

Shrink Rap Radio #95, June 12, 2007. Dr. Stanley Krippner on Dreams

Dr. David Van Nuys, aka “Dr. Dave” interviews Dr. Stanley Krippner (transcribed from www.ShrinkRapRadio.com by Jo Kelly)

Excerpt: *“It’s this rapid eye movement sleep that helps to develop the brain. If this rapid eye movement sleep didn’t develop, I’m afraid that those individuals would have dropped out of the dream pool, both the dream pool and the gene pool long ago.*

But then there’s another reason. When these rapid eye movements start going, and the infant – whether it’s a human infant or another animal infant – starts to whimper, the mother pays attention, and gives special attention to what’s happening to the infant. Now the infants that don’t have rapid eye movement sleeps, who don’t whimper a lot: they’re ignored. The predator takes them and whisks them off, gobbles them up, and they drop out of the gene pool.

So I think that there are a number of reasons that this rapid eye movement sleep, that later becomes associated in dream reports, did serve an evolutionary purpose; not only in consolidating memories, but in attracting the attention of a mother who paid more attention to the infants that had eyes jumping up and down and back and forth.”

Introduction: That was the voice of my guest **Dr. Stanley Krippner**.

Long time listeners will recall that Dr. Krippner was my guest on Show #30, speaking with us at that time about Scientific Parapsychology. Dr. Krippner is also an expert on altered states of consciousness, which of course include dreaming.

He will be a workshop leader at the upcoming 24th annual conference of the International Association for The Study of Dreams www.asdreams.org which will be held at Sonoma State University, June 29 – July 3, 2007, <http://www.asdreams.org/2007/index.htm>

Currently a faculty member at the Saybrook Graduate School and Research Center in San Francisco, he is a world-renowned psychologist, who among other things is recognized for his ground-breaking work in dream telepathy and other psychic phenomena.

Dr. Krippner has authored or co-authored more than 25 books. He also has hundreds of academic publications to his name and has received far too many honors and awards to list here. I strongly recommend that you explore his website at www.stanleykrippner.com to see just what an amazing career he has had.

If you are at all interested in extra sensory perception, I recommend you read *Dream Telepathy: Experiments in Nocturnal Extrasensory Perception (Studies in Consciousness)* by Ullman, Krippner, and Vaughan. Dr. Krippner's autobiography, *Song of The Siren: A Parapsychological Odyssey*, is out of print, but it would make fascinating reading if you can find a used copy on the net.

Dr. Dave: Dr. Stanley Krippner welcome back to Shrink Rap Radio.

Krippner: Thank you.

Dr. Dave: We're going to be talking about dreams today and your research on dreams, and your whole involvement in dreams; and all of this is preparatory to our talking about a conference that is coming up. Where did your interest in dreams begin?

Krippner: Well I've actually been interested in dreams all my life. I recorded my dreams when I was in high school, read a lot about dreams, followed the scientific research on dreams, and for ten years directed a Dream Research Laboratory at Maimonides Medical Center in Brooklyn, New York where we focussed on what we call anomalous dreams: dreams that seem to indicate telepathy, mind to mind communication. And we actually published over a hundred articles, two monographs, and a book called *Dream Telepathy* – that is still in print – on this work.

Since we ran out of money at Maimonides Medical Center, I have been at Saybrook Graduate School, and there I teach two courses on dreams, work on our Dream Certificate Program, and I direct masters theses and doctoral dissertations on the topic of dreams.

Dr. Dave: Well that certainly is a quick overview of a very long and rich career. I didn't know about that Dream Certificate Program either, that's a new one on me.

Krippner: This is a Dream Certificate Program that anybody with a bachelor's degree can enrol in at a distance; and they take a number of courses on dreams, they write up a project. This acquaints them not only

with the scientific work on dreams, but what's being done with dreams in the clinical practice, in personal development, and even in business and industry and invention.

Dr. Dave: Wow; I think some of my listeners may be interested in that.

