

Dream Network

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A Quarterly Journal Exploring Dreams & Myth



Men's Dreams

In This Issue: *Defining the "Real Man"* by Edward R. Arnold
Knights without Armor an Interview with Aaron Kipnis
Pregnant Dreams: The Secret Life of the Expectant Father by Alan B. Seigel
The Mythic World of the Shaman by Stanley Krippner





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 dreamwork and assist with the integration of dreamsharing into our culture in whatever way of integrity is shown and given 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. Recalling a dream is a signal that we are ready to understand the information that has been presented. *Enacting* the dream's hint can bring 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.

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Guest Editor for this Issue

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Graywolf/Fred Swinney
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Editorial Assistance

Cydney Domenick
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Front Cover Artist

Susan Seddon Boulet
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Theme for 1992
GENDER

Focus for Summer Issue:

DreamsandRelationships

Questions:

How have dreams helped you
to bond, disarm or resolve conflict
in your relationships?

(All forms of relationship: male/
female, parent/child, friendships)

Can dreams help us achieve
healthy closure when a
relationships ends?

Lifeline: May 31, '92

Note regarding the
Questions & 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, you may share your experience or insight regardless of whether it fits within the suggested Question or Focus. Given the overall synchro-nicity which guides this work for us as dreamers, it will undoubtedly complement the issue as a whole.

Deep Gratitude

From the editor:

In anticipating this issue, it became apparent early on that - though I did not doubt my capability for being objective in presenting an issue focused on men's dreams and though I, too, am doing the inner work of creating a balance of the inner feminine and masculine energies - I clearly lack the *experience* of being male. It was evident a collaborator was to be sought to guest edit; who might be willing? Before I began the search for the perfect man, John Crawford made contact and enthusiastically discussed a possible interview and/or submission he had in mind for this issue. It was a natural evolution of our discussions to invite him to the task. For his insight and the time he spent interviewing, contemplating and writing, my respect and gratitude. It has been an extraordinarily cooperative and creative venture.

It has also been a valuable teaching to stand back and let the men call the *plays* on this one, allowing for the expressions of searching and desire they have chosen to share. I, for one, am all in favor of calling a truce in the age-old battle of the sexes.... for the Earth's, the children's, the flora and fauna's, and for heaven's sake. I offer my wholehearted support to *all* men who are struggling to heal and to create and embody the *new* male.

We invite and encourage your questions and response. ☐

Roberta Ossana



From our guest editor:

This is an issue on men and where we are in our collective and personal journeys. Our focus is on how dreams and mythology are contributing to our journeys, how they can help teach us to better understand ourselves as men. It is about how dreaming and the mythological process helps awaken the inner images of healing and transformation and how reaching into the cultural dreams of the past can help to enhance our journey now and into the future.

Before the patriarchy, in times we call mythological, there was a much more holistic point of view of the world. We lived in rhythm with nature, we had wisdom about the world and were a part of it. Now we know about the world and yet, are separated from it. Knowledge has contributed in many ways to the betterment of our species but, in the process of gaining it, we have lost our wisdom of nature and of the rhythms of the earth. We are in danger of annihilation.

In this issue we address, from a man's point of view, that search for wisdom and wholeness. *Men are now beginning to seek initiation into the inner world, rather than admission into the outer world.* This is a quieter movement, a movement toward inner acceptance of ourselves.

Men are beginning to break free of the contemporary hero model, which has embraced and applauded outer achievement and success as its standard; we are, in large numbers, embarking on the spiritual quest, the hero's journey of the heart and the soul. We are willing to reveal that we hurt and feel, that we can express our pain and still be men.

We need to listen to the world with our hearts rather than our intellect.

A critical area we are listening and attending to is the caring for and raising of our children. The new man that is emerging will be more capable of full participation in the child rearing, because both parents are needed in the parenting process. The greatest treasure we can hope to discover in the emerging man and woman will be healthier children. The children *are* the future and the future is here.

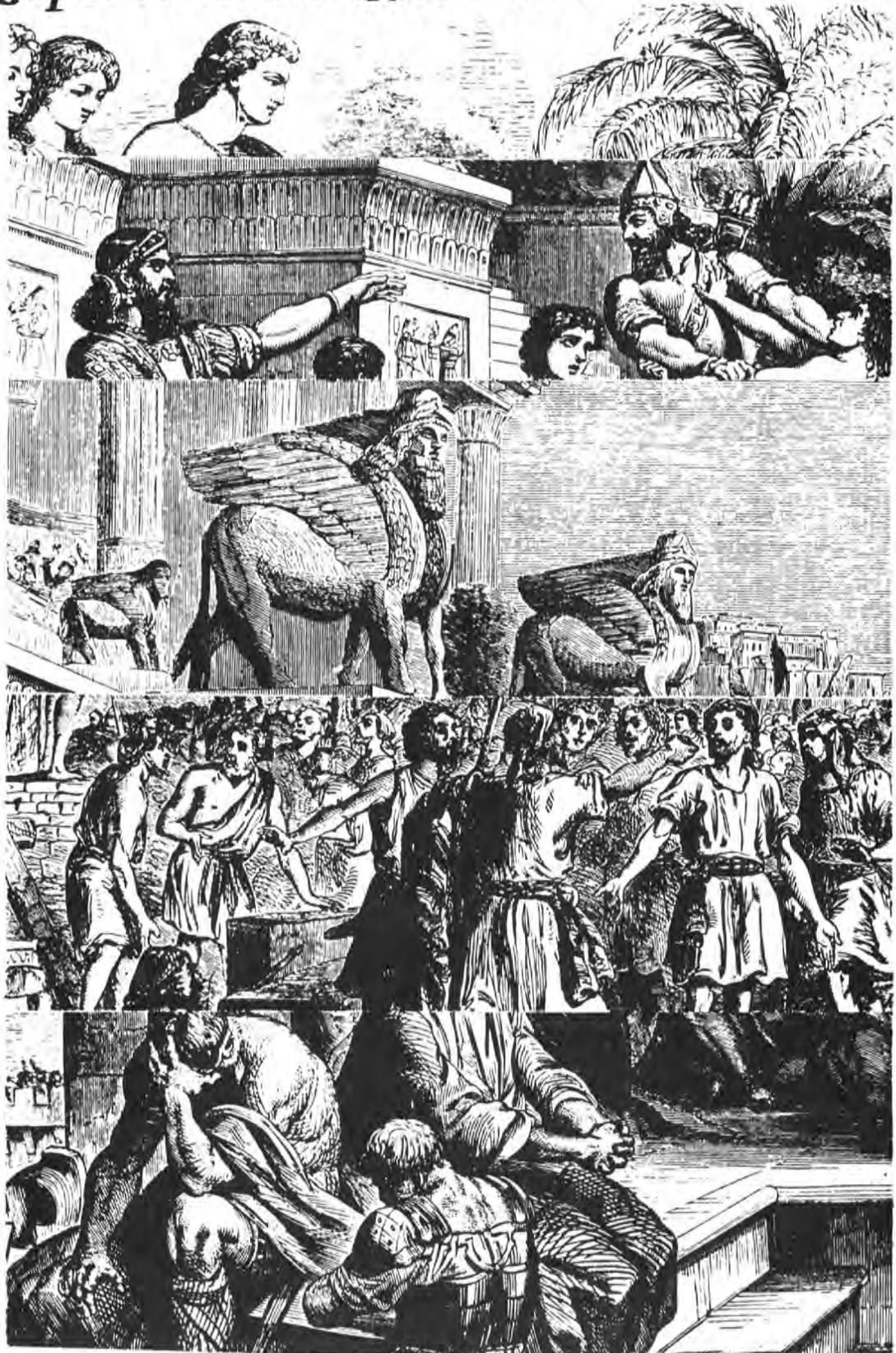
In one way or another we are all involved in healing our own inner child. Part of that wounding comes from the way we were raised.... but instead of blaming our parents, we are learning to heal our inner images of them so we can see them as people who loved us and not as the gods who failed us. We are in the process of recovering from generations of dysfunction within our families and are becoming aware that our task is to break those cycles, now. Most of us *have been* wounded but I don't believe any of our parents set out to inflict those wounds, intentionally. We are learning that to forgive is to heal.

