

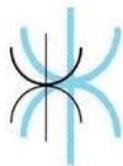
Highlights edited by Laner Cassar, Alberto Passerini, Lily Said

**THE FIRST INTERNATIONAL CONFERENCE
ON WAKING DREAM THERAPY:
*REVERIES FROM THE PAST
AND STIMULI TO THE FUTURE*
23rd -24th May, 2014, MALTA, EUROPE**



wakingdreamtherapy.org
organised by the
MALTA DEPTH PSYCHOLOGICAL ASSOCIATION

under the auspices of



S.I.S.P.I.
**Scuola Internazionale di Specializzazione con la Procedura
Immaginativa - Milano, Italy - www.sispi.eu – info@sispi.eu**

& Ambassade de France à Malte

**Welcome Speech by
H.E. Ms. Marie Louise Coleiro-Preca
*President of the Republic of Malta***

Welcome by Rev. Jimmy Bonnici - Rector of the Archbishop's Seminar
Welcome by Mr. Laner Cassar & Mr. Alberto Passerini - Co-chairs of the
Programme committee

DAY 1: SESSION 1

**Theme: Waking Dream Therapy
in the historical psychotherapeutic context of the twentieth century**

10.05 – 10.40 **Keynote Speech: Gunther Langwieler (DGAP, Germany)**

Psychiatrist & Jungian Analyst, President of the C.G..Jung Society, Berlin.

**The Discovery of the World Inside. The Imaginations of Carl-Gustav Jung:
Sources and Clinical Practise of Active Imagination**

10.40 – 11.15 **Laner Cassar* (MDPA, Malta) & Sara Zoja** (Italy)**

**Clinical Psychologist & Psychotherapist, President of MDPA*

***Clinical Psychologist & Jungian Psychotherapist*

**From Mnemosyme to Clio: Tracing the historical connections between the
Jungian and Desoillian psychotherapeutic movements**

11.15 – 11.25 **Coffee Break**

11.25 – 12.05 **Giovanni Sorge (ETH, Switzerland)**

*Historian of Jungian Psychoanalysis, Researcher at the Swiss Federal Institute of
Technology in Zurich (ETH University)*

Eliade, Jung and the technique of the Rêve-Eveillé-Dirigé

12.05 – 12.35 **Nicole Fabre (G.I.R.E.P, France)**

Psychoanalyst, ex-President of G.I.R.E.P, Paris

Robert Desoille – Personal Recollections

12.35 - 13. 45 **Lunch Break**

DAY 1: SESSION 2

**Theme: Waking Dream Therapy integrating different psychotherapeutic
approaches – Humanistic, Psychoanalytic, Existential**

13.45 – 14.25 **Hector Anastasia (SUED, Uruguay)**

Psychiatrist, Psychologist, Psychotherapist, President of SUED

**Psychoactivation of M.Berta and Symbolic Imagination: an experimental way to
Trascendence**

14.25 – 15.05 **Jean Marie de Sinety (GIREP, France)**

Psychiatrist, Psychoanalyst, President of G.I.R.E.P, Paris

Rêver pour aller mieux: la poetique de la cure par la procedure imaginative.

15.05 - 15.45 **Oleg Poliakow (Institut Français d'Hypnose - France)**

*Psychologist & Psychotherapist, Director of CEREPHE (Centre d'Etude du Rêve
Eveillé en Psycho-Hypnothérapie Existentielle), Paris*

Du Rêve-Eveillé Dirigé de Desoille au Rêve-Eveillé existentiel.

15.45 – 16.15 **Coffee Break**

DAY 1: Session 3

**Theme: More variants of waking dream therapy,
body oriented and transpersonal**

16.15 – 16.50 **Philip Grossbois (France)**

Psychologist specialised in Psychotherapy, Institut de Psychologie et Sociologie Appliquées, Université Catholique de L'Ouest

Imaginary body experience and waking dream in psychotherapy

16.50 – 17.30 **Gerald Epstein (American Institute for Mental Imagery, U.S.A)**

*Psychiatrist, Director of The American Institute for Mental Imagery, New York;
Adjunct Professor in Psychiatry at Mount Sinai University and School of Medicine NYC*

The Experience of Waking Dream in Psychotherapy

17.30 – 17.45 **Conclusion**

20.00 **Opening of Exhibition on Robert Desoille and Carmelite Mysticism** at the Carmelite Priory, Mdina, Old Capital City – By the French Consul of the Ambassade de France à Malte – **M. Laurent Croset**

DAY 2: Breakfast Talk

08.45-09.15 **Rebecca Coleman Curtis (W.W.A., New York)**

*PhD Professor of Psychology, Adelphi University & Faculty and Supervisor,
William Alanson White Institute, New York City*

The Power of “Becoming” in the Present the Various People and Elements in the Dream.

09.30 – 09:40 **Welcome**

DAY 2: SESSION 1

Theme: Clinical research in waking dream therapy

09.40 – 10.25 **Alberto Passerini (S.I.S.P.I, Italy)**

Psychiatrist and Psychoanalytic Psychotherapist, President of S.I.S.P.I

**Esperienza Immaginativa: Psicoanalisi, Psicoterapia, Counseling e Pedagogia.
Applicazioni individuali e di gruppo**

10.25 – 11.10 **Flavia Valtorta (S.I.S.P.I, Italy)**

Full professor, San Raffaele University School of Medicine and Co-director, Division of Neuroscience of the San Raffaele Scientific Institute, Psychotherapist

Imaginative experience: to recall...to transform...to cure

11.10 – 11.25 **Coffee Break**

11.25 – 12.00 **Kristina Brode (EFPP, Germany)**

Psychosynthesis-Trainer and Psychotherapist, Jungian Art Therapy, Board member of European Federation for Psychosynthesis Psychotherapy

Psychosynthesis and Guided Imagery: outer and inner pictures evoking healing in cancer aftercare

12.00 – 13.20 **Lunch Break**

DAY 2: SESSION 2

Theme: Waking Dreams of heights and mystic visions

13.20 – 14.05 **Christiane Sullivan (MDPA, Malta)**

Health Psychologist and Psychotherapist (EAP)

Jung's 'Desoillian' heights: his 1944 Kabbalistic vision

14.05 – 14.40 **Valeria Chiore (University of Naples, Italy)**

Philosopher, Università degli Studi di Napoli

Desoille, Bachelard e Souriau, verso una tropologia della mente

14.40 – 15.25 **Charlo Camilleri (O.Carm, Malta)**

Lecturer at the University of Malta & Director of the Carmelite Institute Malta

Mental prayer, dreams and visions. Forms of Dream Therapy? A comparative exercise

15.25 – 15.55 **Coffee Break**

DAY 2: SESSION 3

Theme: Waking dreams therapy, attachment and the therapeutic relationship

15.55 – 16.40 **Jean Marc Henriot (AIRE, France)**

Psychologist & Psychoanalyst, Director of A.I.R.E.

Le Transfert négatif en Rêve Eveillé en Psychanalyse

16.40 – 17.20 **M. B. Biaggi (Institute Biagi, Brasil)**

Psychologist & Psychoanalyst, President of Biaggi Institute

Passengers in transit, malfunction in the preconscious: Enactment and Imaginative Experience.

