

Dream Network Journal

Since 1982



a Quarterly Publication Exploring Dreams & Myth

Winter 1991 Vol 10 No 1

*"The way I treat my
inner child is the way I am
going to treat my outer child."*

~ Robert M. Stein

*"It is the Child that sees the
primordial secret in Nature and it is
the child of ourselves we return to.
The child within us is simple and
daring enough to live the Secret."*

~ Chuang Tsu

*"In every adult there
lurks a child - an eternal child,
something that is always
becoming, is never completed,
and calls for unceasing care,
attention, and education.
That is the part of the human
personality which wants to
develop and become whole."*

- C.G. Jung



Choosing Wonder Ψ Doing Dreamwork with Children Ψ Who is the Child Within?

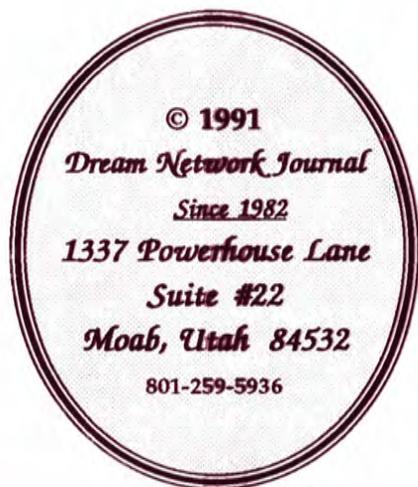


Table of Contents

The Mythic Connection

- 6 *Choosing Wonder*
Embracing a New Mythology
by JoAnne McAllister

In Response to the Question:

- 13 *The Inner Child*
- 15 *Honoring Dreams as a Family*
by Will and Noah Phillips
- 17 *Nightmare Help*
Some examples of dream confrontation: Guidelines for parents and teachers
by Anne Sayre Wiseman
- 18 *Poem to Rid the Woods of Jeremiah's Monsters*
by Tim McNulty
- 19 *The Resurrection & the Life*
by Janet Williams
- 22 *A Review of Children's Books on Dreams*
by Kelly Bulkley

On Dream Education:

- 8 *Bringing Dreams Back to Christianity*
Illumination on
the historical roots of the controversy.
by Reverend Edward V. Wahl
- 14 *Teaching Dreamwork to Children:*
Helping Them Face a Complex World
by Kelly Bulkley
- 23 *The Dream Poet by Richard Jones Ph.D.*
Book Review and Results
by Sarah Lillie, M.S.
- 28 *Uncovering the Network*
by Fred Olsen, M. Div.
- 4 *Heart to Heart: Editorial*
- 32 *A Winter Solstice Poem: To the Earth from the Ocean*
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Statement of Purpose

Our *genre* is self help; our *purpose* is to disseminate information that will assist and empower us in taking responsibility for our emotional and spiritual well being with the help of dreams & myth. Our *goal* to demystify dreams by assisting with the integration of dream-myth work into our culture, in whatever way of integrity is shown and given to us.

We believe that dreams are agents for change, and often reveal important new insights about the life of the dreamer, both personal and social. To remember a dream can mean we are ready to understand the information that has been presented; to enact the dream's hint brings personal empowerment.

We seek to provide a balance and to give all voices and schools of thought an opportunity to be heard. There will be times when a particular area of interest will be given greater emphasis than another because of the limited space in the Journal, and what is surfacing that is of particular interest to the readership. The emphasis will change over time to allow for a wide range of ideas, opinions and areas of interest to appear. We ask our readers to indicate the areas they would like us to address in future issues.

Editorial Policy

We encourage readers to submit articles (**preferably with complementary graphics or photos**), and **letters** to the editor which will serve as stimulus for more sharing and as learning tools for our readership. We invite **questions** and accounts of personal experience involving dreams and personal mythology... ranging from workable methods and transformative experience... to informal sharing, synchronicity, or insight gained in groups or therapy.

DNJ reserves the right to edit all material submitted for publication. Typewritten double-spaced manuscripts are essential, preferably on **Macintosh or compatible disks**. **Reproducible black and white original art work is requested**; photocopies are acceptable. Please include SASE with submission and/or request for guidelines.

We invite you to 'throw out a net' for dream groups (forming or needing new members), dream related research requests, and to notify us of upcoming dream related events or books which would be of interest to the readership. (See last page for Classified Policy)

Theme for 1991

Interconnectedness

Questions for Spring:

What do our dreams tell us of our relationship to the Earth?

Is there a connection between the wilderness of the psyche and that of nature?

Lifeline:

March 15, 1991

Note regarding the **Question or Focus** suggested for upcoming issues:

Everything about dreams is unpredictable and we recognize that suggesting a Question or Focus around which to sculpt each issue has the potential for disallowing a current synchronistic or transformational dream experience, an inspiration, a breakthrough or burning issue-- which may be powerfully on your mind--and DESIRES to be written, drawn, or committed to poetry.

Conversely, this publication (and editor) asks for parameters; we are limited space-wise, and choose not to wander all over creation in it. Yet another paradox. It is difficult to know which priority is primary and which secondary.

Let it be agreed that if you are inspired **share** your experience or insight regardless of whether it 'fits' within the suggested 'Question' or 'Focus'. Given the overall synchronicity which guides this work for us as a community, it will undoubtedly complement the issue as a whole.

Deep Gratitude

Heart to Heart: editorial

As I sit to this pleasure on New Year Eve's eve - the bulk of this issue having been sent off to the Northwest to one of its extraordinary assistant editors, Barb Anderson - I feel a sense of extended family after communicating my perspectives, bewilderments and changes with you over this past year. Therefore this 'editorial' will be more like a personal letter... it's that time of year and that's how it feels. I wish to extend heartfelt thanks to each of you who contribute by way of providing written and art materials, praise or constructive criticism, and who in myriad ways contribute to the health and evolution of DNJ, (now going into its tenth year in publication!). Special gratitude to previous editors and you who serve as formal and informal advisors, for the deep consideration given the issues which arise as we move in this (relative) time and space.

Much of the reason for feeling this a personal correspondence is because I recognize myself as being dedicated to a field for which there is - at this time - little cultural validation, and sense that we each feel that way at times. So, when I say extended family, I mean just that: you are the people who help alleviate my experience of lack of validation; it is my hope that these words serve to diminish that experience for you as well.

Please join me in congratulating Kelly Bulkley and his wife Hilary on the birth of their new son Dylan Jacob this past October. May all the life-giving powers that be (and those that are becoming) provide that Dylan - and all the children - have a healthy physical and cultural environment in which to fully realize their potential and purpose. I would also like to thank

you, Kelly, for suggesting our questions for Spring issue.

You notice our address has changed: from the rain forests and waterways of the Olympic Peninsula to the redrock canyonlands of southeastern Utah; ironically, from 'ground zero' to what *was* the 'uranium capitol of the world'. From sweet home to sweet.. home-sweet-home. If the Fates are willing, I will eventually develop a way to live in both places. By way of explanation, once I completed requirements for my graduate degree and got the Autumn issue in the mails, there was nothing to do but return to the place where I *have* a (literal) home. The fact that you hold this receptacle in your hearts and hands is evidence that the move went smoothly, thanks mainly to the spirits that guide and protect this work and the incredibly efficient help and cooperation of the U.S. Postal Service staff in both the Northwest and the Southwest. You will also notice that subscription rates have changed, attributable to the (+17%) postal rate increase and increased printing costs.

DNJ's overall theme for the year 1991 is **Inter-Connectedness**. Our Questions for Spring issue are: "What do our dreams tell us of our relationship to the Earth?" "Is there a connection between the wilderness of the psyche and that of nature?"

Submissions are due by March 15, 1991. I bring this to your attention here because of the somewhat delayed publication of this issue (due to the move, the holidays and somehow, the Persian Gulf crisis), and to request that you consider the rather quick turnaround time insofar as submissions are concerned. With your help, we can be ahead of schedule by Spring.

~ ~ ~ ~
A "Resolution"
We hereby open a
"Mystery Section" inviting
anonymous or pen name submissions.
~ ~ ~ ~

Our cover for this issue, entitled "**Continued Life**", is a photo of one carving in a series of 20 by David Forlines of the Quilleute Tribe, Northwest WA. In the lower right hand corner is a person whose right hand is extended toward us in prayer and greeting. From his eye bursts one large teardrop: a prominent expression of sorrow as he witnesses the ongoing struggle of humanity climbing ever upward but seeming always to go down head first. The butterfly holds forth its wings in an effort to forestall the penetrating orb-like 'weapons of conformity' pressing to keep humankind on a perpetually rotating treadmill (upper R. hand corner). The person in the corner questions: "Why Bother?" But the imprint of the Creator's hand on this work (present in most of the carvings) suggests that a plan far greater than we mere mortals can comprehend is unfolding... offering him, and us, hope. New life, ever being conceived and received onto this planet, becomes one image for the Child within for this issue (lower L. corner).

Thank you, David ♡ ↔ ♡

One of my greatest gifts since returning to the Southwest came from my granddaughter, who spent the night with me shortly before her 13th Birthday. It is a dream, and with her permission I share it with you:

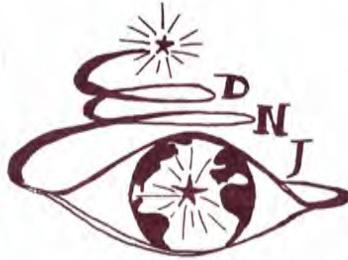
"I am in a beautiful park, looking at pictures of myself when I was a baby. When I look down into my lap there is a real baby sitting there! I am surprised, and when I look closely I can see that it is me!"

When asked if she would allow me to share the dream here she said "But there's nothing to it; that's all there is!" Little did she know: that is all there is! I have the pleasure of allowing a picture of her dream to introduce one of the questions guiding this issue (Who is the Child Within? pg. 12), as well as to that informative section, in which we are gifted with the professional and personal experiences of several leading authorities who work with children and their dreams. (To you, Amanda, *always* remember and honor your very special dream; caress that baby frequently, as though your very inner and outer life depended on it.♥)

Even though our culture exhibits a healthy curiosity and increasing interest in dreams and mythology, there seems nevertheless an overriding... almost 'genetic'...fear as regards these areas of common human experience and need. We are, in fact, just beginning to reawaken from nearly 1600 years of what Jung called the "systematic repression of the unconscious". Though few today are conscious of or responsible for prolonging this condition, most remain unaware of the historical roots of that suppression. Reverend Edward V. Wahl does an excellent job of illuminating some of the *cause* of this long term blasphemy* in his article *Bringing Dreams Back to Christianity* (page 6).

To all whose contributions grace the pages of this issue, your ritual of sharing is deeply appreciated. We are involving our children in this work, and - as Will & Noah Phillips put it - Hooray! As for the Child Within, may we continue with this powerful urge toward achieving personal and collective deliverance!

As regards our Logo, there was an initial 'flood' of votes for the Whales that enhance our cover (submitted by Adair Wilson Heitmann), but input over the past few weeks have changed what appeared to be a clear choice by the majority for that image. Ultimately, the three images which attracted the most approval are the whales, and:



by Sheila Lengle



by Mal Peek



Above, Anne Sayre-Wiseman offers a new submission, yet to be stylized. The decision for now is to rotate the use of the images on various issues, and await signals ...see what evolves. Maybe we're not ready? Your input is invited.