In this issue you will read of experiences from men who have taken the risk of turning inward, men who are willing to dream, to ask new questions, to be initiated. Here is evidence that we *are* seeking the wholeness of wisdom rather than the separateness of knowledge.

I wish to thank all the men who have submitted articles for this issue, Aaron Kipnis for his insights on the mythological aspect of the men's movement and Roberta who, throughout the creation of this issue, had the wisdom to allow men to speak from their hearts. ☐

John Crawford

In Response to the Questions:



Artwork by Michael Shores, Box 901, Allston, MA 02134

*How are our dreams helping to heal the wounded masculine?
How can dreams help nurture the positive masculine?*

An Interview with
Aaron R. Kipnis, author of

Knights Without Armor

by John Crawford

DNJ: I would like to start with the idea of how men are beginning to step out of the old myths that we have been burdened with for so many years.

AK: In contemporary western culture the primary myth of masculinity is of the invincible hero. You see it evident in the stereotypes we extol as the most desirable qualities that a man can have in this culture. This stereotype is exalted in the cinema. For example, in my father's generation it was John Wayne; in my generation it was Clint Eastwood. For this current generation it is Arnold Swartzenegger. All of these men extol a certain kind of persona: heroic. Generally these men operate alone, or if they are with a group of other men they are the leader. That's been pretty much the dominant model for masculinity in this culture.

We do need heroes, men who have the courage to step forward and confront danger in times of peril, but when this becomes the only thing that a man *can* be, we are in trouble. I think the main reason for this is that most men are trying to live up to this contemporary heroic archetype, whether it's being a hero in the board room, on the playing field or in the bedroom, they are always trying to keep it up and score the touchdown.

Part of what goes with this hero archetype is feeling that the only way I can be loved is for how well I can perform.... and we all want love. So, we tend to drive ourselves beyond the natural limits of our



Art by Michael Shores, Allston, MA

emotions, bodies and feelings. The consequence is a general state of alienation and isolation among most of the men in America. What I hear as I go around the country talking with men is: "I don't have many friends", "I don't feel well connected to the community", "My life is mostly about work".

DNJ: There is this idea of who we *should* be and no constructive way in which to express who we *can* be.

AK: That is a very good way of putting it. The expression of our masculinity, in most cases, is not authentic. Because if you ask a man what it's really like for him and you can get beyond the armor, well, sometimes he is afraid, insecure, courageous or tough. Men have a tremendous amount of beauty and depth of soul within them and we tend to hide those softer, more artistic, receptive qualities of ourselves. We ask the women in our lives to carry all those qualities for us and become more dependent on women to provide all the nurturing, play, and gentleness in our lives. And that puts a great burden on women.

DNJ: How are men changing these outworn stereotypes of the hero?

AK: Well, the contemporary hero is a symbol of

isolation for men. Over the last few decades, many men have rejected that old model but they felt that the only alternative was to become more like a woman, to embrace a symbol of femininity. A lot of men thought 'I want to be more nurturing, more connected to my body and feelings, to have better psychological health' and many women seem to embody that. So men have sought individuation or balance within themselves through becoming more feminine. They have found that to be a dead end also. Our dominant heroic model breeds alcoholism, workaholicism, sex obsession and a lot of other psychological disorders. But the feminized model of masculinity, the soft male that Robert Bly talks about, is equally problematic, because if we look at the lives of many of these men, we find that they don't have much ability in the world. They have lost that capacity to be successful in the marketplace, or to have a good family life. They don't have much vitality or much of a sense of joy.

There is something in that real Yang power of masculinity that's also a part of our delight and vitality, which a lot of men who choose increasing levels of femininity lose connection with. They wind up in a place of hypo-masculinity with not enough authentic masculinity. So, if being a hero isn't satisfying for male individuation and becoming some kind of androgynous feminized ideal isn't the answer, then where is it that we look for images of men who are empowered, vital, erotic, tender, compassionate, and responsible?

There are many old archetypes and symbols within the masculine soul that represent this kind of authentic masculinity. In ancient times some of these images had the names of various male gods. For one, we look into the myths of Hermes, who was a god of the crossroads. That's very much where we are as men right now, at the crossroads. Hermes is this *wild* god, who can go to the underworld, fly to Olympus, or be on the surface of the Earth. Hermes is very connected to phallus, to the sacred male sexual energy. So we see his image often with an erect penis. This is common to many of the old Earth gods, the images of masculinity who were connected to nature, to the Earth, and to the body.

Osiris in Egypt was a representative of the Nile River, the river that overflowed each year and redeemed the world and fertilized the crops. There are ancient paintings showing Osiris as an ejaculated fluid flowing into the mouths of all the people and being the river itself. So, this speaks to something in masculinity that's generative, potent, and nurturing. It's not a feminine kind of nurturing but is distinctly masculine. Orpheus, in Persian myth, is associated with the animals, with making music and dancing. This is a very different image than that of John Wayne; also, a very different image from the feminized man who just sits and meditates or who is a real nice guy but doesn't have much passion and wildness. Coyote, in the Native American tradition and Kokopelli, the hunch-backed flute player that we see from the Southwest, are images of this quality of masculinity that dances and plays music.

In the Far East we have Shiva, Lord of the Dance; we have all seen that icon of Shiva dancing in the ring of fire, haven't we? This is a God of transformation! In India, Shiva is worshiped as phallus. There are many phallic shaped rocks, called Shiva Lignums, which women pour oil over and make oblations to; they bring flowers and light and incense to celebrate that quality of Earth-based masculinity. Masculinity that's *generative* and *connected* to nature. This is something that is really lacking in our spiritual systems, psychology and philosophy.

In Africa we find remnants of the old cult of the Wild Bull. Some of the feminist revisionists like Maria Giumbutis, Riane Eisler and Merlin Stone would have us believe that this cult of the Wild Bull was just a cult of the Great Mother. We have lost this sense of sacred masculinity *in partnership* with the Goddess, not as a servant of the Goddess. We need to gain a new mythological understanding or a new symbolic system of the masculine/feminine balance within ourselves and with one another. In Eastern Tradition, that is what is represented as the Yin and Yang: perfect harmony. We don't have a vision of that in our Western Culture. We have Patriarchy, which comes out of the more recent religions of the Sky God, Jehovah, Allah, Indra, Brahma, Zeus. These are the dominant images of masculinity which have come up over the last few thousand years. Out of those images comes a sociological culture of the male hero. The contemporary male hero is very much connected to monotheism, one God in the sky, a lone heroic male who conquers all and is invincible.

But if we look at some of the older mythological and symbolic religious systems we find these kinds of gods - or sacred images of masculinity - that were connected to the Earth. They were *in community* with other gods and

“What can we,
as initiated men, hunt?”

“We can hunt the *sacred*.
We can hunt our *souls*,
our connection to the
Great Spirit, the Earth
and to one another.”

(Cont'd on page 30)

Defining the "Real Man": A Heterosexual Responds to AIDS

by Edward R. Arnold

It turned out to be a clear August day, better than I had expected. I had made arrangements with Sean to go hiking this particular day, up near one of our neighboring mountain communities. On two previous occasions, we had gotten together for a quick lunch and supper and a brief exploration of each other's personalities. This had come about as the result of an article which he wrote in a newsletter about my volunteer activities and the fact that he has a little sister with mental retardation. He had also agreed to do some writing/editing for an organization that does advocacy work for persons with disabilities, at my request. Obviously, our interests were related, though I had no idea, even in early July, of what sort of crisis lay ahead of me.

