the relationship of dreams to religious experience, drawing primarily on insights of the Bible as well as modern psychology. He raises some tough questions which are well documented with case studies, although some may resent the suggestion that the unconscious is Christian.

--DM

Excerpts:

Just because the churches have decided to pay no attention to their unconscious does not mean that God will stop trying to speak to men [sic]. So it is that scientific psychology and medicine, in search of a way to help men [sic] find healing and wholeness, have discovered what the Bible knew all along but Christians had forgotten: that dreams and their interpretation can heal the sick soul.

In a dream we might find the most gross personal contents mingled with images of

God. The man [sic] who hopes to deal with images of God without dealing with his own dirty laundry is doomed to failure.

Dreams illuminate the problem of the opposites, and help us to become aware of the irrational, paradoxical center of personality which can bring healing and regeneration. The reconciliation of the opposites, and the acceptance of the unconscious as a psychic principle of equal importance with consciousness, is the basic Christian problem.

God, Dreams & Revelation, by Morton T. Kelsey, Augsburg, \$3.50, 1974.

A classic of Christian dream interpretation. Includes a well-documented history of dream theory and practice. A strong Jungian influence is also apparent.



~~~~~  
One night I dreamed I was a butterfly, fluttering hither and thither, content with my lot. Suddenly I awoke and I was Chuang-tzu again. Who am I in reality? A butterfly dreaming that I am Chuang-tzu or Chuang-tzu imagining he was a butterfly?  
--Chuang-tzu (Third Century B.C.)  
~~~~~

Dream Yoga, by Blackbird, in East-West Journal, August 15, 1975, .75¢ from: P.O. Box 1567, Boston, Mass. 02104.

Many eastern philosophies are strongly influenced by the paradoxical, illusive nature of dreams. Most of these philosophies lead away from the idea that dreams might have any value or usefulness; dream yoga being an exception. However, I'm still not sure dream yoga is such a positive approach, being based on the idea that "dreams are unreal, false ideas,

illusions." Is this really any different than so many other put-downs of dreams? Is this an adequate description of dream yoga? --DM

Excerpts:

Indeed, there are striking similarities between Don Juan's teachings and those of Vajrayana (Diamond Vehicle) dream yoga... ..both employ methods of visualization to help the dreamer become aware of and remember the dream--and, by that awareness and memory control, to transform the dream.

The "point" of dream yoga, as if one collapsed time and space into a continuous point of awareness, is to "hold the image."

..to the Tibetan Buddhist, balance and well-being comes with a realization that the world is merely a projection of mind, while to the Western dream interpreter, balance means being able to adjust more happily to the hard confines of a serious and substantial fixed reality.

If you can see nighttime dreams and daytime illusions as the same, this can alleviate suffering. Once you establish that your experience is a dream, it may not seem so bad. Dreams are unreal, false ideas, illusions.

Not Tonight, Deer: A Taoist Story, by Katharine Komaroff, Harper's Magazine, Dec., 1974, p. 12.

For too long the culture has taught us that the subconscious is the garbage dump instead of the communications room.

--Stephen Gaskin

On The Psychology of Meditation, by Claudio Naranjo & Robert Ornstein, Viking, \$2.25, 1971.

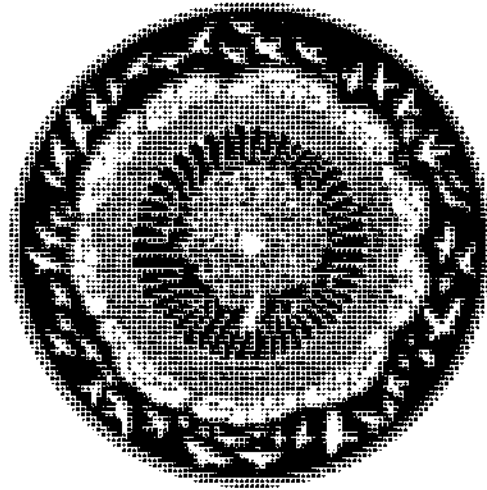
This book examines a wide variety of schools, traditions and techniques of meditation, both Eastern and Western, to really get at the essence of the process. Recommended for those who have some experience in meditation, this study is sure to deepen your understanding.

--DM

Centering In Pottery, Poetry, and The Person, by Mary C. Richards, Wesleyan Univ., \$2.45, 1964, 159 pp.

Written in a flowing poetic style, this Zen-like collection of analogies, folktales, myths and personal experiences cuts beneath the surface of things to reveal their wholeness and light up the pathway to the center. Seeking an awareness and understanding of the center can give our dreamwork a new, profound depth and balance. Likewise, our dreams become a tool in the process of centering. Be sure to check this one out.

--DM



--Booklegger Magazine

Excerpts:

Life is an art, and centering is a means. Every person is a special kind of artist and every activity is a special art. An artist creates out of the materials of the moment, never again to be duplicated.

The fact I want to stress here is that one's inner life, one's spirit, is as specific, as palpable and material, as the shape of one's hair. The centering experience is an experience in the soul, whether we get it through hands or eyes or imagination... When we are on center, we experience reality in depth rather than in partition.

Our knowledge, if we allow it to be transformed within us, turns into capacity for life-serving human deeds. If knowledge does not turn into life, it makes cripples and madmen and dunces. It poisons just as food would if it stayed in the stomach and was never digested, and the waste products never thrown off.

I have often felt like a kind of fraud, because I suspected that the knowledge I was acquiring and being rewarded for by academic diploma was wide wide of the truth I sensed to live somewhere, somewhere. I have had dream after dream in which it turns out that I have not really completed my examinations for the doctorate and have still to pass. And I sweat with anxiety. A sense of occupying a certain position without possessing the real thing: the deeper qualities of wisdom and prophecy. But of course it was not the world who exposed me, it was my dreams.

Dreams must be cultivated. Wild berries will satisfy hunger but the domestication of those fruits produces crops.

--Thomas Meyer

Mandala, by José & Miriam Argüelles, Shambala, \$5.95, 1972, 140 pp.

Excerpts:

Centering, healing and growth define the rhythms of the Mandala process. By concentrating its energy an organism is able to heal itself, grow, and expand beyond itself.

As the vision quest of individuals expanding their awareness deepens, Mandalas reflecting a new spiritual growth are evoked and produced. They are painted markers opening doors to new journeys and possibilities for being.

The magic of the Mandala is derived from its attunement to the creative forces, expressed and embodied in the very fabric of everyday life... Art as magic serves its supreme function when it leads an entire collectivity into a new realm of consciousness.



The Tarot Revealed, by Eden Gray, Signet, \$1.50.

The Complete Guide To The Tarot, by Eden Gray, Bantam, \$1.50.

The Rider (Smith-Waite) Tarot Deck (standard size), \$6.35 from: Samuel Weiser, 734 Broadway, New York, N.Y. 10003.

Dreams are to our conscious waking experiences as the moon is to the sun, providing a special intensifying nocturnal light. It is no surprise that The Moon Tarot card foretells of the prevailing of imagination, intuition, and dreams.

--Sheldon Kopp

The I Ching, Wilhelm/Baynes Translation, Princeton Univ. Press, \$8.50 (Hardcover), 1950, 740 pp.





On Spiritual & Therapeutic Tyranny



--Black Bart Brigade

This country has recently been inundated with new gurus from the East and West, each carrying their own spiritual philosophy, as well as many new therapies. Most of these make fantastic claims and in some ways this does indeed seem to be a sort of "new age" renaissance. Yet, while we can see a lot of truth coming forth, there is also a lot of nonsense and deception involved. Many people have been burned or taken for a ride in the process. Others have given up responsibility for their actions, thinking, their entire lives to a new, subtle form of slavery.

It seems that we are in need of some criteria for critical evaluation of these new healers. But this is tricky. The main point of most of these disciplines is that our usual way of seeing and thinking about things must be transcended. We cannot stand back and logically analyze their words from a detached position; if we are to get anything from them we have to trust, to actually get in there and try it out. Yet, there must be some way of deciding who to trust. And there should be some point in our involvement with any path that we stop and re-evaluate our situation.

It may seem that there are only two choices we can make: either complete, blind trust and devotion to a religion/therapy/value system; or chucking it all

as nonsense. But there are many other possibilities. We can check out our intuitions--both the doubts and certainties--to sort out truth from nonsense, the helpful from the misleading. In the end it's up to each of us to decide for ourselves, to find the way that rings true in our hearts. Don't get hooked: just because there is a piece of truth doesn't mean you have to buy into a whole system. Something that works for someone else may not be right for you and vice versa. What helps you grow at one point may hold you back at another. Think for yourself!

This applies to dreams as well as anything else. I have discovered that I can trust my dreams. But that doesn't mean that I uncritically accept all the varied theories about them, as should be clear in this volume. My dreamworld may express great wisdom, but every dream must be checked out against my waking life so that it is integrated, rather than ruling my actions. Above all I must remember to have patience--there are no short-cuts! Growth is a process that takes time.

The following resources reveal the beginnings of a process which I feel is long overdue. In them we see an effort to identify the destructive aspects of spiritual and therapeutic systems as well as the dangers they pose to our freedom. In the process we may begin to clarify what it is that we want instead, to envision truly healing and liberating processes. Of course, this is only a beginning. We must each continue the process in our own way, sharing what we find with one another, both enlarging and refining our vision as we go.

I am especially interested in hearing your thoughts and feelings in this area. How would you continue this process, if at all? What have I overlooked?

--DM

Spiritual Tyranny, by Sam Keen, pp. 86-94 in:

The Co-evolution Quarterly (Up-dates The Whole Earth Catalogue) Spring, 1974, \$6/yr. from: Box 428, Sausalito, Calif. 94965.

This speech was given at a conference held in December, '73 at Esalen Institute entitled, "Spiritual Tyranny: The Willingness to Submit". From most accounts, the event wasn't too successful, but it started some people thinking. --DM

Excerpts:

Tyranny is:
law and order gone wild
an inordinancy in the body politic
a cancer in the organism.
A part seizes control over the whole.
Spiritual capitalism: everything is ruled from above.

The good giant is a trickster, a koan, a screen on which the small ones project their power until they are ready to own it and claim it for themselves. A Zen tale: A young man came to a master seeking enlightenment. "Master show me the way to enlightenment." "Kill me," the master replied. We have played the end-game and now we can begin the most exciting game of all: it is called: Equality. And that one doesn't end, because it takes a lifetime to learn to play it well.

Anti-Tyranny Kit

No:

I do not believe in:

Telling all my secrets. I don't believe in complete openness, transparency keeping an open house in my soul, a life without defense mechanisms. Private space, and secrecy, is necessary and it is a mystery that should not be profaned. If I let you in it will be because you are special to me, and I trust you will treasure the intimacy and friendship more for knowing it is not instant and is not offered indiscriminately.

Speed. It takes a lifetime to live a life and the instant cures--weekend escalators to satori are nostrums which keep alive the hopes for permanent and easy solutions.

Yes!

I believe in:

Permanent imperfection. The human animal is hungry and can never be wholly satisfied. Avoid those who want to fill the void. The emptiness is necessary. The most reliable contentment comes from knowing we will never be finished, exhausted, used up.

Time. Life is the teacher and the years are the path. The task of making the young into prematurely peaceful beings is comical. Wisdom is a vice at 20 and a necessity at 60. Most of what we call happiness is only a matter of knowing what time it is and not taking clues from anyone else's clock.

Life can't be tamed or controlled.

Beginnings Without End, by Sam Keen, Harper & Row, \$6.95 (Hardback), 1975. (Contains the essay Spiritual Tyranny.)

The primary problem seems to be that people who engage in practices designed to produce personal growth tend to split these practices off from the rest of their lives. True growth must take place in ordinary living.

--Edward Maupin

The New Narcissism: Follies of The Human Potential Movement, by Peter Marin, Harper's Magazine, Oct., '75, pp. 45-56. or available for \$1.50 from: Center for the Healing Arts, 11081 Missouri Ave., Los Angeles, Calif. 90025.

Another article that originated at the Esalen conference, but ranges far beyond that. A biting analysis that cuts deep as he examines Esalen, Arica, EST, Scientology, Sun Myung Moon, Hare Krishna, Guru Maharaji, Castaneda, and others in light of the larger context. Highly recommended.

--DM

Excerpts:

In the worship of the state, life gives away to an abstraction, to the total sub-

mission of individual will. In the worship of the self, life also gives way to an abstraction, in this case to an exaggeration of the will. The result in both cases is the same. What is lost is the immense middle ground of human community. The web of reciprocity and relation is broken. The world diminishes. The felt presence of the other disappears, and with it a part of our own existence.