17.20 - 17.45 **Concluding Speech – Hector Anastasia (President of SUED, Uruguay)**

Between 18.00 hrs and 20.00 hrs there will be a **Round Table** for guest speakers to discuss the setting up of the **International Association of Waking Dream Therapy**

Welcome Speech by H.E. Ms. Marie Louise Coleiro-Preca (President of the Republic of Malta)



Distinguished Guests,

I extend a warm welcome to all our foreign guests.

Welcome to our beautiful islands. I do hope you find some time from your busy schedule to visit places that may be of interest to you.

It is with pleasure that I address such a distinguished gathering of professionals in the important field of psychology.

Today, even more than ever, psychological health and wellbeing is recognised as being of great consequence to the holistic wellbeing of people.

For this reason your work as psychologists and psychotherapists takes an even more significant role.

You are focusing on a more apt branch of psychology that of "Waking Dream Therapy."

I note that this International Conference on Waking Dream therapy is being organized by the Malta Depth Psychological Association under the auspices of SISPI, the Italian Psychotherapeutic Training school using the waking dream method and the French Embassy of Malta.

There is no doubt of the need to continue to develop and teach different ways of working psychotherapeutically with people experiencing psychological distress.

There is the need to continue to invest in professional development across the board, and no less in the field of psychology and the specialised areas that emanate from the profession.

Life proves that the complex nature of Man requires different psychotherapeutic methods in order to address his needs.

We would do well to follow Jung's dictum that *"The shoe that fits one person pinches another."*

The truth is that there is no recipe for living that suits all cases, is very apt in the world of psychology and psychotherapy.

I am informed that imaginative psychotherapy, which falls under the creative arts/expressive therapy umbrella such as art, drama, dance therapies know their origins to Carl Jung himself.

This therapy appeals to people since it is a "democratic" form of therapy, in the sense that it gives respect and a voice to the individual and it reaches out to people from different cultures, ages and social status.

The imagination helps to access the root of one's problems and helps release the resources and the potential of the patient giving the right stimulus for future growth.

It is worth noting that both Jung's analytical psychology and his technique of active imagination as well as Robert Desoille's directed waking dream therapy are two important psychotherapeutic modalities which utilize the imagination to work on a deeper level with patients and thus help to restructure the personality of the individual.

Both Jung and Desoille brilliantly intuited this and applied it to their psychological work with very good results.

Imagination and creativity can also be applied to other areas such as in education, health and management amongst others.

In this way we can ensure that our society will be more effective to deal and to respond to new challenges more effectively.

The French Surrealist poet, St. Paul Bouix, would hang a sign on his bedroom door before retiring which read *"Poet at work."*

A similar belief in nocturnal productivity was expressed by John Steinbeck: *"It is a common experience that a difficult problem at night is resolved the morning after. The committee of sleep has worked on it."*

The technique of Desoille, Jung, Leuner and others, in which the individual interacts with the imagined material, can be extended to include symbolic role-playing of every element in fantasy.

Desoille believed that it was necessary that the person develop higher values and learn to express these in the world, discovering his own potentials.

He believed that the development of a spiritual attitude was a necessary aspect of this process, enabling the subject to gain confidence in his own destiny and to develop what Desoille regarded as the flower of human consciousness: the 'oblative' state of self-giving in the service of others.

Waking Dream Therapy and guided imagery provide adults and children the opportunity to attain positive power.

Guided imagery is proving to be a new and successful tool in the classroom with children. There is nothing more heart warming than giving a child the gift of positive power.

Guided imagery is a procedure in which fantasy and imagery material is evoked in the client and guided by the therapist during therapeutic sessions.

Here, I once again refer to Desoille. He calls this a process of *"directing a waking dream."*

When one is relaxed and is internally focusing one's attention, this is followed by a developing awareness and experience of free-floating imagery as well as thoughts, emotions and sensations.

In addition to guided imagery's positive implications for helping individuals that are in need of physiological or psychological assistance, it is also a powerful tool for helping those healthy persons seeking personal growth and a higher level of creativity.

I think that we all have to agree with Andrew Schwartz on the value he places on guided imagery.

He leaves us in no doubt when he emphasizes that: "*Guided imagery is one of the most potent tools we have as individuals to manage stress, unleash our creativity, change our attitudes, set and reach goals, tap into our inner wisdom, relax, stimulate peak performance, and activate our natural healing powers.*"

Even though we come from different backgrounds and cultures, we all have one common goal, that is, the well being of people, and all caring professionals need to continue to find new ways to work together.

I trust that the work of Carl Jung and Robert Desoille, can fill us with hope and enthusiasm to continue to work harder and to remain committed to the well being of all those who need help and care and to remain innovative in our approach to problem-solving.

Today's conference offers a good opportunity for professionals from such diverse specialities here today, including psychotherapists, psychologists, psychoanalysts and psychiatrists, to continue to collaborate together and to offer a holistic approach to the wellbeing of the people in your care.

I must share with you that I have always dreamt ... dreamt of a more inclusive society, where every individual may have the opportunity to live a dignified, fulfilling life, where their dreams and wishes come true.

My dream has been given me the impetus to strive for the wellbeing of the most vulnerable in our society, and that is the reason why I have such faith in professionals like yourselves who can help make my dreams come true.

I wish you all a successful conference and I hope that you take with you happy memories of our country.

Welcome Address by Mr. Laner Cassar
(President of the Malta Depth Psychological Association)

Dear Hon. President of Malta, dear Fr. Rector, dear international delegates, fellow colleagues of the Malta Depth Psychological Association, dear participants, Good morning and a warm welcome to you all. It is with great pleasure to introduce as chairperson this first international conference on waking dream therapy .

The Malta Depth Psychological Association affectionately known as the Malta Jungian Developing group has a strong Jungian Identity since it follows closely the teachings of C. G. Jung and those of the Post-Jungians. Imagination, nocturnal and diurnal dreams, symbolism and creativity lie at heart of the Jungian method, thus the theme of this conference. Jung appreciated and defended the imagination in a time which was dominated by scientific positivism. He questions the fact that if 'All works of man has their origin in creative fantasy. What right have we then to depreciate imagination.' Jung distinguished between 'imagination' and 'phantasia' like the medieval alchemists and his distinction is very similar to that of Samuel Coleridge's division ie between 'creative imagination' and 'fancy'. Incidentally both Jung and Coleridge visited Malta (Jung visited Malta twice in the 1930s and

Coleridge resided for some time at San Anton Palace in the early years of the 19th century).

Our group is open to dialogue with different schools of thought which equally value depth and the therapeutic power of the imagination, since we believe that strength lies in difference. This conference specifically brings Jungians for the first time on an international level, in conversation with Robert Desoille's directed waking dream therapy. Desoille's therapeutic notions seem to have a good affinity to Jung's ideas. For some of you this academic conference will be an introduction both to Carl Jung's and to Robert Desoille's work, while for others this conference may serve as a space for deepening one's knowledge about similar yet different approaches and as a result learn more skills of working imaginatively in psychotherapy.