Krippner: Just go to the Saybrook website: www.saybrook.edu and look up certificate programs.

Dr. Dave: OK well that's a great piece of information.

I know it's been a long time since you have been in high school, but I think it was unusual at that time – I mean we've had a big explosion of interest in dreams in recent years, and maybe you're partly responsible for that. Can you recall what got you to keeping a journal of your dreams, way back when you were in high school?

Krippner: I actually did a considerable amount of reading in high school, especially reading what we now call consciousness: the activities of the human mind and brain. So dreams came up in this reading project: not only the work of Sigmund Freud and Carl Jung, but some of the native American ideas about dreams, some of the Asian concepts about dreams, some of the African concepts about dreams. I was very eclectic in the type of reading that I did.

Dr. Dave: That's really fascinating, particularly at such an early age. And then did you go into psychology as an undergraduate?

Krippner: When I was an undergraduate, there wasn't much discussion of dreams in our psychology classes. In fact one day our psychology instructor told us, that anybody who dreamed in color must be schizophrenic; and my friends and I were shocked because all of us had dreams in color.

Now this was back in 1952, and there was really no excuse for him saying that; because in 1950 all the scientific journals had observed the discovery that rapid eye movements during sleep are very highly correlated with dream reports. There was no indication whatsoever that color indicated mental illness; in fact the research back in the early 1950's indicated that most dreams were in color.

This is just an example of a psychology professor – a very noted psychology professor – not keeping in touch with the literature, and coming

out with rumors and stereotypes and misconceptions that probably upset a great number of people in the class.

Well I went back into the literature, and I assured my friends that the psychology professor didn't know what he was talking about on the topic of dreams.

Dr. Dave: Now were you majoring in psychology at that point?

Krippner: At that point I was actually majoring in educational psychology. I specialized in special education; and before I went on to graduate school, I did a great deal of work with speech handicapped children, orthopaedically handicapped children, mentally handicapped children; and then I went on to do a masters degree and Ph.D. at a different university, a north western university.

Dr. Dave: OK. Some of that background then helps me to understand some of the stuff that you've done in later life; where I guess you have had continuing interest in areas relating to special education. I never understood where that came from.

Krippner: Well it's been very necessary because something like dreams is a very esoteric topic. I still keep up on the literature on special education, and exceptional children; I've broadened it now to include gifted and creative children, because that type of work will always be in demand. You can't really get many jobs if all you know is how to teach students about dreams; there's not that much interest in academia even to this day on that topic. So my work on special education with exceptional children has been a mainstay of my economic survival.

Dr. Dave: That's interesting.

Krippner: All the work on parapsychology and consciousness research has been of greater interest for me, but it doesn't pay the bills.

Dr. Dave: Right (laughing) – very interesting.

You mentioned Freud and Jung – and I didn't prepare you for any of the questions that I'm going to ask you – but I wonder if off the top of your head, what do you think Freud had right,

Krippner: You are talking about Freud and Jung?

Dr. Dave: Yes, what do you think Freud got right about dreams, and what did he get wrong?

Krippner: I think what Freud did right, was to bring scientific attention to dreams; I think that he was really a major figure. There were other figures but they never attained as much prominence as Freud; mainly because Freud was a much better writer, and his emphasis on human sexuality got a lot of public relations that some of the other people didn't. I think that Freud's major contribution was to indicate that dreams could be used in psychotherapy.

I think he was wrong in saying that almost all dreams were wish fulfilment; that they express repressed wishes. They don't really at all, they are more or less a literal or symbolic description of what one has done during the day; and it helps to consolidate the memories during the course of the night.

Also I think that he was wrong in terms of emphasising the sexual impact in dreams: yes sex comes into dreams, it comes into dreams quite often, but it's one of about two dozen content topics in dreams. And some people have very, very few sexual dreams.

Also Freud felt that dreams helped keep the person asleep at night, because it allowed for some sort of a discharge; and that simply is not true at all. There's a sleep dream cycle, in fact we dream most of the night. When we are having rapid eye movement sleep we have the most vivid dreams; but when we are having other types of sleep there is still mental activity going on, and that activity goes on whether we are having vivid dreams or not.