In a previous note to him about my New York trip, I had laid bare to him the parallels between my life and the movies "My Left Foot" and "Gaby." In this note, I had also asked him to play a therapy role for me: to listen to the story of a tragedy, made all the more so by the fact that it was preventable. That tragedy involved my daughter, a little girl nearly eight years old who is a non-verbal quadriplegic. That would not happen on this particular August day; I told him almost nothing about the details of that dreadful morning nearly eight years

before, in spite of the fact that he and I were together for more than three hours on a beautiful August morning that turned strange.

Friday, August 16, dawned clear for a change. The icky, wet, yucky weather we had been having, most uncharacteristic for this area, went away. The wetness had contributed to a proliferation of wild flowers, which would usually have been burned to death by this time of year.

I got up early and ground through the routine of feeding my daughter one more time, yet one more time on that pile of perhaps 10,000 hours that have been lavished on her. While I was doing this, I kept thinking: how am I going to tell Sean about The Dream? I had The Dream over a month before and awoke with a sudden, wide-eyed start from it. It was too awful to be true, certainly it could not be true! I did not want to face another tragedy in my life, but I knew deep inside that I was not a coward. I thought of my friends Paul and

Joe, who had nursed their ill children through one crisis after another, only to have them die still children. No, I must face this one too, I must wrench myself free of my selfishness as I had already done.



Photo of Johanna Arnold

I arrived at Sean's house about 9:25 A.M., feeling edgy and disconcerted. When I reached the front door, there was a whirring of a machine and no response to my knock, so I let myself in the open front door. Sean soon appeared with his characteristic smile and produced a book of Far Side cartoons for me to chuckle over. He was wearing ankle-high boots, cut-off jeans and a red pullover; he looked just a little thinner than I remember him. A little bit later in the day, I would tell him I had lost 15 pounds, which was true; perhaps I thought, deep inside, that this would make him feel a little better.

We exchanged small talk about the beautiful flower and vegetable gardens around his house, which he attributed to his roommate, Brendan. Brendan was not there and I did not inquire about him, having not met him.

When we were about to leave, I looked him in the eye and asked, "Are you ready to play the therapist today?" I had asked him to listen to the story of my daughter's birth because the guilt and pain of the event was still very much with me, always would be and needed to see the light of day. He gave me a happy smile and said "yes" in response to the question. Little did I know he would finish this therapy session by nearly removing the gray matter from my head in an unexpected way, which no therapist could have done.

We stuffed his large pack into the trunk of my old Toyota, since he was planning on going on a camping trip after our hike....and drove off into the morning sunshine. Our conversation began immediately, as though our previous visit of over a month ago had never stopped. I began to tell him about the typically male things, particularly the anger and rage that had filled my soul for so long. I was able to tell him about my murder dream and fantasy. However, I was soon "stuck" on an important matter; as I began to talk around the periphery of it, I could feel the emotions begin to take hold and my throat started trembling. I told Sean that I could not continue at that particular time. I was not ready to start crying, certainly not while driving. At that point, I had not even determined whether it would be possible for me to cry in front of Sean.

We finally drove out of town and up the canyon, progressing toward one of the mountain towns. We continued to talk on many matters of interest to me but I was careful to work around the periphery of difficult subjects when I could feel emotions taking hold. We also discussed some of the leading social issues that had caught my eye recently: the Nazi anti-semitic computer games which are being passed around Europe, especially Austria, and Hugh Gallagher's book on the destruction of disabled people in Nazi Germany. I have never felt quite this sensation of friendship and easy-flowing talk around a male, as I did talking to Sean as we drove up the mountain with the anemic Toyota laboring in the light mountain air.

We soon reached our destination and stopped so Sean could pick up a cup of coffee and make a phone call

to check on the location of where I would need to leave him later in the day. We then proceeded into the mountain reservoir parking lot where we were able to stretch our legs. I threw my small pack, with water, strawberries and cinnamon rolls in it, over my shoulder. We set off down the trail toward the east end of the lake.

It was a beautiful but windy day, with flowers all along the trail. As we progressed, we got a little deeper into the heart of the subjects bothering me but sitting down at a table was not productive. The wind was too strong and cold for this to work. We soon reached the end of this section of trail and Sean did not want to hike on ground through which a trail had not been cut, having broken his toe a few weeks before; so we turned around and went back the way we had come, to the other end of the lake. He told me what he would like to do with his life, that he would eventually like to go back for a doctorate and I instantly felt relief from *The Dream*, as though to prove that what I had dreamt about could not be in the picture if he really were considering continuing his education.

We gradually hiked around the pump station/aerating pool, crossing a little bridge to another section of trail located close to the town. We seemed to be making a little more psychic progress, though I still felt "stuck" and apprehensive of what I would have to say to him. Finally, we reached a picnic table in a shaded area. Clearly, it was now or never. "Sean, let's stop here." "O.K."

We sat down and began talking again. Of course, I was back into anger and the poor job I had done of dealing with it. I could talk around the periphery of the core issues of wishing my daughter had died in her early years and now having such intense, spiritually-driven love for her that I couldn't believe I had even been that selfish. I hinted at this by explaining to him how often it is that what we call "parental love" is a sham, an assumption of something that often isn't there, which hides the real ravages inflicted upon children. After all, I should know; I had the gall to tell my own son, when he was four and had cried, that he was being a baby and had better grow up.

Finally, I could hold it no longer. With a level gaze I said to him, "Sean, I had a strange dream. This is not intended to be an insult to you because I don't believe it's true but this dream has had such a hold on me that I must tell you about it. I dreamt about you on the night following our meeting. In the dream, we were sitting somewhere having a pleasant conversation. All of a sudden, you changed the subject to AIDS and then blurted out that you are HIV+. My response to you, in the dream, was to wrap my arms around you and hug you; then you put your head on my shoulder and began to cry." There, it was out. Perhaps he'll tell me I'm an ass and no, he's not one of those "faggots".

Sean just smiled and said to me, "Yes, it's true."

Almost immediately my tears began to flow. While he sat there smiling at me in the sunshine as though nothing were really wrong, my face and insides scrunched up. The torrent of emotion that had been building for over seven years, which had already revealed itself on a few previous occasions, broke like a dam in a ten-point quake. I told him I just couldn't believe it, then went into a paroxysm of sobbing; it was frighteningly intense! Finally, I just couldn't take it. *Not one more second of being an emotional cripple as I have been for all my life, as I had been brought up to be!* I told Sean to move over to my side of the table and asked him if he minded if I hugged him....and of course, he didn't. I put my hand on his breast, feeling self-conscious about the thought of placing my hand in a place which is so intimate to women but realizing that it really was, and always should be, intimate to men too, because (just like a woman) I love to have my nipples caressed by my mate in the heat of passion. I cried, and bawled, and my emotions raged against the condition of man. I, the heterosexual, had to tell him to kiss me on the ear, and he did. I told him that I had not had any kind of physical relationship with a man before, with the exception of hugging - primarily, my father and my son. (My son doesn't hug me anymore except under pointed suggestion; that is something I have already started to work on.)

He told me in that offhand way of his that I had probably just concluded on my own that he was HIV+ and that's why I had the dream. Perhaps so, but the fact was that I am totally ignorant of HIV and its effects, other than what I've read in newspapers and magazines. If there were recognizable signals, then perhaps I disregarded them because I did not want to believe it. At the root of all of this was the fact that I believe I am a fair person: never, never conclude someone is something simply on the basis of a few scattered facts; never

conclude that it is impossible for a man like Christy Brown to have written "Down All the Days"; never conclude that someone is homosexual on the basis of minimal evidence. I admit the thought that Sean might be gay had consciously entered my mind once, simply because he had never mentioned being married. This dream was truly Grace and another indication - along with another recent anticipatory experience having to do with death - that there is something spiritual inside me, crippled though it may be.