****Please continue to share the enclosed subscription postcard with interested friends, clients and libraries. It helps a lot, & it's working!

(Continued on January 12)

The decision has just been made this day by a majority of the U.S. Congress to uphold the UN January 15th deadline requiring Iraq's withdrawal from Kuwait. This decision has implications that cast a cloud of darkness and increased uncertainty across all lands and seas, and puts a heavy weight on the perilous scale upon which the destiny of all life forms on this planet are poised in precarious balance. I acknowledge our shared anguish at what appears to be the inevitability of war. Hopefully by the time you receive this issue that crisis will be resolved.

Here, now, we might look again at the imprint of the Creator's hand and have faith that this greed motivated pollution generating unnecessary disaster is also a part of the Plan.

Choosing Wonder

Embracing a New Mythology

by JoAnne McAllister

Almost forty years ago Alan Watts wrote a small book called *The Wisdom of Insecurity*. The title combines two words - wisdom and insecurity - in a paradoxical union that may make more sense in the 1990s than in any previous decade. It may also prove a better cornerstone for a postmodern faith than any of our explorations into spiritual traditions or scientific discoveries. This is a bold statement, so let me explain why I am so struck by Watts' prescience.

Watts makes a distinction (as have others) between faith and belief. Belief, he notes, has at its root "lief," which means "to wish." When we believe something, we wish it to be the truth. Watts points out that this position is the opposite of faith, which arises from "fidere," "to trust." Faith requires openness and, often, the *suspension* of belief.

Now belief is associated with certainty - knowing what's going on - which gives us a sense of security. This difference between faith and belief is at the core of Watts' koan that there is wisdom in insecurity, in the absence of belief. The ability to adopt a stance of unbelief - that is, a posture of faith - must be at the heart of any earth-centered or cosmological spirituality. It may, indeed, be essential for the survival of our species.

Living without the security of belief in the things we wish to be true may be the most challenging evolutionary leap that human beings have yet faced. The work of Joseph Campbell has alerted us to the essential role of myth in all cultures. Wherever and whenever they live, it appears that human beings absolutely yearn to understand the world and their place in it. Morris Berman calls this drive the "cosmological urge," a complex and passionate quest which includes both the intellect and the emotions.

Our awareness of cultural myths and alternate views of reality has been further heightened by the work of feminist scholars such as Marija Gimbutas [The Language of the Goddess](#), Diane Eisler [The Chalice and the Blade](#), and more recently Elinor Gadon [The Once and Future Goddess](#), whose investigations of feminine symbols tell different stories about our past than the ones we are accustomed to hearing. There has been a good deal of important work in recovering

alternate world-views out of Western religious tradition and scriptures, as in Creation Spirituality and feminist theology. And there has also been a hearty effort to derail the dominance of *reductionism* - the tendency to reduce the significance of phenomena to mechanistic explanations which grew out of the 17th century's scientific revolution - by popularizing the more organic perspective of contemporary science.

So the spotlight has been thrown on the past - but we have been unable to shield our contemporary myths from its glare. As we have become more aware of how we order reality through cultural perceptions, we have begun to understand that descriptions of reality are, in general, limited by time and place. While we may be comforted by core values and symbolic representations that seem to transcend time and place, we are also imprisoned by their metaphorical boundaries. As many spiritual teachers have observed, most of us live in a trance, barely awake to the larger realities of life.

We are also realizing, as Campbell said, that "we live in the terminal moraine of mythology." In other words, we in the modern world subsist on the remnants of images by which people of other times and places tried to express the inexpressible. Our Western religious tradition, and the scientific framework that subsumed its claim to truth, bear the multilayered fossil record of our complex ideas about, and response to, the world.

STORY, MYTH AND DREAM

We have always told stories - whether magical, redemptive, or mechanistic - to decipher the world and describe our place within it. We can therefore assume that we *will* tell ourselves a new story of reality. Whether it will fulfill the function of *myth* - restoring harmony between the human enterprise and the Earth - is the question. And since myth is not a conscious creation, we know not where the human imagination will take us, nor when we will wake up with the dream that will sustain us.

RECLAIMING SPIRITUALITY

But a story is already emerging from contemporary science which reveals the lineaments of the evolving universe, and the inter-relatedness of all aspects of the Earth's functioning. Thomas Berry, the preeminent teller of this tale, even titles his recent book The Dream of the Earth. This new story of the unfolding of the universe can be the source of both a perceptual shift in our views about the nature of reality and a spiritual path that unfolds organically from the deeper dimensions of the universe itself.

We can hope that, unlike the creation stories of our ancestors, this new story will not become the substance of belief, but the foundation of faith. We must resist the urge to cast in concrete the hypotheses and the mystical experiences that can be evoked by awakening to a world of wonder. Only by learning to trust the creative process in which we are embedded can we have what Berry calls an "original relationship" with the universe. As we know from interpersonal experience, our tendency to think we know everything about the other usually sounds a death knell to the flowering of love, as well as the creative possibilities that love inspires.

Our fear of mystery - whether it is the mystery of another human being, or the mystery of the universe itself - unfortunately leads us to create institutions for what I call the *ecstasy of discovery*. Taking a cue from Morris Berman's work on the history of the body in the West, I have begun to see how religion has served to create dogma and certitude out of the ecstatic experience - our actual, embodied relationship with the divine. When people do have an immediate apprehension of the wonder and mystery of the universe, it is most often described as a "non-ordinary" state of reality. We all too often do mistake the symbol for the reality it suggests, and this has been a common way to avoid, or explain away, this experience.

It has helped me to make a distinction between religion and spirituality, and to see my spirituality as a way of life *in response* to a direct or somatic encounter with the sacred. Religious apologists often cite the meaning of the root word of religion - "religare," to bind back, or tie together - as referring to the positive potential of religion to connect individuals with the Source. But in practice people have been bound not to *experiences* of the divine, or the awesome wonder of creation, but to a *way of thinking* characterized by a yearning to escape "ordinary" reality for some promise of paradise. What we really need is a spiritual practice which brings us into a greater intimacy with our physical /spiritual nature, and helps us to experience the immediacy of the *energy event* in which we participate. This means we must embrace our own bodies, whose sacredness has been so long denied, as the place where this relationship is realized.

To reclaim spirituality as a workable concept and language, we must strip it of the centuries-old veil of abstraction in which it is clothed, especially the split between spirit and body. Word origins are again helpful here: "spiritus" means breath, and breath, as we are well aware, is a bodily reality. Our bodies do not survive more than a few minutes without it. Similarly, there is a continuous pattern of energy that sustains all form and pervades the entire "body" of the universe. As we awake to our place among the remnants of the past and the uncertainty of the future, let us start with what the metaphor of the breath teaches us about spiritual practice: that it must be grounded in the present, and in the fact of our embodied experience in a living universe. Spirituality cannot be codified by creed, but like the air must flow through our lives as an awareness of our participation in the grand adventure of being.

Because we have been taught through the centuries that we need mediators to understand spiritual experience, we often doubt our own abilities. Fortunately, the capacity for mystical experience - for reordering our lives to acknowledge what is beyond our mental understanding - is a common human trait. Our ability to sense the numinous quality of existence derives from the psycho-spiritual qualities of the universe itself. "From its beginnings," Thomas Berry writes, "the universe is a psychic as well as a physical reality." We wouldn't be "spiritual" if that capacity were not already part of the unfolding potential of the cosmos.

If we heed the new storytellers from ecology, physics, astronomy, and biology who tell us about the common origin and radical relatedness of all that is visible and invisible, we will come to agree with Berry that the universe is "the primary revelation of the divine, the primary Scripture." We can then ask of the universe itself what shape our spiritual response should take and what values would characterize our social interactions. Berry has described three principles to guide us, through which the universe seems to express itself: *differentiation*, *subjectivity*, and *communion*.

***Differentiation** is that capacity of the universe to create "multiple modes of expression" - in other words, *variety*. If differentiation is truly valued by the universe, our attitude about differences must change. No longer can there be a hierarchy of value, but instead there must be a recognition of what Phyllis McGinley calls the planet's "holy heterodoxy." A deep respect for diversity would challenge common assumptions about power and worth.

(Continued on page 26)

Bringing Dreams Back to Christianity

*An illumination on the historical roots of the controversy:
toward dispelling misconceptions about the value of dreams in the Christian community*

by Reverend Edward V. Wahl, Congregation of the Oratory

There was nothing in my youth, in my education, in my seminary training that ever led me to think that there was any value to paying attention to my dreams. In fact the "manuals" on moral theology of the day took the stance that to "believe" in dreams was definitely a confessional matter. As a seminarian I especially noticed how often God used dreams in the Bible to communicate with his people. I would wonder why they were considered so valuable in biblical times and so wrong in modern days.

President Abraham Lincoln says about this, "How much there is in the Bible about dreams! There are, I think some 16 chapters in the Old Testament and four or five in the New Testament in which dreams are mentioned; and there are many other passages scattered throughout the book which refer to visions. If we believe the Bible, we must accept the fact that, in the old days, God and his angels came to humans in their sleep and made themselves known in sleep." (*Myths After Lincoln* - Lloyd Lewis. NY. Grosset & Dunlap: 1975).

In the early church many Christians followed their dreams to find God's will and to understand how God was working in their lives. Dreams were held in great reverence. However, this reverential attitude toward dreams fell into disrepute. For many centuries dreamwork also fell into disrepute.

According to Luke in the Book of Acts, dreams and visions occurred frequently and at important moments in the life of the early Christian community. An outstanding example of this is Peter's vision at Joppa. This dream was pivotal in transforming the

new Church's attitude toward Hebrew dietary laws and toward Gentiles.

Sleep researchers inform us that we usually dream about five times in an ordinary night's sleep. These dreaming periods may last from less than a minute or as long as an hour. Each dream is composed of a series of images, actions, thoughts, words, feelings over which we seem to have no conscious control.

Early Christian Dreamwork

During the first five centuries if we look at the teaching and practice of the church fathers we will find a well integrated tradition of dreams and dreamwork (a conscious, intentional response to a dream). We can see that the fathers of the church on this subject of dreams and dreamwork were in contact and carrying on the tradition of the Old and the New Testaments.

The conviction that God often speaks through dreams and visions is found expressed in the writings of Justin Martyr, Iraneaus, Clement of Alexandria, Origen, Tertullian, Athanasius, Augustine, John Chrysostom, Anthony, Basil the Great, Gregory Nazianzen, Gregory of Nyssa, Jerome, Gregory the Great, John Cassian and many others.

According to John Chrysostom, dreams are enough for God to send to those who are attuned to God, since they do not need visions or other more startling divine revelations. (John Chrysostom Homilies on Matthew, IV No. 18, v.5)

Tertullian treats dreams as one of the *charismata* of God. He believed that

dreams and visions were promised to people of his own day just as much as they were promised to the first apostles.

Origen saw dreams as part of God's providence "for the benefit of the one who had the dream and for those who hear the account of it from him/her." (Origen: *Against Celsus*, VI, 21-23)

There are many other testimonials about dreams to be found in the Nicene and ante-Nicene Fathers and in the early Church histories.

The Personal Use of Dreams by Early Christians

Early Christian writers recognized that dream images were symbols and images that revealed the nature of the spiritual world. Synesius pointed out that dream imagery was essentially personal; and that symbolic dream material was best understood by the dreamer in terms of his or her personal life.