Now one thing that Freud did get absolutely right, in my opinion, was his use of the term 'overdetermination': that one dream can mean many, many things. Yes a dream can be symbolic, it can indicate personal problems, but a dream can also consolidate memories, a dream can relive experiences from the past that have not been resolved, a dream can make plans for the future, a dream can be symbolic, a dream can simply keep the mental operations going during the course of the night.

Freud I don't think would have gone this far himself in finding the multiple uses of dreams, but I think that dreams actually served an evolutionary purpose in the course of not only human kind but various animals as well.

So dreams serve many, many purposes and I don't really think we even know all the answers, to this day.

Dr. Dave: Well can you say something more about the evolutionary purpose that you see dreams serving in both animals and humans?

Krippner: Yes, actually our clue is that the human foetus spends maybe 80% or more of its time in rapid eye movement sleep. Now of course these are not dreams – because the foetus doesn't have the mental ability or the cognitive operations to have stories or impressive visual imagery – but there are probably feelings, and kinaesthetic reactions.

It's this rapid eye movement sleep that helps to develop the brain. If this rapid eye movement sleep didn't develop, I'm afraid that those individuals would have dropped out of the dream pool, both the dream pool and the gene pool long ago.

But then there's another reason. When these rapid eye movements start going, and the infant – whether it's a human infant or another animal infant – starts to whimper, the mother pays attention, and gives special attention to what's happening to the infant. Now the infants that don't have rapid eye movement sleeps, who don't whimper a lot: they're ignored. The predator takes them and whisks them off, gobbles them up, and they drop out of the gene pool.

So I think that there are a number of reasons that this rapid eye movement sleep, that later becomes associated in dream reports, did serve an evolutionary purpose; not only in consolidating memories, but in attracting the attention of a mother who paid more attention to the infants that had eyes jumping up and down and back and forth

Dr. Dave: That's a fascinating idea that I've never heard before.

Krippner: Well it's actually not new with me. Patrick McNamara, of Boston University discusses his evolutionary theories in articles and books on the topic, and it makes perfect sense to me.

Also he points out that even as adults there's a lot of unpleasant dreams. And of course Freud would have said: well that indicates all of the repressed desires. But McNamara says well of course there are unpleasant dreams, because unpleasant sensations during sleep are the ones that gain the mothers attention, and the infant might be too young to have what we would call a dream report, and a narrative and a story; but by having unpleasant sensations and whimpering and having rapid eye movements the mother pays more attention. And the legacy of that lingers on: and then once images, and thoughts, and stories, and emotions come into the dream,

sure a lot of them are going to build upon this legacy of unpleasant feelings that were so important from an evolutionary point of view.

Also they might even help prepare the infant for some of the vicissitudes of life, some of the unpleasant things that will happen during the day. And here is where Jung came in and made a great contribution, because he said: yes, dreams are about the past, but what Freud ignored is that dreams can also be preparations for the future. They can solve problems, they can indicate what we are going to be facing in the time ahead, and they can serve a preparatory function.

So in many ways Jung was closer to what contemporary dream research is finding out than Freud was. Freud felt that the more problems you had, the more you dreamed. Jung said no that's nonsense, everybody dreams about the same amount of time whether they have problems or not; and that's exactly what contemporary dream research is finding out. Alfred Adler said the same thing; he disagreed with Jung and Freud in a number of ways, but he and Jung both said that people had a propensity for dreaming, and the dreaming went on whether a person was in distress or not.

Dr. Dave: Interesting. Now what else did Jung get right, and what did Jung get wrong?

Krippner: I think that one thing that Jung got wrong was that he felt that dream interpretation should be a very private affair between a therapist and a client, and he neglected the importance of group work on dreams. And I think that it is the group work on dreams that has led to this great popular interest where we now have dream groups all over the country. We have the International Association for the Study of Dreams which has annual meetings; the 2007 meeting will be at Sonoma State University in late June and early July.