Finally, we were at the core of the matter, just the two of us in the brilliant mountain sunshine. I told him precisely how I had once wished my daughter had died and how I now felt this intense love for her that was totally the reverse of my previous stance. This love has become an overwhelming sense of spirituality, even when she is crying, when her back is arched in pain and she is furiously kicking the skinny little legs which will never develop. As I held him even tighter, I sobbed, "She is a very precious person....and you are a very precious person to me now, too."

Our souls *were* together, as simply as though someone had opened a lunch-box. It was all there for him to see, even the dreadful dream I had about sexual self-mutilation after my daughter's birth. And, I was able to tell him that sexual side had finally become integrated with my spiritual side and that is how sex is for me now when I make love to my mate, just as surely as he must to his: a communing of soul that is a blessed release from my daughter's problems and the other problems of the world. I can now tell her I love her without the previous sensation I used to have, feeling that it was something I really didn't want to do.

Of course, he *did* tell me that is exactly how it is for him now. He has been passionately in love with a few men, exactly the same thing I have experienced with a woman. Perhaps only one of those affairs was enough to infect him with the dreaded HIV but that was all it took. Now, his

reality of life is being a bit tired, taking it easy on his body and taking AZT until someone comes up with something better. If they don't, I will have to attend his funeral....and I will have to howl and cry against the bitterness of it because that's all I will be able to do, just as I had to attend the funerals of two little girls this spring, neither of whom had lived more than a decade, both of whom had lived all their lives in pain. In the meantime, I must find a way to love him with all my heart, for people who are disabled, or who have chronic/deadly diseases, have become the place where I find God. Nowhere else; not in any book and not in any church.

So now I have done it. Although I have never shared sexual love with a man, I love a man. A person so important to me that I will never escape his spiritual grip in my lifetime, though he is likely to be gone before me, in spite of the fact that I am fourteen years his senior.

If that happens, my daughter will become a life-long, mute reminder of his soul, for they are now one and the same to me, blameless.

He told me that he had sensed before, when talking to me, that I had been having trouble with my maleness. Yes, indeed. Anger had caused me to abuse my daughter when she was young, mostly verbally, but even some physically, too. I had - lock, stock and barrel - bought into the patriarchal vision of what the male should be. I had resisted the "female" nurturing side within me when my daughter so badly needed it because I believed that Real Males did not do that sort of thing, that it was the duty of women. I had even once, when I was young, had feelings of love for another boy but (of course) never told him how I felt, because Real Men don't do those sorts of things, either.

Just ten weeks before the fateful meeting with Sean, I had the privilege of attending a seminar at which Rabbi Harold Kushner spoke. It was now obvious that what Rabbi Kushner had to say then was exactly right. When we give ourselves to others in trouble, when we reveal our thoughts, love,

Pregnant Dreams:

The Secret Life of the Expectant Father

by Alan B. Siegel, Ph.D.

The pregnancy of the expectant father is a psychological one. Beginning with the confirmation of the pregnancy, his inner life becomes fertile. As the pregnancy progresses, his dream images chronicle the growth of an inner attachment to his child, changes in his marital relationship and the gestation and birth of a new identity as a father.

Long before men are consciously aware of how deeply affected they are by their wives' pregnancy, their dreams are portraying powerful responses to becoming a father. In this article I will examine how recurring dream themes suggest a universal dimension to the inner changes that men undergo during pregnancy. Greater awareness of the expectant's father hitherto "secret" emotional conflicts and changes can help men feel more included and more secure about the importance of their role in pregnancy and parenting and forge a closer alliance with their wife and child.

Men's involvement in the birth process has increased dramatically in little more than two decades. In 1970, a man in Texas who had been excluded from the birth of his first two children handcuffed himself to his wife to insure that he would not be barred from the birth of their third child. By the early 1970s, the ban on fathers being present at birth was changing and 27 percent of fathers were attending the birth

of their children. In July 1983, A Gallup Poll indicated that 79% of men were present at the birth of their children. By 1990, over 90% of fathers were attending the birth of their child in hospitals in the San Francisco Bay Area. Suddenly, the doors to the delivery room have been opened up to fathers.

Unfortunately, appreciation and support for the unique emotional needs of the expectant father has not paralleled the increase in father involvement in labor and delivery. We are so dazzled by the technological advances in diagnosing and monitoring pregnancy risks (such as amniocentesis, chorionic villae sampling and ultrasound monitoring) that we have forgotten to pay adequate attention to the psychological aspects of pregnancy.

With the breakdown of the crucial emotional support of the extended family and the need and desire of women to return to work relatively soon after the birth of a child, the role of the father must become something more than that of an emotionally distant breadwinner. In order to become more nurturing and involved with their partners and their children, men need education and emotional support for taking on more fathering roles. Pregnancy is a critical period for men to increase their psychological attachment to their unborn child. Yet, there is a conspiracy of silence against affirming and supporting the emotional stages of becoming a father.

Due to the lack of thorough studies of the psychological stages of becoming a father, I conducted the first systematic study of expectant fathers' dreams in 1981-82. I have continued to collect dreams from expectant fathers and mothers since that time through my work as a clinical psychologist and through my research for my book *Dreams That Can Change Your Life: Navigating Life Passages Through Turning Point Dreams* (Los Angeles: Jeremy Tarcher Inc., 1991).

In my initial research, I collected two-week dream journals from 33 first-time expectant fathers; one half were in the first two trimesters of pregnancy and the other half were in the final trimester. The dreams of the expectant fathers were compared to the dreams of a matched control group of men who were not fathers and were not considering parenthood. A formal dream content analysis was used that was based upon the method developed by Calvin Hall and Robert Van de Castle.

There were many highly significant differences between the dreams of the expectant fathers and the non-fathers. The expectant fathers' dreams were replete with vivid imagery of fertility, pregnancy, birth, and babies as well as with many graphic sexual and homosexual encounters and dreams of wild celebratory birthday parties. Their dreams were also filled with references to feeling left out and rejected, suggesting a sense of not feeling

included in the pregnancy experience.¹

When compared with men whose wives were close to delivery, the dreams of men whose wives were in the first half of pregnancy had significantly more sexual themes, as well as more macho characters and behaviors and more cars and vehicles. This demonstrated that men's unconscious responses to pregnancy are activated early in the pregnancy, when they are consciously unaware they have been impacted.

Men's Dreams and the Stages of Pregnancy

Men's dream themes ran an evolutionary course as the stages of pregnancy progressed. Whereas early pregnancy dreams featured images of the fetus floating in womb-like environments, late pregnancy dreams depicted a preoccupation with the birth process and with the experience of the birthing child.

Late in pregnancy, one man dreamed that while he was fishing, a large bubble emerged from underwater and out of it popped a furry animal that had lived underwater for a long time. Another third-trimester pregnant father dreamt that he escaped from a cave through a hole that opened up during an earthquake. A third man dreamt late in pregnancy that he was swimming downhill, leading a race that was coached by his Lamaze teacher. He won the race and emerged into a locker room, where he was wrapped in a towel. Despite the transparent symbolism of the fetus traveling down the birth canal and emerging at birth, none of these three men spontaneously linked their dream to pregnancy or birth. They were all surprised and delighted when I suggested the possible connection of the dreams to the birth process and to their emotional involvement with the pregnancy and their child.

Sexual Adventure Dreams

Sexual dreams are extremely common throughout pregnancy but especially so early in the pregnancy. Many sex dreams portrayed men feeling rejected or inhibited sexually. Other dreams portrayed exotic liaisons or homosexual fears or experiences.

One expectant father, Frank, had an erotic dream that portrayed adulterous desires.

The Alarm in My Wedding Ring

I am being approached by a voluptuous Black woman. I can tell she wants to seduce me and I am very tempted. All of a sudden, I know I am in trouble. An alarm goes off and I think it's my watch, but when I look I realize the alarm is on my wedding ring and I have to get home to my wife.

When Frank's wedding ring alarm goes off, he is torn between sexual desires and his loyalty to his wife. For weeks he had been preoccupied with his own sexual fantasies and physical symptoms set off by the pregnancy. At the same time, he was anxious about his increased responsibilities as a nurturer and provider for his wife and child.

