

## CHAPTER 2

### DREAMS

Among the many puzzles of medical psychology there is one problem child, the dream.

- C. G. Jung.<sup>1</sup>

In a certain sense, dreams are realer than life. That is, they are closer to the roots of our being than daily waking events. If we exist in some ultimate terms, it is beyond the senses and beyond consciousness.

- Richard Grossinger.<sup>2</sup>

Dreams are a gateway to a source of information and support deeper than consciousness. Especially significant are those dreams where oracular voices come out of nowhere with advice or instructions. Anyone who has ever had such dreams can sympathize with our ancestors who felt that they were hearing messages from the gods. If, in our time, the gods now live inside our psyches, their messages are no less important for us to heed. In my own experience, such dreams are very rare. In one such dream a voice that had to be honored said that there are two great things to obtain. First are *gateways*. Second are *rituals*.

The American Heritage Dictionary defines a gateway as “an opening or a structure framing an opening that may be closed by a gate,” and also as “something that serves as an entrance or means of

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<sup>1</sup>C. G. Jung, “On the Nature of Dreams,” in *Collected Works, Vol. 8: The Structure and Dynamics of the Psyche, 2<sup>nd</sup> ed.* (Princeton: Princeton University Press, Bollingen Series, 1969), par. 531.

<sup>2</sup>Richard Grossinger, “The Dream Work,” in Richard A. Russo, *Dreams are Wiser than Men* (Berkeley: North Atlantic Books, 1987), p. 204.

access.” And the example provided is, tellingly, metaphorical: “a gateway to success.”<sup>3</sup>

A wall divides the world into two parts. As long as we are on one side of the wall, there is no way of discovering what is on the other side unless we find a gateway through which we can pass. A gateway provides an entrance, an access to something new. And also note that the gateway may be regarded as simply the “structure framing an opening;” that is, we see a structure and then look within it for the opening to something new. So my dream says that the first thing we all need are openings, entrances, methods of access that allow us to either pass beyond the world as we know it or at least see beyond that world into different worlds. Dreams are one such gateway, the first we will discuss in this book. But we will find other gateways along the way.

The same dictionary defines ritual as “the prescribed form or order of conducting a religious or solemn ceremony,” and also as “a detailed method of procedure faithfully or regularly followed.”<sup>4</sup> So once we find a gateway, we need to adopt a “detailed method of procedure” that we must follow “regularly” and “faithfully.” And we must approach this procedure with a “solemn”, even “religious” attitude.

At their most elemental, rituals are merely repeated actions. If we ignore the need for solemnity, a ritual can be simply a robot-like repetition of something that we have done so many times before that we no longer need to think about it. For example, the nighttime ritual we go through each day in preparation for bed, in which we automatically brush our teeth, wash our face, put on our pajamas, all in a known order and manner. At this level, rituals are functional. At its highest level a ritual might be the

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<sup>3</sup>*American Heritage Dictionary*, 2<sup>nd</sup> college ed. (Boston: Houghton Mifflin Co., 1991), p. 550.

<sup>4</sup>*American Heritage Dictionary*, 2<sup>nd</sup> college ed., p. 1065.

body of rites used in a religious ceremony. Here rituals pass beyond function to spirituality. By going through the steps of spiritual rituals in the prescribed order, we hope to experience a reality that transcends our normal experience.

Most importantly, we *construct* rituals. We try out possibilities until we discover a set that works, then it becomes a ritual. We might not be aware that we are ritualizing a process, but it is still our actions that create the ritual. While gateways come from a deeper source inside us, it is up to us to construct the rituals necessary to make proper use of those gateways. The process of dreaming is itself a magnificent gateway to the inner world. In fact, each dream can be a unique gateway into some aspect of both our life and the larger impersonal world that lies both inside and outside us. But first we need to create general rituals for dealing with dreams, then we have to use those rituals to explore the many and varied vistas revealed by individual dreams. And some of those dreams may be important enough to force us to construct new rituals for our lives.

Let's begin with the larger ritual of how to deal with our dreams. There are three main stages to this ritual: first we have to learn to remember our dreams, then how to honor them, finally how to interpret them (where necessary). This chapter will both present powerful dreams (gateways), and help provide the reader with techniques that have been of use to others in dealing with dreams (rituals). The reader should feel free to personalize these rituals until they fit comfortably.

### **Remembering Our Dreams**

To describe the remembering of dreams as an art is partially a confession of the mystery of the process. Yet, in many respects, learning to recall dreams is similar to learning any other skill: it requires motivation, an especially adapted vigilant strategy, an overcoming of possible

resistance, and, above all, an attitude of confident patience.

- Henry Reed.<sup>5</sup>

Let me tell you a story from the life of psychologist and dream pioneer Dr. Henry Reed in which he had to make use of all the traits he mentions above, especially “confident patience.” Thirty years ago, before he was Dr. Reed, while Henry was studying psychology in graduate school, he made a decision to try and remember his dreams. He had reached an impasse in his life and had become an alcoholic, though he couldn’t yet admit that to himself. Somehow he knew that dreams could help him.

Often, in times of crisis, we know from some deeper source within us what we need to do. But far too often we don’t heed the quiet inner voice. Henry did. He went to the trouble of constructing a handmade journal to hold his dreams. He wrote a prayer in the journal asking for a dream to help him in his time of need, then laid it beside his bed. Despite this conscious effort to produce dreams, they didn’t come. Not that night, nor the next, nor the one after that. In fact it was over three months before a dream came to him, a dream that would change his life.

In that dream, he was camping in a tent in a sacred sanctuary belonging to a Wise Old Man.<sup>6</sup> Henry looked around his beautiful rural surroundings and was disgusted to see an empty bottle of wine lying by a haystack. He indignantly told the Wise Old Man that there must be a drunk squatting on the land. He suggested strongly that they should kick him out immediately. The Wise Old Man looked kindly at Henry, but told him that he regarded the drunk as his friend, and that he had used the wine to tempt him to come there so that he could be fed.

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<sup>5</sup>Henry Reed, “The Art of Remembering Dreams”, *Quadrant* (Summer, 1996), p. 48.

<sup>6</sup>In the introduction, we mentioned that there is a source of deep wisdom inside us that Jung found was often personified by a Wise Old Man (or a Wise Old Woman, depending on our gender.)