And Jung also was correct in putting an emphasis upon what we might call universal dreams, or archetypal dreams. Dreams are very, very similar all over the world in some ways. And the recent research indicates: yes, it's like there is a genetic propensity to have dreams about falling, about running, about being in danger. There are universal dream themes that transcend cultures, and Jung was onto that.

Again I think that what Jung has called archetypes I would call inbuilt biological propensities, but I think that Jung tapped into a number of ideas that are being born out in contemporary dream research.

Also of course he made a big issue about dreams that are what we call anomalous; dreams that seem to indicate telepathy is going on, or predictions about the future are going on. And there is a little bit of laboratory research, some of which I did, that indicates we have got to take this seriously. There are some dreams, under tightly controlled scientific conditions, that do indicate that once in a while a person can dream about something that is going on in another part of the world. Jung was very much into that; Freud was too by the way, we've got to give Freud credit for that. He wrote nearly a dozen papers on telepathic dreams. Alfred Adler thought the whole thing was hokum and bunk. Adler was right about a lot of things, especially the problem solving functions of dreams; but he was I'm afraid missing the boat when it comes to some of these strange, bizarre, anomalous dreams.

Dr. Dave: You know I've had a few dreams that I've felt were telepathic, or at least synchronistic, inasmuch as something would happen the next day that would really seem to strongly suggest that I had dreamt about it. But it always seems to be such a trivial, small thing and I wonder if you have any ideas about why that seems to be the case?

Krippner: Well J. B. Priestly was a famous British essayist, a very, very great writer and he wrote a famous book called *Man and Time* and he devoted a whole chapter about dreams about the future. And he surveyed a lot of literature, both the experimental literature and the anecdotal literature, and he said when people dream about the future it's usually about the terrible or the trivial. People dream about the forthcoming death of a loved one, or a terrible accident, or a catastrophe; or they dream about something trivial like what's going to be in the headline of the newspaper the next day, or what they are going to be served for breakfast the next day by a restaurant they have just checked into. Terrible and trivial are the hallmarks of the dreams about the future. Sad to say people don't have that many dreams about happy events that are going to be coming up. But again you see this has an evolutionary function; of course people are going to have terrible dreams, because this has survival benefits. It helps them adapt to a shock that might be coming up.

Dr. Dave: Well I guess I should be grateful then that I have trivial ones, rather than catastrophic ones.

Krippner: Yes count your blessings – trivial dreams reminds you that there is more to the topic of dreaming than mainstream science will admit. So sort of enjoy them, and if they have some meaning that you can glean from them, all the better.

But remember, not all dreams have very, very profound meaning to them: some of them are just for our entertainment, some of them are just to keep the mind active at night, some of them are just to help memory get consolidated at night. So not every dream is what Jung called a “big dream”, or an archetypal dream, or a life changing dream. We have some dreams like that, but I think they are pretty few and far between.

Dr. Dave: You know I haven’t heard people talk about that very much; that not all dreams are terribly meaningful. I certainly have an internal sense myself that some of my dreams just don’t feel that meaningful; and yet people could make the mistake of just writing their dreams off altogether – so there is some kind of middle ground in there. How does a person find that middle ground?

Krippner: How does who find the middle ground?

Dr. Dave: Well, how does a person find the middle ground between being too dismissive of their dreams, thinking oh well this doesn’t mean anything

Krippner: I think the best guideline is simply common sense. A lot of the dreams we have about the future are just sheer coincidence. We’ve got so many dreams every night. We have four rapid eye movement periods each night, some people have more they have five or six. Then between the rapid eye movement periods we have little short dreams and mental activities going on, and so with all of these dreams just by coincidence of course some of them are going to come true.

I think that a person should not be spooked out by them, they should record them; keep a diary – then if the dreams do come true they have a written record of it. Over time they can look at this written record, and see if there is any consistency in terms of the dreams that come true.