...much of our present pain is the world's pain, the result of living in a catastrophic age in which we do violence to the best parts of our nature.

Try as we do, we cannot ignore the routine inequities of consumption and distribution which benefit us and condemn others to misery. Each of us must feel a kind of generalized shame, an unanswerable sense of guilt. Our therapies become a way of hiding from the world, a way of easing our troubled conscience. What lies behind the form they now take is neither shame nor moral blindness; it is, instead, the unrealized shame of having failed the world and not knowing what to do about it.

Spiritual & Therapeutic Tyranny, by Edward Opton, pp. 30-31 in: Issues In Radical Therapy, Vol. 2, #1 (See Bibl.--C-R)

Another view of that Esalen conference to round out the picture.

Excerpts:

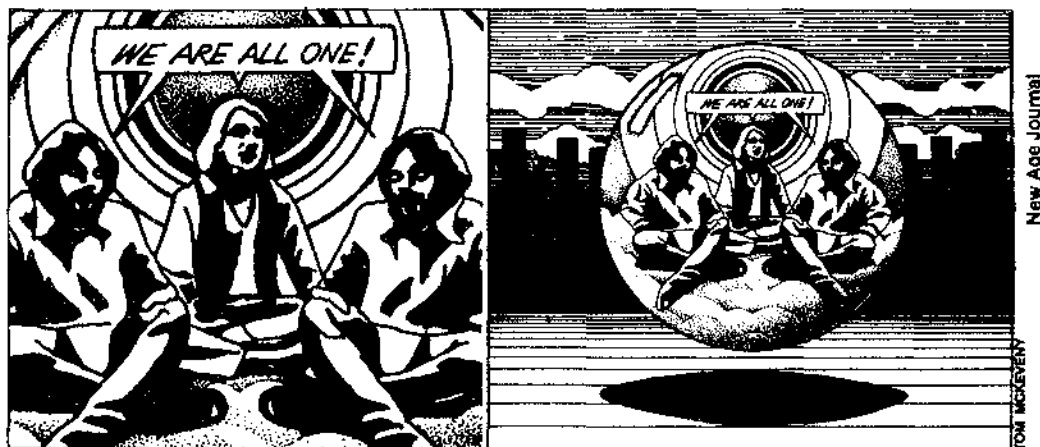
Politics did slip in through another door, to the despair of the conference planners. Twenty-six men and no women comprised Esalen's list of speakers, inspiring the only vital confrontation of the meeting. "Tyranny indeed!", the feminists said. With therapists eighty percent male, gurus ninety-nine percent male, and patients mostly women, how did Esalen think it could probe therapeutic and spiritual tyranny with an all-male cast? "We goofed," Esalen President Richard Farrow conceded.

Esalen verbally agreed to sponsor a future conference with female participation, to be called "Spiritual and Therapeutic Tyranny: The Willingness to Oppress."

The day of the guru is over... we've all got the power inside of us. --Ann Faraday

The New Age Journal, 32 Station St., Brookline, Mass. 02147. \$1/issue or \$8.00/12 issue subscription.

This journal often carries good articles that expose and challenge various kinds of spiritual tyranny. The quality does vary a lot though, and many of the articles fall back into the same simplistic syndrome that others criticize. Still, it's worth looking into. --DM



Spirituality & Fascism, by Joe Hunt, New Age Journal #6, pp. 33-37.

An exploration of parallels between spirituality in America and pre-Nazi Germany.

Excerpts:

For every person who uses knowledge to reorder his [sic] life, there are many others who become confused and cynical and look for an instant solution to their problems. The last time the world went through a deep economic and emotional depression, the fascist dream and the totalitarian style in politics exercised powerful control over the masses in most of Europe. And it is the style and manner of spiritual self-worship that explains the continuing fascination with fascism today.

Propaganda's sole aim is to make the individual serve and then act under submission. Propaganda attacks the whole person and exacts a fearsome price... it doesn't matter whether communists, fascists, or gurus use it. The effect of intense indoctrination is to wear down a finely tuned human sensibility to a smooth flat surface.

Irrevocable commitment to any religion is not only intellectual suicide; it is positive unfaith because it closes the mind to any new vision of the world. Faith is, above all, openness--an act of trust in the unknown. --Alan Watts

If You Meet The Buddha On The Road, Kill Him!, by Sheldon Kopp, Bantam Books, \$1.95, 1972, 238 pp.

The Pilgrimage of Psychotherapy Patients. Kopp is an amazing writer, a real joy to read. --DM

Excerpts:

The Zen Master warns: "If you meet the Buddha on the road, kill him!" This admonition points up that no meaning that comes from outside of ourselves is real. The

Buddhahood of each of us has already been obtained. We need only recognize it. The only meaning in our lives is what we bring to them. Killing the Buddha on the road means destroying the hope that anything outside of ourselves can be our master. No one is any bigger than anyone else. There are no mothers or fathers for grown-ups, only sisters and brothers.

The guru instructs by metaphor and parable, but the pilgrim learns through the telling of his [sic] own tale.

The psychotherapy patient must also come to this heavy piece of understanding, that he [sic] does not need the therapist. The most important things that each man [sic] must learn, no one else can teach him. ..the therapist, the guru.. turns out to be just another struggling human being. Illusions die hard, and it is painful to yield to the insight that a grown-up can be no man's disciple. This discovery does not mark the end of the search, but a new beginning.

For a long time now I have trusted my dreaming self as wiser than that waking self whose head is cluttered with reason and practicalities, so busy trying to control things that he sometimes forgets that the heart has reasons that reason does not know. When I dream, I never forget to trust myself.



Notes On The Tao of The Body Politic, by Michael Rossman, pp. 119-138 in: In Search of a Therapy, Ed. by Dennis Jaffe, Harper, \$3.25, 1975.

Excerpts:

Abroad now are at least two dozen disciplines, from Rolfing to mind control, which deal with the mind-body interface. It's a rich terrain to explore, but the entrance lies through old portals. To get training, either you have to pay a

price that only the affluent middle class can afford, or you must turn the better part of your life into service in someone's brand-name entourage, becoming an Inner Groupie. I resent both these options bitterly, because the effect is to reproduce the worst aspects of therapy--psychological, medical, political--in our society, in which therapeutic skills and goals become, as commodities, the private property of specialist, upper-middle-class elites; the people's capacity for exercising therapeutic power in their lives withers undeveloped...

I saw little reason for making arbitrary separations between the practices of social therapy, personal psychological therapy, and bodily therapy. Each dimension of therapy opens into the others, and as my work evolved, it came to include elements of all. Every ill has a private and a public root, a material and a psychological expression.

...we must all learn to be responsible for the fact that we are all therapists and that our every action has a therapeutic face...



The Spirituality Ripoff, by Peggy Kornegger, pp. 12-18 in *Second Wave*, Vol. 4, #3, \$1.00 from: Box 344, Cambridge A, Cambridge, Mass. 02139.

Everything You Want To Know About TM, Including How To Do It, by John White, Pocket Books, \$1.95, 1976, 190 pp.

I have practiced Transcendental Meditation for several years now and find it is an excellent compliment to dreamwork. This book is a good introduction for those

who want to know the truth, to hear the pros and cons of TM before spending your time and money. The introduction states, "My purpose, plain and simple, is to offer a perspective from which TM can be evaluated, outside the ideological framework that so far has directed every book about TM..." The criteria for evaluation that are spelled out here can be applied to many other areas. --DM

Excerpts:

Many false gods have arisen among us in recent times. Spiritual hustlers abound.. I'll try in this chapter to give you a sort of checklist for judging who's enlightened and who's not. I hope to give you some tools for tuning up your "spiritual crap detector"...

These two types (mystics and saints) of explorers in the spiritual stratosphere often aren't distinguished from one another, but mystics aren't necessarily saints, and vice versa. Mystics know primarily through the head, saints through the heart.

Adolf Hitler is perhaps the best example of a mystic who was not a saint.

...a very heavy price is paid for the transcendental bliss of conventional meditation. It involves the suppression of one's independent thinking, resulting in incapacitation for critical evaluation of the value system handed by the guru. No thought structure or value system can possibly express absolute truth, for the simple reason that it represents a certain degree of abstraction... from the infinite fullness of concrete reality. Unthinking identification with a particular value system may produce a wonderful sense of bliss... But such an identification also closes one's mind to the vastness of the real and confines it within a conceptual prison house.

--Dr. Haridas Chaudhuri

Consciousness Expansion Versus Consciousness Intensification, by Haridas Chaudhuri, *Human Dimensions Magazine*, Vol.4, #2, 1975.

Excerpt:

The mere expansion of a muddled consciousness, in which the faculties of discrimination, mental balance, and understanding have not yet been developed, does not constitute an improvement and will not lead to the attainment or the realization of a higher dimension of consciousness, but only to a worse confusion, to an expansion of ignorance and indiscriminate involvement in irrelevant impressions and emotions.



The Awareness Trap: Self-Absorption Instead of Social Change, by Edwin Schur, Quadrangle, \$7.95 (Hardback), 1976, 213 p.

Highly recommended. --DM

Report On The Inner Space Revolution, by Paul Krassner, 2 hour tape, #4440, \$16.00 from: Big Sur Recordings (see Appendix II).



Altered States of Consciousness

I have not done much research or work in this area myself and do not have a great interest in doing so. However, I am in touch with many people who are intensely exploring this area and have come up with very curious findings, speculations and further implications. I have had several "lucid" dreams myself and know that there are many dream-events that are still a mystery. Therefore, it is important to keep an open mind regarding explorations on the frontiers of dream-study.

I would caution those who have an interest in this area to take care that observing ASC's does not distract you from recognizing the need for growth and change that a dream often points toward. This area of study is still quite young, but I would hope that an effort could be made in the near future to integrate study of these phenomenon with struggles for personal growth and meaningful social change.

--DM

Altered States of Consciousness, Ed. by Charles Tart, Doubleday, \$4.95, 1972, 589p.

An enormous volume that contains a series of articles on dreams. They are: Dream Theory In Malaya, by Kilton Stewart.

Toward The Experimental Control of Dreaming: A Review of The Literature, by Charles Tart.

Theories of Dream Formation & Recent Studies of Sleep Consciousness, by David Foulkes.

A Study of Dreams, by Frederik Van Eeden.

Written in the early 1900's by a psychotherapist who observed his own dreams and found numerous phenomenon that current theories could not explain. He then classified nine different types of

dreams including Lucid dreams, Initial dreams, Vivid dreaming, Wrong Waking Up dreams and others which are the main kinds of ASC dreams being studied today.

The "High" Dream: A New State of Consciousness, by Charles Tart (in the above).

Excerpt:

...I shall attempt a formal definition of the high dream: it is an experience occurring during sleep in which you find yourself in another world, the dream world, and in which you recognize during the dream that you are in an altered state of consciousness which is similar to (but not necessarily identical with) the high induced by a chemical psychedelic. It is important to emphasize that it is not the content of the dream, but what is dreamed about [the quality] that distinguishes the high dream from the ordinary dream.

Lucid Dreams, by Celia Green, Institute of Psycho-Physical Research, \$5.00 (Hardback), 1968, 194 pp. (Oxford--England)

Excerpt from the forward:

A dream is called "lucid", not because it has unusual visual clarity (as the adjective might suggest) but because the dreamer is aware, at the time, that he [sic] is dreaming. Perhaps the most interesting feature of lucid dreams is that the dreamer, once he [sic] has noticed that he is dreaming, has some degree of voluntary control over the subsequent course of his dream.

Our truest life is when we are in dreams awake.

--Thoreau

"Lucid Dreams", Dreams and Sleep: Theoretical Constructions, by Dan Oldis, unpublished manuscript, 1974, 120 pp. (for more info., write author, see Directory--Iowa.)

Excerpts:

The implications of this mere fact of awareness or lucidity are staggering, the psychological ramifications cataclysmic. What does a person do when the restrictive

forces of physics and society are obliterated..? Think of the possibilities: sampling exotic foods concocted by the imagination; listening to a symphony composed by the inner sources of creativity and conducted by one's self in a dream coliseum; discovering fields of iridescent flowers six feet high! As Dorothy said in Munchkin-land: "I don't think we're in Kansas anymore!"



Most probably it makes no difference what method is used to fly but instead what method the dreamer believes is necessary to fly as it is imagination, not physics with which we are dealing here.

...the direction of dream images or scenes is not the goal of lucidity. It merely serves as a source of wish fulfillment along with the more important aspect of revealing the extent of conscious control and observation of one's own stored impressions and hallucinatory facilities..

..in the dream world as in the waking one the mind seeks the easiest answer to a question; and it always seems easier to "cover" up a few gaps in a story than doubt the whole setup.