Frank's sexual adventure dreams did not inspire him to pursue extramarital sex. Rather, Frank felt that his sexual dreams were related to a feeling of sexual neediness on his part. He recognized that in the past an increase in sexual fantasies had related to a need to be taken care of and given attention. He felt that his wife had been preoccupied with other aspects of the pregnancy and had rejected him sexually during the first trimester when they had both been feeling ill.

Frank came to see that the alarm was meant to wake him out of his own neediness, his physical and sexual preoccupations, and to focus on improving his marriage so that they could be prepared for the

arrival of the baby. When he shared his dreams and fantasies with his wife, she was able to understand what he'd been going through and they were able to re-establish a greater feeling of closeness, that which they had both been missing.

Sexual dreams reflect men's responses to the changing patterns of sexual expression during pregnancy. Despite the so-called sexual revolution, men and women still have difficulty in openly discussing important changes in their sexual relationship. Encouraging men and couples to understand their sex dreams during pregnancy will help to prevent feelings of rejection and alienation that often develop. It is important for channels of communication and intimate expression to remain open, even if lovemaking decreases at certain stages of pregnancy.

Male Pregnancy Dreams

Studies of physical and psychological symptoms that men experience during pregnancy have shown that many men experience what is known as the Couvade Syndrome, which mimics pregnancy. Studies by Jacqueline Clinton, a professor of nursing at the University of Wisconsin, have shown that over 90% of expectant fathers experience one or more Couvade symptoms, such as weight gain, nausea, stomach bloating, food cravings, fatigue, and irritability.²

More pronounced cases with multiple symptoms may occur in approximately 10 - 30 percent of expectant fathers. These symptoms are considered to be characteristic of the pregnant female, yet some men have more of them than their wives.

Anthropologists who study primitive cultures have found widespread evidence of Couvade rituals, which engage expectant fathers in elaborate dietary and behavioral practices that mimic aspects of pregnancy. In some cases, the men would actually go into huts and simulate the pain of labor. These rituals are thought to

be a form of sympathetic magic — a way of distracting and fooling any evil spirits and thus protecting the wife. In addition, Couvade rituals establish that the man is indeed the father and give him an important role to play in the pregnancy and birth.

In our culture, we have few roles or rites of passage to help men understand and integrate the experience of becoming a father. Without Couvade rituals, it appears that men's unfulfilled wishes for involvement are converted into an unconscious male version of pregnancy.

Some men dream that they are actually pregnant or giving birth. Alex, a 33 year-old engineer, felt he was having difficulty accepting the reality of the pregnancy. Even after the baby began to move, he did not feel like the pregnancy had made much of an impact on him.

Late in the second trimester he dreamed:

It's My Baby

*I am standing on a street
corner carrying my baby fetus
under my shirt against my
chest. I have my hands cupped
over the fetus to protect it. It
is moving and people ask what
it is. I say it's my baby!
Someone tries to smash the
fetus by hitting my chest. I
become enraged at the person
and pick him up and throw
him into the street.*

The powerful feeling of protectiveness in this dream occurs in many expectant fathers' dreams. Alex is not only pregnant out in public, he is ready to fiercely defend his baby against threats. Alex did not ordinarily remember his dreams. He was surprised by the intensity of his protective feelings and by the fact that he was pregnant in the dream. After exploring his feelings, Alex realized that he may have been denying some of his reactions to the pregnancy because he felt that he should be the strong one to help out with his wife while she was nauseous.

When a man's protective fantasies are acknowledged, he is likely to feel gratified by becoming consciously aware of his protective instincts and may be more inclined to express his involvement through more active conscious involvement with his wife and child.

Left Out Dreams

One of the most common issues in expectant fathers' dreams are themes of feeling left out, misunderstood, deprived, or threatened in other ways. These dreams reveal old wounds and sensitivities to rejection that are reopened by fears about being displaced by the arrival of the baby.

Joel had increased his hours at work to try to make more money to pay for the expenses of his child. When Joel's wife was five months pregnant, he had a troubling dream which took place during a baseball game at Candlestick Park in San Francisco:

Banished to the Back of the Stadium

*In the middle of the game,
I get up to get some beer.
When I return, I can't find my
seat. I look around for a new
one, but many of the women
in the stands are pregnant,
and they are taking up two
seats. I have to go to the back
of the stadium and stand. I am
very annoyed.*

Joel was upset and puzzled by this dream. He wasn't much of a sports fan, and he generally avoided beer and alcohol because his father had a drinking problem.

"The feeling I have in this dream is that of being left out. There is no room for me with all these huge, pregnant women."

Joel was able to laugh at the absurdity of a stadium full of pregnant women crowding him out. Even in the generally male domain of beer and baseball, he felt like an outcast, rejected and forced to the back of the stadium.

Exploring this dream helped Joel to understand that he was having a strong emotional reaction to his wife's pregnancy. Despite Joel's positive conscious reaction to becoming a father, he was feeling excluded by his wife, which is a painful phase of pregnancy that many men suffer through. The message of the dream was not about baseball; it was about Joel's sense of exclusion and his need to find more ways to be involved in the pregnancy and planning for the baby.

After discussing this dream, Joel was able to express his left-out feelings more directly with his wife. They decided that he would cut back on some of the overtime hours at work so that he could spend more time with her and be more involved in preparations for the baby's arrival.

Awareness of dreams can help men to convert their unconscious emotional reactions and fears of being excluded into an energetic involvement with the events of the pregnancy and the preparations for nurturing the baby. It is especially important that men be encouraged to participate in prenatal classes, obstetric visits, genetic counseling and amniocentesis, shopping for the baby's needs, even coed baby showers and other celebratory events.

In addition, health and mental health professionals need education regarding the important psychological development that expectant fathers undergo. Knowledge about dreams, fantasies and the intense emotions experienced by expectant fathers will help to impress upon health professionals the need for providing relevant prenatal educational, psychological and medical services for fathers and couples.

Dream sharing in prenatal support groups for men and/or couples or individual dream discussion in counseling sessions or prenatal medical visits could provide a useful adjunct to existing interventions.

(Cont'd on page 30)

*The Mythic World of the Shaman**

by Stanley Krippner, Ph.D.**

Shamans can be defined as socially sanctioned practitioners who deliberately alter their consciousness for the purpose of obtaining power and knowledge from the "spirit world". They use this power to help and heal members of their community. In psychological terms, shamans regulate their attention so as to obtain information not ordinarily available. Shamans use this information to reduce stress and ameliorate the living conditions of members of the social group that gave them shamanic status. Shamans exert more control over their altered states (and over the "spirit" entities they purport to meet there) than such other magico-religious practitioners as priests, priestesses, or mediums.

Adam Kuper's linguistic analysis suggests that much of the "thinking" that occurs in dreams is of the same kind as that which operates in myth.¹ Joseph Campbell has observed that myths are public dreams and that dreams are private myths.² The shaman's personal dreams, visions, and fantasies provided input to each of the four areas in which mythic thought functioned in traditional societies:

- 1) The need to comprehend the natural environment in a meaningful way.
- 2) The search for a secure pathway through the succeeding epochs of the human lifespan.
- 3) The desire to establish fulfilling personal and work relationships within a cultural setting.
- 4) The longing to participate in the vast wonder and mystery of the cosmos.³

The oral tradition, perhaps as originally passed down by the shaman, helped create and preserve the myths that insured a society its identity. Myths helped traditional people interpret their past, find meaning in their present and obtain direction for their future.

Myths can be defined as imaginal statements or stories that address existential human concerns and have behavioral consequences. Without myths, human experience would have been chaotic and human behavior would have been disconnected from anything beyond the moment. A culture's mythology, the collection of all the myths that have been passed down over the years, is a system of imaginative images and premises expressed in story form.