The early Christian writers understood human nature well. They all realized that all of us have dreams which we might not share openly - dreams of violence, sexuality and unusual or embarrassing activities.

Athanasius was careful to remind his readers that in dreams the "dream ego" (ourselves in the dream) may manifest unusual capacities which transcend the usual capacities of the body (e.g. flying - overcoming gravitational pull). Basil the Great pointed out that our dreams, sometimes embarrassingly, point out to us inner workings of our personality that the rational mind is not in touch with.

John Chrysostom pointed out that we are not morally responsible for the

thoughts and actions of the dream ego, since these dream images are symbolic expressions of dream language. Dream images are not a fact of physical, outer-reality, but are a way of expressing inner and spiritual dynamics.

If we keep a full and uncensored record of our dreams we will find that over a period of time we will see just about everything concerning ourselves revealed. This is a good thing. It might at times be embarrassing for us to admit the negative things we discover about ourselves but once we accept them we begin to be able to grow and to change.

On the other hand our dreams at times will show us contents of our lives that seem wonderful and show to us our greatest potential and capacities.

Gradually, we learn through dreams to accept ourselves as we are and thus to come to an inner consistency. When we can accept ourselves as we are, we are accepting ourselves as God accepts us.

The consensus of the fathers of the church and of other Christian writers of the first five centuries of the church was that dreams are a gift from God. "Dreams more than any other thing

entice us toward hope and when our heart spontaneously presents hope to us, as happens in our sleeping state, then we have in the promise of our dreams a pledge from divinity." (Augustine Fitzgerald, *the Essays and Hymns of Synesius of Cyrene*. London: Oxford, 1930 p. 345.)

Dreamwork in Disfavor

If there was such universal welcoming of dreams as an encounter with God and one's deepest self, why did the attitude toward dreams shift so drastically between the 4th and 5th century?

Teachers and theologians turned against the practice of observing dreams. So strong was this disfavor that it persisted into our own century. Why did this happen? Why did so few people pay attention to their dreams until recent years?

It was the research of Morton Kelsey, an Episcopal priest and his fellow priest John Sanford that brought us out of the darkness surrounding dreams and dreamwork into the present situation where they are considered as legitimate sources of growing in spirituality, along with meditations and spiritual reading. It is not at all unusual today for Christian therapists, spiritual directors, retreat directors, counselors to ask their clients to observe their dreams. Colleges and universities are offering courses on dreamwork and in the last twenty five years, a large quantity of books on the subject have been published.

Morton Kelsey in his book *God, Dreams and Revelation* (Minneapolis: Augsburg. 1968) states that St. Jerome, as far as we can tell, in preparing a Latin translation of the bible based on Greek and Hebrew manuscripts (Vulgate) deliberately mistranslated a Hebrew word a number of times in order to include prohibitions against dreamwork in the sacred text.

The Hebrew word in question is "Anan" which means witchcraft or soothsaying. Kelsey says that Jerome in translating Leviticus 19:26 and Deuteronomy 18:10 turned the law:



JACOB'S DREAM by Gustave Doré.

"You shall not practice augury or witchcraft (i.e. soothsaying)" into the prohibition "You shall not practice augury nor observe dreams." Thus by the authority of the Vulgate, dreams were classified with soothsaying, the practice of listening to them with other superstitious ideas.

Church leaders born in the sixth century and after turned this new translation of Deuteronomy 18:10 and Leviticus 19:26 contained in Jerome's Vulgate edition of the Scriptures into a prohibition to keep people from turning to their dreams for insight, consolation and hope. The Christian tradition of relation to God through dreams and visions had come to an end.

The reversal of attitude on dreams was further reinforced by Pope St. Gregory the Great. This Pope manifested both positive and negative attitudes toward dreamwork. He carried on the early tradition of the Church affirming the value of dreams, but later on he cautioned against putting one's faith in dreams.

The tenor of the times during the fifth and sixth centuries had moved far from the traditional preoccupation with the "God life" and had become, as evidenced in the dream manuals of the day, preoccupied with the "good life." People were interested in their dreams insofar as they predicted wealth, good health, good fortune, a successful career, a happy marriage, a good business deal, a new way to make money.

In the early Church dreamwork was focused on God's plan for the church and spiritual growth but in this period of time it was no longer focused on seeking God's call to holiness and wholeness. People saw it as a means of divination, predicting the future to increase their pleasure, wealth. It became a tool of magic.

St. Gregory the Great pointed out that dreamwork as a discipline of spiritual growth at this period of history had long been forgotten except among the very holy men and women in the Church.

This association of dreamwork and superstition from the fifth century

onward was characteristic only of the Western church. Christians in the Greek-speaking cultures maintained the original dream tradition passed down from the fathers of the church. About the eleventh century the Greek language was rediscovered again in Europe. Ancient Greek thought came to lie again in the new universities in France and Italy.

In the ancient church the ideas of Plato had an enormous impact. He had been the principal Greek influence on the doctors of the church. Plato presupposed a spiritual reality behind that of the physical.

The eleventh century marks the dawn of modern science. The works of Plato gave way to the works of Aristotle whose works were more compatible with the spirit of research and logic. Aristotle held a firm premise about thinking and knowing, asserting that the only way humans can know or experience reality are by sense experience and by rational thought.

Since, for Aristotle, a human can be in direct contact only with experience obtained through the senses or by logical thought, there is no room in his system for viewing dreams as an experience of the non-physical world. Aristotle believed in the divine but he taught that while we can reason and discourse about the divine we can never directly be in touch with it. Dreams in this system are natural phenomena rather than gifts from the divine.

St. Thomas Aquinas was deeply impressed with the power of Aristotle's thought system. He set out to bring the church into the modern scientific age by adopting Aristotle's thought system, language, categories and premises. His work was to rewrite all of Christian theology in the light of the system of Aristotle. From the point of view of dreams and dreamwork Aquinas' plan to restate all of Christian thought in Aristotelian terms posed a dilemma for him. With the rediscovery of the Greek language came the rediscovery of the Greek writing doctors of the early church who deeply valued dreamwork and dreams.

How did Aquinas resolve this

dilemma? It seemed that he solved it by avoiding it. In all of the thousands of pages of his "Summa Theological" he found room only for Aristotle's opinion that dreams were merely natural causes and of little value. The influence of Aquinas' work continued to grow in the church until, for all practical purposes, there was room for no other view. This is one more reason why we have lost touch in the west with our Christian dream tradition.



Dreamwork Rediscovered

In the 20th century, independent of the church, a strong interest in dreams and dreamwork occurred in three major ways: 1) through psychoanalysis beginning with Freud, 2) in the investigations in dream laboratories, 3) in the general interest in altered states of consciousness.

Freud's analytic techniques were, to a great extent, based on the interpretations he made from his patients' dreams. The value of Freud is that he established in contemporary consciousness the link between dreams and meaning.

In 1953 an article in *Science* reporting Nathaniel Kleitman's use of the encephalograph to monitor dreaming gave a new impetus to dream research. Sleep and dream labs began to spring up and within twenty years more than twenty-five such labs were operating in the U.S.

The third stream of contemporary exploration of dreams came from those who have studied alternative states of consciousness. Among these have been those exploring the specialization of the hemispheres of the brain commonly referred to as right brain-left brain specialization. Those researching right hemisphere brain functioning have studied the formation and function of images, symbols, and myths. These people look on the dream and its' contents as informative and significant.

The rediscovery of the Christian dreamwork tradition did not come through biblical studies. Biblical scholars are beginning now to turn their attention to dreams.

Carl Jung was the first to put us back in touch with the style of dreamwork practiced in the first centuries of the church. He treated dreams as very meaningful. He linked dreaming to psychological and spiritual energy. Jung discerned that the language of dreams was symbolic. The dream according to Jung does not communicate rationally but uses language made up of symbols and metaphors.

Jung developed dreamwork principles and methods which have enriched the traditional approach to Christian dreamwork. He reaffirmed the attitude of the early church teachers that the imagery of a person's dreams are based on that person's life history, and the dreamer is the one best qualified to affirm the meaning of his or her own dream.

As I have already mentioned, there are two persons directly responsible for the re-discovery of the Christian dreamwork tradition. They are John Sanford and Morton Kelsey both of whom were led to the roots of dreamwork in the church through their studies of Jungian psychology.

John A. Sanford was trained at the Jung Institute in Zurich. He was the author of what was perhaps the first contemporary book presenting a Christian approach to dreams and dreamwork entitled Dreams: God's Forgotten Language (NY: Lippincott: 1968). Sanford had as his purpose the

restoration of dreams and vision to the place they held in the Old and New Testaments as a major medium of God's communication to humans. He thinks that the dream needs to be rediscovered for the use of the church today so that we might hear God speaking to us just as directly as he spoke to people in biblical times.



Dreams and Spirituality

With the advances made in psychology, we can see mirrored in dreams the development of personality. We can see dreams as a way of getting in touch with the deepest level of the person (conscious and unconscious) in order to develop wholeness. I personally find, especially working in the field of spiritual direction, that dreamwork fosters spiritual growth as well as psychological development.

Modern dreamwork differs from the way the ancients looked at dreams in that we generally are not interested in prophetic or telepathic dreams. Rather we are interested in seeing the dream as an arena where a basic relationship to God and the world of the spirit might be developed.

Every dream has a meaning. From a spiritual perspective, we can say that dreams can be helpful to the person wishing to grow spiritually and psychologically. In dreamwork we are daily challenged to become conscious about who we are and how we are uniquely called by God along a path toward holiness and wholeness.

Dreamwork viewed from the viewpoint of spirituality is a helpful resource for the journey toward wholeness and holiness. It is a way to nurture practical connections between inner and outer life, between symbolic process and daily choices, between personal intuitions and decisions which affect others. Spirituality is our way of responding to God. It is how we live and act in this world in the light of our ultimate values.

One of our tasks in our spiritual journey is to become conscious of the values in which our lives are rooted. Whether we are conscious of it or not, we live our lives in the light of our ultimate values. Becoming conscious of our ultimate values by discovering what it is which deep down motivates our choices and values is one of the first signs of spiritual growth.

We are continually in a growth process. We are constantly growing physically, spiritually, socially, culturally. We are constantly letting go of something old and no longer useful in our lives or adding something new and helpful in our lives.

The first month of the year according to the Romans is named after their God "Janus." Janus has two faces looking in opposite directions - one face on the past, the other to the future. We live, however, only in the "now". Spiritual growth calls us to consciously choose to work toward wholeness - our own wholeness - and, whenever possible, the wholeness of our friends, family, community and planet.

Following our dreams and doing dreamwork helps us to grow familiar with a world larger than our waking life. It can take us on a spiritual journey and put us directly in touch with the energies of God. This is God's way of leading us to wholeness and holiness.