Many times a dreamer might question the situation and wonder if he [sic] is dreaming and logically determine he is not (when he really is).

..my experimentation suggests the possibility of extending the lucid experience to almost anyone and refutes allegations that lucid dreams are paranormal events encountered only by "gifted individuals." What it does not do is determine if such universal lucidity is good or bad.

Dream Reality, by James Donahoe, \$4.00 from: Bench Press, P.O. Box 24635, Oakland, Calif. 94623. 1974, 121 pp.

The Conscious Creation of Dream and Paranormal Experience. This book covers a wide range of inner abilities related to dreams including lucid, high, telepathic, mutual and precognitive dreams, out-of-the-body experience, intentional healing and the role of conscious intent in developing intuition. Because of the relevant experiential research and efforts to achieve some psychological understanding of inner abilities, this is a fascinating tour of various "dream realities." --DM

Excerpts:

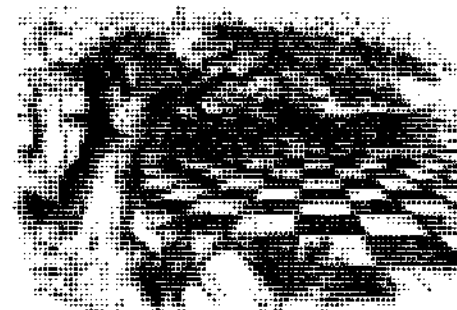
For the purposes of this book, it is assumed that genuine paranormal experience does take place and that it can be encouraged intentionally. It is also assumed.. that the expansion of intentionality is central to self development. To become intentional is to take responsibility for one's reality, abdicating the role of victim of external circumstances. A person thus becomes a conscious co-creator of the world, not merely the plaything of it.

Mutual dreams are dreams shared by two or more people.

Western psychologists in particular can forget that the traditional world-view offered by psychology is just as relative

and culturally determined as any other. The point is not to simply exchange one world-view for another but to be flexible enough to temporarily suspend one's general reality-orientation in order to accomplish otherwise inaccessible tasks.

The chaos that is present in ordinary dreaming is there because there is no unifying center to give it coherent shape. Dream structure will shift to accommodate the assumptions and expectations of the dreamer. Changing these assumptions is the key to working consciously with the dream state. ..by investing dreams with a wealth of potential meaning and acting accordingly, they can become equal in usefulness and inspiration to the deepest forms of creative thought.



The Education of Oversoul Seven, by Jane Roberts, Prentice-Hall, \$6.95, 1973.

Seth Speaks, by Jane Roberts, Bantam, \$1.95, 1974.

The Seth Material, by Jane Roberts, Prentice-Hall, \$3.95, 1970.

Excerpt:

According to Seth, we do have shared dreams or mass dreams. These actually act as a stabilizing force in our daily lives. "In certain areas of mass, shared dreams, collective mankind deals with problems of his [sic] political and social structure. The solutions he [sic] reaches within dream reality are not always the same as those he accepts in the physical world. The dream solutions are held as ideals, however."

The Nature of Personal Reality, by Jane Roberts, Prentice-Hall, \$7.95, 1974.

How To Develop Your ESP Power, by Jane Roberts, Fredrick Fell, \$2.95, 1974.

Excerpt:

How can we accept the fact that some dreams are precognitive? The evidence of my own notebook is my proof. Scientists will find proof themselves through a diligent study of their own dreams, and a program where dream events are systematically compared with actual physical events. They will not find such proof in their laboratories, however. There is only one laboratory in which dreams can be studied and evaluated, and that is the vastly complicated laboratory of the individual human personality.

Dream Telepathy, by Montague Ullman & Stanley Krippner, Penguin, \$2.95, 1973.

Dream Telepathy: An Experimental Odyssey, by Montague Ullman, et al., Macmillan, \$8.95, 1973.

Communes, Telepathy and Dreams, by Stanley Kripner, a 14 1/2 hour tape, #4760, \$12.00 from Big Sur Recordings (see Appendix II).

Hypnosis, Dreams and Dream Interpretation, by Douglas M. Gregg, \$1.00 from: San Diego Medical Hypnosis Center, 1767 Grand Ave., Suite 107, San Diego, Calif. 92109.

A simple straight-forward explanation of using hypnosis in dream-work. The treatment is sensitive, but I still have many questions about the usefulness and dangers of this approach. --DM

The Hypnotic Investigation of Dreams, by C. Scott Moss, John Wiley & Sons, 1967.

An Experiment In Time, by J.W. Dunne, Hillary Text Ed., \$1.75, 1958.

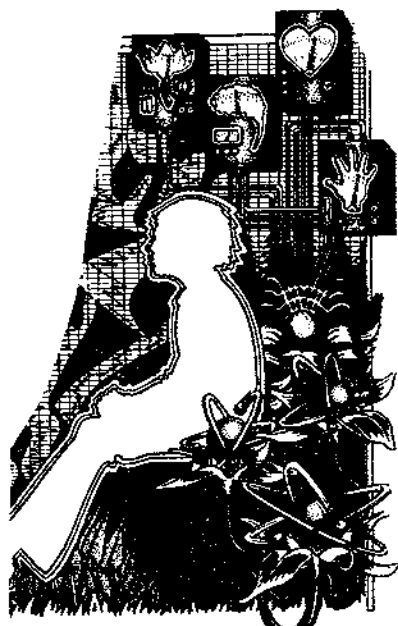


Biology & Physiology

This is another area that I have not done much research in, so it may not be very thorough or complete. --DM

Some Must Watch While Some Must Sleep, by William Dement, Freeman, \$2.95, 1972.

Dreaming permits each and every one of us to be quietly and safely insane every night of our lives. --William Dement



--Free For All

Sleep, by Gay Luce & Julius Segal, Lancer Books, \$1.25, 1966, 352 pp.

A very readable, straightforward treatment of the subject, although it may be slightly dated. --DM

Excerpts:

For all man's [sic] interest in dreams, little attention had been paid to the body of the dreamer until the early 1950's, when Eugene Aserinsky and Nathaniel Kleitman demonstrated that cycles of rapid

eye movements and emblematic brain waves punctuated nightly sleep, and that people awakened at this time almost inevitably recalled a clear and vivid dream.

The unbelievable regularity of the dream periods, so startling when Aserinsky first noticed it, gave an even more startling picture en masse. We saw that everyone normally dreams in this state every night, approximately every 90 minutes for a total of about an hour and a half.

The dreams from which theories have arisen have not been dreams, of course, but memories. There is no way of checking dream reports against dreams. However embroidered or shaped, however censored and

skewed, we have only human recall to work with.

Sleep and Dreaming, by Ernest Hartman, Little, Brown & Co., \$12.50, 1970.

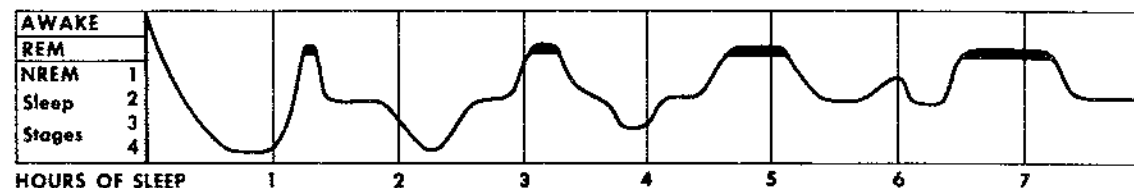
Dream Psychology & The New Biology of Dreaming, by Kramer, C.C. Thomas, \$17.00, 1969.

Sleep and Wakefulness, by Nathaniel Kleitman, Univ. of Chicago, 2nd Ed., \$14.50.

The Science of Dreams, by E. Diamond, Manor Books, .75¢, 1968.

Figure 8. Changes in stages of sleep during the night.

--The Psychology of Dreaming



Miscellaneous



IO #8--Issue on Oneirology: Dreams, Ed. by Richard Grossinger & Lindy Hough, (Enlarged Edition) \$5.00 from: IO Pub., R.F.D. #2, Box 135, Creamery Rd., Plainfield, Vt. 05667. 1971.

A wide range of articles brought together with the hopes of establishing an overall science and philosophy of dream, hence the term oneirology. Includes information on the following topics: Freudian Dream, Jungian Dream, Dream Quest, Telepathic Dream, Physiology of Dreaming, Biblical Dream Interpretation, Dreams of Animals, Dream Journals, Dreams In Other Cultures, Mythology, Poetry, and many others. Richard Grossinger's observations on dreams are particularly penetrating. A fine collection. --DM

Excerpts (all by Richard Grossinger):

Waking and dreaming are part of the same chemistry. We dream so that we can be awake. If we do not dream, then we do not awake either. Likewise, without imagination, there can be no logic, no law, no criticism...

Dreams do not counter reality. Nor does reality negate dream-event. In dream, reality is twisted, tested, tempered, reborn; subjected to the depths of its negative capability, it awakes with new energy, new clarity. Without dream we would hallucinate continuously; we could not exist upon the present body of the Earth.

Dreams were thus my first freedom from America (also my discovery of America, or the power of America to be many nations). Children generally are not allowed to be

humble enough to maintain alternative interpretations and double meanings that turn on themselves as the joker. I got used to the joker sense early; in dream I was always revealed as the fool and the fooled. There was nothing to do but give in and admit that I was the material on which being consciously worked.

There is an American Indian tradition of dreams as real events, part of the total life experience to which they are born. Dreams are journeys made under specific conditions. Those met in dreams are real where they are and have wisdom to offer.

We should come to dreams in peace, willing to learn, fearless of harm, for a great magic protects our very lives, keeps even our bodies from injury. Dreams are paths; there are two lands, and between them the body of the dreamer is the only link.

It is said the universe is complete, is non-dramatic; in the dream we discover this is not quite true.

...the dream may grow wise as we ourselves grow wise. Dreams are cultivated like gardens; we hope that what we plant will grow, and that wild flowers will lead down a fortuitous trail of mystery.

This "befriending of the dream", has been a habit of mine for a number of years. They are signs, guideposts to roads (ways) and to places of reflection (stations).

--Theodore Enslin

The Savage & Beautiful Country, by Alan McGlashan, Hillstone, \$3.95, 154 pp. 1966.

Excerpts:

The dreaming mind, I suggest, in addition to all its other functions, is an instrument of liberation, capable of breaking up the conventional patterns of human perception, and releasing new forms of awareness. I invite you to regard the dreaming mind as a file smuggled into the space-time cell where man [sic] lies captive; a cell

whose walls and ceiling are our five senses, and whose warders are the inflexible concepts of logic. With the help of this file man [sic] might be able--provided always he [sic] could evade the vigilance of the Authorities--to saw through the bars of his [sic] prison and escape...

But into what terrifying, what unimaginable world? Not certainly, into a world of tranquility, not into any traditional heaven-haven. The dreaming mind leads--not into Paradise, but into paradox... into a world that is fluid and ambiguous and dangerous, a phantasmal world of symbols whose meaning is at once concealed and conveyed...



--Co-Evolution Quarterly

Cliches In Dreams, by J. Everett Iron, a tape, #1508, \$3.00 from: A.R.E. Press (see Appendix II).

At A Journal Workshop, by Ira Progoff, Dialogue House Library, \$12.50 (Hardcover) 1975, 320 pp.

The basic text and guide for using the Intensive Journal. For anyone who wants a deep, thorough approach to keeping a diary and making it a useful tool in centering and transforming your life, this is the book. Includes chapters on Working with Dreams; Life History Log; Dialoguing with Body, Society, Inner Wisdom; Twilight Imagery, and others. --DM

Excerpts:

In the Dream log we have nothing but dreams. We deliberately refrain from analyzing them. ...to intellectualize dream material by interpreting it has the effect of lifting it out of the depth flow of the psyche which is its natural habitat.

We allow them to remain on the depth level where they can be continued from within themselves and thus can expand their life.

The seriality of dreams is the key factor with which we build the momentum that enables us to draw the dream process forward.

In [this] lies the great experiment and the great wonder of working with our dreams. We do not know in advance where they are taking us, just as we do not know in advance the ultimate outcome of our lives. It is always, therefore, a process of discovery. What we do know is that our dream process is moving out of the seed potential of our life, and that the direction it is heading is already contained in the seed, as the fruit is present in the seed of the tree.

The Discreet Charm of The Bourgeoisie, (a French film).

An amazing film that is relevant here not only because of the role of dreams within the plot, but also for the transitions between scenes, between dreaming and waking. The viewer is left wondering when we are dreaming and when we're not! If it shows in your area, don't miss it. --DM

A Dictionary of Symbols, by J.E. Cirlot, Philosophical Library, \$12.00 (Hardback), 1962, 377 pp. (Out of print?)

