

Chapter 1 : Multiplicity (film) - Wikipedia

*The Multiplicity of Dreams: Memory, Imagination, and Consciousness [Professor Harry T. Hunt] on calendrierdelascience.com *FREE* shipping on qualifying offers. Dreams have been interpreted as divine revelations, previews of the future, relivings of the past, and expressions of unconscious conflicts.*

Plot[edit] Doug Kinney Michael Keaton is a Los Angeles construction worker whose job is constantly getting in the way of his family. On one job to build a new wing of a scientific facility, Doug meets up with Dr. Leeds Harris Yulin , a friendly scientist who has developed a successful method for cloning humans. Doug is introduced to Dr. Doug does not reveal the cloning to his family and he goes to great lengths to keep it a secret. Although the clone seems to be a dream come true, while Doug and his wife Laura Andie MacDowell are at a restaurant for dinner, Doug finds that Two is on his own date due to not being allowed to be with Laura. Doug realizes clones are not as great as they seem, and Doug begins to worry about his clone being revealed. Despite the complications of having a clone, Lance is extremely busy at work so Doug decides to have another made to help out at home. He has an extremely sensitive and thoughtful personality. However, things take a turn for the worse when Lance and Rico introduce "Four" who refers to Doug as "Steve", and is later himself named Lenny. Doug decides to take some time off and goes on a sailing trip. However, he specifically instructs them that Laura is off limits. The next day, Lance has a cold and is unable to go to work, so he sends Rico. Thinking Doug is ignoring her, she reveals her feelings to Lenny, mentioning how Doug has never kept his promise to fix up the house. When she asks him what he wants, an inattentive Lenny replies, "I want pizza". When Doug returns, he learns that Laura and the kids have left. While Doug tries to determine how to get Laura back, Lenny tells him about what Laura told Lenny about how he never fixed the house. With the help of the clones, Doug remodels the house and wins back the love of his wife. Doug also tells Laura he is planning to start his own construction business. Realizing Doug can take care of himself now, the three clones move away. As they are driving away and stopped at a stoplight, Laura finally sees the three clones in the car next to her. Believing that she is hallucinating , Laura tells her children that you can tell you really love someone when everyone you see reminds you of them. The clones write to Doug that they have set up a successful pizzeria called "Three Guys from Nowhere" in Miami , Florida and are masquerading as triplets. Lance becomes the businessman of the shop and serves customers, enjoying this opportunity to meet many women. Rico is the head chef and is "cooking up a storm and having a ball", and Lenny is the delivery boy as well as taking a second job as a paperboy. Unfortunately, Lenny confuses the two and is seen delivering pizzas by throwing the box onto the lawn as he rides his bike by.

Chapter 2 : The Multiplicity of Dreams, Harry Hunt

The Multiplicity of Dreams. HARRY HUNT. Brock University, St. Catherines, Ontario, Canada. What I'd like to do today is to try to place lucid dreaming within the context of overall dream studies and dream research—and within the multiplicity of dreams.

I want to show how a cross-comparison of the different forms or types of dreaming might give clues to the cognitive processes that may be involved in all dream formation. And in that context I want to look especially at the place of lucid dreaming, namely the special relation of lucid dreams to nightmares and so-called archetypal-mythological dreams. I will try to show, both descriptively and in terms of a small research study, that these three kinds of dreams seem to be the points where the process of dreaming is maximally intensified. Such maximal intensifications may help to show fundamental dimensions of all dreaming that get crystallized in these relatively infrequent special forms. Now the idea that dreaming is a kind of conjoined multiplicity is not new. It is a kind of multiple collection of forms and sub-forms. You can certainly find reference to so-called "ordinary dreaming. They seem to largely be based on reorganizations of personal memories, and they may be relatively bizarre or relatively mundane. There is also some agreement that there is something like a somatic medical form of dreaming. Most of these sources would also want to distinguish a so-called prophetic-telepathic kind of dream. If one wants to talk naturalistically, I think we could talk about these as dreams of maximum intuitiveness, and put to one side the ultimate question of scientific reality. Certainly as a form such dreams have occurred in all peoples at all time. Then we come to the so-called "big" dreams in tribal peoples. Jung used this term as well for dreams that phenomenologically and subjectively are a point of contact with the sense of the sacred. They are dreams where the individual may make direct contact with the mythic archetypal beings of that society. And there is quite a bit of evidence from cultural anthropology that dreams like this are part of an ongoing cultural maintenance in that they are a source of direct renewal in mythological stories and art forms. The nineteenth century Romantic tradition of dream studies would see this so-called big or sacred dream as a point where dreaming is taken over by a kind of autonomous imaginative factor, having much less to do with memory, much more to do with an intrinsically creative imagination. Then again, most times and societies and peoples have talked about a nightmare form of dreaming, and here we might want to follow recent distinctions, and distinguish fantastic, bizarre nightmares of monsters and strange creatures from post-traumatic nightmares that tend to repeat, often seemingly endlessly, an actual trauma that has been suffered. We might want to separate both of these in turn from night terrors. Finally, and very much to the point today, most of these sources identify something like a lucid-control dimension of dreaming. Whatever the hoopla about dream lucidity in the last ten or fifteen years, this is not a new phenomenon historically or cross-culturally. Aristotle mentions lucid dreams. The shamanistic traditions of tribal people, by strong implication, seem to be talking about a lucid control dimension of dreaming, because the classic forms of sacred or big dreams are very often induced and guided by the trained shaman. There is an element of lucidity in reaching a kind of launching point for these uncertain mythological encounters. Similarly, if we look at the Eastern meditative traditions we find what we are now calling lucid dreaming, identified in both the Buddhist and the Hindu traditions as the natural form of meditative state available during dream consciousness. In other words, the Eastern traditions present techniques for developing what we would call lucidity or a form of lucidity as a means of meditative growth. Dreams are a multiplicity. But what is worth pointing out is how much this idea goes against the fundamental assumptions of both the Freudian and the experimental laboratory tradition of dream studies. Freud, as many of you will remember, was after the essence of dreaming. For Freud, dreaming was primarily one thing. The Jungian James Hillman is quite eloquent in describing the way that Freud brilliantly synthesized the different multiple strands of nineteenth century descriptive dream studies. He points out that Freud took the Romantic tradition of dream studies, the idea that dreams were an extension of creative imagination, and relegated that to the dream-work proper, the mechanisms of visual representation, condensation, and displacement. He also took the rational line of thought in nineteenth century dream studies, the views that dreams were delirious nonsense and "froth," and said "yes"