When Henry looked around to see what kind of food the Wise Old Man had left for the drunk—health food, he wondered?—all he saw was an empty jar of mayonnaise and an empty bag of potato chips. Confused by this strange food and shamed by the contrast between his sanctimonious self-righteousness and the Wise Old Man's compassion, Henry left the Wise Old Man and went back to his own tent.

It was several years before Dr. Reed (as he was now) was to finally understand that seminal dream. At the time of the dream, all he had understood about it was that he was probably the drunk and that perhaps he needed to be less harsh with himself in dealing with his drinking problem. That was quite a lot to learn, as before the dream he hadn't been willing to admit that he was an alcoholic and yet he despised himself for being one. We are often in such paradoxical situations in our lives.

He also knew that he needed to learn all that he could about dreams. So while he finished his doctorate and began teaching, he also read all that he could about dreams and kept his dream journal by his bed. Though at first progress continued to be slow, very gradually his ability to remember dreams improved. Unfortunately his drinking problem only got worse. Another dream, which we won't discuss here, helped him decide to go into psychotherapy with a Jungian analyst. While he waited for a first session, he began attending Alcoholics Anonymous meetings.

Then one night when he stopped at a liquor store for a bottle of liquor, he found that he just couldn't pick it up. Something deep inside wouldn't let him. He went home sad and empty of spirit, but sober.

His dream research continued. One area which fascinated him were the healing dreams incubated by the ancient Greeks at the temple of Asclepius, the legendary Greek physician and, later,

god of healing. Patients would come to the temple, much as someone would today make a pilgrimage to Mecca or to Lourdes. There they would perform spiritual rituals to honor Asclepias, then sleep in the temple, hoping for a healing dream from the god. Not only did many receive dreams diagnosing their problems and suggesting cures, many were actually healed during the night, seemingly by the dreams. The first such temple originated in Epidaurus in about 380 B.C., and was so popular that similar temples appeared all over Greece, reaching their peak in numbers at somewhere between 200 and 400 temples in the 2<sup>nd</sup> century A.D. So people came to the temples of Asclepias for five hundred years!

In modern times it is always fashionable to assume that our ancestors were simply credulous fools duped by the trickery of the priests of the temple. This is the view, for example, of Professor Charles Singer in his *Short History of Medicine*. In contrast, a mammoth scholarly study by Emma J. and Ludwig Edelstein concluded that “the ancients were hardly so easy to fool that a mummery performed daily in hundreds of places throughout the centuries would never have been detected or suspected or at least hinted at.”<sup>7</sup> Perhaps we would be better to defer our judgment of ancient rituals until we have been more successful in constructing modern rituals of healing and spiritual transformation.

Dr. Reed decided that he would attempt to recreate a similar situation, in which people could come to a sacred site hoping to incubate healing dreams. We can see that in selecting such a project, he was taking the first steps toward himself becoming a Wise Old Man who could help heal others. He obtained funding, then located people interested in participating in this project. He selected an outdoor setting—like his dream, though that wasn’t in his mind at the time. There would be a dome-shaped “dream tent” which would serve as a sanctuary where someone could seek a healing dream. Again, in

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<sup>7</sup>see Edwin Diamond, *The Science of Dreams* (London: Eyre & Spottiswoode, 1962), pp. 211-3.

selecting a tent, he was recreating part of his dream without realizing it.

After he arrived at the camp and set-up the dream tent, however, he started to feel insecure, even ridiculous. What a stupid idea this was. How could he possibly ask people to go along with it? He decided not to say this was a sacred place to incubate healing dreams and instead to merely refer to the tent as “a fun place to sleep if you wanted to get away from the crowd and focus on your dreams.” Just then, when he was ready to retreat from his vision, just as he had retreated in his dream years before, he remembered a joke from childhood. Maybe you heard it once yourself and went “yuck”. Here’s the way it goes:

There was a man with a loathsome skin disease. His body was covered with pus-filled scabs which he would pick off and put into a bag. The puss was drained and stored in a jar. Both bag and jar were stored in a closet in his house. One day, when he was away on vacation, a friend wandered into his house and somehow locked himself in the closet. When the man returned from vacation a week later, the man inside the closet heard him and began calling out for help. The man let his friend out of the closet and told him that he had been lucky to survive. His friend agreed, saying that “I would have starved if it hadn’t been for the potato chips and mayonnaise.”

Now that’s a pretty disgusting joke, but it opened Dr. Reed’s eyes. Suddenly he knew the meaning of his dream. Beneath the disgusting image of the joke is a picture of a man feeding on the products of illness. In Dr. Reed’s dream the Wise Old Man had tempted the drunk with wine, then fed him “potato chips and mayonnaise;” i.e., he had fed him his own illness as its own cure. In Henry’s life, after he had the dream, he accepted his alcoholism and lived with it for several years. The Wise Old

Man inside him had known that it was important for Henry to accept his alcoholism as part of who he was, to feed it to himself, so to speak. That was all that was necessary in order for him to survive. During the several years since he originally had the dream, in the dark of the closet, deep inside, a “friend” was feeding on his disease. Without Henry ever being aware of it, he was being healed *from the inside out*. Now that he was healed, it was time for him to help heal others. But first he had to know that he was healed. He had to “come out of the closet,” as the gay community has so vividly pictured their own admission of their gay identity. So he unconsciously re-created the dream setting and allowed the dream’s meaning to emerge into consciousness.

Oh yes, and Dr. Reed did then go ahead with using the dream tent to incubate dreams—with great success! It led to a whole series of rich encounters with dreams which were recorded in *The Sundance Journal*. The dream incubation work was just the beginning of this process.

This need to honor our illness, our wound, is one of the most important ways we can begin to heal ourselves. Those who are willing to go through this process often themselves become healers, “wounded healers” as they are known, since it is by healing their own wound that they develop the ability to help others heal themselves.

Another dreamer who was in the process of divorcing her husband had the following dream that has a similar message.

In the dream, the woman lived in the upstairs portion of a house with her husband. A man, who in real life had worked for her, in the dream lived and worked downstairs. As the dream began, she told her husband that all he had to do was to go downstairs.

Now the worker had somehow originally burnt a hole into his finger. The wound

became his primary business. Every day, he applied glue to the hole; somehow, as long as he did this, he could make the business run. But now, the dream said, it was time to take off the scab that had formed.

When the scab was removed, the impurity that was still underneath the skin came out of the finger as well. The dreamer knew that it was time to stop applying the glue every day and let the wound heal for good.