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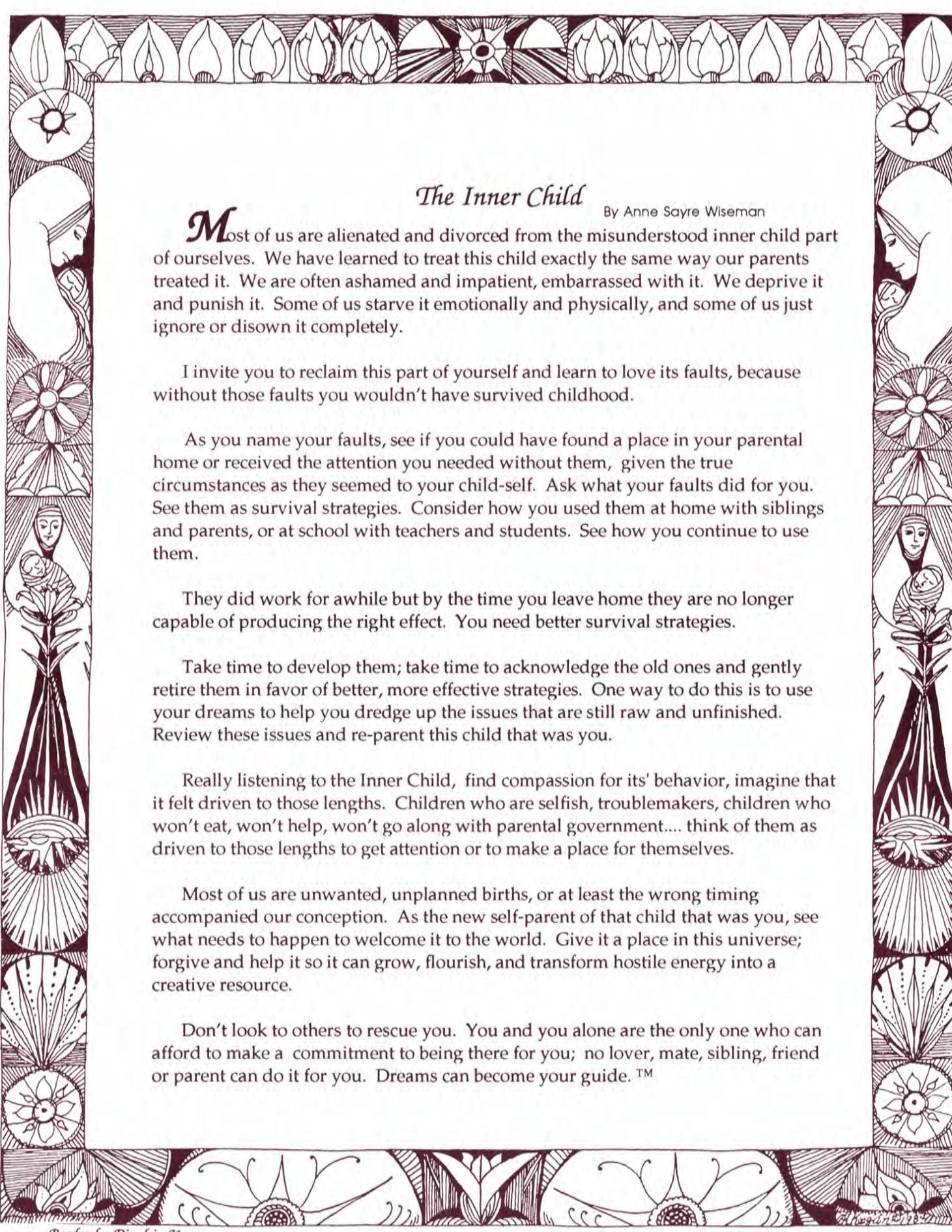
Phone 803.327.2097

In Response to the Questions:



Are We Doing Dreamwork With Our Children?

Who is the Child Within?



The Inner Child

By Anne Sayre Wiseman

Most of us are alienated and divorced from the misunderstood inner child part of ourselves. We have learned to treat this child exactly the same way our parents treated it. We are often ashamed and impatient, embarrassed with it. We deprive it and punish it. Some of us starve it emotionally and physically, and some of us just ignore or disown it completely.

I invite you to reclaim this part of yourself and learn to love its faults, because without those faults you wouldn't have survived childhood.

As you name your faults, see if you could have found a place in your parental home or received the attention you needed without them, given the true circumstances as they seemed to your child-self. Ask what your faults did for you. See them as survival strategies. Consider how you used them at home with siblings and parents, or at school with teachers and students. See how you continue to use them.

They did work for awhile but by the time you leave home they are no longer capable of producing the right effect. You need better survival strategies.

Take time to develop them; take time to acknowledge the old ones and gently retire them in favor of better, more effective strategies. One way to do this is to use your dreams to help you dredge up the issues that are still raw and unfinished. Review these issues and re-parent this child that was you.

Really listening to the Inner Child, find compassion for its' behavior, imagine that it felt driven to those lengths. Children who are selfish, troublemakers, children who won't eat, won't help, won't go along with parental government.... think of them as driven to those lengths to get attention or to make a place for themselves.

Most of us are unwanted, unplanned births, or at least the wrong timing accompanied our conception. As the new self-parent of that child that was you, see what needs to happen to welcome it to the world. Give it a place in this universe; forgive and help it so it can grow, flourish, and transform hostile energy into a creative resource.

Don't look to others to rescue you. You and you alone are the only one who can afford to make a commitment to being there for you; no lover, mate, sibling, friend or parent can do it for you. Dreams can become your guide.™

Teaching Dreamwork to Children

Helping Them Face a Complex World

by Kelly Bulkley

Many dreamworkers have described the positive values of teaching children about their dreams. Patricia Garfield, Ann Sayre Wiseman, Jill Gregory and others have written on how children can learn in their dreams about their emotions, their fears, their wishes, and their artistic potentials¹. Yet introducing dreamwork to children has still more values than these: dreamwork can teach children how to think in especially creative, sophisticated ways. Today's children face a future of over-increasing complexity, a future filled with both exciting hopes and frightening dangers. They will need tremendous powers of sensitivity, understanding, and creativity if they are to realize those hopes and overcome those dangers. Teaching dreamwork to children can make a big contribution toward providing them with precisely these powers of thought.

Although dreamworkers do a wide variety of different things with dreams, almost all forms of dreamwork teach a few common mental abilities, a few common ways of thinking:

1) Dreamwork encourages us to appreciate ambiguities, multiple meanings, and the many subtle shades between black and white. Dreams rarely if ever have one simple, sharply defined meaning. The more we work (and play) with dreams, the more we learn to adapt creatively to situations filled with ambiguity and paradox.

2) Dreamwork makes us open to surprises, to new and novel situations—it helps us “expect the unexpected”. In exploring our dreams we are continuously startled by sudden, unanticipated discoveries. Dreamwork teaches us how to keep our balance when surprising experiences spring up at us.

3) It teaches us how to seek resolutions to dilemmas through understanding and patience, instead of through brute force or ostrich-like ignorance. Our dreams often bring us to face upsetting, even frightening, problems in our lives. It is tempting to respond to such problems by angrily fighting against them or by blithely pretending they don't exist. But effective dreamwork teaches us to approach difficult situations with openness, sensitivity, and a willingness to work patiently toward a resolution.

4) And, dreamwork makes us more aware of how other people have their own dream worlds. As people share and discuss their dreams with each other, they learn about the unique qualities that unite all people, and also about the wonderfully distinctive characteristics that make each individual human being unique.

Now as we consider the kind of world today's children are facing, I would argue that these are the exact qualities they will need to resolve its problems and enjoy its possibilities. The world we are passing along to coming generations will be one of great complexity: extremely different

cultures, religions; and races will interact more and more; problems will arise from the convergence of multiple, far-flung causes. New approaches will be necessary, approaches that can adapt to difficult, complicated, and quickly-changing circumstances.

An illustration of how desperately we need to have such abilities for creative thought is the current crisis in the Middle East. The situation there is often referred to as the “first post-cold war crisis”, suggesting that it is the kind of dilemma we will frequently face in the future. The U.S. is baffled by all the ambiguities of the Middle East—rather than clear-cut lines we find ever-shifting sand dunes. We are constantly surprised by events there, caught off guard by changes more sudden than we are able to handle effectively. We agonize over how to resolve the many problems of the region; we seem to be trapped between two awful options—either unleashing the violence of warfare, or surrendering meekly to the injustices of the current situation.²

Perhaps of greatest interest to dreamworkers is how the Middle East crisis has brought to the fore the importance of being able to understand the dream worlds of others. In late October Iraq's President Saddam Hussein reportedly dreamed that the Prophet Mohammed appeared before him and said Iraq's missiles “were pointed in the wrong direction.” Commentators in the Middle East speculated that Hussein's dream

Honoring Dreams as a Family

by Will and Noah Phillips

Maggie, my wife, and I used to share dreams together before we were married. So I guess it's only natural that dreams have always been the hub of our family tradition. Actually, "tradition" isn't the right word. Searching for Easter eggs and exchanging Christmas presents are traditions. Dream are much more vital, more spontaneous, more real than that. I can't imagine how Maggie and I could have remained close friends throughout nearly seventeen years of marriage without our weekly dream-hike. And the dreams that are shared on the long drive home from a family reunion help us all digest the experiences we've just been through together.

My two sons, Gabe and Noah, started sharing dream fragments with me as they began to talk around two or three years old. Most of their early dream reports were one-sentence descriptions upon awakening such as: "I dream 'bout alligator...RRraahr!"

Occasionally, I would overhear one or the other of them talking in his sleep and jot down a quick note in the dream journals that I had been keeping for them. I can still recall the intense curiosity that I felt as I heard three year-old Gabe sleepily mumbling, "One, two, three, okay guys, let's GO!"

Sometimes their dreams apparently convinced them of the necessity of certain activities which they disliked. When Noah was two and a half for example, he intensely disliked having his fingernails clipped. Early one morning, after the previous evening's unsuccessful

attempt to cajole him into cooperating, he told me a dream that he had just had. "When I was sleepin'," he said, "my fingernails got bigger and bigger and bigger and bigger, and I couldn't eat! An' I couldn't drink either!". We laughed together at the outrageous imagery of his dream, but he never again gave me a problem when his fingernails needed trimming.

As the boys grew older, we tried to help them find ways to translate their dream realizations into practical actions. Gabe, for example, used a dream in which he had been heroic as the inspiration to meet with his first-grade teacher about a problem he'd been having in class. Noah incubated a bicycling dream the night before his first successful ride on a two-wheeler.

Most of our dreamwork when they were little was along the lines of Dream Theater. I feel that working interpretively with young children's dreams is usually inappropriate. They're too impressionable and likely to instinctively submit to adult authority. More importantly, they're simply not interested. Let me be quick to point out, however, that this doesn't mean that children's dreams should be disregarded or that they are less meaningful than those of adults. It may be even more important for children to acknowledge their most memorable dreams. Dreams are, after all, one of their main sources of emotional stimuli and act as an overflow valve as well.

Still, important as children's dreams may be, they are best approached with a playful heart.

Even nightmares lose their power when acted out among trusted family members. Together our family has drawn dream pictures, built dream inventions, played dream games and even simulated flying dreams on a hundred-foot trolley stretched between their treehouse and the back fence.

Now the boys are teenagers. Their days no longer consist solely of home and family. They have their own friends, their own activities, their own lives. In fact, they sometimes seem so independent that I almost feel unnecessary as a parent. But then one or the other of them will tell me a dream that I appeared in. And just knowing that I'm friends with them in their dreams eases my borderline sense of abandonment.

I expect that dreams will always be among the most treasured of our family heirlooms. One that I especially prize is already seven years old. It's the dream that Noah drew out in cartoon form and entitled

"Diamond Caves."