Long ignored or derided, cultural myths are now being studied for what they can lend to the understanding of traditional people's world views.⁴ For example, North American Indian tribal myths that attribute the creation of the universe to both male and female deities are associated with a greater tolerance for sexual diversity than that found in tribes whose myths relegate creation only to male deities.⁵

In the cultural myths of many tribal societies, there are accounts of three zones: the Upper World, the Middle Earth and the Lower World. In these societies' Golden Ages, it was said that people traveled between these world with ease; there was no rigid division between wakefulness and dreams. If someone could imagine or dream an event, that action was considered to be, in some sense, "real".⁶ These cultural myths held that a "Fall" took place, triggered by a sin or an arrogant act. The bridge connected these three zones collapsed; travel between the Middle Earth and the Upper and Lower Worlds became the near exclusive privilege of deities, spirits and shamans.⁷

Other cultural myths tell of an original Great Shaman, one selected by the deities and capable of incredible powers. The Great Shaman was supposed to have been capable of levitation, flying and bodily transformations. These feats were rarely repeated by later shamans, again because human behavior had evoked divine displeasure.⁹ Using illusion and sleight of hand, many later shamans attempted to duplicate the feats of the Great Shaman; therefore, shamans became the first magicians as well as the first physicians, psychotherapists, weather forecasters, performing artists and story-tellers.

Shamans have entered their vocations in several ways, e.g., through heredity, through unusual birth conditions or markings, through spirit-mediated recovery from illness, during such rituals as vision quests or in initiatory dreams. In Okinawa, spirits notify the future shaman through visions and dreams; most of the recipients who are "called" try to ignore their summons, but eventually succumb to the spirits' directives.¹⁰ Common mythic themes in initiatory dreams are dismemberment, death and rebirth. In one case, an Eskimo candidate for shamanism who went into the hills to sleep, dreamed that he was swallowed by a monstrous bear, chewed up and spat out. This was considered to have been a powerful "call" to shamanize.¹¹ The initiation of a *kinkins* in Western Australia consists of being swallowed by a serpent, vomited, cut into pieces by older *kinkins*, and revived by their songs.¹² Joan Halifax has observed the recurring theme of death and rebirth in shamanic art, e.g., the "X-Ray" style cave paints of Paleolithic France, the mutilated bodies in contemporary Mexican Huichol yarn paintings, the death figures on Tibetan shamanic costumes.¹³

Among several American Indian tribes, initiatory dreams contain such birds and animals as bears, deer, eagles and owls. The dream creature (who often becomes the shaman's "power animal," "spirit guide," or "totem") typically enables the dreamer to incorporate its wisdom and to begin shamanic training. Among the Inuit Eskimos, a shaman is "called" by dreaming about an animal spirit who then "possesses" the dreamer. Upon awakening, the dreamer withdraws from society and wanders naked through the land. Eventually, the initiate gains control over the spirit, celebrating this victory by making a drum.¹⁴

Dreams of a deceased relative are said to mark one's "call" among the Wintu and Shasta tribes of California.¹⁵ Among the Southern Valley Yokuts of California, shamanic power may come, unsought, in a dream or from a deliberate quest¹⁶. Among the Australian Wiradthuri, the "call" to heal frequently comes through the dreams of the neophyte's father or grandfather.¹⁷



In 1908, I interviewed Margaret Umlazi, a Zulu shaman or *sangoma*. She told me that she began having epileptic seizures while attending a Christian missionary school. The ministrations of the school's physicians were ineffective, so she visited a *sangoma* who listened carefully to Umlazi's description of the seizures. The *sangoma* asked Umlazi if she recalled any recent dreams. Umlazi replied affirmatively, describing a recurrent dream:

I was taken to a large pool of water by a spiritual being whom I could not see. A python came out of the water, wrapped itself around me and pulled me into the pool. My father brought a goat to the water so that I could be delivered from the python. I found myself coming out of the pool and heard a whistle from the snake. As I looked back, I saw the python turning into my dead grandfather.

I felt the wind blowing on me as I awakened.

The *sangoma* told Umlazi that spirits had come to her in the dream, "calling" her to become a *twasa*, or shamanic apprentice. In Zulu tradition, spirits move in the wind, often whistling as they travel. Pythons represent healing power, large bodies of water signify birth and goats are sacrificed and eaten during a feast celebrating a *twasa's* completion of one phase of his or her training. The transformation of the whistling python into her grandfather was taken to mean that Umlazi's deceased family members looked favorably upon her becoming a *twasa*. The *sangoma* informed Umlazi that, as a *twasa*, she would learn how to heal herself; this would be one of the best preparations for her future work in healing others.

After pondering this advice, Umlazi explained to the *sangoma* that she had been raised a Christian and that her devotion to Jesus Christ was a very important part of her life. The *sangoma* smiled, counseling her,

"You do not have to give up Jesus to be a sangoma; the more sources of power you have at your disposal, the better." Margaret Umlazi began her long apprenticeship as a twasa; her epileptic seizures subsided and did not return. When she took me into her sanctuary, I observed a picture of Shaka, the celebrated Zulu warrior, on one wall and a picture of Jesus Christ on the other wall. She is known throughout the veld as "The Great Sangoma" because of her knowledge, power and effective treatment procedures.

In 1984 I interviewed Rohanna Ler, another shaman who had been "called" to her vocation through dreams. Ler lives in Ujung Pandang, Sulawesi, Indonesia; she told me that in 1973, at the age of 30, her son became ill with an eye infection and the local physicians were unable to help him. An elderly man came to her in a dream, gave her a piece of clay and told her to apply it to her son's eyes. Upon awakening, Ler found a coin in her bed and assumed that the clay had been transformed; her son recovered shortly after she applied the coin to his eyes. Ler also interpreted the event as a "call" to become a dukun, or shaman but her husband, a devout Moslem and a successful automobile mechanic, refused to permit his wife to pursue this activity.

A year later, a young man and a young woman appeared to Ler in a daytime vision, asking her why she had not become a dukun. They took Ler outside her house and showed her a fire that threatened her husband's garage. They also gave her a ring that purportedly contained healing powers. Ler shared this vision with her husband as well as her concern that his garage might be in danger if she did not heed the call. Ler's husband reluctantly agreed to allow her to see clients on two conditions: that she not call herself a dukun and that she not keep the money. Within a few years, Ler had become the best known shamanic healer on the island of Sulawesi but donated all her income to Islamic charity. I observed Ler work with 32 clients, giving common sense advice in matters of love and business, suggesting herbal remedies for various illnesses and applying her ring to the bodies of people who needed to

be "exorcised" from the influence of evil spirits. Ler told me that she keeps the coin in a secret place and will give it to her successor upon her death.

The training program for apprentice shamans varies from one part of the world to another, but typically lasts for several years. Usually the apprentices will learn their skills from master shamans who teach nomenclature (e.g., the names and functions of deities, spirits and power animals), history (e.g., the tribe's genealogy), technology (e.g., rituals, music, dances), herbology (e.g., the difference between plants used medicinally and those used for sacred purposes), the location of "power places," the identification of "power objects," dream interpretation procedures and the tribe's mythology.

The apprentice also may obtain knowledge from his or her guiding spirits. Ruth Benedict observed that these spiritual guides often take the form of a bird or animal, protecting the shamans as they enter potentially dangerous altered states of consciousness and as they visit the Upper and Lower Worlds.¹⁸ The Mohave Indians believe that power and knowledge can be imparted by spirits to the initiate in dreams, sometimes in the form of songs.