Now this dream might not be quite as easy to follow as Dr. Reed's, but the worker is the key. While the woman and her husband have lived upstairs—that is, she's been consciously dealing with her husband—down below, in the unconscious part of her mind, work has been going on, healing work. The worker there has a hole burnt into his finger, just as she had a wound burnt inside her by the difficulties caused by her marriage. Every day, in the unconscious, this worker was gluing the hole closed, keeping it from overflowing into her life. That was his work, his business.

But the dream tells her that now it's time to take off the scab. When it is removed, the “impurity,” the burning wound she felt inside her, comes out as well. So now there is no further need to glue up the hole each day. It's time for the husband to come downstairs and see that the healing is complete.

Let's return to the general question of remembering our dreams. Jung discovered that our unconscious mind is independent of our conscious control. Yet it is aware of our conscious attitude and, in fact, it treats us as we treat it. If we are indifferent to our dreams, we aren't likely to remember them. If we honor them, they become easier to remember. When I first started in therapy, the Jungian-oriented therapist told me that we would be working a great deal with dreams. When I explained that I

never dreamed, he suggested that, nevertheless, it would be wise to keep a notebook and pencil by my bed in case I did remember a dream. So that night, I laid a pencil and stenographer's pad by my bed, then went to sleep. I had five dreams! From that day until now, twenty years later, I have remembered and recorded an average of three dreams a night, over 20,000 dreams to-date.

In contrast, look at Dr. Reed's experience. He didn't just buy a notebook from the store, as I did. He went to the trouble of making a personal dream journal, then composing a special prayer asking for healing dreams. Yet it was still three months before he dreamed. Imagine the perseverance it took to hold to his resolve over those three months. The same sort of perseverance of spirit that would eventually enable him to become sober again.

Most people's experience lies somewhere between Dr. Reed's and my own. Even if they, like the two of us, don't normally remember dreams, the mere intention of remembering them is usually enough to enable them to remember a dream. It is important, however, to make it as easy as possible to record the dream because dreams fade from consciousness very quickly.

Dreaming has traditionally been thought to be characterized by rapid eye movement (REM), though it has been known that "some dreaming does occur in [non-REM] sleep as well."<sup>8</sup> More recently, research by Dr. Alan Moffitt, in his dream laboratory in Ottawa, Canada, has demonstrated conclusively that dreaming is not limited to the REM stage of sleep.<sup>9</sup> Dream recall is, however, better

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<sup>8</sup>Steven Rose, *The Conscious Brain* (New York: Vintage Books, 1976 ), p. 303.

<sup>9</sup>See Alan Moffitt, "The Creation of Self in Dreaming and Waking," *Psychological Perspectives*, Issue 30 (Los Angeles: C. G. Jung Institute, 1994), pp. 42-69. For more details of the research, see Sheila Purcell, Alan Moffitt, and Robert Hoffman, "Waking, Dreaming, and Self-Regulation", in Alan Moffitt, Milton Kramer, and Robert Hoffman (editors), *The Functions of Dreaming* (Albany: State University of New York Press, 1993), pp. 197-260.

during REM sleep, which may have misled earlier researchers. Dr. Moffitt remarks that:

The reason that we and other researchers have not found clear and distinct correlates of the states of the brain associated with dreaming and not dreaming may be because *there are none*.

In my opinion, our data indicate that dreaming is continuous throughout sleep.<sup>10</sup>

Since we seem to be dreaming nearly continuously during the night, we are likely to be dreaming at the moment we wake. At that moment, we are in a twilight phase of consciousness that lies between sleep and waking. If we move too quickly into the routine of the day, the dreams vanish. Even body movement is enough to shift from that twilight phase, so stay in the reverie for a moment and see if there is a dream floating at the edge of consciousness. If so, try and let it remember itself (that's closer to the actuality than our consciously trying to remember it, which doesn't tend to be very effective.) Then record it immediately; though we may feel confident at the time that we will later remember it, at this point, it is still only stored in short-term memory and will often vanish entirely as the day goes on.

I myself soon shifted from a pad and a pencil to a micro-cassette recorder. That way, I didn't have to turn on the light in order to record the dream; I just had to mumble into the recorder (and it often is just a mumble, sometimes unfortunately an unintelligible mumble.) In the morning, I type the dreams into a word-processor. I've long ago set-up a special word-processing format for dreams, with a small type face such that when I print it, I can cut out the printed portion and scotch-tape it into a stenographer's pad for permanent printed storage. (I've recently filled my 78<sup>th</sup> such notebook.) By typing my dreams into the word-processor, they are also stored in the computer. I can then use the computer's ability to index all the words in the dreams, so that later I can look up any dreams in which

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<sup>10</sup>Alan Moffitt, "The Creation of Self in Dreaming and Waking", p. 47.

a particular image occurs. This is especially useful since we'll find that the elements of dreams are often best understood by following them through a sequence of dreams over an extended period of time.

In no way, however, should you judge the efficacy of your dream work by the sheer number of dreams you remember and record. For some people like me, it is important to remember a great number of dreams. Others, equally convinced of the values of dreams, seem to have an inner filtering process which allows only the most memorable dreams to emerge into consciousness. For them, remembering too many dreams can get in the way of reflecting properly on a few key dreams. In my own case, at one point, a voice in a dream told me that I should stop recording my dreams. And, as we have already seen, when that voice speaks, you listen. So I totally stopped recording dreams. During this period of time, though I would still sometimes remember dreams in the morning, the number I remembered dropped dramatically. When I did remember a dream, I would simply go over it in my mind, then I'd just let it go. After about ten months, I suddenly became aware that it was time to once more record my dreams. I can't say just how I knew that, I just did. Again this is an example of listening to the quiet voice from within.

My dream life immediately returned to its normal frequency of about three dreams remembered per night. That went on for several years, then one year the frequency went down drastically. In the first three months, I only remembered three dreams. During the rest of the year, I had less than three per month! Rather than worrying about it, I assumed that there was a purpose and simply accepted the new state of things. As a new year began, my dreams once more returned to their normal frequency. The whole process is a mystery that we should honor.

To summarize this section, the important elements in remembering your dreams are: (1) the

desire to remember them; (2) actually recording them. Before we talk directly of how to honor our dreams, let us look at the relationship between the dream state and the waking state.