One fine day in August of two years ago I went into reverie as I was in my study and had a waking dream. After being immersed in literature on imaginative psychotherapies, both Jungian and Desoillian, it occurred to me to bring these people together under one roof. I started to contact the authors of the books and articles that I had been reading, and surprisingly they responded positively to my interest. I learnt also that they knew very little of each other. The gods seem to have been in my favour. With the support of Dr. Alberto Passerini of SISPI, Italy, Madame Fabre of GIREP in France, Dr. Hector Anastasia of SUED Uruguay, Dr. Jean Marc Henriot of AIRE in France and the French Embassy, the dream started to evolve and to take shape and Andre Breton phrase of 'shape your eyes by closing them' began to make sense at this point.

I hope that our initiative and efforts will help to continue to underline Jung's genius in discovering the therapeutic force of the imagination which helped him make an alchemical transformation of his suffering into an understanding which he offered to others as a 'wounded healer'. His personal imaginative experiences can be found in his opus the Red Book, Liber Novus which was finally published after his death in 2009. This book is a demonstration of his own journey in to himself, into his own depths. He adds that the images he encountered in his journey marked him so much that they remained the main source of influence throughout his entire life. Despite Jung's unique way of working with the imagination in the first half of the twentieth century, he was not the only one. There were other European practitioners doing similar work which he failed to acknowledge such as Robert Desoille. In fact, I hope this conference would also help us Jungians to atone for Jung's failure to acknowledge other European pioneers of imaginative therapies in his times. Equally, I also would like that this conference would help to acknowledge Desoille's importance in the history of imaginative psychotherapy especially since Desoille has not yet been given the due importance he truly deserves.

The scientific committee has managed to weave together a varied programme with stimulating presentations on waking dreams in psychotherapy. Presentations are diverse ranging from those which tackle waking dreams from a historical perspective. Others are more clinical in nature and framed around different therapeutic modalities including psychoanalytic, humanistic, somatic and transpersonal. Some papers creatively explore waking dreams from an interdisciplinary perspective such as neuroscience, literature, mysticism and spirituality, the diversity of which truly shows the importance and applicability of waking dreams in various settings.

I augur that you find this conference informative and engaging and that you will make new acquaintances during these two days. To the foreign guest speakers and participants I wish you a great time in Malta. Malta is a particularly appropriate site for the Conference. It is an island with a rich historical heritage ranging from

Neolithic temples to imposing fortifications and palaces built by the Knights of Malta. The supine lady reflected in the logo chosen for the Conference, is actually a figurine called the *Sleeping Lady*, dating from Neolithic times and which was found in the underground dreaming chamber at the hypogeum in *Hal Saflieni*. The figurine reflects our imaginative therapeutic roots where health was deeply connected with the archetypal feminine and the visionary powers of nocturnal as well as waking dreams. Finally I wish that our country in the middle of the Mediterranean will serve as a bridge where different schools of thought about waking dream therapy can dialogue with each other whilst acknowledging their differences as well as their similarities. I also hope that this first international conference will be a stimulus for further similar initiatives both in Malta and abroad, so as to continue to dream the dream onwards.

Welcome Address by Mr. Alberto Passerini
(President of the SISPI – Scuola Internazionale di Specializzazione
con la Procedura Immaginativa - Italy)

Good morning. First of all I wish to address a warm greeting to the President of the Republic of Malta, Ms Marie Louise Coleiro-Preca, whom I thank for honouring us with Her presence. I bring to everybody also the greetings of Nicole Fabre. And I wish to thank the French Consul M. Laurent Croset and above all my colleague Lanar Cassar for his great organization work.

Passion for Imagery and mutual esteem have been the bond that has united Cassar and me since the start of our relationship, resulting in a collaboration which has allowed me to appreciate the huge historical-bibliographical work he is doing on the works and life of Robert Desoille.

This gave birth to the idea of setting up an exchange between the schools that refer to Rêve-Eveill  and this congress wants to be a first supra-national occasion and beyond particularisms. Jung affirmed that *“every method and every theory must be given a certain credit, since they all achieve not only some successful results but also psychological data that widely prove their respective assumptions”*. I think I can say that this phrase expresses very well the curiosity that drove Cassar and me to organize this first dialogue between the different schools. The link between the thought of Jung and that of Desoille is mentioned also by Ellenberger where he affirms that *Active Imagination* inspired *R ve-Eveill *.

Obviously we don't agree, even though it is true that Desoille very much appreciated Jung's studies on Archetypes and drew a further development in individuating *Archetypical Chains*. Desoille was above all an empiricist and he created a method to which still today is referred to by other schools of psychotherapy and psychoanalysis for its originality, pragmatism, practicality. However two Schools of thought can easily be correlated with it from a meta-psychological point of view: Jungian School, for the anthropo-cultural extension that it developed, and the philosophical school of Bachelard, for theorizing the linguistic structure of imagery. For all three Authors, Jung, Desoille and Bachelard, one can converge on what Roger Caillois affirms when he says that in the symbol there is the search for an “order”, in which the spirit is searching for a secret that nevertheless remains impenetrable, as in art: enigmaticity and contemplative wonder meet, ways of access to understanding transcendence, to an instantaneous and total vision that escapes the limitedness of words.

My wish, for the work of this First International Conference, is that we may confront each other on the differences and convergences of the respective specific

methodologies of all the lecturers present, in particular on the tools, the procedures, the setting, on the relationship as well as the research.

ABSTRACTS
THE FIRST INTERNATIONAL CONFERENCE
ON WAKING DREAM THERAPY
23-24 MAY, MALTA, 2014



Langwieler G. (*Psychiatrist & Psychoanalyst in private practice, member and lecturer at the C.G.Jung-Institute of Berlin, Germany, member of the DGAP*):
The Imaginations of Carl Gustav Jung: Sources and Modern Clinical Practices of Active Imagination.

In this paper, I discuss the personal or biographical sources of Jung's imaginations, visions and dreams, then mention some predecessors that influenced Jung's technique of active imagination and other imaginative methods in Jung's times, eg the work of Hanscarl Leuner which was influenced by the Jungian Dr. Gustav Schmalz. I go on then to describe the variations of imaginal techniques in modern Jungian psychotherapy and differentiate different types of imaginal techniques eg. guided vs. spontaneous; standard vs. personal; mental vs. somatic; talking about the imagination vs. painting it and accompanied imaginations vs. imaginations done privately.



Cassar L., Zoja S. (*Clinical Psychologists & Psychotherapists*):
From Mnemosyme to Clio: Tracing the historical connections between the Jungian and Desoillan psychotherapeutic movements.



In this paper I will be highlighting the lesser known historical incidents between Jung and Desoille, as well as those of their disciples as they unfolded in France and Switzerland and other central European and South American countries. At times fraught with bitterness, rivalry or camaraderie these quasi-forgotten stories seek to throw a new light on the history of European imaginative psychotherapeutic models in depth psychology. These historical narratives are set in the wider context of the psychotherapeutic climate after the

second world war. This general context of uncertainty led to a limited openness for dialogue between the two imaginative therapeutic approaches and eventually saw the division of the Desoillan group into different factions some of which befriended the Jungians. I will also highlight the current collaborative attempts between the different schools which augur well for new co-operation and dialogue. Finally, this paper also reflects on the 'mythemes' of inclusion and exclusion, dominance and marginalisation, superiority and inferiority in the history of psychotherapy and how the sins and wounds of our fathers are bound to affect our professional lives and clinical practises unless they are truly acknowledged and accounted for.