Traditional "dream dictionaries" strike me as very misleading for those seriously interested in exploring their dreams. However, this book differs in outlook and intent. The author examines various major symbols and the meanings they have had in mythologies through the ages. By reading through it, we can get a good feel for the language of images which may prove useful in our dreamwork. Of course, we must be careful not to rely on such sources too heavily; the most important knowledge is within the dreamer. --DM

Excerpt:

...the symbol proper is a dynamic and polysymbolic reality, imbued with emotive and conceptual values: in other words, with true life.

New Titles



Dreaming As Metaphor In Motion, by Montague Ullman, in Archives of General Psychiatry, (Journal), Vol. 21, Dec. 1969, pp. 696-703.

Dreams: An Underappreciated Natural Resource, by Montague Ullman (price and availability unknown).

Dream Dynamics and Decoding, by Janice Baylis, 134 pp., 1977, \$7.95 from: Sun, Moon, Man, Inc., Box 5084, Huntington Beach, Calif. 92646.

Sleep On It! The Practicle Side of Dreaming, by Jancie Baylis, 253 pp., 1977, \$4.95 from: DeVorss & Co., 1046 Princeton Dr., Marina del Ray, Calif. 90291.

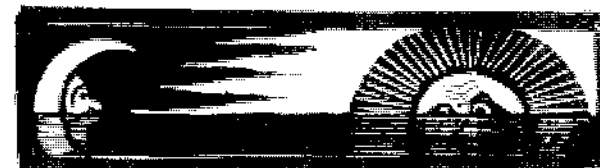
Brain/Mind Bulletin: Frontiers of Research, Theory & Practice, Bimonthly, Subscriptions \$15/year in North America from: Interface Press, Box 42111, Los Angeles, Calif. 90042.

Night Life: Explorations in Dreaming, by Rosalind Cartwright, Prentice-Hall, \$2.95, 1977.

Neptune's Plummet, by Kathy West, \$3.33 from Amata Graphics, 17937 S.W. Kelok, Lake Oswego, Oregon, 97034.

Jungian-Senoi Dreamwork, by Strehon Williams, 45 pp., 1977, \$2.95 plus .30¢ postage from Journey Press, 1828 Virginia St., Berkeley, Calif. 94703.

What's In a Dream? (an ongoing column), by Betty Davis in: Berkeley Monthly, Box 9036, Berkeley, Calif. 94709. \$3/yr.



Black list

These are books that I suggest you avoid. From what I can tell, they have little redeeming value--it would probably be better to have saved the paper they were printed on. They seem to fall into two categories. First, there are dream dictionaries, which imply that there is a universal meaning for each symbol and you could interpret them like a foreign language. These books are extremely misloading; any experience with dreams will show that they simply don't work that way.

Then there are other books which are composed of trite anecdotes, non-information and mystifying attitudes about dreams. These books insult the intelligence, waste our time and distract the reader from the real possibilities in exploring our dreams.

This list is not exhaustive; there are many more bad books that I've simply ignored. Many of these titles look like they might have something to offer, but closer inspection proved that wrong. Your experience might be different, but for me, it's thumbs down!

--DM

A. Dream Dictionaries:

How To Interpret Your Dreams In One Minute or Less, by Tom Chetwynd.

You Are What You Dream, by Eve Loman.

The Interpretation of Dreams & Nightmares, by Sandra Schulman.

The Meaning of Your Dreams, by Valerie Moolman.

Interpret Your Dreams, by Alan Levy.

Do You Dream?, by Tony Crisp.

Your Dreams Explained, in Cracker Jacks.

Excerpt:

If your dream was not listed in this book it was wrong! Go back to sleep and try again.

B. Trite, Mystifying, Useless, Etc.:

Dreams Are Your Truest Friend, by Katz.

The Sleep Book, by Linde & Savary.

The Night Voyagers: You and Your Dreams, by Sybil Leek.

Telling Your Story, by Sam Keen & Anne Fox.

Fantasy Encounter Games, by Herbert Otto.



A TEA-POT.

Appendix I - Access

Big Sur Recordings, 2015 Bridgeway, Dept. T, Sausalito, Calif. 94965. 1974-75 Catalogue available for .50¢. (Late note stamped on catalogue: "Forced to increase prices, please add 25% to your total.")

A.R.E. Press, P.O. Box 595, Virginia Beach, Va. 23451.

University Microfilms, P.O. Box 1346, Ann Arbor, Michigan 48106.

New Dimensions Foundation, 519 Montgomery St., San Francisco, Calif. 94111.

Psychosynthesis Institute, 576 Everett St., Palo Alto, Calif. 94301.

Association For Humanistic Psychology, 325 Ninth St., San Francisco, Calif. 94103.

Appendix II--Criticism

The Gestalt Approach--Criticism:

Because I value Gestalt therapy so highly, it hurts me to find that it often becomes a new dogma in its turn, putting down all other approaches to therapy and to dreams. For example, Perls insisted that all dream images are necessarily parts of yourself... a dream can be understood on many levels, and often the beauty and precision of a dream, with a clear message, emerges without going as far as holding dialogues between the characters. To insist on looking for topdog/underdog conflicts in all dreams, even in all "inward-looking" dreams, is to push the river just as much as psychoanalysts who are dissatisfied until they have reduced a dream to sexual terms.

To try to cram all dreams into a limited mold or theory is to join the ranks of the dream-killers.

In our own work we try to let the dream unfold naturally, using whatever means are suitable for the situation, and certainly allowing interpretation when appropriate. Again and again, however, we encounter Gestalt therapy "top-dogmatists" yapping that any attempt to look for meaning in a dream is "mind-fucking," avoidance of the true emotional issues.

--Ann Faraday in The Dream Game



The Dream Makers--by Corriere & Hart

Here we have the biggest con job to hit the field of dreams yet. The authors seem to have a simple, basic understanding of dreams and working with them from a feeling approach. But to get to it you have to plow through all kinds of nonsense, and even then, anyone who is familiar with contemporary dream exploration will find that it's all been said before. I find nothing really new here!

Obviously, they are aiming at the population that is unaware of the options. They begin by exclaiming how revolutionary their discoveries are, how they signal the "end of psychotherapy". They give the impression that nothing has happened with dreams since Freud. All other approaches and discoveries are either ignored, discounted or claimed as their own. (Why do they call lucid dreams "clear dreams"? To suggest that they discovered them?)

With this book they've set themselves up as the new dream gurus and authorities on everything. Their way is the only way. They suggest that the dreams we've been having are no good: "normal dreams do not work." Any other approach is very dangerous: "When you dabble with your dreams you are playing a very serious game of Russian roulette. Without knowing it you could blow you (sic) own head off with your dreams. In this book we will try to tell you which dreams you can eat and which ones might eat you." They claim to be touching off a "home-grown form of therapy and development, with no leaders and no followers," but that's only if you accept their dogmatic approach. I sense an extremely authoritarian and inflexible undercurrent that is frightening.

So what's the answer? It's their new discovery called "breakthrough dreams". Of course, it's the ultimate experience, like "Satori, or a good LSD trip." And you can learn to do it in only 21 days! If you don't, it's because you don't feel enough, in which case you should take their therapy... Sound familiar? The publisher is spending thousands on promotion and they are establishing a franchised chain of "certified" dream workshops advertised many times in the book. Perhaps the book would be better titled "The Dream Money-Makers"!

They approach dreams on an emotional level, which may be useful for many people who have limited themselves to an intellectual interpretation approach. But it's taken too far when they say, "never take your thoughts as seriously as your feelings." Instead of seeking a balance between intellect and emotion, our feelings become tyrants.

They claim to never interpret dreams, only to get in touch with the feelings. But the few examples of their work clearly show that they do use intellectual understanding as well. It would be pretty hard not to--dreams do have meaning which there is no reason to ignore.



They discount the value of symbolic expression in dreams, calling it indirect, unreal, mixed up, coded, confusing, distorted, disorganized and inconsistent. This reveals a glaring misunderstanding of the nature of dreams. As Jung pointed out, dreams use symbolism to reveal and express much more than they could in other ways--we only need to tune in to their mode of expression. And Calvin Hall pointed out that dreams use symbols to add extra feeling to a dream. Are symbolism and feeling the antagonistic opposites that Corriere and Hart make them out to be?

They claim their dreams change, eventually becoming non-symbolic, which they describe as direct, real and more feeling. But the dreams they describe contain both symbolic and non-symbolic elements, as most dreams do. They claim that people who use their approach experience a gradual change in their dreams and back their claims up with research tests. But this happens in all effective dream-work. I have seen it in my groups, it is reported by Faraday, and occurs in Jungian, Gestalt and even Freudian therapy. Dreams tend to respond to the kind of attention that is paid them.

Further criticisms of this book to be continued in my first newsletter.
Your responses welcome.

--DM

Creative Dreaming, by Patricia Garfield

Many books are published with deceptive titles these days and this one is no exception. Not only is there subtle deception here, but also some contradiction. The subtitle is "How to plan and control your dreams..." So right from the start we are given a heavy dose of double-think, as creative and control are used interchangeably throughout the book.

But don't let this fool you; this book is advocating dream control in no uncertain terms. Yes, you too can control your dreams, just "like programing a computer or molding clay!" [Her analogies] It's simple; from now on you will have no more nightmares, only good dreams. What more could we ask for?

Plenty! These ideas are being presented to a public that is basically unfamiliar with their dreams. It is suggested that we begin by learning to have control over our dreams; that we change them before we even begin to understand and respect them as they are. This seems very dangerous and premature to me, as it does to many others.

The author does anticipate that there may be some objections to this approach, but they are easily dismissed. "The person who does not accept creative dreaming as a good way to relate to his [sic] dreams will simply not attempt it. ..the person who.. is not ready for it will not obtain the desired responses, it cannot hurt to try." Perhaps many people would close the book right here, but she goes further to discount any feelings of distrust, "It is difficult to know what our dreams would be like in a 'pure, untampered' state. To a large extent, our dreams are right now what we make them. They are already tampered with. Now dreamers can either formulate intended dreams for themselves or have dream images imposed on them from an outside source. Most people's dreams are unawarely shaped by the culture and ideas that surround them."

This last statement could lead us in many directions, but her only concern is to make one point: that we have no real choice here. The implications are clear; don't worry about what is natural, such things do not exist. One may not like it, but we must drop our illusions and face up to the realities of modern life (which she then describes.)

It just so happens that I strongly disagree with her description of the situation: Our dreams are affected, but not determined by cultural conditioning and they offer a uniquely effective tool for breaking out of the cultural trance. There are many choices that can be made and I choose not to control, mold, or manipulate my dreams!

But, if we were interested in controlling our dreams, how would we do it? The numerous examples of dream-customs from other cultures suggests that they may have some suggestions. Yet, a closer look will show that these customs have been misinterpreted and the major suggestions come from closer to home. Self-hypnosis, behavior modification, and the power-of-positive-thinking approaches are the basis of her system. "While in a relaxed, drowsy state, repeat to yourself your intended dream phrase several times. Once you have clearly formulated your desired pattern internal responses begin. Best results may be obtained by repetition of the message."

I don't condemn all uses of hypnotism. It may even have a useful role to play in working with dreams. But it seems to be relied on too heavily in this approach. And while some people may be bothered by the repetition and hard-sell style of writing in this book, the style is consistent with the message. It is a good example of what is called "pushing the river," as is most behavior modification.

"This concept is central to dream control. If you change your behavior in your dream life; if this change "carries over" to produce a change in your waking life attitudes, then your waking behavior will change, too. It is similar to the effect

of modern behavior therapy applied in a waking state."

While behavior modification may be very popular in some circles, it also offers a dangerous form of social control. Unfortunately, it can work; human beings can be seduced into adjusting to all sorts of situations, no matter how unpleasant or self-destructive they may be. Apparently we can even get ourselves to stop having nightmares. But wouldn't it be better if we could see what the nightmare was referring to? If a nightmare points out an inner conflict or an oppressive social situation, does banishing the nightmare really resolve the conflict of merely repress our awareness of it?



Ms. Garfield repeats the message several times that we can "deal with our problems at their origin: in our minds." But is this really the origin of all our problems? If we can change our behavior in our dreams, is that really getting at the roots of the problems or merely manipulating the surface symptoms? Changing our dreams will not simply "carry over" into our waking lives. It takes real struggle to change our lives and the world around us, but that effort makes a real lasting difference.