### **Tibetan Bardos and Levels of Self-Reflection in the Dream State**

For years, ever since it was first published [in 1927], the *Bardo Thödol* [i.e., an alternative title for *The Tibetan Book of the Dead*], has been my constant companion, and to it I owe not only many stimulating ideas and discoveries but also many fundamental insights.<sup>11</sup>

- C. G. Jung

The **Tibetan Book of the Dead**<sup>12</sup> is a Tibetan Buddhist guide for the dead and the dying; it records the three successive states—*bardos*—that the soul passes through between dying and being reborn. Jung thought highly of it as a document describing the progressive depths of the collective unconscious. Of particular interest to us, the bardos can also be seen as describing the phases of sleep and dreaming. In his *Tibetan Book of Living and Dying*, Sogyal Rinpoche compares the three bardos to the three stages of sleep: (1) falling asleep; (2) dreaming; and (3) the twilight stage between waking and dreaming.

Going to sleep is similar to the bardo of dying [*Chikhai Bardo*], where the elements and thought processes dissolve. . . . Dreaming is akin to the bardo of becoming (*Chönyid Bardo*), the intermediate state where you have a clairvoyant and highly mobile “mental body. In the

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<sup>11</sup>C. G. Jung, “Psychological Commentary on *The Tibetan Book of the Dead*,” in *Collected Works, Vol. 11: Psychology and Religion: West and East, 2<sup>nd</sup> ed.* (Princeton: Princeton University Press, Bollingen Series, 1969), par. 833.

<sup>12</sup>W. Y. Evans-Wentz, editor, *The Tibetan Book of the Dead, 3<sup>rd</sup> edition* (London: Oxford University Press, 1974).

dream state, too, we have a similar kind of body, the dream body.<sup>13</sup>

An electroencephalograph is an instrument that measures electrical potentials on the scalp and generates records of the electrical activity of the brain; these records are called electroencephalograms or EEG's for short. In 1929, a German scientist, Hans Berger, demonstrated that there were two quite distinct types of EEG patterns: *alpha* (characterized by brain waves cycling 8-13 times per second and *beta* (14 to 30 cycles per second).<sup>14</sup> Our brains move between alpha and beta patterns depending on what we are doing. Over and beyond that, one part of the brain might be in alpha, while another is in beta. During normal, waking consciousness our brains move back and forth between beta, when the brain is scurrying around, taking in and processing information from the world, and alpha, where the brain slows down and relaxes, moves into an idle gear for a while.

Further research revealed two further brain states: *theta* (4–7 cycles per second) and *delta* (1/2 to 3-1/2 cycles per second). The latter is normally only experienced while deeply asleep and not dreaming. Though dreaming seems to take place during any and all brain states, dreaming is often (but we stress not always) characterized by theta waves.

Though theta waves are slower than alpha, they tend to correspond to a state that is active in processing inner information as beta is in processing outer information. It is as if by slowing down the activity of the brain connected with the outer world, it is able to get busy with its own inner world. In addition to their presence in the dream state, “theta waves . . . are associated with daydreaming,

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<sup>13</sup>Sogyal, Rinpoche, *Tibetan Book of Living and Dying* (New York: HarperCollins, 1992), pp. 107.

<sup>14</sup>Marilyn Ferguson, *The Brain Revolution* (New York: Taplinger Publishing Co., 1973 ), pp. 89-90.

imagery, and creative visualization.<sup>15</sup> Theta waves are also characteristic of the brain state of advanced Zen meditators. All of these activities are characterized by *search activity* of the brain. The brain is continually projecting what it expects and sending that information to the rest of the body. When our actual environment no longer corresponds to the brain's expectations, we have to scramble internally to find a new picture of reality that does fit. This might be caused by something life-threatening like a sudden confrontation by an enemy. Or perhaps by something as simple as walking into a familiar place (like our workplace) and finding it unfamiliar (perhaps it was unexpectedly remodeled.)

Thus dreaming and its daytime cousins tend to be highly active activities often characterized by search behavior. In fact, to the extent that our brains engage in a great deal of search activity during the day, there is evidence that we have less need of dreaming at night.<sup>16</sup> Rinpoche's characterization of "a highly mobile mental body" seems like an excellent metaphor for the nearly constant search behavior going on in the brain.

Rinpoche continues with a comparison between the third bardo and its corresponding stage of sleep/dreaming:

In between the bardo of dying and the bardo of becoming is a very special state . . . the "bardo of dharmata" (*Sidpa Bardo*). This is an experience that occurs to everyone, but there are very few who can even notice it, let alone experience it completely, as it can only be recognized by a trained practitioner. This bardo of dharmata corresponds to the period after

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<sup>15</sup>William Murphy, *The Future of the Body* (New York: Jeremy P. Tarcher/Putnam, 1992), p. 359.

<sup>16</sup>V. S. Rotenberg, "REM Sleep and Dreams as Mechanisms of the Recovery of Search Activity", in Alan Moffitt, et al, *The Functions of Dreaming*, pp. 261-92.

falling asleep and before dreams begin. [Or again in the twilight phase just before waking.]

Note Rinpoche's emphasis that the "bardo of dharmata" "can only be recognized by a *trained practitioner* [author's emphasis]." This book might be viewed as a guidebook toward creating "trained practitioners of the psyche". Interestingly, dreams themselves can show just how far we have progressed in becoming trained practitioners of the psyche. Jung felt that dreams reflect and complement consciousness. To the extent we engage with our dreams, consciousness begins to reflect dreams, which reflect consciousness, on and on. Remember the famous "hall of mirrors" scene in Orson Welles' movie "Lady from Shanghai," where it was impossible to decide which image was real and which but a reflection of reality? But, of course, the psyche is much more versatile than a simple physical mirror. Dreams not only reflect, they modify and comment upon the attitudes of consciousness. Consciousness can then not only review the action of a dream, but speculate on what a dream has to do with our life. Our task in this book is to learn how to recognize and better participate in that interplay of conscious and unconscious.

From his practical work with the dreams of patients, Jungian analyst and Ericksonian hypnotherapist Ernest Lawrence Rossi has concluded that "self-consciousness is actually a new dimension of awareness that sets the stage for self-reflection and the possibility of changing in a self-directed way."<sup>17</sup> If we engage with our dreams, the dreams reflect that engagement and begin to portray multiple levels of awareness within a single dream scene. Dr. Rossi developed a scale to measure the progressive levels of self-awareness pictured in a dream.<sup>18</sup> Dr. Allan Moffitt, mentioned

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<sup>17</sup>Ernest Lawrence Rossi, *Dreams and the Growth of Personality*, 2nd edition (New York: Brunner/Mazel, 1972/1985), p. 13.