Serge G. (Researcher, ETH University, Zurich): Eliade, Jung e la tecnica del “Rêve-Eveillé Dirigé” di Desoille.

In *Durohana and the ‘Waking Dream’ (Art and Thought: A Volume in Honour of the Late Dr. Ananda Coomaraswamy, London, Luzac 1947)*, an article dedicated to the Indian ritual of the shamanic ascension, Eliade reflects on how the technique of “Rêve éveillé dirigé” and specifically the application of certain symbolic images in the psychotherapeutic field, as the motif of

climbing a stairway or a mountain, allows to reach psychic reintegration. Eliade deduces that the repetition of an archetypal gesture allows the psyche to rediscover its integrity because such process is an application of a spiritual technique to psychic facts. The Romanian historian of religions considers this psychotherapeutic method as a proof of the actuality (or timeliness) of mythic images and of the vitality of the spiritual dynamics in the human psyche. Furthermore he shows a major propensity towards the method theorized by Desoille, than towards the method of active imagination theorized by Jung, in which the ego strives to let emerge, without judging, figures and images from the unconscious in order to establish a dialogue with them and realize, through the integration of the unconscious contents, an enlargement of consciousness. For instance, according to Jung the mandala produced spontaneously by the unconscious is an attempt of self-healing [*Selbstheilungsversuch*] of the psyche. Differently, according to Eliade the selection of certain symbolic ascensional images according to the technique of Desoille canalizes the psychic process in a spiritual ritual scenario, vivifying a dynamism comparable to the ritual use of images in tantric visualization techniques.

The paper intends to highlight consistencies, intersections and differences related to the conceptions of the symbolic image according to Jung and Eliade also in connection to their hermeneutical assumptions, in order to contribute to a historical-critical reflection on the method of Desoille, which presents certain affinities but is not comparable with psychoanalytic method.



Fabre N. (Philosophe, Psychoanalyste, Fondateur et Président du GIREP de Paris, France): Le Robert Desoille que j’ai connu.

Je vais vous parler de Desoille tel que je l’ai connu : l’homme et le psychothérapeute, le créateur du rêve éveillé dirigé en psychothérapie. J’ai connu Desoille en 1960.

Il avait 70 ans. J’avais 35 ans. J’avais été

invitée à une décade d’échanges entre psychanalystes et psychothérapeutes de divers horizons. J’ai tout de suite été frappée par la rigueur de la pensée de Desoille. Et c’est avec cette rigueur, avec cette exigence qu’il nous emmenait dans le monde incertain, étrange et merveilleux de l’imaginaire. J’ai donc, à la suite de ce congrès, entrepris une cure de rêve éveillé dirigé avec Desoille. Quand nous jugeâmes, Desoille et moi, que j’étais apte à recevoir des patients, il me proposa ça. Et il m’invita aux réunions du mercredi qui se déroulaient dans un climat d’échanges libres, riches, sans contrainte. Tout cela fut arrêté brutalement par la mort de Desoille en 1966. C’est Jean Guillhot qui a suscité la première réunion de ceux qui devinrent

les membres fondateurs du GIREDD : Groupe International du Rêve éveillé Dirigé de Desoille. Desoille était mort. Il nous avait légué son rêve éveillé. Il fallait le faire vivre et transmettre. Au cours des années suivantes nous avons abandonné dans notre sigle le D de Dirigé. Notre directivité s'amenuisant, nous nous apercevions que, plus important à nos yeux que l'axe vertical du déplacement était le déplacement lui-même dans l'espace imaginaire. Toujours en raison de notre moindre directivité, nous percevions mieux le jeu du transfert dont Desoille s'était peu préoccupé. Mais nous découvriions aussi que la place donnée à l'imaginaire partagé en modifiait le vécu et le traitement par rapport à ce qui se passe en psychanalyse classique. Je veux souligner aussi la dimension humaniste de Desoille, ses préoccupations éducatives. Notre ami et collègue suisse Richard Bevand m'a remis une correspondance échangée en 1938/39 avec Ferrière, pédagogue suisse. Tous deux y affirment leur quête et leurs convictions éducatives. Desoille raconte avec fierté comment pendant la Grande Guerre, en 1915, il s'est fait éducateur de ses soldats, en a fait des hommes. Je me rappelle un dîner chez moi, vers 1964, où Gabriel Marcel et Desoille affirmaient leur philosophie humaniste qui, à mes yeux, confirmait ce qu'écrivait Desoille à Ferrière en 1939. « Aimer les hommes tels qu'ils sont sans se leurrer sur leur compte, et les servir tels qu'ils sont, sans espoir de retour. C'est la seule voie vers le bonheur. ». Un dernier aspect du Desoille qui nous réunit dans ce congrès est que Desoille était un chercheur et un scientifique, il était passionné par le problème de la force de la pensée. Je conclurai en mettant l'accent sur un aspect paradoxal concernant Desoille et les suites de son œuvre. Desoille a affirmé fortement la nécessité du *dirigé* du rêve éveillé et souligné la valeur et le sens d'un mouvement ascensionnel incluant la notion de valeur. D'autres groupes, d'autres écoles, sont sinon les héritiers directs du moins des héritiers de Desoille, les uns insistant sur le rêve éveillé, d'autres sur le D de dirigé, et j'admire que ce congrès qui nous réunit tous puisse avoir lieu.



Anastasia H.M., (M.D., Psychiatrist, Masters in Psychology, Psychotherapist; Montevideo, Uruguay): Symbolic imagination, Psychotherapy and Psychoactivation.

The Humanity in the Third Millenium has entered definitively in the "Era of the Symbolic Imagination" (1), index of the evolution of the human being at individual and collective level.

The "symbolic image" is the best expression of the rational and irrational symbol. Examples of Symbolic Psychotherapy are "Jung's Active Imagination" and the "Waking Dream" of Desoille. The new concept of "Psychoactivation" (2) (3) of the Uruguayan psychiatrist Prof. Mario Berta, is an polytechnical methodology that uses several perspectives, integrating imagological techniques, body and expresives (dramatic, playing, drawing, painting), dream analysis, amplification and specific techniques (pictographic activation, structure of psychoactivation). It is based on an anthropological model (4), based on overlapping levels: biological, psychological, and axiological. The first level is "sistemic-sensorial", exemplified in the pathology by the old "traumatic neuroses"; the second level is "sistemic-intrapsychic" or level of the personal complexes like the "edipian neuroses"; the third is the sistemic level of the

values or the complexes of the unconscious and the archetypes, exemplified by the “existenciales neuroses”. The model allows the location of patient’s conflict and is a valuable guide for therapy. The “Psychoactivation” postulates the active attitude of the therapist and patient like fundamental instrument for therapeutic success, through the confrontation with the rejected contents and the later integration of the opposite ones. Confrontation hierarchized by the own Jung when differentiating between “active” and “passive” imagination “, indicating the exigency of the active commitment of the subject in the imagination drama. Desoille indicates that the patient is due to stimulate to face difficult situations, as well as the importance of the active participation of the patient, not only in the “Waking Dream” but in the later stage of self-analysis and self-suggestion. The “Anticipation Test” (5) (6) made at the beginning of the therapy provides in an experimental way the pairs of personal opposite through symbolic images, usables like departure point of later techniques with the object of its elaboration and integration.