Along with the hard-sell tone of this book come many big promises. "Anything becomes possible. You can create a better self. You may not dream and grow rich (although even this is possible).." Somehow our ordinary dreams come off sounding trivial, uncreative and useless next to these possibilities.

But the big prize is more orgasms! "Sexual interaction is a category that can be easily and precisely measured in the Senoi system: Did the dreamer experience orgasm or not? No problem with sexual symbolism... increasing orgasms in dreams is another valuable behavior that might well carry over positive attitudes to waking life." Apparently this has this special significance for women, "...increasing sexual expression in the dreams of a female may have particular value in developing feelings of self-esteem, capability, and other traits of independence." Is this an answer to the women's movement? The implications of this are extended in an article called Dream Control which appeared in Playgirl magazine (review following.)

The best thing this book has to offer are the accounts of attitudes, practices and experiences with dreams from other times and cultures. There is alot we can learn from this information, but we must be cautious to avoid putting our own cultural biases on them. I feel this material has been greatly distorted by her great rush to translate foreign practices into our use.

This is most obvious when she looks at Native Americans. She confuses a great respect for dreams and spiritual discipline (proper fasting is not self-torture) with self-degradation and pity. She then compares their methods with the Senoi, deciding the Senoi have a better attitude and we should follow their example. She also suggests that these cultures use behavior modification.

The transition is quick, too quick, so that one hardly sees the slight-of-hand as the experiences of another culture are processed and made ready for easy consumption by our modern society. And what kind of society is this? "We are a society that requires assertiveness and independence for success. Ours is not a cooperative, compliant culture. You may actually be able to develop your own independence by appropriate uses of your dreams."

The entire thrust of this book is contrary to my approach to dreams. I advocate using dreams for self-knowledge and consciousness-raising, and then struggling together for meaningful growth and change in ourselves and the world around us. To me the power to change our behavior in our dreams and wait around for this to produce some changes in our waking behavior, seems pale in comparison. Others may see things differently. If so, read Creative Dreaming, but keep these criticisms in mind and know that there are other alternatives.

--DM



Who Is Clara Stewart Flagg?

Clara Stewart Flagg has recently run dream workshops at numerous growth centers around the country. She is the widow of Dr. Kilton Stewart (who did much of the pioneer study of and excellent writing on the Senoi and their use of dreams.) She carries on his work as a Dream Educator and expects to have a book out on the Senoi soon.

Many people have written me expressing strong criticisms of her methods of working with dreams. Apparently her approach is similar to Patricia Garfield's work; a central criticism being that she encourages people to control their dreams without adequate self-knowledge.

But it seems she has gone farther to develop a rigid set of interpretations from which she criticizes people's dreams and then directs them on how to act differently the next time a similar situation appears in their dreams. I have not heard from anyone (yet) who feels comfortable with her methods.

I have also been told that she seems overly-protective of Kilton Stewart's work, preferring that no-one mention his work without her permission or apply Senoi methods without having studied directly under her. Many people have had a hard time dealing with her and say she does not respond well to criticism.

I must say, I have never attended one of her workshops myself and I am mainly reflecting criticisms that I have heard from many others whose experience with dreams I respect. (Note: I have also heard a tape of a workshop she gave which was sub-titled, "If you can't eat it or fuck it, piss on it." This has confirmed all other criticisms I have heard.) If you have the opportunity (without it costing you too much), experience her yourself and let me know what your experience is like. I would also welcome a response to these criticisms from Mrs. Flagg herself.

--DM

Dream Control, by Nancy Weber--Criticism:

It's hard to avoid commenting on the context this article appears in, the magazine Playgirl, or the layout of the article with the young maiden supposedly in her beauty-slumber. Do people really fall for this stuff? It is an effort, but I will get on to the actual article.

The approach is basically the one described in Creative Dreaming, but it is also the story of attending a "dream manipulation workshop." The author apparently has some doubts at first, "I found myself disappointed in what I felt was an overly rigid and facile interpretation of symbols on the leader's part, but I was carried away by the excitement of the group regulars who told how they had successfully intervened in their own dreams or had been able to redream them to bring them into line with the leader's symbol structure." Well, she may have been "carried away", but I'm not. I suggest avoiding any approach to dreams that involves rigid interpretations. The ability to manipulate my dreams and bring them in line with such a system sounds downright horrifying!

At the start of this article is an example of a woman's nightmare that she is going to be raped. The suggestion given is that with dream control she can learn to confront and out-smart her attackers, turning it into a positive dream (going to make love to her boyfriend, of course.) My experience is that dreaming of rape is fairly common for many women. These are certainly terrifying dreams, but they do not seem to show that these women have an unreal "paranoid" fear. Rather, they are an expression of the very real danger of rape, which is fairly high in our society. These nightmares are pointing to a nightmare situation that must be changed.

Rape is a big problem, one whose roots run deep within the contradictions and sickness of this society. Consequently, it's solution will require some far-reaching changes, not just suggesting women manipulate their dreams so they no longer dream about it. This suggests that it is just their problem and if they could forget about it everything would be fine. A solution such as this may be in harmony with the philosophy of Playgirl, but to me it seems clearly wrong and dangerous.

The article also announces a patent dismissal of other dream theories. "You are not interfering with nature by altering your dreams. There have been any number of theories about what goes into the shaping of dreams.. Contemporary laboratory research has led to dismissal of all these theories.." This is simply not true. There is still alot unexplained.

But there is also alot of knowledge about dreams which suggests we might enjoy and learn from our dreams as they are, rather than starting right off manipulating and controlling them.

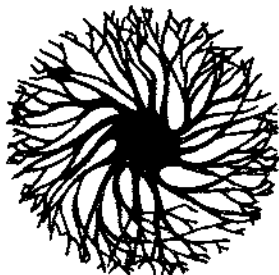
Finally, we are given a fantasy of the Dream Control future, "Dial-A-Dream! Much as one sits down with a TV guide to program an evening's entertainment..." My dreams are insulted. Need I say more?

--DM



✻ Dream Directory ✻

The following is a listing of people who are working with dreams in some way. It is an important compliment to the rest of this book, showing the wide variety of interest in and approaches to dreamwork. This directory is not exhaustive. There are many people who wrote me, but did not give me a listing. And I am certain there are many people out there I have not contacted.



I am hoping that this directory will help us build a network of sharing and support for our various dreamworld explorations. The first printing seemed to get a good start. As one reviewer commented, "When I contacted two of the people about a project I needed help with, each responded with quick and friendly assistance." And a listee noted, "Someone in London was reading your book, came across my name, and contacted me when she was in America. A NETWORK!!"

All listings were updated in mid-1977. They include addresses where the person can be reached, but please use with care. I'm sure these people do not want to be flooded with requests for dream interpretations. Be sure you have a reasonable request or message before writing. You can cut down the cost of responding by including a self-addressed, stamped envelope.

This directory isn't the only way you can find others with an interest in dreams. Perhaps there is a growth center in your area—a listing is available from the Association of Humanistic Psychology (see Appendix I). Or perhaps you can find a

learning exchange or free university to work through.

Perhaps the best method is to simply bring up the topic with friends and see who would like to share dreams. Try posting signs around town announcing an introductory meeting to share and discuss dreams, as well as seeing what interest there is for an ongoing group (see pp 16-20 for a guide to dream-group process.) I've had good results from this. Try putting out the word and see what happens.

I would like to keep updating this directory in newsletters. Anyone is welcome to submit a listing. Try to stay under 100 words. Include your name and address, alternate address in case you move, phone, what you've done with dreams, what you'd like to do, to know about or to contact others about, related topics you're into, etc. Be creative! Networking is an art that has been lost in this culture as we have learned to depend on institutions and experts for getting together with others to learn what we need to know. Try really letting your imagination go and see what you can put into a short listing to really offer what you know and seek out what you'd like to learn.



CALIFORNIA:

Irene Borger
The Dance & Dream Motel
239 San Juan
Venice, Calif. 90291



I am involved with dreams on a number of levels. First, the mental process of dreams and how that relates to ritual dance.

Secondly, I collect the narrative "tales" which emanate from my dreams; which I then use in writing and in mixed media. I'm currently finishing up on "Venice/Venice", a series of dreams on Venice. The book is

on the relationship of the dream and waking world, with lots of parables and funk. I've just finished the first draft of a paper called "Dream & Ritual."

In other words, I am dealing with both the process and product of dreaming; seeing their interaction but also their different qualities.

Eileen Bowden
426 A Johnson St.
Sausalito, Calif. 94965

I am presently participating in a weekly dream group. We are exploring and utilizing various techniques and approaches such as Senoi dreamwork and Gestalt concepts.

My background consists of Nursing, non-traditional alternative healing practices, and research methodology applied to Holistic Health concepts, techniques, and practices.

I am interested in contacting people who would both like to utilize dreams for personal growth and explore a more collective application of dreams within a holistic health framework.

Dare To Dream
Leader: Addy B. Helhig
3143 Steiner St.
San Francisco, Calif. 94123
(415) 563-5937



Each night you star in a fascinating drama that you've written, directed and produced--your dreams. The purpose of Dare To Dream is to create a safe and attractive environment for exploring them.

By sharing in a group we improve our dream recall and learn to unravel our own symbols, to understand the language of the dream and discover the treasure within--your inner voice. There is emphasis on keeping a dream journal to acknowledge the dreamer's imagery and psychic abilities; ever increasing the individual's creativity, self-awareness and understanding.

Addy uses her research of dreams, her experience as a spiritualist medium and the training she received at the Gestalt Institute to expand spiritual identity.

As the inner world expands, the outer world transforms.

Betty Davis
2911 Deakin
Berkeley, Calif. 94705

I've been teaching Dream Study Groups in Berkeley since 1972. I also lead workshops and lecture and write a column on dreams. My approach is a synthesis, my premise: that true growth must take place in ordinary living, that the dream state and the waking state must combine to bring about this growth.

James Donahoe
c/o Bench Press
P.O. Box 24635
Oakland, Calif. 94623

Author of Dream Reality (see p. 99), Assistant Professor of Psychology at the California Institute of Asian Studies, and a graduate student in San Francisco. I conduct experimental and theoretical studies which involve eliciting the paranormal (including out-of-body experience and precognition), special dream types (including mutual, lucid, telepathic & high varieties) and transpersonal frontiers (induction of ecstatic states, transcending the dream/waking dichotomy). My next book is in progress.

Ann Faraday & John Wren-Lewis
c/o Harper and Row
10 E. 53rd St.
New York, N.Y. 10022



Ann Faraday is the author of Dream Power and The Dream Game (see pp. 27 & 28). Currently writing our next book on dreams.

Edward Garner
118 Camaritas Ave.
S. San Francisco, Calif. 94080

For the past two years I have been teaching courses on the psychology of dreams at various schools in the Oakland and Berkeley areas. I also lead private dream groups and do lectures & workshops for interested

groups. I am founder of The Institute For Dreaming, Oakland, California.

I have recently embarked on some investigative work on lucid dreaming using simple sleep recording instruments, including a bio-entertainment device called a "pulsar".

Nancy K. Jungerman (916) 753-3771
241 B Street
Davis, Calif. 95616



I let my lifelong interest in dreams surface about four years ago when I began lecturing and leading dream workshops through the Counseling Center at the Univ. of Calif. at Davis where I am a senior staff psychologist. I also lead dream workshops in the Davis/Sacramento area privately and through the Center for Energetic Studies, Berkeley.

I believe that the dream speaks from the forming edge of our lives and learning to live the dream is to participate consciously in the process of our own forming. I'm interested in focusing on the language of biological process as expressed through the dream. In my workshops we use psychological exercises, dream dramatizations, various art forms, and journal writing to expand and illuminate the dream process.

Jeanne Adleman (Mahoney)
San Francisco, Calif. 94114
(415) 863-6403

I believe many dreams press us to utilize them in resolving confusions of everyday life, to clarify personal and political commitments, and to tap our inner creative resources.

I work from a primarily Gestalt base. Many dreams contain strong symbolic elements which inspire guided fantasy. Others are interrupted at frightening points which can be explored from alternative action-solutions. Still others revolve around familiar, "universal", images and concerns. I always try to involve the group at one level or another. Participants often report that their take-offs from another dreamer's material have been as enriching for them as their own.

Emphasis is on the dreamer (as well as the group) re-experiencing the dream's emotional state, and on integrating the dream and fantasy material with life process (rather than analyzing or solving the dream).

Sister Mary Marti
c/o Community of The Simple Life
Starcross
Annapolis, Calif. 95412

At our monastic farm we look for bridges between Eastern and Western spirituality; between contemporary psychology and the inner quest; between ancient wisdom and contemporary usage.