<sup>18</sup>Ernest Lawrence Rossi, *Dreams and the Growth of Personality*, pp. 131-41.

earlier as demonstrating the ubiquity of dreams during sleep, has used an extended version of Rossi's scale developed by one of his students, Dr. Sheila Purcell, to categorize dreams. Her scale follows:

### **Self-Reflectiveness Scale**

- (1) **Dreamer not in dream; objects unfamiliar; no people present**
- (2) **Dreamer not in dream; familiar people or objects present**
- (3) **Dreamer completely involved in dream drama; no other perspective**
- (4) **Dreamer present predominantly as an observer**
- (5) **Dreamer thinks over an idea or has definite communication with someone**
- (6) **Dreamer undergoes a transformation of body, role, age, emotion, etc.**
- (7) **Dreamer has multiple levels of awareness; simultaneously participates and observes; notices oddities while dreaming; experiences dream within a dream**
- (8) **Dreamer has significant control in, or control over, dream story; can wake up deliberately**
- (9) **Dreamer can consciously reflect on the fact that he/she is dreaming; lucid dreaming.<sup>19</sup>**

If this scale seems a little intimidating at first, notice that it begins with no level of awareness at all and proceeds until, at the end, there are many levels of awareness. The authors comment that “[Rossi] sees dreaming and waking as co-determining, co-evolving processes. Both occur spontaneously, but the initial kick that sets this co-evolution in motion is noticing the dream, first from

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<sup>19</sup>Alan Moffitt, “The Creation of Self in Dreaming and Waking”, p. 54. Also in Purcell, Moffitt, and Hoffman, “Waking, Dreaming, and Self-Regulation”, p. 212.

waking, and increasingly from within the dream itself.”<sup>20</sup> In their research they found that the single most effective way for teaching students to increase their level of self-awareness in dreams was simply to tell them to observe their dreams and then to try and rate them on the above scale; in addition, they were given a one hour refresher course each week in the above scale. This group was more successful than (1) a *baseline group* who merely recorded their dreams; (2) an *attention group* who were trained in detailed dream reporting, but not told about the scale; or (3) a *hypnosis group* who, under hypnosis, were given suggestions for increasing dream recall and increasing consciousness during dreams. The only group that was comparable to the *Rossi Group*, was (4) the *mnemonic group*, who were taught specific techniques to use both during waking and dreaming; for example, regularly asking themselves whether they were sleeping or waking.<sup>21</sup>

So it is possible to learn how to become a “trained practitioner” of dreaming. But let us never confuse technical mastery with wisdom. Our goal is not to control or even direct dreams (as if that were possible), but to increase our awareness of, and respect for, the unconscious forces that go on continuously within us.

### **Honoring Our Dreams**

Instead of asking what dreams can do for us, ask how we may honor the dream.

- Richard A. Russo.<sup>22</sup>

How would it be, then, if we took our dreaming experience for real, if we accorded it the same

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<sup>20</sup>Sheila Purcell, Alan Moffitt, and Robert Hoffman, “Waking, Dreaming, and Self-Regulation”, p. 209.

<sup>21</sup>Alan Moffitt, “The Creation of Self in Dreaming and Waking”, pp. 58-60.

<sup>22</sup>Richard A. Russo, “Introduction,” in Richard A. Russo, *Dreams are Wiser than Men*, p. 2.

respect and recognition we grant our experience while awake?

- P. Eric Craig.<sup>23</sup>

When we first begin recording our dreams, most of us experience a mixture of awe and confusion: awe at the power and majesty we experience so often in dreams, confusion over the strange landscape and happenings of the dream world. In an effort to reduce both the awe and the confusion, both of which tend to make us uncomfortable, we may take one of several ill-considered approaches. The easiest, of course, is simply to dismiss dreams as nonsense. This is the answer of many, if not most, scientists. Francis Crick<sup>24</sup> and Graeme Mitchison, for example, have argued that dreams have no meaning whatsoever; they serve only to clean-up the psychic garbage of unnecessary memory associations accumulated in the brain during the day.<sup>25</sup> Initially they summarized their position as “we dream in order to forget.” Later they pulled back a little from this stark interpretation and said that “we dream to reduce fantasy,” or “we dream to reduce obsession.”<sup>26</sup> Here is Crick’s summary in an unusual scientific memoir he wrote:

. . . memories are likely to be stored in the mammalian brain in a very different way from the way they are stored in a filing system or in a modern computer. . . . Memories are both “distributed” and to some extent superimposed. Simulations shows that this need not cause a

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<sup>23</sup>P. Eric. Craig, “The Realness of Dreams,” in Richard A. Russo, *Dreams are Wiser than Men*, p. 213.

<sup>24</sup>Francis Crick and James Watson won the Nobel Prize for their discovery of the double-helix structure of DNA.

<sup>25</sup>Francis Crick and Graeme Mitchison, “The Function of Dream Sleep,” *Nature* 312 (1983).

<sup>26</sup>Francis Crick and Graeme Mitchison, “REM Sleep and Neural Nets,” *Journal of Mind and Behavior* 7 (1986), p. 234.

problem unless the system becomes overloaded, in which case it can throw up false memories.

Often these are mixtures of stored memories that have something in common. . . . Graeme and I therefore proposed that in REM sleep (sometimes called dream sleep), there is an automatic correction mechanism that acts to reduce this possible confusion of memories. We suggest that this mechanism is the root cause of our dreams.<sup>27</sup>

In a discussion of neural nets in the next chapter, we will see that memories are indeed stored much as Crick describes and, hence, dreams might perform the function of helping clean out false memories. But it is likely that this is only a secondary function of dreaming. Perhaps the most accepted scientific view of dreaming is that of neurophysiologist J. Allan Hobson, who together with his colleague Robert McCarley, has argued that dreams are an attempt by the brain to bring some order to essentially random neural firing that occurs during REM sleep: “brain-stem neurons activate the brain and generate rapid eye movements, as well as various sensory-motor activities and aspects of the affective system that regulates emotions.”<sup>28</sup> Though Hobson feels he has discovered the mechanism that produces dreams, he himself has reverence for the majesty of dreams: “dreaming not only is worthy of participatory enjoyment but has the function of providing us with an opportunity to understand ourselves better. In this view, dreaming is, after all, a message from the gods in the most prophetic sense.”<sup>29</sup>

Hobson’s research demonstrates that during the night primitive parts of the brain generate

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<sup>27</sup>Francis Crick, *What Mad Pursuit: A Personal View of Scientific Discovery* (New York: Basic Books, 1988), pp. 161-2.

