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Following a corporate career, JUDY B. GARDINER set out to explore the bewildering images in her dreams. Extensive research unearthed explanations of science far beyond her waking knowledge. She now writes, lectures, conducts workshops and speaks on Cosmic Dreaming, a dimension of dreaming that concerns us as members of a unified species. Her dream message, a resounding “wake-up call” to our connection with Planet Earth, she now understands was the driving force behind her novel, *Lavender: An Entwined Adventure in Science and Spirit*.

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## Montague Ullman’s Brief Reflections on a Meeting with David Bohm & His Friendship with Psychiatrist David Shainberg

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This vignette offers brief historical information on the source of creative inspiration that produced two important articles by Ullman (1979) and Shainberg (1980). Specifically Montague Ullman’s comments provide reflections on his meeting with David Bohm and how this meeting inspired both Ullman and his long-time friend David Shainberg.

### Introduction

This interview took place in Ullman’s home in Ardsley, New York, March 26, 2008. He was recovering from a mild stroke he had suffered ten days earlier, so in many ways this interview was a therapeutic process of remembering. We were joined by Judy Gardiner and Adam Rock—who both for the most part listened. A previous portion of this interview was published as “[From Bindelof to the Maimonides Dream Laboratory: An Interview with Montague Ullman](#)” in *The Paranormal Review* (2008). Two months after this article was published I took over as founding editor of *Rhine Online: Psi-News Magazine* at the Rhine Research Center (fall 2008 to spring 2011). Unfortunately during my time as editor of *Rhine Online* none of its issues fit the focus of what Ullman and I talked about. Likewise I was unable to have enough time to complete editing this interview. Now, years, later, another small portion of this conversation with Ullman has finally found a home.

Schroll, M. A.,(2012).Montague Ullman’s Brief Reflections on a Meeting with David Bohm & his Friendship with Psychiatrist David Shainberg. *Restoration Earth: An Interdisciplinary Journal for the Study of Nature & Civilization*, 1(2), 83–86. Copyright © The Authors. All rights reserved. For reprint information contact: [oceanseminary@verizon.net](mailto:oceanseminary@verizon.net).

**Ullman:** I met David Bohm in 1974 in London thanks to an invitation from David Shainberg. He had caught wind of this meeting that was going to be with Jiddu Krishnamurti. Bohm's headquarters was at Krishnamurti's school outside of London. Shainberg's father knew Bohm and Jiddu Krishnamurti.

**Schroll:** Do you know how Shainberg's father knew Bohm?

**Ullman:** I do not know [that part of] the story—at this time, up until 1974, I did not even know about Bohm. Shainberg came to me and asked, would you like to meet a world-class physicist at work, and I said sure—and we both went to London.

**Schroll:** So then you were quite familiar with David Shainberg?

**Ullman:** Oh yes, Shainberg was part of the analytical circles in which I was a frequent participant.

**Schroll:** In 1980 there was a paper published on “Principles, Practices, and Objectives of Non-Deterministic Psychotherapy” . . .

**Ullman:** by David Shainberg.

**Schroll:** Yes, by David Shainberg.

**Ullman:** David Shainberg was probably my most interesting and dearest friend.

**Schroll:** I see. So this 1980 paper of Shainberg's was a product of these ideas from this 1974 meeting, and would have percolated for a few years prior to its publication..

**Ullman:** It was a fascinating group that met with Bohm and Krishnamurti. It included Karl Pribram,<sup>1</sup> F. David Peat, plus a Nobel Prize winner in biology, and another Nobel Prize winner. There was also a gal there, a movie star, I do not know her name, and Gordon G. Globus was also there.<sup>2</sup>

**Schroll:** Adam Rock and I have been trying to get a hold of Globus, but his email does not work. We

have not called him yet; we are going to try and call him this week to ask if he would serve as a reviewer of an article I have written.

**Ullman:** I lost track of Globus after that Bohm meeting; he lives on the West Coast and I live here [in Ardsley, near New York City].

**Schroll:** I remember you said you wanted to get a hold of Globus in 2006 [when we met at the International Association for the Study of Dreams conference], and at that time I did not know how to get a hold of him. I only recently found his address.

**Ullman:** Oh, where is he now?

**Schroll:** He is listed as an Emeritus professor at the University of California—Irvine.

**Ullman:** I lost touch with Globus since that Bohm and Krishnamurti meeting in London. I got a great deal out of it—not from Krishnamurti, but from Bohm. I wrote an article right after that on the ideas this meeting stimulated me to think about. Especially Bohm's concepts of the explicate and implicate order—and how this relates to the structure of dreaming. So this goes back to 1974, and I am still writing about it (Schroll, 2011; Ullman, 2006a, 2006b).<sup>3</sup>

**Schroll:** This meeting stimulated you to start thinking about where dreams originate?

**Ullman:** No, I started thinking about where dream originate in 1945, an idea that became [further clarified after a meeting I had with Gardner Murphy (Schroll, 2008)]. I was [in the midst of] my analytic training, and a couple years later joined “the faculty at Flower Hospital, New York Medical College” (Schroll, 2008, p. 5). I knew Shainberg from the analytic school, he came after me. Did you ever meet him?