"Me, Dad, Mom, Gabe and a couple of friends were looking for someplace to make a fort when we found a cave in a big rock. We went inside and found a real diamond—not glass—about a foot long. There were also lots of little colored glowing things inside our cave. When I looked really close, I saw that they were diamonds, too. We just kept them there to decorate the cave.



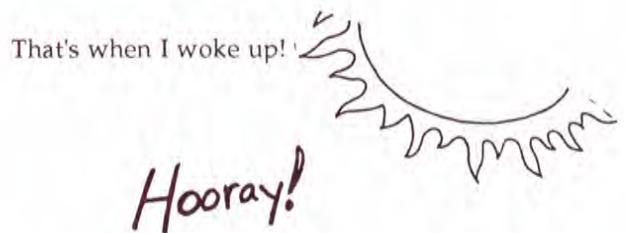
Some other people were trying to find a cave like ours, but the one they found only had little diamonds, and they were just glass. They liked our cave and wanted to come in. They were really nice, but our cave just wasn't big enough for everybody.



So they went back to their cave and found a little piece of a glowing leaf. They brought it to us and said, "Since this won't make our cave nicer than yours, we'll just put it in yours to help decorate it." We said, "No thank you. We have enough stuff—why don't you put it in your own cave?"



So they did, and suddenly their whole cave started glowing kind of a brown color. Then it started glowing all different colors of the rainbow. Then we found a leaf that was glowing green and blue. We put it at the top of our cave and it started to sort of rain down all different colors of light."



Will Phillips is a dream educator in Florida and author of Every Dreamer's Handbook from which this article is adapted. Most of his son Noah's waking hours are spent playing football and volleyball, surfing and finding ways to meet girls.

Illustrations by Will Phillips

Nightmare Help

Some examples of dream confrontation and guidelines for parents and teachers.

by Ann Sayre Wiseman

Here are some examples of dream confrontation, and guide lines for parents and teachers that will help children work through terror and come out the other side of it empowered and better comforted. The workshops from which these stories have come were designed to give teachers and students self-empowering creative ways to explore obstacles to learning and interrupted sleep. By re-entering and re-staging the terrors and fears that obstruct action, self defense and mobility, we are better able to conquer the fear, traumas, failure, and confusion. By observing our own fears, myths, family reactions, injunction, and expectations, by reclaiming the terrified self, by drawing the dilemma and the panic we can begin to loosen paralysis and detox its power and relax its grip on us. By reversing roles with the enemy we can hear the inner workings of our aggressor and get help. By consciously rescuing the lost self, comforting the frightened self and envisioning help and support we can emerge from terror empowered and more in control of our life.

Many of us adults as well as children are still using survival strategies we learned as infants. Some of them are obsolete and inadequate such as hiding under the covers, locking one's self indoors, doing as mother says, jumping out of our skins, losing our heads, blowing our stack. We need help to update old strategies.

Molly is five. Molly's mother said "never leave the house when your father and I are out. Never cross the street alone. Never speak to strangers". So when Molly dreamed that her house was on fire and she and her cat were alone inside, she hid under the covers and did what her mother said. But she woke up screaming for help; she was burning up and couldn't get out. Molly brought this nightmare to my workshop and drew the problem. All I did was ask her to rescue that scared part of herself who was stuck inside the burning house. I suggested she call upon her best wisdom for emergencies and give herself permission to save herself and the cat. That suggestion gave her permission to leave the house in an emergency, speak to a stranger to get help crossing the street so she could find her mother who was shopping down the block. What was missing in this child's ability to act on her own behalf, was the need for rules to change when emergency occurs. Adults rarely include that waiver, and children are apt to take injunctions literally, even at the expense of their own safety.

Susan is 23. Susan had been buried alive in an avalanche under deep snow for four hours. She suffered recurring nightmares that made her relive this terror. She came to work on this problem and agreed to re-enter the terror and experience it consciously with my guidance. All I did was lead her through the four hours keeping her conscious of time passing, and the fact that help was on its way. She was asked to describe every detail of how she found her body positioned, how she was able to melt snow in her mouth, how she managed to breath. I asked her to make it easier to breath in that confined space. She repositioned her body to give herself more room and reduce her panic to conserve the oxygen, which helped her relax the frightened body until she could detect the sound of the shovels that would dig her out. By doing this she changed the experience.

The re-staging of this terror helped her re-claim her body which panic had made her jump out of. When panic makes us jump out of our body we need to go back and re-enter it safely. In instances of rape, I have used the same method. Raped women leave their bodies so that this violation is not happening to them because they are not inside. To repair the lost body we create a safe re-entry. It is not safe to re-enter the raped body unless you have insulated it with cleansing and new skin or anything else the victim feels s/he needs to absorb, isolate, control, or reject the act--however it feels best to that particular person. *We all have our own ways that feel right, or best to us. We can try many options until we find the one that works for us.*

A professor who is 62 had been suffering from panic attacks for years and nightmares which paralyzed him. By working with the nightmares we found the origin of the paralysis. It was a survival strategy from childhood. It started at two years old when he was told during a tonsillectomy that if he moved or cried he could die. Apparently his terror chose paralysis as the best way to avoid dying. By re-entering this scene he led himself back in time and found the two year old self and walked him through the operation, comforting him, loving him, acknowledging his terror and this clever strategy he created to insure that he couldn't move so he wouldn't die. He encouraged him, explaining that he needn't get locked into paralysis any more. When fear came over him, there were better ways to cope with fear now he was grown. By using a different method he could relax

his body so it could undergo the operation safely and come out with a new understanding of how to deal with fear. In order to anchor this concept he designed a little paper person he called Bella Absug because she was the only voice he believed had the power to remind him of this new system. These examples may show you how to be a guide for yourself and for others.

It helps to work through a nightmare with a guide or a therapist who is free to control the speed and guide the process by moving the dreamer through each obstacle as it appears until the integrity of the victim is satisfied enough to conclude the episode positively.

The guide needs sufficient understanding and creative suggestion power to steer the dreamer into ways of self protection so a positive resolution can be achieved. *No matter how horrible the experience, there must be a way to store it, and live with it.* Often it helps to create a storage chamber outside the body for the outrages we cannot tolerate, then all you need to carry inside is the key.

Soldiers who kill and are haunted by recurring nightmares have to find a way to live with this act of violence. They need to re-enter the scene that haunts them and walk the soldier self (which is not the whole self) through it in such a way that he can forgive or live with this act of will. If we don't take time to confront, dissect, isolate and detoxify terror, it can eat us up from the inside out. Or it explodes into an attitude, disease, infirmity or depression that blocks our capacity to live a full and creative life. We cannot change the facts but we can change the way we can best live with them.♥



REHEARSALS FOR CHANGE

Recreating the specific and personal part of your experience uses up some of the fear energy which helps to de-stress the victim-self. I call this 'rehearsals for change'. Remember the victim self is not the whole self, that is important. Rehearsals for change permits the traumatized self to exercise options that can reframe the drama, thereby moving the stuck body and the memory beyond the stuck place.

♦ Using art to promote creativity makes room to let out feelings.

♦ Developing ways to support autonomy in the victim-self is a rehearsal in self empowerment.

♦ To befriend, comfort, and empower the orphaned parts of the self strengthens self esteem and rehearses the actions of self help.

♦ By strengthening negotiation skills we can obtain more information to combat fear.

♦ By re-experiencing our worst fears consciously, we can better understand them.

♦ By learning new ways to help oneself, we can help others.

♦ By re-balancing the *self* we are less helpless and more useful to others, therefore it can not be called self indulgent, self centered or selfish, thus dissolving injunctions from childhood.

♦ Out of solving our own problems we find answers to the problems of others.

We need only to begin by drawing, writing, dialoguing, visualizing with enough courage and patience to walk through fear.

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Ann Sayre Wiseman is the author of thirteen books which explore the creative process, learning by doing in art, craft, problem-solving and dreams. Her new book Nightmare Help is published by Ten Speed Press in Berkeley CA. To contact: Ansayre Press 284 Huron Ave. Cambridge MA 02138

Poem to Rid the Woods of Jerimiah's Monsters

♥ ♥ ♥ ♥ ♥
 Because you see monsters
 most everywhere these days,
 and today on the path out
 from the cabin,
 had to carry big sticks to fight them,
 and cried when the weight
 slowed you down.

And even though I haven't seen them,
 I know they're there too.
 So I make this poem
 to rid the woods of monsters.

All you monster eyes
 that see only to ravage the poor
 and voiceless of the world,
Go blind!

Hands that snatch the very ground
 from beneath unborn feet,
Go limp!

Teeth that tear at the last thin shreds
 of what is green and holy around us,
Fall out!

Hunger that knows no rest,
Eat yourself!

You monsters
 that come flickering out of your
 bombshelter souls
 to strike at the life we try and make
 in spite of you:
May you become the bad dreams
 you push on us and our children
 and never wake!

Meantime:
**KEEP OUT OF THESE
 WOODS!**

You're scaring my friends.!

♥ ♥ ♥ ♥ ♥
by Old Man Turtle

The Resurrection & the Life

From the primordial depths of the psyche, the new feminine emerges

by Janet Williams

*"The years forget our errors,
forgive our sins,
but they punish our inaction
with living death."
Robert Grudin*

*I was in the basement of a house like 1893 J Street, and noticing features about it I had forgotten or not noticed. This is the beginning of a dream I labeled **very powerful dream** in my journal the morning of Friday, February 6, 1981. It was actually the seventh dream I recorded for the night, and I thought of it as "pretty horrible". I awoke with lots of saliva in my mouth like one gets with nausea, and felt that I would have to move from that house because of the association with this dream. Although I didn't fully understand the dream at the time, I soon realized it had told me I wasn't going to die.*

Since early in the fall of 1980 I had been having sharp, sometimes sustained, burning pains under my breast. I had tended to ignore them in the time honored method of hoping they would go away if they didn't receive any attention. Friends finally convinced me that it might be my gallbladder. "You're 40 now, and women often have gallbladder trouble after turning 40. You'd better get it checked." Reluctantly, but a little disturbed, I made a doctor's appointment.

My doctor took a battery of blood tests, and began a series of x-rays, for which I had to fast and drink barium. The x-rays showed no aberration of the gallbladder, but one facet of the blood tests was alarming. Called S-GOT, serum glutamic oxaloacetic trans-aminase,

it is an enzyme which acts as a catalyst in amino acid metabolism during glycolysis, i.e., it helps break down proteins to produce energy. This component of my blood was all out of whack. The normal range in which it occurs is 5 to 40. Mine tested on Feb. 19, 1981 at 416. (Given the date of the dream I suspect it was higher than that earlier in February.)

The doctor was astonished. He said the only times these levels were reached were right after a heart attack, a stroke, or with liver disease. Since I obviously hadn't suffered either of the former, he said he wanted to put me into the hospital immediately for a liver biopsy. He decided to delay for a week because he considered the test results so abnormal he thought the lab may have made a mistake.

When I heard the words "liver biopsy" I was convinced in my heart that I had cancer of the liver. And I heard those words with relief! With joy! I was going to die! The perfect escape. I planned to accept no medical intervention beyond help with pain alleviation, to eat very little, and die as quickly as possible. A graceful exit. No one would have to face the changes I was undergoing. I wouldn't have to bring heartache and disappointment to my loved ones. I wouldn't have to be a "divorced woman" and "apostate" to get away. I could leave the family and traditional values intact while I 'left'.