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De Sinety J.M. (Psychiatre, Président du GIREP de Paris, France): Rêver pour aller mieux : poésie de la cure par la procédure imaginative.

L'accès à l'inconscient dans le processus analytique nous semble favorisé par l'utilisation d'une langue qui se réfère à l'imaginaire, à la métaphore et au rêve. Cette langue, celle du patient, favorise du côté de l'analyste la recherche creative d'une parole inattendue

susceptible de faire surgir l'événement qui se rattache à la découverte du sens. Il est apparu à la plupart des praticiens du R.E. que l'utilisation de la "procédure imaginaire" s'intégrait avec aisance au sein du cadre de la technique psychanalytique. La réciproque devenait vrai quand il apparaissait conjointement que des analystes d'autre écoles se mettaient à proposer l'utilisation des images à leurs patients (Dolto, Favez-Boutonier, Green, Winnicott, Bion, Ogden et d'autres). Le R.E. est un objet au sens psychanalytique du terme, produit et déposé en séance (ce qui le différencie du rêve nocturne) dont la fonction est de donner à penser au patient et à l'analyste pour permettre un travail d'intelligibilité et de découverte du sens.



Poliakow O. (*Psychologist & Psychotherapist. – Marseille ; Insitute of Hypnosis, Paris*) : **Du rêve éveillé dirigé de Desoille au rêve éveillé existentiel.**

Le Rêve Eveillé, tel que l'a présenté Robert Desoille, doit être compris comme la partie émergée - dirions-nous métonymie ? - « de ce fonds inépuisable, indestructible, sur lequel, selon Merleau-Ponty, nos rêves sont prélevés ». Une telle compréhension *élargie* du Rêve Eveillé de Desoille n'est pas sans conséquences. D'être ainsi en prise sur ce *fonds inépuisable*, le Rêve Eveillé de Desoille, contrairement au fameux « Wo Es war soll Ich werden » de Freud, qui assèche le Zuiderzee, se révèle être, à l'instar, nous le verrons, de l'échelle de Jacob, une ouverture sur un « autre monde », qu'il importe surtout de *ne pas assécher*. « S'ouvrir » est peut-être le mouvement originel de Desoille - entendons son être-au-monde - que celui de l'ascension lui permettait de réaliser, mais aussi d'oblitérer. C'est en raison de cette ouverture fondamentale que le Rêve Eveillé se révèle être le « lieu » où s'articulent le poétique et le thérapeutique. Dès lors la difficulté majeure que rencontre tout psychothérapeute RED, est d'harmoniser ces deux dimensions existentielles. A n'être que thérapeute le psychothérapeute RED perd son âme et sa lumière. A n'être que poète, le psychothérapeute RED se désincarne. Or la tâche de l'homme est d'être humain, c'est-à-dire de poétiser le monde.



Grossbois P. (*Psychologist & Psychotherapist, University of Angers*): **Corps, espace-temps, vécu corporel imaginaire et onirisme de veille en psychothérapie : l'onirothérapie d'intégration de Virel et Frétygny.**

We propose to describe the psychotherapeutic approach founded in France by André Virel and Roger Frétygny in the 60ies, the integration oneirotherapy.

This one lies upon a physical and psychological getting fit close to states of sensory deprivation which encourages a deconstruction then a restructuration of the « bodily imaginary Ego », in the meaning of this one is indissociable of the imaginary world in which it moves on the oneiric plan of waking. The splitting of ourselves into an « bodily imaginary Ego » and an imaginary landscape leads the patient to be confronted to the ambivalences of his psychic activity.

In fact, when there is a change of body perception happens at the same time a change of space and time. Many works of phenomenological trend lying upon body and space-time living in different mental diseases confirm this point of view : the oneiric living induced in integration oneirotherapy changes the integration scheme, that is to say the global perception of the body and space-time, in other words the outer world. Some structural analogies allow to dare the comparison between this psychotherapeutic approach and the rites of passage of traditional societies, even if it concerns here a kind of initiatic individual real life experience.



Epstein G. (*Psychiatrist, Director of The American Institute for Mental Imagery, New York; Adjunct Professor in Psychiatry at Mount Sinai University and School of Medicine NYC*): **The Experience of Waking Dream in Psychotherapy.**

Gerald Epstein presented via registered video a presentation on the work of his late master therapist M.me Colette Aboulker Muscat, an Algerian woman of Jewish origins. She had studied earlier in her career under the supervision of Robert Desoille in Paris since she already had developed a way of working with the imagination which she used to offer soldiers relief from psychological and physical pain as well as to help some soldiers die peacefully. Eventually she moved to Jerusalem where she kept her private practise in her home. She discarded psychoanalytic concepts in her imaginative work which she called waking dream therapy as well as the use of the couch. Her work was more spiritual and she would give short imaginative exercises to her patients to 'shock' their system. Dr. Epstein trained for a long time with Mme Aboulker Muscat and has his own institute which continues her work in New York.



Coleman Curtis R. (*Professor of Psychology, Adelphi University & Faculty, WA White Institute*): **The Power of “Becoming” in the Present the Various People and Elements in the Dream.**

This paper will explore the technique of “being” in the dream in the present moment. The power of the Gestalt method of “becoming” each of the various people and objects in the dream in several clinical cases will be reported. This technique involves feeling the body and emotions of the person or object and observing the world around from this perspective.. The use of this method is consistent with contemporary psychoanalytic theory regarding dissociated aspects of potential ways of being and far more powerful than intellectual associations. It is one way of employing a “waking dream” intervention.



Passerini A. (*Psychiatrist & Psychotherapist – President of S.I.S.P.I. – Scuola Internazionale di Specializzazione con la Procedura Immaginativa, Milano-Roma, Italy, www.sispi.eu*): **Imaginative Experience (Esperienza Immaginativa): Psychoanalysis, Psychotherapy, Counseling and Pedagogy. Individual and group applications.**

The innovative scientific perspective that correlates psychoanalysis, imagery and neuroscience, developed by SISPI, starting from the psychodynamic model of Rêve-Eveillé di Desoille, has recently evolved into the new definition of Imaginative Experience (Passerini 2009). The research, original and specific, of imagery metapsychology draws news inspirations from the recent neuroscience acquisitions. In particular enhanced knowledge of neural basis of imaginative stimulation, brings a new operativity into the “main way” of access to unconsciousness and, more generally, to *psychic area* until the world of the *imaginal* within an interpretation of human relations, culture, art.