Often a dream will repeat what the embryo supposedly dreamed in the womb, or will repeat a dream that his father had dreamed years earlier.¹⁹ The Yuma Indians believe that power animals can bestow "power songs" to dreamers. One shaman reported having had a dream at the age of 10 in which a flock of bats gave him a song to use for special purposes.²⁰

Mastery of drumming, dancing, chanting and singing is often an important aspect of a shaman's training. While in Panama City in 1985, I conducted several interviews with Fernando Fernandez, a Cuna Indian shaman who lives on Ustopo, the most heavily populated of the San Blas Islands off the Panamanian coast. Don Fernando explained that he was an abisua or "singer," other types of shamans being the inaduledi or herbalist and the nele or diagnostician who obtains knowledge from his travels



Beyond the Vision Quest: Bringing it Back

- or -

Did I Really Ask for This?

by: Graywolf

I sat across from the doctor and his words, "Mr. Swinney, after evaluating your tests I must tell you that you're quite likely to be dead within three years," put me into shock. My mother had died quite young of heart and circulatory problems but I was strong, an ex-collegiate athlete and still active, at least on the golf course.

I had started professional life as an engineer trained primarily in chemistry, physics and mathematics. My rites of passage had been drinking twenty one bottles of beer on my twenty first birthday and owning my first car. My training had led me to be objective and removed from all human process except logic and intellect so that I might better manipulate the world about me. This training and these pursuits occupied most of my life and had led to my considerable success as an engineer and executive. I had become a divisional manager for a large sporting goods manufacturing company while in my mid-to-late twenties and was well on my way to even greater heights.

But in 1971, however, the year of the doctor's warning, I was forced to consider that the consequences of my preoccupation with success, science and technology had become a threat to my life. To succeed, I had given up my natural humanness and had forged myself into a detached, objective machine which had severely impacted my ability to live. Since I was out of touch with it, my body had badly deteriorated; hypertension, a weakening heart, a developing ulcer and hypoglycemia were among the more imminent threats.

I was scared, so scared that I dropped out and got very interested in health and healing. By 1975 I had completed training as a psychotherapist, and in my personal therapy had dealt with my type A personality and worked out most of the emotional issues that had kept me trapped in it. I got so busy having fun I forgot I was supposed to die but in rare moments of deep self honesty and appraisal, admitted that - while improving - my health and life still left much to be desired. There was also another discomfort tugging at me, a vague sense of unease. There was an incompleteness

with the psychologies and the healing I was learning. I studied most classical and contemporary theories and many obscure ones - from Freud and Reich to Radical Psychiatry and Gestalt. I used a wide and eclectic variety in my practice and was considered a good therapist but something was missing and somehow didn't really address the full human condition in either my clients or myself.

I was also considering the deeper issue of my personal survival, not my desire to survive, having already dealt with that by changing my high stress lifeless style. But the question was whether or not I believed I could survive in the chaotic world of the seventies. I was more than half convinced of the imminent demise of civilization through either economic breakdown, nuclear war or ecological disaster. But even more at issue was, deep within me, a core of insecurity, a frightened self who was not sure of my ability to survive if left to my own wits and efforts.

To confront my insecurity I decided to put myself into an alien environment, one where I'd have only myself, my wits and - I hoped - a dormant survival instinct to get me through. A drastic measure, to be sure, but to go on as I was, would be to continue life based in fear and self doubt. Thus, in late July of 1976, I found myself alone in my canoe about three days from the last sign of civilization on my way to James Bay in the wilderness of northern Ontario. I had with me basic survival tools, but no food; I had decided to rely mainly on my wits to provide for myself. Three days distant from the nearest civilization, I wasn't in very good shape.



It is dark. I am camped on a peninsula on a small lake. I have never felt so utterly alone in my entire existence and am terrified. A simple sprained ankle and I might very well die alone in this wilderness. A loon pierces the night with water demon and spirit voices and the pale flickering light from my fire pushes at the edges of the haunted forest, barely keeping the dark at bay. I huddle in this precarious island of safety, so terrified that for the past two days I have been unable to keep the half raw fish and berries that I have foraged in my stomach. Cold writhing snakes slither and push at the pit of my abdomen and from time to time sink their fangs into its walls, sending tremors of pain shooting through my groin. My neck and shoulders have petrified past pain into numb rocks and tears force past my tightly clenched eyes to tangle in my beard. Although I have been an atheist for the past twenty years, I now sob, "Oh God, please, please help me."

"Breathe deeply and slowly" the psychotherapist in me says. I do so and close my eyes. "Focus on the breath and relax." And eventually I relax into fear and eventually sleep claims me.

In my dream:

I am pursued through the clinging woods by predators; they are gaining on me and I can only run in slow motion. Finally as I feel the damp heat of their breath, and their sharp fangs closing on the back of my calves,

I awaken.

As my eyes open, cold shivers slither down my skin and I focus first on the smoldering red coals of my fire. Beyond, in the shadow of the forest is a deeper shadow and two yellow-green eyes within it trap mine and pierce through into my soul. Simultaneously, I stare into the eyes of a wolf as I stare back into the eyes of the human. Fear melts into surrender and I flow in a circle that phases birth into life, into death, into unknowable yet

comforting chaos, into once again, birth. The snakes in my abdomen transform into a warm almost wet pool of deep red power and energy. It is like the letting go of an orgasm and it takes me to a sense of boundless self. We are all one, related, brothers and sisters. . . the trees and forest beings, the creatures of the woods, even the humans far to the south. The glow in my abdomen fills with a swirling kaleidoscope of memories, knowledge and wisdom; an infinite storehouse to be drawn on when needed. I am no longer alone and afraid!

"...I stare into the eyes of a wolf as I stare back into the eyes of the human. Fear melts into surrender and I flow in a circle that phases birth into life, into death, into unknowable yet comforting chaos, into once again, birth."

The eyes of the wolf bring me to this consciousness and hold me there. It is a magnetic attraction and we communicate, without words or sounds, open and vulnerable to one another. We seem to exist in an endless moment beyond time and space. Eventually I notice that the wolf shadow and eyes are gone but wolf-ness lingers in my mind. I AM WOLF! And then it is dawn and I know I will survive.

I'm not too clear about the time that followed but I survived and it was the essence of wolf that empowered and carried me through; I lived in a timeless state, foraging and somehow intuitively finding roots, berries and other plants to supplement the fish I caught. Eventually I returned to civilization, about four weeks later by the calendar but an eternity later in subjective time. And that is when things really began to get difficult.

Back in my rational, ordered, civilized world the wolf experience took on scary overtones. We are often drawn into the psychotherapy professions out of a need to help ourselves; this was certainly true for me. Moreover we are often drawn or attracted to specialize in the area of our own pathology. I had specialized to a large degree in schizophrenia and my mind now seemed split in two, wolf and man. Schizophrenia is derived from two Greek words: schizen (to split) and phren (the mind). Were my problems deeper than I had originally thought? Had a latent schizophrenia surfaced in me? The wolf experience had all the signs of hallucination and I had certainly suffered from what my rational psychotherapist self termed "thought disorders, reality and sensory distortions". Lycanthropy describes a delusion and melancholy in which a person believes himself or herself to be a wolf but retains human form. At the very least I could assume that diagnosis. I knew that within the native Amerindian culture, experiences such as mine were common and acceptable but that didn't diminish my fears or still my trepidations. "Has my insecurity yielded to an underlying and deeper insanity?" asked the pedantic psychotherapist part of me.

Fearing the answer, I attempted to suppress the experience, to blot it from my mind, deny it. On rare occasions, with a few trusted and intimate friends, I shared it, discussing it intellectually - or as an unusual experience - but I avoided as much as I could and with great passion the reality of the wolf within. Perhaps that was because whenever I relaxed, images of wolf eyes filled my mind: "clearly a compulsion" diagnosed my inner critic. Gray Wolf had helped me to survive in the woods but of what possible benefit or use could he be in my civilized, rational life? Why did he keep bothering me?

The answer came slowly as wolf consciousness began snaking into my therapy sessions, often giving me visions and insights that defied all explanations of my rational therapist's mind. I would return to the timeless moments of wolf-ness in the wilderness and this state of consciousness would lead to strange intuitive images which, when shared with my clients, often seemed to trigger quantum therapeutic leaps. Graywolf's intrusions and timing were impeccable and eventually I was forced to admit that this wolf therapist in me far outshone the rest of my abilities.