I quote Marion Woodman:

"Without a compensating feminine consciousness, which would accept the deeper mysteries

of Fate, life becomes a losing battle against meaningless suffering. Outwardly, she may perform as usual, but in the subterranean depths she knows the battle is being lost and yearns for release from despair...While few women have a conscious propensity for suicide, many are dealing with abysmal despair which may manifest unconsciously in a fatal accident or a terminal illness...they are forsaking their own souls and their own creativity—personified as the neglected little girls and boys who repeatedly appear in their dreams. Essentially, they are afraid to take responsibility for their own lives."

Marion Woodman, *The Pregnant Virgin* (Inner City Books. Toronto, Canada: c1985 p.41)

On Feb. 26 I went back for a second blood test. The S-GOT level was down to 137. On Mar. 11, a third test produced a level of 48. By this time I realized what the dream was telling me:

In the basement there was a sink and a little wood-burning stove, and I was thinking how cozy it could be made and planned to stack the firewood near the stove in case of emergency. Then I went over to look at the windows to see how secure and tight they were. As I stood near the corner, I heard the sound of breathing. I was astonished, but stood my

ground, exploring, thinking that if there's the sound of breathing there has to be a reason for it.

I looked all around the area and to my shock and horror I saw a body on the ledge running around the room, with a mailman pith helmet over the head and heard the continued sure, steady sound of breathing. The body was almost black and covered with dust and I stood there frozen, wondering what to do. I wanted to go get my husband, but somehow the body, which was partially decomposed, awoke. It said "Mrs. Brown (the former owner of my house) was so good to me". I assumed she had let him come in and rest one day and then had forgotten and there he had remained.

Again, I wanted to run and get my husband but the body started to get up and I thought I better stay close to help if necessary and to watch, although I was really repelled and didn't want to touch it. I tried to get it to sit down in the basement, but it started to go upstairs and was very restless.

I ran to call the doctor to see what to do, but before I could look up the number, my aunt and cousin (who were upstairs) said to make me an automatic card to call the hospital. They tried to tell me how to do it, but I was so nervous I asked them to, and while they were working on it with a special pencil and form, the body stumbled into the front room and began throwing up all over the carpet.

I got towels to throw over the vomit, which I was surprised to notice was clear and had no odor, and the body began wiping it up. I was also more surprised to see that the body looked pink and healthy and the form was beginning to look more like a woman than a man. She wanted to know what we were doing and I explained that I wanted to call the doctor.

She grabbed my hand in a very strong grip and asked: "What have you ever done for me?" Startled that she would even ask because it seemed so obvious to me, I said: "Look at yourself. You need no further evidence." "You're alive! This is what I've done for you." I felt I was responsible for her "resurrection".

As I have continued working with this dream with help from my women's support group, I've found levels of meaning beyond the literal choice to live that I had missed at the time. The writings of Marion Woodman, a prominent Canadian Jungian analyst, have also provided many insights for me.

"Right now, I'm interested in a new consciousness that is manifesting in dreams. It has not yet reached the conscious level in the everyday world, but people who are in relationship to their dreams are contacting something that's quite new. It's coming through in metaphor, in images.

"...We cannot go back to identity with mater, unconscious matter, and there never has been an era of conscious femininity. The world has never known Conscious Mother, let alone Conscious Mature Woman. We have to connect to her because the power that drives the patriarchy, the power that is raping the earth, the power drive behind addictions, has to be transformed. There has to be a counter-balance..." Marion Woodman, *The Conscious Feminine* Common Boundry, Mar/Apr. '89

To summarize as simply as possible, I believe the male-man-me was grossly deteriorated. My internalized male value system was decomposing. The impulse of that male-dominated self was to get my husband to help, possibly to rescue me from this dilemma, but the body didn't give me time. Mrs. Brown and my aunt and cousin and I had served the patriarchy all our lives. Our responses were to rush for external help, to established authority and institutions, using a prescribed form. But the body was determined to come upstairs, to come to consciousness, to be recognized as a living, viable, feminine being, and what indeed had I ever done for her? Her question was asked with great intensity, and I realize now that my feminine or unique personal self, was asking what attention and consideration **she** had received as I lived out my life adopting masculine values, living in a patriarchal church and culture, and allowing external authorities and the expectations of others to dictate the conditions of my life.

This new feminine self appeared in the dream bald-- like a new baby, just born-- of adult stature but certainly new, newly pink, and undeveloped. I had accepted a male dominated system as the way things were, and the way they were supposed to be, even though I chafed under that system. I had considered it immutable. But in this dream I am letting that male dominated view die. It was rotten and full of holes anyway. Breathing still was the possibility of new life, new hope, a regenerated second, but primary, self that chose to live.

Not consciously, but on another level—in the dream state—I had made that choice. I was healing and getting "pink and healthy". But it was a different me. The old, deteriorated male-man me had been re-born, transformed in a "new baby" woman. I knew it would take a lot of painful change to be this new feminine self, but I had opted to bring her to birth. Again, quoting Woodman:

"Feminine consciousness, not to be confused with mothering, is evolving in many men and women. While a few great individuals in the past have articulated its territory, it is now coming to consciousness as a cultural phenomenon. It is our responsibility not only to hear it, but to act on it and accept the consequence of our lives being turned inside out." Marion Woodman, *The Pregnant Virgin* (p. 53)

There can be no new life if there is no death. The old must die for the new to be born. My dream taught me the truth of this profound elemental wisdom and continues to dramatically influence the course of my life. ♥



'Touch-Drawing' Art by Deborah Koff-Chapin

*A Review of Children's
Books on Dreams*

by Kelly Bulkley

The best way to teach children about dreams is of course to talk with them about their own dream experiences--encouraging children to share their dreams with others, to play with their dreams, draw pictures of them, and act them out.

A big help in teaching children about dreams is reading them stories about dreams. Such stories can stimulate children's imaginations, opening up new possibilities and new realms of experiences. Indeed, reading stories about dreams can start getting children interested in dreams, leading them to begin sharing their own dreams. I have been reading stories to children's groups (ranging in ages from two to six years old) for four years now, and I've found that when they hear stories about dreams the children frequently start describing their own dreams, without any further encouragement from me.

What follows is a survey of some of the best children's books on dreams. Parents, dreamworkers, and parent dreamworkers may find these books helpful in introducing children to the world of their dreams.

The classic children's dream tales are Alice's Adventures in Wonderland and Through the Looking-glass, by Lewis Carroll. Although the language might sound a bit dated (Carroll published the stories in 1865 and 1871), the magical adventures young Alice has in Wonderland remain as fresh and delightful today as ever. Everyone will have their favorite passage in these stories, and mine is when Alice plays croquet with the ferocious Queen of Hearts: the croquet field is crisscrossed with ridges and furrows, the mallets are live flamingos, the balls are hedgehogs, and the queen's soldiers double themselves up on hands and feet to make the arches. Alice is completely baffled by this dream world where everything is alive, moving, and filled with a will of its own. There are few books on dreams, for children or for adults, that show so beautifully all the strangeness, the mystery, the discovery, and the humor of our dreamlife.

Among contemporary children's picture books, parents and dreamworkers have a variety from which to choose. Maurice Sendak's Where The Wild Things Are is a modern classic and a big favorite among children. It tells of a mischievous young boy who, in his sleep, makes a journey to the island of the "Wild Things", enjoys a raucous night of dancing and howling at the moon, but eventually decides to return to his home, where there are people "who love him best of all".

Another fun story that children find very gripping is There's a Nightmare in My Closet, by Mercer Mayer. Here, a little boy is afraid of the monstrous Nightmare hiding in his closet (the Nightmare is beautifully drawn, with frightening horns and teeth, and yet also with an adorable awkwardness). The boy decides to wait up one night, armed with his pop-gun, and confront the Nightmare. But when the Nightmare creeps out of the closet and the boy shoots it, the Nightmare starts crying and making a big fuss; the boy realizes that the only way to soothe the poor monster is to cuddle up with it in bed. The story ends with the boy and the Nightmare happily asleep together, but with another Nightmare peeking its horned head out of the closet.

The recently published Just a Dream, by Chris Van Allsburg, is an unusual and very interesting dream story with an environmentalist moral. A young boy dreams that he visits the future and sees the results of his (and our) polluting ways. For example, the day before he had thrown away a paper bag on someone's lawn; in his dream he sees how in the future huge heaps of trash will cover people's houses. When the boy wakes up, he quickly acts to be more careful in how he disposes of garbage. Van Allsburg is an award-winning illustrator, and he presents this tale (of what Jung would call a "prospective" dream) with an elegant, understated simplicity.

There are a number of picture books that - like Where The Wild Things Are - are dream adventures, tales of children who fall asleep, travel to wonderful, far-off places, meet strange people and animals, have all sorts of fantastic adventures, and then wake up again. Among the best of these are Ben's Dream, also by Chris van Allsburg; Dinosaur Dream, by Dennis Nolan; Maury and the Night Pirates, by Dieter

Wiesmuller; Dream Wolf, by Paul Goble (actually, a retelling of a Native American myth); and The Dream Child, by David McPhail. These tales teach children that their sleep can be a time of discovery and fun, rather than of fear and loneliness.

In addition to these modern stories, many traditional fairy tales describe entertaining, imaginative dreams. In "Beauty and the Beast", for example, Beauty realizes in a dream that she has broken her promise to the Beast and that he is dying from loneliness. The collection Elijah's Violin and Other Jewish Fairy Tales, compiled by Howard Schwartz, includes a number of wonderful stories with dreams playing significant roles in the unfolding of the action. Grimms' Fairy Tales also has quite a few stories with dreams in them, such as "Blue Light" and "The Gold Children". But the tales of the brothers Grimm often have strange morals that modern parents might not want to pass along to their children, so be careful.

It's worth making one critical point about these children's books: there are gender issues here that are significant and potentially problematic. All of the books reviewed here are written by men, and not surprisingly most of the stories are about boy dreamers (Alice in Wonderland, "Beauty and the Beast", and The Dream Child being the main exceptions). Many people are troubled by the fact that in these stories the boys' dreams tend to have more danger and aggression in them than do the girls' dreams. Is this because boys really do have more danger-filled dreams? Or are boys rather encouraged by stories, TV, and movies to act more aggressively in their dreams and their waking life? And then, what do girls learn from these stories about boys' dreams—that boys are essentially aggressive beings? Or perhaps that boys are "normal", and girls should try to be aggressive too?

These are important questions, for which we unfortunately do not have sound answers yet. The study of dreams, children, gender, and imagination is woefully underdeveloped in our culture. In any case, parents and dreamworkers may want to read these stories with a critical eye, discussing with their children how the stories show us wonderful, exciting possibilities about what dreaming can be about, not what dreaming is or should be. ♥

The Dream Poet

by *Richard Jones*

(Schenkman Publishing Co.: 1980)

by Sarah Lillie, M.S.

In the midst of proliferating new books on dreams and dream processes, it is rare for me to turn to an "older" book however, I find *The Dream Poet* by Richard Jones is a book that is worth rediscovering. It helps to answer a question that has been churning in my mind for the last 2 years: "...and how can I more effectively link my dream to the world beyond myself?"