This model provides many possibilities to deal with the problems of those seeking help, in a wide and diversified way, at various levels of depth (Passerini, Vegetti

2012). It is applied in Psychotherapy, in Psychoanalysis as well as in Counseling with specific uses according to the user's *need*. For instance a pilot study showed that in the patients' preparation for surgical operations, it obtained a decrease of analgesic drugs use up to 40% (during the operation and in the first 48 post-operation hours) with an original approach that combines two epistemological models generally opposed, that of biological science and that of philosophical science.

One of the recently master studies is the one of exploratory effect of some levels of consciousness: we have been focusing on the use of egosyntonic images in spite of Desoille's archetypal ones, to reach today's transmodal images. Those ones take care of imagination as an oscillating function in involving several areas of brain.

Another recently analysed topic is resilience, focusing on specific imaginative sequences, which can be facilitated by the right participation of the therapist and the development of the right patient's attitude. Those things promote an imaginative movement with a curative effect that is highly appreciated in short therapies. In the European Commission, we have a short experience of this kind of therapy. In there, we have reduced from the 90% to the 60% of transfer from the consultation cases to therapy.

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Valtorta F. (Full professor, San Raffaele University School of Medicine and Co-director, Division of Neuroscience of the San Raffaele Scientific Institute, Milano – Italy; Comitato Scientifico SISPI, Milano, Roma – Italy; Psychotherapist), **Fesce R.** (Full professor, Insubria University School of Medicine, Division

of Neuroscience, Comitato Scientifico SISPI, Milano, Roma – Italy; Psychotherapist):

Imaginative Experience: To recall...To transformTo cure.

Imagery has been at the heart of the philosophical conceptions of the mind as far back as the ancient Greek philosophers, and continued to be a highly debated topic after psychology split from philosophy at the end of the 19th century. The recent advancements of neuroscience, and in particular the impressive developments in the field of cognitive neurosciences concerning perception, memory and imagery have allowed to formulate novel theories concerning imagery functioning. Indeed, it has become clear that the act of imagining activates brain mechanisms utilized in perception, action and semantic processing. Two main theories concerning mental imagery have been put forward: the first theory holds that mental images are indeed images and can be assimilated to pictures, the second view assimilates images to language-like symbolic internal representations. Our view is that the two theories are not mutually exclusive and can be combined, making different aspects of information accessible: the pictorial image offers a spatially defined overview and points out the spatial relations among objects in a scene, the structural image allows the interpretation of ambiguous objects.

In the setting of imagery-based psychotherapy, the pictorial representation may account for the appearance of the proposed image, whereas the symbolic representation for the attribution of a meaning.

The ability of mental images to evoke emotions and trigger physiological reactions is at the basis of their powerful effects in the modification of behavior. Indeed, imagery allows the access to unconscious areas and may prime a psychological and behavioural change also independently of a successive interpretation of the image contents.



Brode K. (*PhD in the field of education in Clinical Psychology, Circadian Institute, Psychosynthesis Training Center, Cologne*): **Psychosynthesis and Guided Imagery: Outer and Inner Pictures in evoking Healing in Cancer Aftercare.**

“Definitions and words split – pictures unite, make whole.” Jolande Jacobi.

The impact of inner pictures on the body has been questioned and deemed esoteric for a long time. At last, this work is being rehabilitated by neurosciences and the measurable proof of the effect and impact of images into the every cell of the body can be shown. There is a slight difference between guided imagery and the psychosynthesis approach to inner pictures. Psychosynthesis is seldom working with standardized symbols and pictures. It is trusting the psyche's inner wisdom. The therapist is just staying open to what comes up. His/her task is guiding to help encoding the symbols, like in dreamwork.

Symbols, images, pictures are seen as a means of communication of the needs of body, mind and soul. So could it be that serious illness is the soul's emergency call? The soul is longing for expression. The illness of cancer can also be viewed from a symbolic perspective: through a after a process of forgetting oneself or forgetting who you are. Eventually the cancer cell will not take one into consideration and in the end it kills its host. When “truth” seems too threatening, symbols allow to hide and give coded messages. A moving case study shows clearly the gift of disidentification by symbolic work and allows with that protection a broader view and deeper insights. Even touching a kind of soul-memory or collective memory. This is further explained through Assagioli's EGG Diagram that gives a clear model of the psyche's content. Where Assagioli meets Jung is illustrated by the Hour glass model of Brode (2013). It shows the different levels of work or therapy – the different levels of healing: personal, soul-level and collective level.



Sullivan C. (*MDPA; Health Psychologist & Psychotherapist*): **Jung's “Desoillian heights” – his 1944 Kabbalistic Visions.**

Through contact with the world of images, the “mundus imaginalis”, many come back transformed, be it through the heights of the spirits or the depths of the soul. Both Desoille and Jung argue that imagination has a transformative quality. This paper takes Desoille's directed waking dream technique (RED) and Jung's method of Active Imagination, and examines the road each chooses to facilitate the path to what Jung calls individuation, and Desoille calls a state of

sublimation or urge to spiritual growth. Specific reference will be made to the Jung's experience of ascent in his 1944 visions, an experience that draws similarity to Desoille's description of his height experiences along the vertical axis leading to personality development and growth.



Chiore V. (*Philosopher, Société des Amis de Gaston Bachelard, Naples, Italy*):

Desoille, Bachelard e Souriau: verso una Tropologia della Mente.

Può, una figura retorica, diventare struttura, dispositivo, facoltà della mente, incentivando, nell'umana psiche, immaginazione, fantasia, creatività? Probabilmente sì, se il termine

tropos (dal greco *tropo/trepo*, *variare, trasformare, metamorfosare*), indica, al di là di un rilievo retorico, una precisa modalità di funzionamento della mente e, in particolare, di una mente fantastica e immaginativa, improntata a movimento, dinamismo, plasticità. Tropologia significa, allora, elogio del potere variazionale della mente, massimamente espresso attraverso le facoltà dell'immaginazione, della fantasia, del sogno – *songe, rêve, rêverie*. E' quanto accade con la filosofia di Gaston Bachelard o, ancora, con la psicoterapia di Robert Desoille, teorie e pratiche *tropologiche* per eccellenza, ambedue incentrate su *sogno, immaginazione, rêverie, rêve éveillé dirigé*. Due capisaldi delle Filosofie dell'Immaginazione che hanno connotato fortemente il Novecento, ponendosi come snodo di molteplici tradizioni di pensiero che affondano le proprie radici nella modernità, per svilupparsi fin nella nostra pulsante attualità: parlo, per quanto riguarda il passato, di Vico e di Kant, rispettivamente filosofi della fantasia e dell'immaginazione; o, ancora, per quanto riguarda il presente e, plausibilmente, il futuro, della filosofia della mente e delle moderne neuroscienze, che, sulle ali del *tropos*, stendono ponti tra pensiero moderno e contemporaneità.