<sup>28</sup>J. Allan Hobson, “Dreams and the Brain,” in Stanley Krippner, ed., *Dreamtime & Dreamwork: Decoding the Language of the Night* (New York, Tarcher/Putnam, 1990).

<sup>29</sup>J. Allan Hobson, *The Dreaming Brain* (New York, Basic Books, 1988), pp. 297-8.

random activity from which more evolved parts construct meaningful pattern. From records of dreams, we find that, in creating these patterns, the brain appears able to draw on everything from the current day's experience, to stored personal experience, to knowledge gained indirectly through reading or observation, to knowledge stored in the collective unconscious of the species, even to knowledge that could seemingly only be obtained paranormally.

Among examples of the latter are a number of famous premonitory dreams. For example, in 1945 Winston Churchill dreamed that his life was over. He saw his dead body under a sheet and thought that perhaps this was the end. In fact, it was the end of his great days. The next day he lost the election and had to step down as Prime Minister, a humiliating defeat after his glory days during WWII. Abraham Lincoln dreamed of his actual death days before it happened. He told his wife Mary of a dream in which he saw a coffin in the White House, with soldiers guarding it and mourners weeping. When he asked who had died, he was told that the president was killed by an assassin.

I had a premonitory dream that, while not comparing with those of Churchill or Lincoln, presaged an important change in my own life. I dreamed that I received a phone call from William F. Buckley. He told me that he wanted me to write book reviews for his journal. He explained that the current book review editor was Gore Vidal's wife and that she wrote nasty, catty reviews that picked on tiny little points. He hoped that I would have a broader, more positive viewpoint.

Several days later, I received a phone call from a man who was the editor-in-chief of a major Jungian journal. In real life, I knew him only by name and had neither met him, talked to him, nor even had him described to me by others. He is a prodigiously bright man who shares with William F. Buckley the rare trait of speaking so lucidly that it sounds as if everything he says has been elegantly

written in advance.<sup>30</sup> He went on to tell me that he had been reading my first book and was very excited. He asked if I would be willing to write book reviews for his journal. He said that the current reviewers tended to pick on tiny little points to the exclusion of the big picture. Altogether an astonishing similarity to the dream that had occurred days earlier. This connection led me not only to a long-time relationship with the editor and his journal, but as an outgrowth of writing for the journal, to eventually write a number of books on Jungian psychology.

Jung had a simple answer to those who regard dreams as meaningless: “No amount of skepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message.”<sup>31</sup> My own experience is that no one who has actually made an effort to remember and record their dreams is able to easily dismiss them; dreams are simply too powerful.

Why we dream might best be left for the reader to decide over the course of the book. But we definitely need to dream. If circumstances deprive us of sleep for an unusual length of time, when we do fall asleep, we tend to drop immediately into dreaming and dream much more than normally. If we are forced to stay awake for even longer periods of time, we will drop into micro-dreams that might last less than a second. If we are still not allowed to dream, eventually our behavior becomes psychotic. This is true not only of humans, but of animals as well. All mammals dream<sup>32</sup>, all birds dream, even

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<sup>30</sup>As Moliere’s M. Jourdain said in “Le Bourgeois Gentilhomme”: “Good heavens! For more than forty years I have been speaking prose without knowing it.”

<sup>31</sup>C. G. Jung, *Collected Works, Vol. 16: The Practice of Psychotherapy* (Princeton: Princeton University Press, Bollingen Series, 1954), par. 325.

<sup>32</sup>With the exception of the spiny anteater, a very primitive mammal.

reptiles seem to have brain states similar to those recorded in higher animals during dreaming. We might speculate that dreams began to appear in the age of the dinosaurs almost a quarter of a billion years ago and were fully developed by 65 million years ago.<sup>33</sup> We all need to dream.

### **Interpreting Our Dreams**

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality in the field of consciousness of the dream-ego. We do not feel as if we are producing the dreams, it is rather that the dreams came to us. They are *not subject to our control but obey their own laws*. . . . In the waking state the psyche is apparently under the control of the conscious will, but in the sleeping state it produces contents that are strange and incomprehensible, as *though they came to us from another world* [my emphasis in both cases.]”

- C. G. Jung<sup>34</sup>

We have now explored and, hopefully, dismissed the idea that dreams are nonsense. Another trap to avoid is forcing the dreams into a “canned” interpretation. For example, there are “dream books” where you simply look up any element of the dream—flying or conflict or gold or whatever—and the book will supposedly tell you exactly what the dream means. Sometimes the dream symbol is even translated directly into numbers that can be used to play the lottery. Instant solution, maybe even instant riches!

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<sup>33</sup>We know the latter because opossums dream and they have changed little over the last 65 million years.

<sup>34</sup>C. G. Jung. “The Psychological Foundations for the Belief in Spirits” (1920). CW 8. para. 580.

This is not to say that such books are total nonsense. They are written and read because most people take dreams more seriously than they are willing to admit. In the absence of information on interpreting dreams from “authorities,” a folk tradition of dream interpretation accumulates. These dream books are predominantly records of folk wisdom concerning dreams. As such they are filled with about equal parts of profundity and nonsense. As long as the dreamer feels free to pick and choose among the interpretations depending on whether they “click” with their own dream, they can be quite useful. The biggest danger is that canned interpretations may prevent the dreamer from recognizing that each dream is a miracle filled with riches unique to the dreamer at that particular time and place.

Dream books such as these are very ancient. We have records of Sumerian dreams and their interpretations that date back five thousand years.<sup>35</sup> Forty-five hundred years ago, the famed story of the legendary Assyrian hero-king, Gilgamesh, was recorded. Dream pioneer Robert Van de Castle tells us that “in the Gilgamesh saga, dream interpretations which turn out to be correct bring good fortune, while incorrect interpretations bring misfortune to the dreamer.”<sup>36</sup>

Perhaps the most notable ancient dream text is an Egyptian dream book which was translated and published by Sir Alan H. Gardiner in 1935. The manuscript dates to approximately 1300 B.C., but the material it records is older still, dating to perhaps 2000 B.C., four thousand years ago! This manuscript divides dream symbols into those which are signs of good fortune and those which are bad. For example, a dream of eating excrement is good and means “consuming his possessions in his house,”

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<sup>35</sup>A. Leo Oppenheim, *The Interpretation of Dreams in the Ancient Near East with a Translation of an Assyrian Dream-Book*, *Transactions of the American Philosophical Society* 46, pt. 3 (1956), pp 179-373.