Jones goes beyond the desire for personal knowledge and endless attempts at the eradication of neuroses. A professor at Evergreen State College in Washington he discovered fertile ground for questioning and experimenting with the educational process. He developed a method of what he calls Dream Reflection that stresses the natural upwelling of impressions, images, memories, and feelings as the mind naturally curls itself around a dream. He extended the personal search to the collective by asking the members of the group to also reflect on the dreamer's dream as if it were their own. A man with strong credentials, he has enough strength to hold this process together through the doubts of his students and the fears of the faculty. After the Dream Reflection Seminar the members of the group retreat to create essays, short stories, poems, or other genres of writing. They are expected to link it to literature the class is reading; to connect the personal to the collective as shown in the classical piece, be it Melville or Chaucer. The students seem to develop affinities for the characters in the books through their recognition of the similarities in struggles.

Jones seems to lead a double life of dream investigator/psychologist with that of an educator devoted to his profession. I recommend this book to my friends who teach in the public schools, and to those in private schools. It addresses the questions educators are asking about the limits of the current teaching techniques used in so many of our schools and the loss of bright students who have different learning styles. He strongly defends the study of classics and writing as integral parts of the process of learning. However, he realizes that a personal relationship must develop between the reader and the story. He sees dreams as a unique and powerful way to create that link.

Apparently schooled in Freudian analysis along with a stint of personal Jungian therapy he grapples with Freud's writings. This is enormously helpful to me since he challenges and supports Freud with carefully thought out arguments which give me a window into a previously unfathomable realm. He differentiates between analysis and reflection, recognizing each has an important function within it's own sphere. He, like Jeremy Taylor, considers the dream to belong to the dreamer and tries to minimize the attempts of outside "authorities" to place meaning and interpretation on them. I tried the process, in miniature, with a dream class.

The Process

The participants first heard the dream, then the dreamer was asked to reflect on the dream and allow the memories and links to daily life to surface as her mind wandered through the dream and its' images. When she had reached a stopping place she retold the dream. At that point one member asked that the lights be turned down, and we all got comfortable, relaxed, and started to listen to the dream in a relaxed state. Each member listened to the dream as if it were his or her own. The group shared associations, memories and feelings stirred by the dream images. That part of the process took about an hour.

We took a break to transition for the next stage which was to create a written piece of work using the dream images and reflections. We spent about 30 to 45 minutes writing. Because this is a class of ordinary community people we had to deal with writing anxiety and performance fears. I assured them that they'd surprise themselves and end up with a feeling of awe at discovering their own gifts. This ability to assure the group members came from Jones' consistently positive attitude toward the capacity of the student and his (Jones') faith in the process as well as my own experience in combining dream work and creativity.

The finale occurred as each member, myself included, read his or her piece. There were two poems, several personal essays, and one piece from the point of view of a character in the dream. Some were very moving, others thought provoking. They all were creative and almost magic mirrors into the inner and outer lives of each member. I asked the members what impacted them within the process. They reported gratitude at being able to spend half an hour with their own thoughts as a rare treat, the link to the collective as powerful, the ability to see one person's dreams from many different perspectives as a reminder that there are alternative viewpoints to everything. The writing process was challenging but in the end rewarding. The link to the larger whole was energizing.

Following is the narrative of Amy's Dream:

I walk through a glass door. I am with a male friend/romantic partner. We enter a dark, smoky coffee house or pub. It isn't clear which type of establishment this is. There are small tables and chairs with plenty of room to walk around. The scene is completely in blacks, browns, and grays.

My friend gestures over to a corner where a group of about seven Hispanic men are gathered. One of the group is set apart slightly from the others. He sits on a woven rug surrounded by glittering coins. He is thin and his hair wrapped in a turban. As I walk closer I see he has no legs (I think he is a war veteran) and is propped up straight on his pelvis. My friend introduces me to this man saying "I would like you to meet my friend...". My friend tells me to give the man a magic coin. I say I have no magic coins. When he insists I must have one, I fumble around through my pockets and finally look in the coin purse of my wallet, where I find a quarter. I hand the quarter to the man with no legs and he performs "sleight of hand" magic tricks with it. He makes the coin disappear and reappear. It seems to melt in and out of his skin, but all the time I am thinking this isn't really magic at all but trickery. Finally, the quarter disappears and doesn't reappear. The legless magic man hands me his wallet indicating that the quarter has reappeared in it. I look inside and, indeed, there is a quarter, but somehow I know that it isn't mine. This quarter is somehow different but I feel helpless to call it a forgery because I can't prove it. I smile, the legless man quickly takes back his wallet and with it my quarter. I feel ripped off and cheated.

My friend gestures to me away from the man. I say that I feel tricked out of my quarter and also feel bad for caring so much about a "stupid little quarter". My friend says I'm being petty, that's the way the poor guy earns his living. I still feel ripped off and guilty for caring about such a little thing.

The following is a sampling of what happened in the group. Remember as you read, these are not the work of students writing papers for a class, they were done in 30 minutes with no time for editing. Just imagine what a collection this would be with a chance for revision included!

Amy's Poem

There is a yearning
from a deep place
where stars do not
shine
no breeze is felt
in the howling of the
wind
Ache for a never known
could be known
man
I look for your face in strangers
You are the one I have
dreamed of
who will make me whole
and teach me
Magic
Phantom lover
my skin aches for your
touch
I struggle to know if I will ever
find you
Awake
I find you mutilated by violence
I have made you
tricky
and foul
Set you outside, unattainable
Searching for someone to
come
Inside me
When I see
I know
I have only to let
you
out.

The Money Dream G's Essay

This isn't my dream - it's Amy's. But it could have been mine. It should have been mine. My weekend in Berkeley brought up all kinds of issues that I see reflected back at me in Amy's dream.

Maybe Amy's right. Maybe we all draw our dreams from a common field, maybe it was my dream as much as hers. Maybe she just happens to be fortunate enough to remember it. And I'm fortunate enough to be here tonight and receive it from her.

In Amy's dream, money is the only thing that sparkles; everything else is brown or black. Brown people who fool us; a smoky room where things aren't necessarily operating according to rules we understand.

The legless Hispanic wants a magic quarter. Amy gives him a quarter, not believing it's magic, and then feels swindled when he does some sleight of hand, pulls a switch with another sharp edged quarter and keeps the quarter for himself. "It's OK; it's how he makes his living," her friend assures her, but she feels swindled nonetheless.

And all over a stupid quarter.

Money, it seems, does have a sharp edge. It's the edge my parents used to slice a crevasse between them and their friends. ("Oh, we stopped seeing them because they never paid their share of gas money.") It's the edge that keeps me at arms length from homeless beggars and AIDS-fundraisers. It's the edge that keeps my mind occupied with "getting the best deal" when I could be opening up to the gifts that are all around me.

I had some experiences in Berkeley that forced me to see the tightwad in me. I found myself strategizing about keeping food costs to a minimum while walking among beggars who had to beg for any food at all. I gave to the beggars, but not until I was able to turn off the tightwad tape that my parents surgically implanted in me when I was growing up.

I've struggled with that tape for years. I've made progress. I'm free of my parents programming much of the time, but when I least expect it, the tape flips on again. As I grow, it seems that the tape is slowly weakening and compassion is wiping it out.

S's Essay

On no! Not money and sex again! It's been a recurring theme if not one, then the other or neither or both, but they are so linked. And then there's the problem of trying to discern if the man is a wizard or a charlatan and, God knows, I've never been able to tell.

The quintessential man, Robertson Davies, in the Depford Trilogy had his main character run off and join the circus. He was initiated into the world of illusion and freaks, glitter and horror. The horror wasn't only on the outside, it dwelled within and drove men to murder and perversion. There is a part, in my secret feminist heart, that wants to write this all off as being uniquely a male problem. That of creating a mystery so others will be drawn in. It is a seductive trap.

Do others really have knowledge that is beyond my ken? Of course the scientists do, in their ivory-towered worlds where it takes 5 to 7 years to get a PhD and then another year or two post-doc. Poor bastards. By the time they're done there's little left.

"Where are the legs that used to run?" they ask Johnny who's come home from war in that bittersweet folk song. Can the scientists run and play? Do they know how magic works? Does the young woman battered by innuendos, assaulted by lascivious desires remember that she, too, has magic at hand? Can any people traveling through their teens and twenties come into mid-life with more than a vague memory that it was once possible to see castles in the clouds, let alone take the time to lie back and watch them?

I wish I could write with intellectual depth and cleverness so people would read and be impressed and touched. Like the fellas who have made names for themselves - you know, Shakespeare, Keats, Melville, Davies. But, I'm more like the woman alone in the cafe plunging her hand into her pockets wishing there were magic coins but afraid to hope. Surrounded by machismo male magic and money.

4 Ms is no place for a W. So, I leave. I wonder if that's really the place for me. Magic looks very different to Lynn Andrews and women who are remembering. My dragon shirt that I'm wearing tonight comes from a woman who dreams even as she walks and brings them to us with color and delight. A woman's world is rainbows, color. Another kind of magic, not black or white. The war movies on TV, black and white World War II and almost all men mystified me. It's such a dreary place. When they made one with a woman or two there was more color, warmth and excitement.

What kind of stories will the men and women tell from the Middle East? Will we have a woman who's legs were shot off in a war be doing slight of hand on a blanket? Or is there more magic than that?

J's Poem

I

Here it is - "homework" on a dream (hers) not mine, yet it would seem that we will all research our symbol-sense and so define some essence of, some sense of love, of "woman theme", and clarify uncertain realms of meaning... certain commonalties...

II

Hispanic men - a bar - an entré into their dark world. Their smoke, the laughter, and (cigars I'll bet)..

Who is the "friend" who leads a lady on ??

Who is the man whose legs are gone?? He is the strong one in the imagery - a central theme; and he is there accepting full my glance when others look away from pain - and it seems wrong.. And yet, he has no pity for himself! And I am where he is.. one half the man ... perhaps a shadowself of SHE, the woman who resides in him.. remembers him— and who he used to be.

III

She saw the coins, the dream coins all encircle him, a circle all around... There they shine, surrounding him, shining where his loin (would be?)

IV

I feel a memory of how we spent the coin... and know a certain mystery... notice how he still has power - polish - and the will to flash those cool dark eyes, to smile his brilliant smile — to share some friendship, and good wine!

V

For a while we are the dream and seem suspended there, and yet the bar and its "Hispanic men" becomes the San Juan Islands, and we all have met again to have a beer, or two, and watch the football game...!! And in the dream he has the magic coin. (withholds it) then returns her dream to her.

M's Poem

School days, school days
Good old golden rule days

I'm going into another phase,
Familiar, but still much of a haze.
Where people speak a lingo
somewhat comprehensible
And a delegged man is performing
tricks quite commendable.

For tricks I'm required to
give him a quarter
Which for me is just on the border.
But, I'm not amused,
for I feel like I'm being abused.

But upon looking closer,
I fell somewhat remorseful.
For in his face, I see my own.
And for my inadequacies I do
atone.

For I can fool others with
my bag of tricks
but the two personalities
I must mix.
So that I too can feel whole
In order to reach my life-long goal.