Camilleri C. (*Lecturer at the University of Malta & Director of the Carmelite Institute Malta*): **L'oraison mentale, rêves et visions. Formes de Thérapie de Rêve? Un exercice comparative.**

D'un point de vue philosophique et psychologique, le "modèle mystique de l'expérience" implique à la fois des stimuli

externes et des structures interprétatives de l'observateur. Les phénomènes mystiques peuvent être définis comme des événements non normatives, vécues par certaines personnes dans leur vie spirituelle: sont exprimées à la fois par la corporéité (stigmates, lévitations) et par des états internes complexes comme l'ecstasy. Aussi avec des vision et des rêves. En ce qui concerne les pratiques de méditation et le phénomène de visions dans le mysticisme, il y a des différences significatives mais aussi des similitudes à la "rêverie dirigée" de Desoille. Dans une certaine mesure, les mêmes caractéristiques se trouvent dans des structures et des pratiques méditatives religieuses ainsi que dans les visions mystiques que ces structures peuvent déclencher. Les rêves ont été compris comme "moyen par lequel une âme individuelle peut être touchée par des forces surnaturelles". Dans l'expérience des

mystiques "visions imaginaires" extatiques sont généralement déclenché lors de l'exercice de l'oraison mentale. Semblable au Rêve-Eveillé de Desoille, la prière mentale peut être considéré comme une forme de "stade intermédiaire entre l'état de veille et l'état de rêve.



Henriot J.M. (*Psychologist & Psychoanalyst, Director of A.I.R.E., Paris, France*): **Le Transfert Négatif en Psychanalyse Rêve Eveillé.**

La psychanalyse est confrontée à un dilemme extrêmement délicat à gérer: le transfert positif est absolument nécessaire pour le maintien de la cure, le transfert négatif est absolument nécessaire pour que la cure serve à quelque chose et les deux ne peuvent que très difficilement coexister. La psychanalyse Rêve Eveillé a mis au point une structure de la cure qui résout ce dilemme avec élégance, sous réserve de conditions très précises concernant son cadre et l'instauration ainsi que le maintien de celui-ci. D'où le fait qu'elle est à la fois plus courte dans le temps et à la fois ne nécessite généralement que d'une seule séance par semaine. On va aborder: 1) la question du transfert positif et de l'alliance thérapeutique; 2) la question de l'indispensable place du transfert négatif; 3) la triangulation proposée par la psychanalyse Rêve Eveillé; 4) les conditions techniques nécessaires à cette triangulation.



Biaggi M.B. (*Psychologist & Psychoanalyst, President of Biaggi Institute, Brazil*): **Passengers in transit, malfunction in the preconscious: Enactment and Imaginative Experience.**

Built on Nosek's concept in which "the traumatic is everything that does not have oneiric trajectory to cover", the objective of this work is to reflect on elements of how the *Caesura*, when there is a return from migration, can damage the functions of preconscious and of the restoration of its functions in linking and symbolizing through the *Enactment* in the common and shared field of the *Imaginative Experience*. According to Fédida, "before any symbolic process occurs, it is necessary to have undertaken a previous work of 'image formation' so that it can guarantee to the individual's language its sensor-motor conditions of figurability". In this privileged mental screen of the *Imaginative Experience*, in which the physiological conditions are similar to the one of the nocturnal dream, the oneiric flashes of vigil, that are formed by the affective holograms of the pair, are considered as Perceptive Stimulus in the activation of the characters in the imaginary field. This mental environment creates the conditions to the restoration of the *Sensory Floor* needed for the transformation of the non digestible elements of traumatic situations and identity suffering (beta elements) into digestible elements (alpha elements). These not linked psychic elements are pictographed and reported in a free association of the "pair in scene", propitiating the transformations of the sensorial impressions into thinkable elements. *The Imaginative Experience* enables the creation of these dreaming elements. This function is analogous to what the *Alpha Function* of the mother exerts on the baby. They are like

the letters of the alphabet that need to be joined to form words capable to elucidate internal feelings. In this imaginative dialogue, those traumatic contents too strong to be spoken appear from the spontaneous sequenced and reported images thus stimulating the formation of thoughts. As the *Imaginative Experience* is a methodology that promotes the restoration of the preconscious, would a methodological adjustment be required to cope with a country of immense territorial extension, incorporating a multiethnic formation where the culture is solar, not hermetic and has the "Aesthetic of the Brazilian way of being"?

Closing and Farewell Speech by Héctor Anastasía (Chairman of SUED, Montevideo, Uruguay)

(I) Introduction

The Programme Committee has honored me by inviting me to deliver the closing address of this prestigious meeting, and to bid farewell to all participants. When two years ago my friend Laner Cassar shared with me his proposal for an international meeting on Waking Dream Therapy, at first sight it looked something worthy from Don Quixote and a Herculean task. However, thanks to Laner and a small hard working team, it was possible to fulfill this dream.

The chosen slogan: "Reveries from the Past and stimuli to the Future" aims to rescue WD's values from the past, whilst fostering also the development of WD with current innovations, as Desoille would have liked it. We must not forget that Desoille was founder of "Société de Recherches Psychothérapiques of Langue Française", together with Prof. Paul Sivadon which formed part of the International General Medical society for psychotherapy of which Carl Jung was the first president in the 1934.

(II) Symbolic imagination and WD

Mankind is now entering in the "Symbolic Imagination Era" (1), based on images and symbols management. "An era of free imagination has been opened; images invade the air, going from one world to another, fulling ears and eyes with wider dreams"(Bachelard) (2). "The image!, it expresses the unconscious, as much if we are speaking about Gods or Devils. The unconscious lives in the image and like the image; images are not "just a fantasy", but something real that have power over us" (Heyer) (3). The message of the soul through images has great power at an intellectual, emotional, and conative level. The importance of images and symbols is manifested through culture, civilization and religion. P. Ricoeur writes: "to get to the creative core of a culture, it is necessary to dig up those layers of images and symbols that constitute people's basic representations, the "rêve éveillé" (WD) of people"(4). Mircea Eliade has said: "symbol reveals a reality...that no other manifestation is able to reveal it" (5). Symbol is also a manifestation of Transcendence; in the Christian rite of mass, the host is Christ's flesh and the wine is his blood.

Since the mid-20th century, psychotherapy has tried to surpass the verbal level (2nd. Pavlov's signaling system) promoting a language of images (1st. Pavlov's signaling system). However, for M. Foucault (6): 'psychoanalysis has never reached to make talking images', because it does not manage symbolic images and their transformations in a direct way. Desoille's "Waking Dream" (WD) makes images speaks directly, like no other imaginary technique can. A direct experience of images belongs to the subject, but the therapist eventually brings his image interpretation. Images are effective even when their meaning is not explicitly disclosed;

interpretation cannot replace experience, but can deepen the symbolic meaning. Desoille tried to avoid the rigid application of a single interpretive standpoint from the therapist, and he considered it as a risky attitude. The subject's meditation on his symbols until the light of understanding emerges, is frequently a better way for insight (Jung) (7).

Desoille's wide intellectual background is revealed in the evolution of WD theoretical framework, including concepts taken from Freudian psychoanalysis, Jungian archetypal and symbolic hermeneutics, and Pavlovian conditioning. For Favez-Boutonnier: "WD is an original technique, regardless of the theories used to interpret it" (8). Berta wrote: "to maximize any interpretive theory, and at same time minimizing WD technique imaginative originality, is a logical contradiction and an epistemological absurdity" (9).