We have an ongoing residential program, workshops and individual retreats on dreams and journal keeping, Taoism, awareness, christian mysticism and many other topics. Write for more information. Much of our experience is reflected in the book Exploring The Inner World (see p. 36) and Notes From The Song of Life (Celestial Arts, \$3.95).

Judith Tannenbaum
Anchor Bay Store
Cuala, Calif. 95445



I have written a book (currently searching for a publisher) titled Work & Energy as Seen in The Journals, Dreams and Fantasies of Women. (see p. 58) The journal, dream and fantasy examples come from a group of 20 women, some of whom were in a dream group with me.

Strephon Williams (415) 848-0311
1828 Virginia St.
Berkeley, Calif. 94703

My main interest is in doing ongoing small group intensive workshops in Jungian-Senoi dreamwork. What has evolved from working with groups for almost ten years is that the individual spiritual factor, when related to consciously, makes the most difference in people's lives. The dream often reveals the essential direction of the Self, the deep center within, as well as the various other dynamics of the psyche.

Using the Senoi tradition of actualizing dream content in tasks, or specific projects serves to ground the dreamworker's dream-spiritual processes in everyday reality. Meditation and dream specific healing ritual are also part of our process. We have recently completed Jungian-Senoi Dreamwork and a manual on meditation & ritual which are available through me.

Sarah Young or c/o Richard Young
c/o Martine King 1819 Girard Ave. S.
Box 548, Walsö Pt. Mpls., Mn. 55403
Sausalito, Calif. 94965

I'd love to hear from people into dreams; am especially curious about North American Indian rituals involving dreams and any work done by women with women. I've been listening to my dreams for about 4 years now but haven't until recently really researched other approaches or connected in a group experience.

We are also starting a dream group and a community journal called "Gates" for dream sharing among those who live on the waterfront here. Write for details.



CONNECTICUT:

Carol Schreier Rupprecht, Ph. D.
561 Horse Pond Road
Madison, Conn. 06443

I have been working with dreams for over ten years, doing dream seminars on campuses in New Haven and upstate New York and dream workshops for groups like Free Schools, churches, women's groups.

My interest is especially in non-psychological interdisciplinary studies which make use of dream knowledge, for example comparative literature, literature and religion. Have lectured here and abroad--Univ. of Notre Dame and C.G.Jung Institute in Zurich notably on "Dream Language & Theories of Translation." Have published some work from a forthcoming book, The Dream as Text: The Text as Dream, which uses methods of dream interpretation on literary texts.

ILLINOIS:

The Dream Theater
c/o The Body Politic
2259 N. Lincoln
Chicago, Ill. 60614



The Dream Theater Company as such has disbanded, but its dream hasn't died. Their last major production, in 1976, was based on a collection of dreams of the elderly from the Chicago area and entitled "Heritage". It received high critical acclaim from various professional psychology associations as well as numerous colleges and universities. The dream is approached as fascinating drama and not with any attempt to analyze.

The members of the company are involved in other theater projects now, but Jim Shiflett, the director, continues to give workshops in "Dream as a Dramatic Form" and intends to collect dreams from various population groups, eg., young children, adolescents, the imprisoned, and the terminally ill, with a view to reactivating the company at some future date.

Nancy Geyer
1122 W. North Shore Ave.
Chicago, Ill. 60626

Turning the dream inside out--Getting inside the dream by using various modes of performance--That's what I am excited about!

Ph.D. candidate, School of Speech, Northwestern University, Interdepartmental Program, research focussed on point where theater, religion, and psychology intersect; dissertation topic--dream performance.

Conducting Dream Workshops at Northwestern, experimenting in ritualization and dream enactment, searching for the kinetic impulse which, hopefully, leads to getting in touch with the emotional experience expressed in the dream. Also collecting on tape dreams of kindergarten youngsters for future Dream Theater projects (see above).

Louise Mahdi (815) 223-1618
2211 Twin Oak Road
Peru, Illinois 61354

Ms. Mahdi is a Jungian analyst who has been studying, writing and speaking on the American Indian Vision Quest for several years. She is currently preparing a book on the subject.

KENTUCKY:

Rock Creek Survival School
Hummingbird Mountain
Gravel Switch, Kentucky 40328

Brain self-control is a technique for releasing the dormant powers of the brain. Your subconscious, inner self, communicates with you through intuition and dreams. Its message is growth. These messages can be used to decondition the neurotic behavior patterns which keep consciousness bottled up in the old, animal, competitive part of the brain. When such self-stress is relieved, consciousness automatically expands into the dormancy of the frontal lobes, co-operative consciousness, and higher consciousness. Watching your brain open up and out, like a new spring flower, is pure child delight!

Write for further details on workshops, conferences, etc.



LOUISIANA:

Jack Johnston (504) 891-9083
6072 Annunciation St.
New Orleans, La. 70118

Throughout history dreams have served humankind as a well-spring of discovery, invention, and healing. In utilizing dreams as a vehicle for demonstrating the use of paradox and metaphor in counseling, I have synthesized the rituals of the Ple-Temiar Senoi tribe of Malaysia, and other shamanistic traditions, with what I experience to be some of the most effective clinical methods of our own culture.

I base this process on two assumptions. First, we do not have to suffer to grow. Second, (from a contemporary Archmagus named Milton H. Erickson), there is no such thing as resistance to therapy. These assumptions are developed in the context of dream play by using positive paradoxical communication as an alternative to "confrontation". Dreams are a manifestation of our style-of-being-in-the world.



MASSACHUSETTS:

Cyndi Barshov or c/o Kaufman Residence
P.O.Box 59 69 Oak Hill Drive
Shutesbury, Ma. 01072 E. Norwich, NY 11733

I ran dream workshops at an alternative school and occasionally appear as a guest speaker on dreams. I do role-playing with various parts of the dream, giving inanimate abjects, people, or other dream images a voice and letting them speak, as well as relating the feelings the dreamer experiences in dreams to similar feelings in real life situations.

I would like to hear from others who work with dreams. How can you draw relationships between different parts of the dream so it comes together as a whole meaningful experience? I am also very interested in learning about approaches to dreams that different cultures are using and the relation between dreams and forms of psychic energy and healing.

Lynn Dhority (617) 784-5649
64 Mountain St.
Sharon, Mass. 02067

Dream Workshops have become a wonderful adjunct to the course I offer at UMass/Boston on Jung & Hesse. I am interested in a wide variety of approaches but remind myself constantly: respect the dream, be wary of the method.

I want to share dream work. Write or call. I'll do the same.

Paul N. Levenson, Ph.D. (617) 661-3234
7 Maple Ave.
Cambridge, Ma. 02139

I trained for over two years as a Jungian analyst and wrote my Ph.D. thesis on "A Relationship Between Dreams and The Waking State". I have been actively recording and working on my dreams for 11 years. I am presently teaching a course and running several private dream-therapy groups where the emphasis is on Jungian, Gestalt and Archetypal approaches.



Paul Laffoley
The Boston Visionary Cell
36 Bromfield St.--Room 200
Boston, Mass. 02108

I use dreaming as part of the architectural design process.

I program dreams of crystals in the forms of the five Pythagorean convex solids for depositing or withdrawing the energy of time from my soul. I dream of piezoelectric crystals of quartz, silicon carbide or berillium oxide being charged by converging electromagnetic wave fronts.

I have invented the time machine (in homage to H.G. Wells) which involves dreaming as its mind-physics.

I have invented a conscious machine--The Levogyre--a levitating gyroscope which I wish to train to dream for purposes of having clear precise dream crystals. (see p. 76)

Dick McLeester (413) 584-7984
260 River Drive Box 331
Hadley, Ma 01035 Amherst, Ma 01002

I have been facilitating ongoing dream workshops for many years now. I'd love to hear from anyone in the area interested in an introductory session. I'm also open to holding introductory or weekend workshops in other locations in New England. Eventually I want to travel around the country,

visiting individuals and communities engaged in dreamwork.

I have just recently completed this book. I would like to find others willing to work on this project with me, continuing to refine and extend the varied frontiers of dreamwork.

Dennis Pearne, Ed.D. (617) 227-2007
Director of Psychological Services
New Center for Psychotherapies, P.C.
Boston, Ma. 02110

I have specialized in the use of dreams in psychotherapy for 8 years, and continue to search. I like the approaches of Jung, Boss, European existential psychotherapy, Assagioli, Garfield, and gestalt therapy. I use bits and pieces of all these, and some approaches of my own. I have taught courses and led workshops in Guided Dreaming, an approach in which one re-enters his/her dream during the therapy session, in a deeply relaxed state of consciousness, and changes or extends the dream. I emphasize the use of dreams in most of the individual therapy I do.

I am always looking for more people to work with and share with, in any capacity, using dreams for growth.

Margo Schmidt
80 Marrett Road
Lexington, Ma. 02173

I am a dancer & artist who has been working with dreams for 2 1/2 years. I have kept a nightly dream record. I continue to explore all ways to work with dreams--using Gestalt & Jungian techniques most extensively.

I have also been exploring American Indian dream work & cross-cultural techniques, such as the Senoi Indians. I am interested in psychic awareness in dreams & have spent some time at the Cayce Foundation.

As a dancer I am interested in exploring the possibility of using dreams & Jungian psychology as material for choreography, for movement self-awareness, expanded consciousness and creativity.

MICHIGAN:

Helen Forslund or c/o Mrs. J. Trilling
2000 Penncraft 31 Glenside Dr.
Ann Arbor, Mich. 48104 West Orange, NJ 07052
(313) 665-0409 (201) 731-7178

I got involved with my dreams during some Gestalt work and by keeping a dream notebook (2 years now). I'm starting a dream group with some friends and will assist at a weekend dream workshop here in Ann Arbor in Oct. '77. I'm particularly interested in the power of dreams and dreamwork to encourage relationships and connections between different aspects of the dreamer and other people, between dreaming and waking life. I'm interested in hearing from others about their experiences with and approaches to dreams.

NEW JERSEY:

Dr. Larry Lewis (609) 921-3523
Ivy Stone Manor, 387 Mt. Lucas Rd.
Princeton, N.J. 08540

I co-lead a Dream Workshop with Dr. George Colnaghi called "Living with Dreams". It is a humanistic, 1 1/2 day experience that equips people with the basic knowledge and techniques to work independently with their dreams; especially to use dreams in daily growth, problem solving, creativity, etc. Due to demand from previous participants, we are planning a Part II for those already familiar with dream fundamentals.

Personally I am very involved with meditation, therapy, and healing--and their relation to dreaming. I invite contact from people interested in any of these areas.



NEW YORK:

Allen Cohen (212) 724-7400 (service)
38 West 89th Street 724-7267 (home)
N.Y. N.Y. 10024

I run dream workshops in Manhattan. In the workshops we zero in on techniques for recalling and recording dreams; examine

common dream themes (falling, flying, taking tests, etc.) "lucid" dreams, and the "redream"; explore Senoi, yogic and gestalt dream systems; dialogue with dream characters, draw dream scenes, and use discussion, role play and written exercises to elaborate the personal meaning of dream symbols. Call or write for a free outline.

Also, I plan to publish a Dream Newsletter by Sept. It will include book reviews, dream art/poetry, short features, research findings, illustrations, etc. Send name and address to get on mailing list; contributions welcome!

Frank Stefano, Jr. (212) UL 8-6223
39 Remsen St.
Brooklyn, N.Y. 11201

I am starting a Mail Dream Exchange for people to exchange dreams, and receive insights into them from others. This is a cooperative effort; don't send a dream unless also willing to receive dreams of others and express your understanding of those dreams. If interested--send one dream plus SASE and \$1. (for reproducing costs).

I also offer two programs to people in Brooklyn: Introduction to Dreams--Four sessions exploring ancient & modern theories of dream interpretation; symbols; methods to increase dream recall; and how to apply your dreams to gain greater understanding of self.

Dream-Shop--Working with the whole of the dream outward to the experience of life to which it applies. Experience the dream through living it & sharing it with others. Growth through sharing of dreams.



OREGON:

Jackie Miller Margaret Davis
3293 Hwy. 66 Gayle Hites
Ashland, Ore. 97520 Peggy Strong

We are four women who have been working together weekly as a dream group for two years. We use Ann Faraday's ideas and methods as expressed in The Dream Game,

and as we experienced in an intensive workshop with her and John Wren-Lewis.

We function as a close support group, sharing our inner realities through dreams, and in the context of this we gain the awareness, energy, and necessary courage to move with the changes indicated by our dreams.