**Schroll:** No, I only encountered Shainberg's work in 1980, in Gerald Epstein's (1980) *Studies in Non-Deterministic Psychotherapy*.

**Ullman:** Oh, he was a wonderful guy; living under a cloud of congenital lung disease, that caught up with

him in his 40s—terrible.

**Schroll:** So then you published this article in *ReVision* in 1979.

**Ullman:** The article was “The Transformation Process in Dreams” (Ullman, 1979).

**Schroll:** Yes this is the article I am thinking of. So meeting Bohm, finding his language, his conceptual language, this reminded you of the ideas that you had been thinking about since 1945?

**Ullman:** Yes, that’s right, end of 1945. I was over in Europe at the time, came back and ah—I’m a little hazy about dates back then—but anyway I think I picked up a friendship with Shainberg about that time (he was younger than me), and we were both in the same psychoanalytic circle—that’s where I first met him and we took to each other.

**Judy Gardiner:** You have an amazing memory for names and dates, Mark.

**Schroll:** Thank you, Judy. For many years now I have been interested in the application of psychotherapy as Shainberg talks about it and as it relates to Bohm’s work. In fact the best-expressed statement of humanistic and transpersonal psychotherapy I have ever read is by Shainberg, who tells us:

Genuineness is not something a therapist can fake. Is he or is he not living and available for open engagement? If he is, then he can now move with the patient to make encoding a real fact because he moves as a human being in the cosmos, or rather as a human-expressing cosmos. It is then no longer therapist and patient, but one field moving together, articulating the true way of energies moving in the world, manifesting their actual flow, and not simply hung up in distinctions of thought like “therapist” and “patient,” or whatever [roles are being played]. . . . The serious questions in whatever happens will be, how genuine is the therapist’s awareness of the limitations of any conceptualization, and how is he in the actual flow of relating? (Shainberg, 1980, p. 209)

So yes, this is why I like being able to trace these

ideas from their beginning, going back to Monte and Shainberg’s meeting with Bohm in 1974, observing how these ideas percolated in their work and able to influence the language Shainberg used where he says it is not just the “patient” and the “therapist”, but it is one field—

**Ullman:** Um humm

**Schroll:** —where it is this exchange of energy as words and concepts and ideas, as one enfolding and unfolding process—

**Ullman:** Um humm.

**Schroll:** —rather than two distinct entities.

**Ullman:** Um humm, this was Bohm’s idea.

**Schroll:** Yes, without Bohm’s conceptual language we would be seeing these two persons as atomistic self-contained entities. You’re over there in your self-contained self, and I am over here; whereas this idea of field allows us to see that there is an ongoing enveloping unfolding process.

**Ullman:** Um humm.

**Schroll:** Extending this discussion of Bohm and Shainberg’s led me to connect it with an inquiry into the mind/body problem that Bohm refers to as *soma-significance* (Bohm, 1986).

**Ullman:** Um humm, I know that paper.

**Schroll:** You also sent me a copy, but I too had already read it. I have been working on a paper that extends these ideas to an epistemological and ontological model—a feedback loop of communication—that includes Bohm’s holistic and/or transpersonal physics, his approach to dialogue, and Shainberg’s approach to psychotherapy. I’ll send you a copy.

**Ullman:** Would you?

## Postscript

Sadly it was never possible to explore the previously mentioned paper I was working on with Monte (1916–2008), as two months and 12 days after this interview he suffered a fatal stroke on 7<sup>th</sup> June at 1pm, having suffered a second stroke on 5<sup>th</sup> June, just three days after sending and approving this interviews' introduction (Schroll, 2008). Also there is another 45 minutes of this interview that needs to be prepared for publication, delving deeper into Bohm's transpersonal physics. I also received a few paper's via regular mail from Monte after this interview that he was working on.. Thus his legacy continues.

Therefore to recap and summarize: This interview with Ullman helped me fill in a lot of historical gaps. Both Ullman's 1979 and Shainberg's 1980 articles had their origin in this 1974 meeting with Bohm; a meeting that resulted in innovations in Ullman's theory about the structure of dreaming, and Shainberg's views of psychotherapy. I can now look back at these papers, seeing more clearly how the thread of this 1974 meeting provided the stimulation for Ullman's and Shainberg's subsequent line of thought.

## Notes

1. See Schroll, 1987, for a brief summary of how Bohm's work relates to Pribram's research, and Pribram's views on constructional realism, "where the perceiver constructs reality from the invariantly corresponding physical sense data" (Schroll, 1987, p. 249). This article was written a few years prior to my further development of Bohm's views of holoflux, which I combined with my definition of consciousness (Schroll, 2005, p. 57).
2. For a brief summary of Globus's views of physics and mysticism and its relationship to Bohm's concept of holoflux (the unifying principle bonding the reciprocal interaction of person and environment together at any given moment), see Schroll, 2005, pp 58–59).
3. My inspiration to write "Sacred sites as portals of time and triggers of transformations of consciousness" (Schroll, 2011) grew from this interview with Ullman.

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