Men are living today in an "Image Civilization", looking beyond intellectual level, trying to obtain a direct symbolic experience. Literary or poetic images description seem not to be enough for filling our human existential vacuum. Mostly young people are searching symbolic experiences sometimes through misleading ways (e.g. hallucinogenic drugs recreational use). WD symbolic experience includes revelation of new feelings never experienced before, which can be renewed later by the subject. WD thus opens an achievement of spirituality and transcendence in a way that no other psychological technique can evoke.

(III) Meeting Agenda:

This two day conference programme was packed with diverse presentations. Valuable papers were presented from different theoretical perspectives, including new concepts and methodologies, as well as others dealing with interesting analysis of clinical cases.

- Noteworthy contributions compared Desoille's works with other relevant imaginary techniques as Jung's "Active Imagination", and "Guided Imagery". Common roots between Desoille's and Jung's works were also analyzed.
- The relationship between WD and other conceptions such as Assagioli's Psychosynthesis, Humanistic-Existential Psychology and Transpersonal Psychology, and Neuroscience were presented through enriching presentations.
- My paper has emphasized WD and Berta's Anticipation Test and its importance in the origin and development of Psychoactivation, conceived as a psychotherapeutic way to "hominization" and Transcendence.
- Other contributions evidenced how psychotherapy has been expanded today from exclusive verbal level to imaginary, body and corporal techniques (corps vécu), and dramatic and expressive techniques.

Other interesting speeches have analyzed fundamental psychotherapeutic variables in WD therapy, such as the therapeutic alliance and transference.

(IV) Future developments:

a) Psychotherapy in the 21'st century is increasingly becoming active, with the integration of several techniques, operating at different levels (verbal, imagination, body, dramatic, expressive), encompassing both an emphasis on the past as well as a prospective-teleological orientation to future. From the first sessions in therapy the patient's independence is encouraged; therapy is oriented to the subject's personal growth, including existential and transcendental aspects. Today psychotherapists must be "specialists with universal minds" (10). One of WD current challenges is to integrate these characteristics, respecting however its basic core of an exploratory - experimental methodology of the imagination. Such efforts at integration do warrant

rigorous research to investigate the therapeutic outcomes. Furthermore, encounters and meetings as the current one must be encouraged and multiplied.

b) Cyberspace and Virtual Environment (11) are important research fields looking for possible therapeutic usefulness, already designated by Laner Cassar (12). Every day through Internet, video games, etc, human beings are facing a new virtual reality, aside from the biological sleep-wakefulness cycle, oneirism, hypnosis, or hypnopompic-hypnagogic experiences. 3D and 4D are methodologies allowing a whole sensory stimulation, with possible facilitating effects about inner images management. The virtual environment scenario provides many possibilities for building all kinds of imaginary situations that eventually can be used in psychotherapy.

(c) The last century witnessed various experimental research on night dreams and symbols through diurnal stimuli use by several authors (13) (14) (15) (16). WD provides an excellent methodology for following this research.

d) A few years ago we have written an update about the Neurosciences methodologies applied to WD (17), since there was little research about it. One of the few published papers was from Uruguayan group of Berta et al., titled:

"Le rêve éveille dirigée comme variable de l'organisation du sommeil psychologique: Étude electro-encephalographique" (18).

This study had registered all night sleep EEG register after WD, comparing with all night sleep EEG register without previous WD in experimental subjects. A significant variation in REM sleep cycles pattern was found; REM sleep cycles pattern has been decreased in frequency and intensity. This paper postulates that WD would act "downloading" the psychologically affective imaginary normally associated with REM sleep. Variations of REM sleep cycle could become so a psycho-physiological parameter of the raising of affective images in brain structures. Inner images are not "mere fantasies", but psychological facts with enough reality degree to be able to modify brain neurophysiology and neurochemistry. Functional brain imaging methodologies (Single Photon Emission Tomography: SPECT), (Positron Emission Tomography: PET), (Functional Resonance Magnetic Imagenology: fMRI) permits human brain study in vivo. Cerebral areas related to Visual imagery and Emotional Behavior were analyzed through exposition to visual affective stimulus in experimental subjects. Brain mapping has not been directly registered during a WD, although current technology allows its realization. This would be an interesting new research field.

e) Desoille had ventured into psychedelic substances use like "peyolt" and "LSD", pioneering its psychotherapeutic utilization. Berta et al. have described in the sixties "Lysergic WD" (19) and "Directed Psycholysis" (20) (21), papers widely quoted in world bibliography. Posterior outlawing of recreational substances use banned experimental research for several decades, which has fortunately taken up again now in several USA and UK research laboratories. WD appears as an experimental way for production of imagination effects similar to those generated by drugs, but without drugs use. WD could be so an alternative therapy for addictions treatment, current scourge for many countries (22).

(V) Next challenge: "For an International Association of WD"

There is a strong will for the creation of an international WD organization, starting from this meeting which would also be open to other schools of thought who also use the imagination in their work. This conference between Jungians and Desoillians is a case in point.

(VI) **Conclusion:** We can conclude that WD old tree like Life Tree, not only stays upright and vital but is showing new shoots and spring branches.

(VII) **Aknowledgements:**

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- Dott. Alberto Passerini: Scuola Internazionale con la Procedura Immaginativa
- The French Embassy of Malta
- H. E. Ms. M. L. Coleiro-Preca: The President of the Republic of Malta
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Robert Desoille (1890 -1966)

In 2014, it would be over 90 years since the French Robert Desoille (1890 -1966) discovered the therapeutic potential of the waking dream which he later developed into the psychotherapeutic method of **Rêve-Eveill -Dirig  (RED) - Directed Waking Dream**. Since then his method has continued to evolve and transform in different modalities which continued to emphasize the therapeutic force of the imagination. This 1st International Conference will be dedicated to the theme of ‘Waking Dream Therapy: Reveries from the Past and Stimulus to the Future.’ Like the ancient Roman two-faced God Janus, this conference is aimed to honour Desoille’s legacy in the field of imaginative psychotherapeutic methods. It also aims to investigate the developments of waking dream therapies in our contemporary world. It further offers to throw new light on the history of European psychotherapy, especially in respect of the imaginative therapeutic methods as introduced by Carl Jung, Robert Desoille and Roberto Assagioli. This conference will also highlight the European legacy of applying mental imagery to therapeutic methods of the twentieth century.

Malta is a particularly appropriate site for the Conference. Not only is it a central island in the middle of the Mediterranean Sea but also one of the most picturesque, and friendly islands in Europe. Malta is an island with a rich historical heritage ranging from Neolithic temples to imposing fortifications and palaces built by the Knights of Malta. The supine lady reflected in the logo chosen for the Conference, is actually a figurine called the *Sleeping Lady*, dating from Neolithic times which was found in the underground dreaming chamber at the hypogeum in Hal Saflieni. The figurine reflects our imaginative therapeutic roots where health was deeply connected with the archetypal feminine and the visionary powers of nocturnal as well as waking dreams.

Mr. Laner Cassar
President of the Malta Depth Psychological Association
Chair of the Program Committee

On Friday 23rd May, 2014 there will be the opening of the exhibition on **Robert Desoille in dialogue with the Carmelite Mystics** at the Carmelite Priory in Mdina.