Gary Stipe
11985 S.W. Lanewood (503) 644-8334
Portland, Ore. 97225

Dreams have helped me greatly in self-understanding. I initiated an informal dream group in the summer of 1976. We operate by group consensus and share responsibilities. This allows us the flexibility to explore different approaches to dream understanding and self-integration. I'm open to co-operating with others on studying dreams & the dynamics of altering personal belief systems in ways that promote harmonious living.

I am presently creating a decentralized communication network of people who are increasing their awareness through self exploration (via dreams, meditation, etc.) The network will be an alternative to centralized religious and "self growth" groups.



PENNSYLVANIA:

Dian WaterWindWoman
4826 Walton Ave.
Philadelphia, Penn. 19143

Dreams are power. Our personal and political power has been denied us in this culture. Dreams are a self tool for understanding. They can make your personal and political life clearer for action. The only nightmare is our racist, sexist, classist society.

I use dreams in street theater, group interaction, analysis and personal growth. I want to explore dreams as a tool for political change.

I and a group of women* are presently creating a Wimmin's Dream Network. Our first communication is being compiled to appear on Oct. 30th, 1977. Any contributions & correspondence are invited.

*--I use this spelling in an attempt to liberate the word from sexist language.

TEXAS:

Mark Bauman
110 High Vista
San Antonio, Texas 78233

I am presently a graduate student in Psychology and Religion at the Graduate Theological Union. I would love to be in touch with others interested in or working with dreams.



VERMONT:

Sunshine Appleby & Laura Wilensky
Citizens For a Livable Earth
Box 113, R.F.D. #1
Windsor, Vt. 05089

We are a small and concerned group aware that the inner-outer environment is our major support system, assisting greatly in our well-being. We hope to communicate our concern and affect social change by example and through our newsletter.

Up to now we have been a women's retreat center; involved in, among other things, dream interpretation/dreamwork: a work which we feel is an important way of keeping in touch with our inner being.

Our dreams are again in seed stage. We have temporarily closed the women's retreat center. We are hoping to operate again next winter ('77-78), after we have built our modest non-electric shelter as an environmental ashram, open to the public (ie. women & men, with an emphasis on the feminist spirit.) Write us for further information.

VIRGINIA:

Henry Reed (804) 428-3588
P.O. Box 1045
Virginia Beach, VA. 23451

Editor of the subscriber-supported Sun-dance Community Dream Journal and author of The Art of Remembering Dreams, Dream Shields, Dream Incubation and others (see bibliography.)

Dream Quest Theater and Dream Inn are two dream ceremony, dream workshop, dream incubation experiences for groups I am currently offering. The Dream Inn, a one or two night workshop where the individuals are led through dream incubation using group support and sharing; primarily individual dream questing. Dream Quest Theater is for already established groups or communities who appreciate the value of the arts in healing. It's an experimental project and only performed under special circumstances.

I'm working alot with dream pooling, ie. getting alot of people to dream about the same thing. Have developed a number of methods for using poetry, artwork, movement and song to provide dream realization.

Dr. Robert L. Van de Castle
Blackberry Hill Farm (804) 823-4584
Rt. 2, Box 488
Crozet, VA. 22932

I have been the director of The Sleep and Dream Laboratory at the University of Virginia for 8 years. My professional interests have also included ESP research with primitive cultures and dream telepathy studies. At present, I am working on a popular book as well as a textbook on dreams. I have published (with Calvin Hall) The Content Analysis of Dreams and a mini-textbook The Psychology of Dreaming (see bibliography).

Each summer we will run dream workshops at our 44 acre farm in the Blue Ridge Mountains. These will be weekend or week-long and involve keeping a dream diary, drawing and dramatizing dreams, incubation techniques, group dreaming and whatever else feels right. Inquire for more details.

WASHINGTON:

Christina Pacosz
Box 354
Chimacum, Wash. 98325

I am into wicca and exploring who I am through ritual and dreams.

Essay The Androgyny Dream is available for 75¢ printing costs.

Kirie Pederson or c/o Pedersen
851 SneeOosh Rd. 21645 24th Ave. S.
La Conner, WA 98257 Des Moines, WA 98188

I've been recording my dreams for 10 years, since age 16, always recording them fully as part of my ongoing journal. What often emerges is a form of "series dream" which at times take up to a year or more to work out. The series culminate with a "huge" dream, which in turn work into my life, and sustain and nourish me in the years that follow them.

I also use dreams to make decisions, to get feelings about people, jobs, houses, and dreams give me as much pleasure as anything I know. I've never been in a formal dream group, but the women's groups I've been in have always devoted time to exploring and working with dreams.

WISCONSIN:

Selena Fox and Jim Alan
c/o CIRCLE
Box 9013
Madison, Wisc. 53715

Have you ever had a psychic dream experience? Do you astral project at night? Do you have mystical/magickal dreams? We'd like to hear from you.

We are the coordinators of Circle, a non-profit, eclectic, psychic-occult foundation involved in exploring the frontiers of consciousness. For us, dreams are one of the most powerful ways of getting in touch with the inner Self, the source of psychic, creative, and spiritual energy, and we have derived great benefits from following the guidance of our dreams.



Through dreams we located the farm which is now headquarters for Circle, learned of the ceremonial functions of ancient temple mounds, found new jobs, received ideas for songs, stories, and paintings, and found deeper self understanding. Some of our songs and chants inspired by dreams are included in our first book, CIRCLE MAGICK SONGS, available from us for \$3 per copy.

Ms. Margaret E. Lowe (608) 238-6575
2160 Allen Blvd.
Middleton, Wisc. 53562

I work regularly with my own dreams along the lines suggested by Ann Faraday. Am in an ongoing dream group which has been good, but, of course, we welcome additional members. I would love to hear from any women interested in forming a women's dream group.

Rosie Sirek
c/o Kickapoo Exchange
Box 52
Gays Mills, Wisc. 54631

I'm a country woman and would love to contact others to discuss dreamwork and/or dreams.

Crepps Wickliffe (608) 255-6378
201 S. Baldwin
Madison, Wisc. 53703

I've been in a dream group for over two years, that has met weekly to monthly. Dreams can be a powerful part of our lives, and fun too! We try to work towards that. We're open to new people from time to time, and willing to help people start their own groups. Interested, too, in having a dream weekend sometime. And--I like to hear your dreams, to tell mine, to share each other.



Where The Money Goes

When you buy a book, have you ever wondered where your money is going? What portion of it goes to the author and what part to paper costs, printers, publishers, distributors, advertising, bookstores and so on? What portion of your money goes to reasonable pay for real work done and how much to excessive profits for a few intermediate people along the line? I want to raise these questions here because they are important to me and have played a crucial part in the process of creating this book.

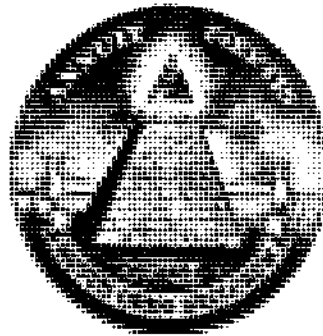
A major question that arose during this project was how the book would be published. At first I considered going to a large publisher. But I began to wonder when other authors complained of having little control over their work and it's presentation to the public once a big publisher had it. Through my work in bookstores and libraries, I learned that a few large companies and multi-national corporations control a major part of the publishing industry and are in business primarily for their own profit. This seriously limits and distorts what can appear in print. Since this is a situation that I do not want to be used by or in any way support, I have decided to bypass publishers.

Initially, this means much more work for me, as I must do all the editing, typing, correcting and layout myself; then deal directly with the printer. But having greater freedom of design and control over my work is worth it to me. This decision also creates greater personal risk and some tough distribution problems. I'm trying to solve these problems as I go and would greatly welcome the readers' help.

Another question that came up was how I would price the book. I wanted to set a reasonable price so that many people would have access to the information, yet had to be careful not to set the price too low and lose money. I decided to

estimate the real costs such as printing, supplies, a fair payment for my work, advertising, bookstores' percentages, etc. and set the price accordingly. Further, I decided to print up this information, so that the reader could understand where their money was going. Without such efforts at accountability it is often very hard for the public to tell if a price is really fair and it is a mystery how any specific figure was arrived at.

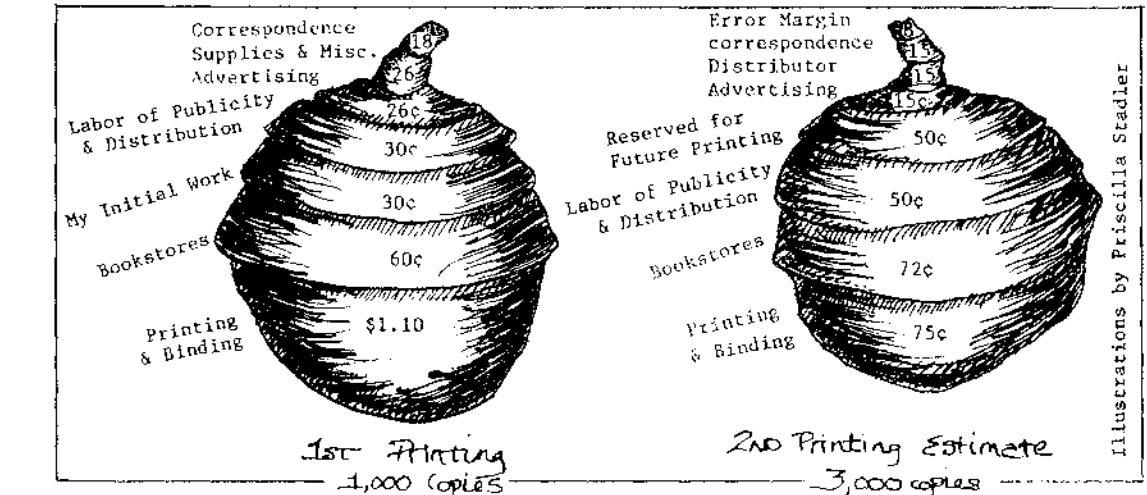
From the start this project has been entirely non-profit. I define profit as money taken beyond basic necessary costs (including a fair payment for work done.) It seems to me that efforts to maximize such profits by publishers and (to a lesser extent) booksellers and authors are inevitably at the public's expense. I feel best when working for people, not for personal profit.



Ever Considered Self-Publishing?

Self-publishing is becoming an attractive option for more & more people. You need relatively little money to get started. You are in control of your own work. It does require hard work, but the skills needed are not hard to learn. As more people do it, we are developing mutual support systems.

If you are considering such a project, let me know and perhaps I can help out in some way. I strongly recommend you check out the following sources:



Above is an exact breakdown of where the \$3.00 price of this book goes, much as a dream might picture the "fruits of our labor". To get total figures of what I spent, move the decimal point three places to the right. Multiply the figures in the 2nd printing by three. The two images show the changes taking place as I move from the first to the second printing.

There are several changes to note: The cost of printing a second run with a larger quantity brings that expense way down. I am planning on wider distribution and increased bookstore sales, so I've set aside a larger percentage for that. For both printings I had to get loans for the initial printing costs. (Thanks again to those able to help out with loans and donations.) I will try to set aside enough funds to cover this in the future.

From the first printing I managed to pay myself \$600. This is for three years of work--and if I had computed it by the hour, it would be embarrassingly little. Actually I've done pretty well, considering most self-published books lose money in the first printing. There is a lot more work involved in this kind of project than I had imagined, but I enjoy the challenge.

I am trying to set aside more for the labor needed to really promote and distribute it well. Still, this is nothing when compared with the amounts spent by large publishers. They also have a big advertising budget and automatic distribution network. Instead, I'm relying heavily on directly contacting people, word of mouth and small-scale advertising. Your help in this effort would be greatly appreciated.

You could talk it up among friends or introduce it to the community by holding a dream workshop. Perhaps you could write a review of it. If you know of people who might be interested, send me their address for my mailing list. Suggest that your local library or favorite bookstore order it. Don't forget to include the ordering address and price in any review or mention of the book. Let's see how far we can spread an awareness of dreams and the practice of dream-sharing!

How To Publish Your Own Book, by L.W. Mueller, 1976, 180 pp., \$4.95 from: Harlo Press, 16721 Hamilton Ave., Detroit, Mich. 48201.

The Self-Publishing Writer: A Quarterly Journal, \$8.50/year or \$2.25/issue from: P.O. Box 24, San Francisco, Calif. 94101.

Committee of Small Magazine Editors & Publishers, P.O. Box 703, San Francisco, Ca. 94101. COSMEP membership is \$25.00/year and includes voting rights, a monthly newsletter and a series of technical pamphlets on Production Design, Promotion, Finances, etc.