More important are the dreams which give guidance for our future; that give us indications that maybe a relationship that we are involved in has gone sour, and should be re-examined and perhaps abandoned or scuttled, because it is doing us more harm than good. Or perhaps a business venture that we’re involved in needs to be closely examined, lest we lose a lot of money, a lot of time and a lot of energy. Dreams can also give us great insights into what might be worthwhile to invest time and money in, in terms of a relationship or in terms of a business venture.

Then there are also occasional spiritual dreams, where people will have dreams about the direction that they should take with their spiritual development. Whether it's to do more meditation, more prayer, more contemplation, more human kindness, more acts of charity, more altruistic attitudes, more forgiveness, more sincerity; dreams can point us in that direction too. This is the theme of another book that I've written, this one with David Feinstein, called *The Mythic Path*; because in *The Mythic Path* we have specific suggestions on how people can use dreams to develop their spiritual capacities, and to learn how to use dreams to make connections with the past, to focus on the present, and to plan for the future.

We've called upon some of the contemporary, major figures in dreamwork: people like Robert Van de Castle, and Gayle Delaney, and Patricia Garfield, and Ernest Hartman and Allan Hobson. These are the names that you'll see on the books if you go into a bookstore and look on the topic of dreams; and Clara Hill who was probably the outstanding dream researcher in terms of the clinical use of dreams today.

Dr. Dave: Interesting. The word myth is in the title, and I know you have studied mythology: maybe you can say a little bit more about what your take is on the relationship between myth, mythology and dreaming. Why is mythology important to study in relation to dreams?

Krippner: Well the western culture of course puts down mythology; they say it's just superstition; it's a mess of old stories that don't have relevance to our contemporary life. Of course I feel quite differently, as did Carl Jung. I've learned a lot from reading Carl Jung on the topic of mythology, because a myth is actually something that never was but always will be. In other words, you go into the cultural myths of the past and by and large they are not history; they might have little bits of historical elements in them, but they are not accurate history.

However they do reflect common concerns: who you sleep with at night, and who you murder during the day. The foods that you eat and the foods that you won't even dare touch. The enemies that you have to make peace with if you are going to survive. The dangers of the environment in terms of the weather, in terms of the droughts, in terms of what the planting season should be about, and how to get along with the forces of nature.

From a psychological point of view we can define a myth as a story – but it's a story that is about important, critically important human affairs; and it's a story that has consequences for our behaviour. It can shape our

activities, it can shape our actions, it can tell us what to do, it can tell us what not to do. That is really what a myth is.

A myth can be completely dysfunctional: it can lead us in the wrong direction, it can lead us towards cults, towards religious extremism, terrible relationships, poor business decisions; or it can lead us towards very happy, joyous ways of living, relating, doing our work, and having some fun out of life.

Now personal myths are cultural myths in miniature. A personal myth might be something as simple as: I will never be able to get ahead in the world, because my sister is so much smarter than I am. Now of course that is a silly statement, but some people actually believe it – they are conditioned from childhood to believe and act in a certain way – and this all comes out in their dreams. If they look at their dreams they can see the recurring myths.

Or they might have a more positive dream that goes something like this: if I work hard I can succeed in the current task that I am undertaking. OK now that's something that can come out in a dream; and that is something that is much more direct, and much more helpful to a person.

Dr. Dave: Speaking of mythology, I know that you have also studied shamanism; that you have taken some trips to South America and met with various shamans down there, you've also gone to some other cultures. What have you learned from your work with shamans?

Krippner: Well of course shamans have been masters of dreams; and shamans used a lot of dreams, and continue to use a lot of dreams in their daily work. I think that shamans are somebody that we can still learn a lot from.

A shaman is a man or a woman who is sort of the spiritual custodian of a tribe. They use dreams, and other altered states of consciousness to get information that other members of the tribe simply cannot access. They use this information ritually, they have ceremonies, they can do a lot of healing with the information, they can gain insights that help the tribe; they are very practical people. They are the great dream interpreters of the culture.