for the manifest dream, but "no" for the underlying latent structure. Finally, the idea that dreams could express somatic states was relegated to his notion of biological instincts driving the process of dream formation. Hillman, A brilliant synthesis, but the price was the exclusion of the natural varieties of the dreaming process. In fact, Freud had to take the variations of dreaming we are talking about today and redefine them as somehow not really dreaming. The most instructive example comes from his paper on telepathy in dreams. Near the end of that paper he says, in effect, well after all telepathy really has nothing to do with the essence of dreaming. He says that the essence of dreaming has to rest in his processes of dream work. If we find a dream that seems to be telepathic, ". Lucidity, of course, becomes for Freud a defensive version of secondary revision. He knew about lucidity, and about St. You could ignore it. This certainly misses the subjective power of many accounts of lucid dreaming. I think we find the same monolithic attitude to dreams within the laboratory experimental tradition. Here again we find dreaming considered as a single process. The interest is predominantly in the average or norm of dreaming. Since only ten percent of dreams by some reckonings are markedly or strikingly fantastic and imaginative, these researchers feel they can ignore such dream transformations, even though it is fantastic, imaginative dreaming that has historically been the source of fascination with dreams. Similarly, one finds in the laboratory tradition what I increasingly would have to see as a curious suspicion and discomfort with respect to lucid dreaming. What one ends up with then from the laboratory tradition is a similarly monolithic approach, now increasingly centered on cognitive approaches and on the idea that dreaming must involve some sort of memory reorganization or memory consolidation. Now even if it is the case that truly imaginative dreams are rare, and that lucidity is only open to some people as a natural form of dreaming, we know already from the clinical, neurological and psychiatric traditions that you study the exceptions, the extremes of a phenomenon, in order to get at its underlying dimensions of construction. Such dimensions are hidden within the norms, hidden within the average, and get crystallized out in so-called special types. That brings us to an attempt to talk more systematically about the multiple forms of dreaming, before we get into some recent research on them. These dimensions have nothing to do with frequency of dreaming, but more to do with underlying principles of dream generation. So, initially, we have a vertical dimension representing the vividness or intensification of dreaming. At the minimal level of vividness, on the bottom, we have dreams that are either predominantly mundane or relatively clouded and confused. These may very well be the most common form of dreaming, at least in the lab, and here perhaps we are dealing with dreams that are predominantly understandable in terms of memory models, as reorganizations of recent memories. Now along this vertical dimension there is a hypothetical point, a point at which memory models are insufficient and we need models of creative imagination metaphor, and intuition to make sense of the dreaming process. In terms of the diamond structure there is also a horizontal dimension intended to represent the degree of symbolic integration or differentiation among these dream forms. The more integrated around one function, the narrower the pyramid. So ordinary dreaming, at the bottom, represents an integration and organization of the dreaming process largely in terms of the principles of semantic memory and language. At the points of maximum differentiation, which it is not really my intention to talk about today, we find dreams that may be based on relatively separate imaginative-intuitive frames of mind: Freud often dreamt in this form when his dreams became relatively fantastic. One would also need a panel for so-called telepathic-intuitive forms of dreaming. This would be the point where dreaming is in some sense directed towards conditions in the objective world. It might also include problem solving dreams in the context of scientific investigation. What I really want to get at is the top of the pyramid, representing the points where the dreaming process is maximally intensified. Here we see the dreaming process integrated predominantly in terms of a visual spatial intelligence, rather than a linguistic one. These forms would be based on metaphoric visual kinesthetic fusions. This top section of the diamond, which includes lucidity, nightmares, and archetypal dreaming, is sufficiently intensified to be transitional to waking. This is something that both lucid dreams and nightmares have in common. They usually wake you up. You are right on the edge of waking. In fact the dreams at the top of the diamond occur in a kind of transitional or trance state that can probably be entered about as easily from certain waking conditions as it can from the dream state. Here we are addressing an overlap between dream phenomena and so-called altered states of consciousness, where dreaming becomes a potential transpersonal