Follow-Up



I see the completion of this book as only one step in a long process. I hope it will inspire others to join in an ongoing effort, trying out a variety of ways to explore and learn from our dreams. This will require a continual sharing of results, refining and expanding our methods and knowledge until we are fully at home in our dreamworld and the dreams become a healing force in our waking lives. There is so much more that could be done, so many mysteries to look into, journeys to undertake! In what way would you like to continue this work?

I would like to get your feedback on how the ideas in this book work for you in actual practice. As you try out any of the suggestions included, let me know what works for you, what results you get, any criticisms you have and how you might do it differently. With feedback from many people, methods of dreamwork can be developed that are effective and appropriate for a wide variety of people.

To update this edition of the book, I re-did the entire directory section, added many titles to the bibliography, and made numerous other changes. Next, I plan on compiling an index for the book and the first newsletter (Both of them will be available for \$1.00.)

For the first newsletter I'd like to include reader's comments, reviews of new books, new directory listings, material on the Senoi controversy & Senoi dreamwork, and more. I'd also like to put together another essay on organizing and running ongoing dream workshops; this time with more input from others doing it. For this, I'd like to know of all dream groups now going or being organized. I'd like to know how you find people, what commitments are made, what fees asked (if any), and any specific group process pointers that I might not have mentioned.

I'd like to get copies of posters used to announce the workshops or material handed out in the group.

Eventually, this entire book should be revised, expanded and up-dated. I welcome your input: comments and criticisms of material in this book, new perspectives, additional book reviews, quotes, graphics, personal visions and questions about the dream world. It would be a big project, which I could see doing maybe 3-5 years from now. For now perhaps newsletters or small booklets may be the best format until the energy exists to completely revise this book.

I'd like to find others to share this work or de-centralize it as much as possible. This means I also encourage people to send material to Sundance Community Dream Journal (see p. 29) and newsletters others are starting (see directory.) If you have a great deal of experience or interest in a specific area, perhaps material could be directed to you to evaluate and work on--then printed here or elsewhere.

—Late Directory listing:—

Laura Prince & Tom Verner
R.R. #2, Box 697,
Kerhonkson, N.Y. 12446.



We have been celebrating dream ceremonies on our farm in the Catskills. The farm is becoming a center for the exploration and enactment of dreams. We work primarily in a shamanistic tradition: groups of people sleeping together in a tipi, sharing their dreams and enacting them through mask making, painting, dancing and drumming. For more information please write.

Choosing a project for yourself or your dream-group is a good way of creating new knowledge and writing it up enables you to share it with others. Many projects could be initiated that have not been included in the scope of this book. Since I have been primarily focusing on the how-to aspects of dream-work, compiling a bibliography and directory, I have not included many actual dreams or dream-inspired material. Examples of actual dreams and what can be done with them would be an excellent project for another volume.

There are many ways this could be done. You could try creating clear, moving expressions of a single dream, dream image or event through writing, drawing the image, physically acting it out or recording any inner dialogue or fantasies that develop. Which dreams deliver forceful statements all by themselves?

You could write up a dream with a brief description of the process of working on it, what was learned from it and how this was followed through.

One could study or work with a series of dreams. Perhaps you can already identify a series developing in your own dreams. What does it revolve around, how does it change?

How about making a collection of dreams which revolve around a certain image, topic, or event from many people? A collection of dreams with animals or food in them, for instance. Dreams in which you can identify authority figures or sex role stereotypes. What about flying dreams, or violence in dreams? Dream collections such as these could be made from

specific groups of people--children, prisoners, students, your close friends, women, old people, farmers, etc. What could be learned from such projects?



Use a dream, dream image, or series of dreams as the basic material or inspiration to write a story or article from. Try to maintain a dynamic balance between the dreams' energy and your waking creativity, so that the final result is a synthesis between the two.

What would you like to do? How could you help explore the dream world or extend work others have done? What questions would you like to see others investigate?

In order to keep in touch with any further work that develops out of this project, just write and I will put you on my mailing list. A few stamps or some money would really help me meet the costs of continued correspondence.

Until the next time--Sweet Dreams!



What The Reviewers Are Saying:

This superb little book is a sign of the times both in its contents and in its mode of publication. Interest in dreams has been bustin' out all over during the current decade, and here at last is a "Whole Earth Catalogue" of resources available in the field....

Time was when self-publication was regarded, rather like dreams, as an indulgence for folk whose narcissism exceeded their talent for producing viable work, but not any more... Welcome to the Magic Theater demonstrates that a very thorough, scholarly book can be attractively produced, with many delightful illustrations, on a shoestring budget....

Until I read this book I would not have thought it possible to produce a bibliography and resource-catalogue which would make entertaining reading in its own right, but McLeester has done just that. At a time when all kinds of hucksters are climbing on the dream bandwagon for their own personal advantage, it is good to have a resource-book that is a real labor of love, and can be trusted.

--John Wren-Lewis in New Age Journal



Dick has found so much value in pursuing his own night musings that he's prepared one of the best introductions to the sleepy third of your life that we've ever seen. He seems to have covered everything from the familiar work of Jung and the Senei tribesmen of Malaysia to experiments with dream telepathy and incubation, with dozens of delightful side trips into the methods of the American Indians, the Edgar Cayce Foundation, feminist and other political groups, and ancient systems from the tarot and the Taoist traditions.

--The Village Voice

With great respect for and sensitivity to the dream, McLeester emphasizes humor, playfulness, a deep sense of community, and freedom from ideology.

--Nancy Geyer in Transformation

...his essay on extending dreamwork into contemporary "consciousness-raising" activity is truly groundbreaking.

--Henry Reed in Sundance

Continued Inside Front Cover

Vision Works



June, 2019

Hello Dan + Ino Shi,

Thanks so much for this project
to make my book + DNS available online,
I expect this to have not just historical
importance, but big impact on the future of
dreaming in this world.

~~Yes~~, I would like this book back, but
most importantly, do whatever you need to
get the best scans + online documents you can.
I am excited to see how both text + graphics
come out in this new format.

Oh, If you are missing some issues of
DNS, let me know, as I have quite a collection
and can check. Thanks again,

keep in touch + let me
know when I can see it online,

John Deane

14 Chapman Street, Greenfield, MA 01301

(413) 772-6569 Fax: (413) 772-6559

PS - You may like to see the little brochure too,
as that announced the intention.

Reviewer Comments:

What an incredible book! This is certain to be the *Whole Earth Catalogue* of dream workers.

—Assn. of Humanistic Psych. Newsletter

Welcome To The Magic Theater is the most thorough compilation of dream reference/fact/lore one could envision—even in the wildest dreams!

—Booklegger Magazine

...invaluable for dreamers and dream researchers. Its annotated bibliography of the subject is the best I have encountered in twenty years of dream research.

—Ann Faraday in *Brain/Mind Bulletin*

...one of the best introductions to the sleepy third of your life that we've ever seen.

—The Village Voice

This superb little book is a sign of the times...here at last is a *Whole Earth Catalogue* of resources available in the field...

—New Age Journal

Order Your Copy Now:

Individual copies: \$3.00 plus .75 postage

5 or more copies: \$2.60/@ plus .20/@ postage

Massachusetts residents add 5% sales tax.

Make checks payable to Dick McLeester.

Booksellers inquire for quantity rates and terms.

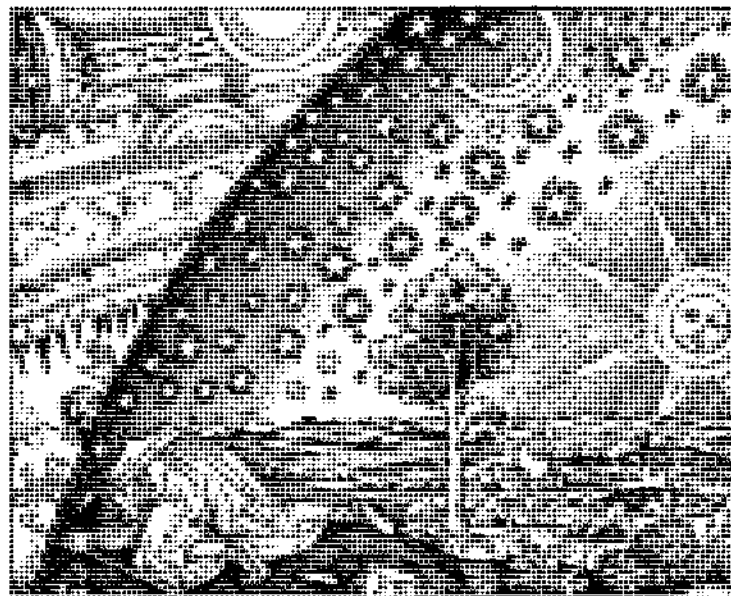
Food For Thought Publications
P.O. Box 331
Amherst, Mass. 01002

* * *

If undeliverable, please
forward or return.



Welcome to the Magic Theater



A Handbook for Exploring Dreams

by Dick McLeester

Are you in touch with your dreams? What do your dreams offer you? This book goes beyond dream dictionary or Freudian approaches to present a wide range of ways to explore, enjoy and learn from your dreams. Learn to listen to your dreams, share them with others and make them an integrated, healing part of your life again. Familiarity with your dreamworld can offer dynamic new opportunities for both personal growth and consciousness-raising as the dream forms a unique bridge between inner and outer worlds. What adventures await you each night within the Magic Theater?

Updated Edition Now Available!

\$3.75 postpaid, 124 pp., Perfect-Bound, Profusely Illustrated, 1976.
Food For Thought Publications, P.O. Box 331, Amherst, Mass. 01002

CONTENTS INCLUDE:

Introductory Essays:

Some of the topics covered include:

The Potential Value of Dreams
Remembering and Recording Dreams
Sharing and Working With Dreams
The Consciousness-Raising Aspect

These essays reveal a simple common sense process through which anyone can begin exploring their dreams. The information is based on years of experience recording, sharing and working with dreams.



~~~~~

*Our dreams are a true, living mirror; a magic looking glass whose reflection can penetrate to the core of our lives. Our dreams cannot lie, although they can be misunderstood. In order to fully experience the truth our dreams express it is important that we suspend our preconceptions and openly step into the dream-space. From there we look back to see our life and our world from the perspective of the dream. The better we get at doing this, the closer we will come to learning from the dream on its own terms.*

~~~~~

Dream Bibliography:

An extensive bibliography of material that relates to dreams is included. The list of over 300 titles includes many short reviews and excerpts so that you can get some idea of the actual contents. All are viewed with a critical eye, so you can sort the useful information from that which is misleading or trivial.

The bibliography includes sections on Psychology (featuring Jungian and Gestalt approaches), Dreams In Other Cultures (featuring The American Indian Vision Quest & The Senoi of Malaya), Consciousness-Raising and Social Change, Myths & Fairy Tales, Creativity, Novels & Poetry, Learning, Conscious Fantasy, Spiritual, On Spiritual and Therapeutic Tyranny, Altered States of Consciousness, Biology & Physiology, and more.

All vital information on cost and accessibility is included: some titles may be ordered by mail directly from us.

Dream Directory:

The final section is a directory of other people around the world who are working with dreams in various ways. These listings show the wide range of work actually being done and enable those interested to directly contact each other.

It is hoped that this will be the beginning of a network of sharing and support among those working with dreams. This directory will be periodically updated and expanded, so we would like to hear from anyone who would like to share what they are doing, what your interests or questions are regarding dreams.

~~~~~

*The dream goes on all day long—our lives can be read as footnotes to our dreams as easily as our dreams as waste-products of our lives.*

—Robert Kelly

*Remember, that with your dreams and the dreams of others, the object is not to control and nail down the inner world, but to learn to live there.*

—Tolbert McCarroll

~~~~~



In order to have greater freedom of design and control over my work, I have published it myself. This means I do not have a big advertising budget or well-developed distribution network. You can help by mentioning the book to your friends and suggesting your favorite bookstore and local library to order it. Let us know of any publication interested in doing a review or a small ad for us. Any support or constructive criticism you can offer would be greatly appreciated.

This project is entirely non-profit, which means that all money is going toward meeting basic expenses. An explanation of where your money goes is included in the book.



Growing up in this culture, many of us have learned to ignore, fear and forget our dreams. Every morning we shake them off as so much useless nonsense. Or we have them analyzed, torn apart and returned as an "interpretation"--a poor substitute for the mystery and dynamic energy of the dream.

Our dreams have so much more to offer. In this book I point out some other options, a wide range of ways you can explore your dreams. Decide for yourself which way is best for you. Learn to respect your dreams and become familiar with your dreamworld. Your dreams could become an integrated, healing part of your life again, if given the chance.

Every night the door to The Magic Theater opens again. The invitation reads: "Enjoy!"