Psychotherapists have sort of taken over the role of shamans in western society in interpreting dreams; but the problem is most psychotherapists don't even bother with dreams. That's why the contemporary dream movements are teaching people how to interpret their own dreams. Freud

would never have agreed with that by the way. Carl Jung would have, he taught his people how to interpret their own dreams; and Alfred Adler taught people how to interpret their own dreams.

Now there is what's called a grass roots dream movement, where there are dream groups all around the country that have very common sensible methods of helping people appreciate their dreams, and get something out of it. And a lot of them take a look at what the shamans were doing, in terms of honouring the dreams of the tribe, and even listening to dreams from children that might be helpful to members of a tribe.

So the shamans were, shall we say the original dream interpreters, and the original dream workers, and I think that there's a lot that we can still learn from them. I have visited shamans from six different continents of the world. All of them have their own unique approach to dreams; and some of them are shall we say absolute nonsense, but most of them do have a great repository of wisdom in them that we can still learn from.

Dr. Dave: Interesting. Well after a lifetime of study of dreams, and consciousness, and sleep, and travel around the world – what are your unanswered questions that still remain?

Krippner: The fact of the matter is, there are still a lot of unanswered questions about both sleep and dreams. It used to be thought that sleep was necessary for restorative purposes to restore the body. That is part of the reason why we sleep; however when that rapid eye movement cycle comes into the picture, the body is very alert in many, many ways. There's a lot of biochemical reactions going on in the brain, and the limbs of the body are paralysed, they are not resting at all. They are sort of in a type of paralysis, so that the only movements that you see are the rapid eye movements up and down, and that gives the person a signal they are dreaming. Also there is some sexual activity during a lot of dreams. But the arms are not moving, the legs are not moving; that's why when people go sleepwalking you can't blame that on a dream. That is due to something else: often some sort of motor disturbance, or often some high anxiety.

So the bottom line is: we don't know 100% about why people sleep, we don't know 100% about why people dream. I think that this is a fascinating scientific venture, a fascinating personal venture, and I am still learning a lot from my studies on it.

Dr. Dave: OK. Earlier you indicated that you had to develop other lines of research to keep the bread and butter on the table. What if you got a large

grant: let's say you got a ten million dollar grant – I hope that's large, and if that's not large enough we can imagine

Krippner: That's a larger grant than I will ever have; and that's a good question, I know exactly what I would do with it.

Dr. Dave: Stanley – the volume just dropped dramatically – did you move away from the phone?

Krippner: OK, can you hear me now? One of the research projects that's never been done – because it would cost too much money – is to give a number of people a beeper, and the beeper will go on unpredictably during the day and during the night. Every 24 hours a machine will rapidly select a very, very vivid picture: let's say a forest fire, or let's say an aeroplane crash, or let's say a celebration of Carnival in Brazil. But something very emotional, something very vivid, and that will be scene for 24 hours.

Every 15 or 20 minutes the beep goes off, and the person will speak into a microphone and say what's going through their mind: what their feelings are, what images they have, what thoughts they have. And this continues into the night, so they will be able to talk about dreams as well.

Now a team of outside judges will match all of these reports with that randomly selected target picture or video. And let's say that there is a match between a person who said, oh yes I dreamed about a forest fire; or during the day they said I had a real strong desire that I should go to Brazil and be in Carnival. OK those are matches.

This machinery will also measure people's brain waves, and heartbeat, and pulse, and muscle tension, and skin conductance; so we would get the whole psycho-physiological picture of what it is like to zero in on a distant event.

In addition to that we would know what the weather is like, we would know what the sunspot activity is, what the lunar phase is, we would get a lot of geomagnetic and geographical parameters going – dozens of pieces of information. And if we get something that is consistent within a person, or from persons to persons, then we would know much more than we know now about how these anomalies operate.

The human brain is a very complex system; and part of that human brain's function is to tap into distant sources of information: the past, the future, the present – but the distant present. And we're studying this bit by bit; we

are not looking at it from a complexity point of view, from a holistic point of view; because nobody has the money to do it.