Each of the works exposes a very different yet similar experience of the dream. Jones has united powerful therapeutic and influential tools: dreams, study of literature, expository and creative writing. Used within a non-academic environment it holds the potential for returning creative writing to the populace as a means of self-expression, linking to others, and a release from the torment of raging thoughts and alienation. Jones has developed a way for each of us to link the personal to the collective which is a task not many others have managed to accomplish.♡

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***Subjectivity** refers to the numinous reality revealed deep within every being - the *depth* of reality. An awareness of the interior depth of any subject opens one to the mystery that may be revealed. To see the sacred dimension of the "other" is to abandon all projections. Reverence is the appropriate response to the sacred.

***Communion** expresses the *unity* that is the universe - a single, if multiform, energy event. To meditate on the "primordial flaring forth" which contained everything that now exists is to reclaim a lineage and a family long denied, to recognize the intimacy of our relationship.

These principles, which reflect the functioning patterns of the universe itself, can undergird our intentions and actions to restore human and earth to harmony. The ecological consciousness inherent in this new story must be articulated clearly, for it is both the model for personal transformation and the analytical framework for social criticism and creative change. If respect, reverence and relationship - values suggested by the universe's own process - become the guiding principles of the human's further development, a new chapter in our lives may be opening.

But how do we as individuals respond to such a story? What roles to cast for ourselves in this drama? What skills to develop?

First, we need to become cosmic storytellers; we need to begin to tell this story in whatever profession or role life has given us. This also involves creating a *language* in which to talk about unimaginable beauty and unfathomable grace to people who have been numbed by the "technological trance" of the last two centuries. Can we do this? Berry says that we can, because we are "that being in whom the universe reflects on and celebrates itself in conscious self-awareness." This is our story. We have the capacity to tell it and the depth to hear it, if we will.

Secondly, we must *live* it. We must become conscious of what it means to be that part of the universe which

"reflects on and celebrates itself." How does this awareness change our individual response to life? What does this story say about our choice of occupation, leisure, patterns of relationship and consumption, and the order of our inner life? It helps to have the earth do something to make you take notice, like the earthquake San Francisco residents experienced October '89. While we are retraining our senses in the more subtle nuances of being earthlings, such dramatic gestures can remind us that we are not in control, that our vulnerability is real and can be a gift in assessing our choices.

Thirdly, we must act on behalf of life wherever its integrity and wholeness is jeopardized. Many people have already responded out of spiritual values shaped by a truly ecological awareness. Those who sat at lunch counters for civil rights, those who marched against the Vietnam war, those who worked to get the Clean Water Act passed and the Environmental Protection Agency established, those who today work with AIDS victims, or block munitions trains, or risk their lives in tiny boats to protect whales, do so out of an intuitive understanding that we are *one*, and that each unique manifestation of the creation is sacred and worthy of respect. This is the real political work that the new story of the universe suggests, and we can never forget its claims.

Some believe that events in Eastern Europe are the harbingers of a new era of democracy, and while the complexities of political and economic order will take time to evolve, the fall of the Berlin Wall is a signal that the old ways of thinking are passing. Democracy is not, however, just about the way we order our social lives. It also applies to our spiritual lives. Since the stories by which we have lived those lives are crumbling as well, an era of spiritual democracy may be aborning. Like political democracy, spiritual democracy requires personal responsibility and a commitment to question, to experiment, and to change. The shape of the future will remain a mystery, but we can choose to participate in the larger reality of the universe by bringing our zest for life

and the attention that any challenging adventure requires to the task.

When I was a little girl, I experienced the sacred in the ecstasy of crouching next to my dad in the garden, digging holes for the snapdragons, marigolds and stocks we planted all around the house. The seedlings came in little peat pots, and as I gently rested them in the rich black cavity, my dad would say, "Push down around the roots real good." This dirty-hands relationship with the Earth has always anchored me, and especially at touch time, moves me to crouch down again and again to push against the roots.

Recent scientific discoveries of cosmic evolution have given us a better empirical picture of our roots - and opened our eyes to even deeper realms of mystery. If we are to continue to plant flowers in the earthy garden, we must be ever mindful of these roots. When we listen to a scientist describe the precise conditions that permitted life to arise and flourish on this planet, we know that our lives are part of an incredible story. Like the medieval mystic, Hildegard of Bingen, we can exclaim, "We were loved from before the beginning!" This is the love that can allow us to trust in the mystery of the universe, and to be faithful to the promise which our own lives bear into the world on the miraculous journey of being. ♡

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Dreamwork with Children

(Continued from page 14)

could suggest that the Iraqi leader is prepared to withdraw his forces from Kuwait. But when U.S. President Bush's spokesman, Marlin Fitzwater, was asked for his reaction he said "No comment on dreams. I have enough problem dealing with reality."³

In a way, this statement sums up our difficulties in facing a crisis as complex and mystifying as that of the Middle East—it seems as strange, as baffling, as unfathomable as a dream. But the harsh truth is that in our world's future such complex crises will be the rule rather than the exception. It seems a matter of simple survival for us and for our children, then, to try and learn how to deal with dreams and with "dream-like" realities.

I am not suggesting, of course, that teaching dreamwork to children would by itself solve the Middle East crisis. Likewise, I would not argue that teaching children to add and subtract would by itself lead to advances in computer technology. But we do teach children elementary math because it provides them with the basic mental abilities that will allow them in the future to work effectively with computers. In just the same way, dreamwork can teach children extremely valuable ways of thinking that will enable them to deal with future problems like those we now face in the Middle East.

The world our children will inherit from us will require enormous resources of creativity, sensitivity, and understanding. Teaching them dreamwork is one of the gifts we can give our children as they step into that world. ♥

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² I wonder, as I write in early November of 1990, whether by the time this appears in print we will have succeeded in finding a middle path between these two terrible extremes?

³ "A Dreamlike Landscape, a Dreamlike Reality", New York Times (10-28-90, p. E3)

"People get absolutely intolerable when they have a creative idea in their womb and can't bring it out. So one has to help them bring the child out."

Marie-Louise von Franz



WHAT'S IN A SYMBOL?

The process of individuation is guided by mythic symbols, and the very word "symbol" connotes integration. In Ego and Archetype, Edward Edinger explains that "symbol" comes from the Greek *sym* (together, with) and *bolon* (that which has been thrown).

In original Greek usage, symbols referred to the two halves of an object such as a stick or a coin which two parties broke between them as a pledge and to prove later the identity of the presenter of one part to the holder of the other. A symbol was thus originally a tally referring to the missing piece of an object which when restored to, or thrown together with, its partner recreated the original whole object. This corresponds to our understanding of the psychological function of a symbol. The symbol leads us to the missing part of the whole person. It refers to our original totality. It heals our split, our alienation from life. And since the whole person is a great deal more than the ego, it relates us to the suprapersonal forces which are the source of our being and our meaning.

-Michael Zimmerman

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Uncovering the Network

by Fred C. Olsen, M. Div.

Our primary role as dream networkers and educators is simply to make room for the dream in everyday life. The dream is the 'teacher' and primary source of knowledge and information. The dreamer is the one who learns to 'respond' to the dream. The dream-worker is the learner par excellence of the dream. Our role is to constantly open ourselves to the new, the fresh and the challenging lessons that the dream brings to us that challenges our pre-ordered conceptions of what is. We are 'blind-guides' who serve the dreamer's path and by serving we are led with the dreamer to the heart of the dream and to the light that illuminates the dreamer's path. As we soften our biases we come to experience a richer and wider realm of experience.

As we walk this path with dreamers we are also exposed to the web and fabric of life in its deepest reservoir of meaning. If we allow ourselves to be open, then we find ourselves participating in an increasingly wide network of inquiry and relationships.

As dream networkers and educators we must see that our work reaches into every avenue of life. Our models of interaction and creation must reach into the heart of society's myths, structures and beliefs if they are to have relevance. Our methods of relating to dreams must also expand and grow as new understanding unfolds in the society around us.

There is a quiet revolution taking place in higher education from teacher centered learning (pedagogy) to learner centered learning (andragogy). In business a quiet transformation is taking place in organizations that are inverting the organizational chart—the employer is manager; employees engage in setting policy, benefits and often share equally in the profit; the customer is leader. The CEO is growing more concerned with doing the right things in contrast to doing "things" right. Vision, according to Naisbit in *Reinventing the Corporation*, is the link between dream and action. It is important that this kind of transformational value consciousness be reflected in evolution of the dream network if it is to have any social relevance in the world.

In an evolving dream network the emphasis will be more on results and relationships than on structure, method, process and form. We will recognize that our

intrapyschic relationships are most transformational when we perceive ourselves in winning partnerships with our dream characters. Likewise, we will realize the increased value of dream sharing with those around us as a way to deepen the level of understanding and intimacy in all our relationships.

We will encourage dream partnerships to deepen our relationships with others and with ourselves. Our role as dream workers will be to facilitate increased dream literacy and to nurture the space that allows the dream to be expressed in everyday life.

Dream groups can serve a variety of purposes. Some provide short term opportunities to learn particular approaches to dream work or to learn about particular information about dreams and dreaming. Some dream groups serve primarily as a way for peers to share and work with their dreams. Other groups provide for more in depth work on dreams with the help of an experienced guide. Another level is for serious dreamers to develop their dream partnership skills for working with other dreamers.

Dream institutes and centers can emerge as networking points in a wide scale communications network committed to the vision of 'making room for the dream' in society at large. Here dreamers can find support for discovering and refining their own proficiency in working with their own dreams and the dreams of others. New discoveries can be explored, tested and shared with other dream sharing groups and individuals.

In *Reinventing the Corporation*, Naisbit says that the basic skills required for the new era consists of thinking, learning and creating.

We must go beyond these three linear skills in order to function in a non-linear world defined by diversity, fluidity, complexity and high risk. To do this we must learn new and powerful ways to access, explore and express the inner wisdom of our dreaming mind. We can acquire new skills for transforming our beliefs, outworn values and institutions--so that they can be responsive to the complex, costly conditions facing us. This is our greatest challenge, the building of a network of dreamers who are empowered to act congruently and responsively in a rapidly transforming world. ♡

*Fred Olsen is founder and Director of The Dream House
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My dreambody swims many bodies of water
all kinds perceivable
streams, creeks, ponds, lakes, rivers
it seems unbelievable

There is a conscious knowing in my being as I play:
"Oh, yes, I know water's ways
its twisting and turning, its swellings and yearning;
in stillness....reflection, in action....projection,
its anger, its falls, the voices, its walls;
the whirlpools....unpredictability
its substance....spirituality..."

I do know water's ways, and how to interact fearlessly"

In this moment of knowing, I'm inside a huge ocean wave
'New Wave' cresting curling
Have the honor of standing on its floor as its merging
A circular, enormous, proud moving hall
in turquoise, lavender, blue, creamy pearl
I revel in seeing this warm womb bright sight

(At one point I stand with my 'back to the wall'
huge gushes of water may sweep me away
one wrong move and that's all!
It's a good thing, a good thing, I know how to play.)

Before it collapses, I plunge into its heart
to surface behind it and watch it depart
as waves do on the sand...
...when WHAT is this wonder my eyes now behold?
This wave's bending, turning right back...This Is BOLD!
It isn't caressing and teasing the land....are you glancing?
But bending...wave upon wave of water-swirl dancing.
Perplexed, I awaken, a song's in my being
a mantra....a rhythm....not ending....repeating:

The Tide is Turning....The Tide is Turning....The Tide is Turning....The Tide is Turning

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