process. Each of these forms of intensification would exaggerate a fundamental dimension of dreaming that would run through, albeit usually invisibly, all dream formation. Nightmares might highlight a dimension of affect and kinesthetic sensation that is probably usually suppressed in most dreaming. Archetypal dreams with their subjective qualities of awe and sense of the uncanny, parallels with classical mythological stories, and encounters with mythological-spiritual beings, and their tendency to resist free association of the usual sort may show a visual metaphoric ability to self-present the total life context. Certainly both lucid and archetypal dreams easily develop towards experiences of geometric forms, of the sort described with psychedelic drugs, and experiences of white light similar to the mystical meditative traditions. This does imply that they have something to do with a visual-spatial form of intelligence. I think Jung would have called them "archetypes of transformation. Roheim called this the "basic dream;" I think these are very similar to what Kohut, the psychoanalyst, called self-state dreams. So at points of crisis one dreams of crashing to earth, or soaring over difficulties, or spinning in confusion. These may also call attention to what a number of cognitive psychologists have hypothesized as a kinesthetic core or aspect to human metaphorical thinking. Hopefully having made some case for dreaming as a multiplicity and for certain forms as intensified dreaming, I would like to talk to you about recent research, at Brock and elsewhere, on these dreams of maximum intensification. Here we get more into the relation of lucidity to other dream forms. One thing that lucid dreams have in common with nightmares is that they are both transitional to waking. They also have in common a dimension of affective enhancement. Lucid dreamers often mention a peak experience-like quality to lucid dreams, a sort of rush of bliss and euphoria. But in nightmares you get a very similar kinesthetic rush of dread. I think that is quite striking in really good nightmares, the way they can sit you up in bed with really strong bodily sensations. Another thing that lucidity and nightmare dreaming has in common which again suggests that there is something common underlying them, is considerable sensory detail and vividness, especially kinesthetic. Jayne Gackenbach has brought that out with respect to lucid dreams, and Ernest Hartmann has mentioned it with respect to nightmares. And in fact the most common form of lucid dreaming occurs in the context of nightmares. Celia Green made this point years ago. In the latter, your dream is actually in your bedroom, maybe with an ominous feeling or bizarre intrusion Gackenbach, ; Hartmann, ; Green, As I mentioned before, I think one can make a good case from the descriptive literature that lucidity and nightmares are clearly transitional and lead in to this idea of archetypal and titanic forms of dreaming. Certainly some of the worst nightmares seem to involve pretty horrific occurrences of bodily mutilation, of the kind that you find described in some accounts of early schizophrenic onset and in shamanistic initiation dreams. Lucid dreaming seems to be transitional to so-called archetypal dreams as we have seen and is itself a form of meditative state.

Chapter 3 : Multiplicity & Me

This preliminary research is the first: to compare lucid, nightmare, and archetypal-mythological dreams on dimensions important in previous research on each. A first study of subjects showed all three forms significantly correlated with each other and with estimates of dream recall.

Chapter 4 : Robert Haskell, The Multiplicity of Dreams: Memory, Imagination and Consciousness - PhilPap

*The Multiplicity of Dreams: Memory, Imagination, and Consciousness [Professor Harry T. Hunt] on calendrieldelascience.com *FREE* shipping on qualifying offers. Explores the various approaches to the study of dreaming, including the theories of Freud and Jung, and from sleeping laboratories.*

Chapter 5 : Embodied imagination - Wikipedia

In this fascinating and comprehensive book, psychologist Harry T. Hunt provides a thorough look at all aspects of dreaming, from the theories of Freud and Jung to the latest developments in sleep.

Chapter 6 : Multiplicity & Reverie: An Inner World of DID

Multiplicity of Dreams is a major contribution to the literature on dreaming. It is scholarly and innovative. It is scholarly and innovative. It admirably synthesizes various strands of dream theory and several disparate empirical findings about dreaming.

Chapter 7 : Table of Contents

The Multiplicity of Dreams: Memory, Imagination, and Consciousness. Dreams have been interpreted as divine revelations, previews of the future, relivings of the past, and expressions of unconscious conflicts.

Chapter 8 : A Multiplicity of Blessings “ After The Victory

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MULTIPLICITY OF DREAMS overlap and cross influence. Lucid dreams and nightmares both involve affective intensity (lucidity's "rush of bliss" contrasting with the "rush of dread").