So that's how I would distribute the money; so that for the first time we would have a complete picture of a person in the environment: mental content, physical content, environmental content; and then we would see if there is any pattern that comes together that really makes sense, and could fit these anomalies into the mainstream of what we know about human behaviour.

Dr. Dave: Well that's very interesting. I'll sit right down and write a letter to George Bush suggesting that you be awarded a large grant. (laughing)

Krippner: Well interestingly enough, this idea that you just asked to me came in a dream.

Dr. Dave: Interesting.

Krippner: Yes I had a dream that I was addressing a large convention of scientists, and they asked me the same question that you did; and this is what I told them. So your question was very timely, because I had a good response to it just because of a dream I had four nights ago.

Dr. Dave: Wow: just four nights ago?

Krippner: Four nights ago, it's all written down in my dream diary.

Dr. Dave: This illustrates what we are talking about then in some way.

Krippner: Yes, it certainly might.

Dr. Dave: Wow. What are the current projects you are working on now, given that you don't have a ten million dollar grant?

Krippner: I am doing a much simpler project. Over the years I have collected a thousand dreams from men and women in six different countries. My students and I have already published the results from US and from Brazil, and we are looking for male female differences. We have one hundred male dreams, one hundred female dreams from one hundred different men, one hundred different women.

We have submitted for publication the dreams from England, and the dreams from Argentina. We are still working the dreams from Russia and

from Japan. So this is the most ambitious cross cultural study of gender differences in dreams that has ever been done. It just takes a long time to do the statistics, to do the translations, and to pull the articles together and see what we have.

Dr. Dave: Yes. And is that what you are presenting at the conference, or are you presenting something else?

Krippner: The upcoming conference at the wonderful Sonoma State University. I am actually doing a whole tutorial – half a day – on how we study telepathic dreams, and how we can make sure that we are not just getting chance results; coincidence.

How it is that we can take dreamers who think that they have telepathic dreams, and either in a laboratory, or outside of the laboratory if we don't have enough money to take them into a laboratory – have somebody in a different city, or a different building focus on a picture during the night and see if the dreamer can dream about it. And then how we work this out statistically; how we have safeguards against any type of fraud, or coincidence, or cueing from any of the other senses. So this is going to be my major contribution – it will be a tutorial – it will be a way of sketching out what we have done in the past, and the improvements for the future.

Now in addition to that I am going to be on some panels: talking about spiritual dreams, the role of culture and dreams, gender difference and dreams. So I will be kept quite busy at the conference

Dr. Dave: It does sound that way indeed. Well to begin to wrap things up here. You have kept track of your dreams for so many years. I wonder if there is a pivotal dream that played an important role in your life that you would be willing to share here? And maybe how you worked with that dream and where it led you?

Krippner: Well I do keep a dream diary; and most of my dreams are more or less reflections of what's happened during the day or during the past week, and so I can learn from that; it's a good review.

But one time I did have a dream about a person who I had just met, and who I didn't pay much attention to. And the dream sort of indicated: you know it would be very smart if you would pay a little more attention to that person, because there is more to her than meets the eye. And so I did; and I sought that person out, and we had lunch together, and found out that we had many similar interests, and that there was some research work that we

could collaborate on and do together. So the dream was telling me more than I knew while I was awake.

So that's one of the values of dreams; they can give you some very practical advice if you just spend some time with them, and study them, and are open to what they have to tell you.

Dr. Dave: Yes indeed. Well Stanley I know you are very busy and you have got some place that you are going this morning. So I really want to thank you for being my guest again here on Shrink Rap Radio.

Krippner: Well thank you David. It's always a pleasure to talk to you, and your radio program is doing a great service and long may it continue.

Dr. Dave: OK I'll look forward to seeing you at the conference.

Krippner: Yes, and I'll see you all in my dreams.

Dr. Dave: OK, (laughing) bye bye.

Krippner: Bye bye.