<sup>36</sup>Robert L. Van de Castle, *Our Dreaming Mind* (New York: Ballantine Books, 1994), p. 48.

while if the dreamer drinks warm beer “suffering will come upon him.” If a man dreams of copulating with his mother, that is good and signifies that “men of his province will cleave to him.” Copulating with an older woman not his mother, however, was bad and indicates mourning.<sup>37</sup>

There is reason behind these seemingly nonsensical Egyptian interpretations. “Many of the interpretations involve a correspondence of ideas and words.”<sup>38</sup> Take the dream of a man copulating with his mother, for example. Sexual intercourse is the deepest experience we have of joining with another being. So it is a good way to picture a significant involvement with another person, thing or idea. A man’s mother is the person most significant to him in childhood. In maturity, this bond gives way to relationships with adult friends. Hence it’s not hard to see a dream of a man copulating with his mother as expressing that he is forming a close attachment with others who are significant in his life. As an adult in ancient Egypt, that would then translate into “men of his province” will “cleave to him.”

Or take the dream of eating excrement. Even today, most dream interpreters might see a dream of eating excrement as positive in the sense that it showed the dreamer was managing to deal with something unpalatable in his or her life; i.e., “getting his shit together.” Many of the other interpretations from this ancient text are based on puns which are specific to the Egyptian language of the time; modern dreams still incorporate puns into their vocabulary in much the same way.

But even if we don’t consult a dream book, often we use an overly rigid interpretive system that fails to recognize the complexity of dreams. Freud’s great contribution to modern dream work was the realization that dreams originate in a part of the brain/mind that predates language and, hence,

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<sup>37</sup>Joseph Kaster, trans. and ed., *Wings of the Falcon Life and Thought of Ancient Egypt* (New York, Chicago and San Francisco: Holt, Rinehart, and Winston, 1968) , pp. 154-158.

<sup>38</sup>Robert L. Van de Castle, *Our Dreaming Mind*, pp. 55-6.

necessarily speak in symbols. Unfortunately he was overly reductive in forcing dream symbols to fit his theoretical conclusions about the psyche. For example, in classical Freudian dream interpretation almost every object in a dream was interpreted as a symbol for either a penis or a vagina or a breast, every behavior as a substitute for intercourse.<sup>39</sup> In one massive Freudian textbook of dream analysis (which is otherwise still useful in many ways), symbols for the penis include:<sup>40</sup>

. . . inanimate objects such as a fountain pen, a pencil, a key, a hat (“an image of power”); persons such as a dwarf, a soldier, a janitor; the common names John, Dick, Henry; and among animals, squirrels, rats, bulls, birds, a cow’s udder; . . . fruit such as bananas or pears, plants, the stalks of flowers, trees, roots, trunks (“the latter signifying erection”), geometric figures that are elongated, and the number “3” (“the constituent parts of the male genital.”)<sup>41</sup>

Obviously, when so many symbols are reduced to so few interpretations, much of the power of a dream is lost. In making any attempt to interpret dreams, it is far better to be willing to let the dream remain a mystery than to try and force it to fit pre-defined patterns. Working with dreams is almost the reverse of panning for gold. Prospectors panning for gold have to pass many pounds of debris through their sieves in order to come up with a fraction of an ounce of gold. In the process they need to be aware that “all that glitters is not gold;” it may instead be “fool’s gold.” In contrast, virtually any dream is inexhaustible; you can return to it over and over, each time finding more gold long after you thought the dream was exhausted. The danger is not so much finding “fool’s gold”—even a Freudian

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<sup>39</sup>I hasten to add that few contemporary Freudians are so reductive.

<sup>40</sup>Emil A. Gutheil, *The Handbook of Dream Analysis* (New York: Washington Square Press, 1970).

<sup>41</sup>Edwin Diamond, *The Science of Dreams*, pp. 47-8.

interpretation, such as those listed above, usually reveals something true about us—as of simply reveling in the riches we find without making proper use of them. An image that comes to mind is Scrooge McDuck in his vault filled with money and gold and jewels. He rolls in it, dives in it like a porpoise, in utter ecstasy. Yet even a small portion of that gold could be used to transform his life and the lives of those around him.

Once we have recorded a dream so that we can return to it later, we need to simply “chew over it.” Let our mind (and body, always see if your body reacts to some part of the dream) play with elements of the dream, seeing if meaning begins to emerge. In doing so, it is important to realize that dreams speak in symbols, in metaphors. That’s why dream books were compiled; it’s useful to read one or two in order to see what others think images in dreams might mean. But that is only the beginning; each of us needs to learn our unique dream vocabularies. We all use the elements of our lives in our dreams: our professions, our hobbies, our friends, our family, the TV shows and movies we watch, etc.

When psychiatrist Milton Kramer, head of a Cincinnati sleep-disorders center mixed up descriptions of the multiple dreams of 10 people, observers were easily able to identify which ones came from the same person, even if the dreams took place on different nights. [Recently deceased] Jungian analyst Edward Whitmont says that such consistency is apparent in dream journals. “The dreams tell a story. It is as if Dream No. 3 knew what No. 15 would be dealing with, and Dream 213 may refer back to something Dream 52 has raised.”<sup>42</sup>

Let me give you some examples from my own dream vocabulary. For several years, my wife

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<sup>42</sup>in “What is the Soul?”, Life Magazine, December 1997.

and I watched reruns of the sitcom “MASH” almost every night. Because this was such a rich show, with a varied and complex set of characters, my dreams often used the characters and setting. When I wasn’t present in such a dream, Hawkeye Pierce was often a substitute for me. After all, he was a doctor like me, under pressure like me, and most importantly the hero of the show. But I think that virtually all the characters showed up in various dreams, expressing attitudes particular to their characters.

At a point when I was preparing to make a major transition in my life, I dreamed that Hawkeye and B.J. were leaving a planet on a space ship and were then going to have many adventures.

Another time I dreamed that Hawkeye and the others from the MASH unit were sitting outside at a table celebrating Corporal Klinger's birthday.

On the show, Klinger was a man who dressed like a woman, but was totally masculine. Hence the humor of the situation. Initially he only wore women’s clothes in order to try and get kicked out of the army. Gradually, however, he came to appreciate feminine things without losing his masculinity. That was a pretty good image for my situation at a time in my life when I was opening myself up to softer, hidden emotional issues in my life.

Dreams make use of any images we have stored away. If they can find symbols close to consciousness that will do, they make use of them. That’s why dreams so often incorporate the events that take place in our daily life. This has led some dream researchers to speculate that dreams early in the night work through the minutia of the day, in order to resolve problems left over from the day, before moving on to deeper issues. This was one of the assumptions that Crick and Mitchison drew on in constructing their theory that dreams were erasing unnecessary memories from the day. But when a

sufficient number of such dreams are examined, it begins to appear that even these supposedly mundane dreams are more complex. The dreams pick up the day's people and events as raw symbol material which are then transformed in subtle ways in order to deal with more important issues. I have only seen dreams discuss daily events literally when those events present significant on-going problems that need to be resolved in the psyche.

But dreams aren't limited to our personal knowledge. They can draw on collective knowledge as well. When we dream of a cave, for example, it isn't necessarily there to signify a vagina; though in a particular dream, a cave might very well mean just that, assuming so is too reductive. A cave in a dream not only has all the personal associations we might have to a cave—for example, a trip we took to Carlsbad Caverns—but also the collective memory of what caves meant to our ancestors.

I can recommend one excellent dream book which can help in this respect: the dictionary. Any good dictionary provides not only the definition for a word, but also a mini-history of the roots of the word and often how the meaning of the word changed over time. For almost any word, this etymology can be viewed as the evolution of a symbol. For “cave,” my dictionary traces the history of the word back to the Latin *cavus*, meaning hollow. So at its roots, a cave is a hollow, an opening. Perhaps another gateway?

It is also useful to have a number of techniques to use in working with dreams. One approach is to recognize that dreams often have a structure similar to a play. When famed Jungian analyst and thinker Marie-Louise von Franz was asked by an interviewer, “is there a technique for approaching a dream to discover its meaning?” she said:

In Jungian psychology, we have a technique. We compare the dream to a drama and examine it

under three structural headings: first, the introduction or exposition—the setting of the dream and the naming of the problem; second, the peripeteia—that would be the ups and downs of the story; and finally, the lysis—the end solution or, perhaps, catastrophe. And if I don't understand a dream, I use that scheme. First I say to myself, "Now, what is the introduction?"

Let's see how this works in practice. We'll start with the setting of a dream. I often have dreams where I'm in some sort of vehicle. If I'm driving my own car, I'm in charge of my own movement in life at the moment. If someone else is driving, I'm not in charge, but merely a passenger waiting to see where I'm going. If I'm on a bus, not only is someone else in charge—doing the driving—but I'm dealing with issues that are collective, not confined to my personal life. When I have some highly unusual vehicle, normally I am trying to develop some new way of moving through life. Here's a dream with an unusual vehicle setting.

[Famed fictional detective] Nero Wolfe was talking to a man, who asked him if he wasn't going to be making a sharp turn soon. Nero Wolfe answered that he had implicit faith in his French valet. Nero was driving in a car, with his valet in a car ahead of him. They approached a place on the freeway (an actual freeway on which I often drive), where it was necessary to make a sharp right turn in order to get on another freeway. They were stalled for a bit because of a car in front of them. But when they reached the turning point, the valet signaled Nero to turn and they both did turn at just the right point.

To give some personal background as to why I would have such a dream, I read mysteries for enjoyment and Nero Wolfe is one of my favorite detectives; I've read every book and every story he's featured in. He's a very large man, as I am, but is otherwise very different than me. He's almost entirely

a product of his mind, with little regard for feelings, especially feminine emotions. He is extremely lazy and solves all his cases without ever leaving his house. Instead he sends out his assistant Archie to deal with the world, but Archie isn't part of this dream. Nero also has a French chef named Fritz who also functions almost as a valet or butler.

So the setting is that Nero, representing a highly intellectual side of my personality, is driving, but his French valet is also driving another car ahead of him. I think most of us would associate Frenchmen with emotion. So, while my intellectual side is in charge of his own destiny, it is smart enough to allow my instincts and emotions to lead the way. This is especially important because it's almost time to make a sharp turn. The dream is probably also using the common pun of a turning-point, a major place of transition. And, in fact, I did successfully make a sharp turn in my life by using my intellect to make some good judgements based on a change in my feelings.

The setting is being in the car, following another car, with the goal of not missing the turn. The middle part—the peripeteia—is simply Nero and the valet continuing to drive along, then being stopped behind another car. The conclusion is a successful one where the turn is made. Thus a mini-drama with a beginning, middle and end, all in a concise little package. Of course, not all dreams lend themselves so readily to such an analysis.

We have hardly exhausted dreams, and in the chapters to come, we will address other dreams of a variety of types. But before we leave this chapter, I would like to emphasize just how healing dreams can be. A Jungian-oriented therapist, Dr. Harry Wilmer, had many patients suffering from post-traumatic stress syndrome caused by their experiences in Viet Nam. He collected over 350 dreams they had of the war. In contrast with normal dreams, where the people, place and situation are largely

symbolic, these dreams were overwhelmingly simple repetitions of actual horrors experienced in the war. Wilmer said “the first thing is to listen, to honor this as an experience and to listen with the conviction that this is happening to him for some psychological reason, and that to get it out of his head, somehow or another it has to come out to some other human being who listens without making any great interpretations.”

When the experience of the dream had been sufficiently honored, the dreams would slowly transform and start to become more symbolic. Wilmer termed these new dreams “healing nightmares” as they were still filled with terror, but reflected an attempt by the psyche to heal the emotional wounds of the dreamers. This turn toward the symbolic was a sign that the patient was beginning to get well. The inside was beginning to be able to come out once again.<sup>43</sup>

Dreams often mirror the state of consciousness we are in. When, like Wilmer’s war veterans, we are stuck in some trauma that we can’t escape, dreams cycle endlessly through the same material. Once we begin to consciously engage with our dreams, a dialogue begins and the language of the unconscious is symbolic.

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<sup>43</sup>Stephen Segaller and Merrill Berger, *The Wisdom of the Dream* (Boston: Shambhala, 1989), pp. 63-67.