In other areas of my life, I began to explore "wolf", both reading books and through deep inner searching; I found solace, support and confirmation for the very deepest and often secret levels of my being; aspects of shadow self that I had previously thrust away in shame became valued and transformed as wolf. A natural unprogrammed self began to emerge and self esteem and empowerment gently began to replace insecurity and self judgment. My quest to the wilderness was being answered; my inner shadows transformed by Graywolf.

It took four years, but finally in 1980 at a Humanistic Psychology conference in Snowmass, Colorado, I found courage to share my wilderness wolf experience and took the name Graywolf before a large group of the very peers who I had once feared would judge me insane. I found both acceptance and encouragement, if not a little envy, from many of them. Later that night at an outdoor Paul Winter concert, the siren howls of "Wolf Eyes" resounded off the surrounding mountains seemed at last to welcome Graywolf into the world. The vision lived on and grew.

This recognition - or was it acquiescence to an inevitable process? - accelerated the changes in my life. For the first time, I formed a deep and meaningful relationship with a woman, one that still

endures. (The wolf mates for life.) Within a year, I once again dropped out, left my practice and with my new life mate and family, took to the road to follow the wolf's instinct. Through the years since then we've done many things, made many decisions and taken turns that to outsiders seemed strange. But when guided by vision and intuition, that's often true.

My brief encounter in the wilderness with Graywolf was a pivotal point about which my life evolved: a never ending source of empowerment and inspiration that helped me on the often rocky path. I now live a life based in inner freedom, creativity and ongoing evolution, not fear and constriction. The wolf taught me this. The split has healed and wolf and man exist in harmony and I am at last at ease.

The wilderness experience, although challenging, was just the opening of a door. In the days of the mid-seventies, a vision or wilderness quest was a thing of the future for our culture. There were few, if any guides and I was lost in my vision when I re-entered civilization and didn't really know how to integrate its power into my life. Without a guide or a mythos to validate my experiences, I feared for my sanity. Bringing the vision

back with me, actualizing it into my life was difficult, much more difficult than the actual quest. It doesn't end when you leave the wilderness with a vision, it really only begins there. Out there the vision comes to you, begins to transform you.... but to actualize this new self into the civilized world takes commitment, and faith in your dream. The support of a guide to help you re-enter the civilized world and the existence of cultural myths can help but the vision itself is the power within you that will take you through the changes. And the benefits derived will reflect your faith and commitment in your vision.

So before you seek vision in the wilderness, be sure, because you will get what you need (not necessarily what you want), and have to deal with it at the very deepest levels of your being. It will change your life and in spite of what you may think now, that might be the most difficult part of all to handle! ♪

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Somewhere a shining summer Zephyr stirs ripples on a brook
And life is sweet and gentle, stirred by this languid air
Somewhere the day is filled with crystal laughter everywhere you look
Somewhere life is sweet and simple, free from pain and care

This life is always somewhere;
Off' times beyond that we ourselves discern
It seems as if all roads are broken, no bridges yet to burn
And yet there is a way to journey, a magic path to weave
A way to guide our footsteps and yet no footprints leave

It comes in myriad symbols when waking time is done
A wealth of ways and promises, a pathway surely tells
Undisturbed by mundane thought it lights as if the sun
So mark well my friend your every dream...your pathway has begun.

Flash '91

The Nagging Question of "Dream Education"

by Jeremy Taylor, J.S. Kim, and Steve

What is dream education? Who is a 'dream educator'? How does one - or can one - educate others about dreams? Do we need 'letters'? 'Certification'? Who will provide the guidelines and/or determine the curriculum? How will those gifted with the natural ability to help others understand the meaning of their dreams, fit in? Do we want to create 'hoops' that are difficult for some to leap through by virtue of geographic or economic circumstances? These are questions that have been floating around unanswered for some time.

We see the distinctions - and proposals - made by Jeremy Taylor in this article as being important and timely; they have never before been put forth in this country. If his proposals are accepted, if the time is right, it will require cooperation of the highest order among the various groups and publications in the "field of dreams". DNJ will invite dialogue via articles from existing dream educators and dream workers; we are committed to carrying the dialogue forward toward resolution of these questions.... and to cooperation of the highest order.

We invite your response to these ideas and proposals via letters to the editor and/or articles. Share your opinions and response! (Ed.)

It appears that the progress of the dream movement has been slowed somewhat by the ambiguity inherent in the term "dream education". In the early years of the *Dream Network Bulletin/Journal*, there was a spontaneous sub-grouping calling itself "The Dream Educator's Network". This network faltered in large measure, it seems to me, because although it was founded by classroom teachers primarily interested in sharing curriculum materials and lesson planning ideas using dreams, it attracted a preponderance of people who were mainly interested in getting "educated" (and certified) as "trained" dream workers. I believe the main reason for this failure was the inherent ambiguity of the name.

Both of these seem to me to be completely legitimate but essentially separate needs and desires. I think it has been demonstrated that these diverse needs can not be adequately served by a single sub-group.

I teach, and have taught for more than 20 years, a series of formal classes at several different accredited institutions of higher learning in the San Francisco Bay Area specifically designed to help adults learn how to do dream work. I have also consulted over the years with a number of professional educators about integrating dream work into school curricula in public, private, Sunday school, and summer camp settings. In my experience, although the ethical sensitivity and pedagogical skills required to make good use of dreams in teaching young people are fundamentally related to the theory

and practice of training adults to work with their own and other people's dreams, these two activities are also different enough to warrant quite different approaches.

I would like to propose that from here on, for the sake of clarity in our discussions about "dream education", we all make a clear distinction between the needs and desires of classroom teachers who use dreams in their teaching work with children and adolescents, and those other "dream educators" who work with adults in various settings. Working with dreams in classroom settings with children and young adults I would call "dream education", and working with adults informing them about dreams and preparing them to do dreamwork, I would like to call "dreamwork training".

There is clearly a great and growing need for both of these activities.

It seems to me that the *Dream Network Journal* is the most appropriate place to initiate this discussion and to begin the basic organizing necessary to meet the needs of both of these sub-groupings of specialized interest. DNJ is an ideal place for the networking and information sharing about what lesson plans and curriculum materials are already available for "dream education" and "dreamwork training". I believe DNJ is also the place to begin the discussion about what different models and programs for professional dreamwork training might look like, how the movement as a whole might best support a wide diversity of such efforts, as well as



exert some sort of collective "quality control" over the various programs purporting to train people in these professional skills.

However, it also seems to me that the organization most appropriate for formulation of any suggested guidelines and "certification" procedures for dream work training is probably the Association for the

Study of Dreams. When Stephon Williams, Patricia Garfield, Gayle Delaney and I originally met and founded the A.S.D., our intent was to create a democratic, face-to-face forum where precisely these kinds of issues could be discussed, and practical, concrete programs could be proposed and implemented with coherent, broad based collective input, criticism and support.

Over the ensuing decade and more, the internal struggles within the A.S.D. between the people whose primary focus is on academic research in university and laboratory settings, and the non-academic dreamworkers who run small groups and engage in one-to-one consulting, have distracted many people from these original goals. However, I believe that we have reached a point where the obvious need for open and wide ranging discussion of these questions is greater than the need to continue struggling over issues of "credibility" and "prestige" that have, in my view, preoccupied the A.S.D. for the past ten years.

To this end, let me make three concrete proposals:

I. INITIATING THE DISCUSSION IN PRINT

I would like to propose that the DNJ inaugurate two regular columns, one devoted to the sharing of information among classroom teachers about "what works" and the other devoted to the discussion of the needs and desires people have for coherent high quality training in how to work with dreams. Perhaps these regular features could begin with contributions from people already directly concerned with and active in these two important areas.

II. GATHER THE INFORMATION

I would also like to propose that a two-pronged information gathering project be initiated, hopefully in a joint cooperative effort involving the DNJ, the ASD, the ASD *Newsletter* and the more formal A.S.D. journal, *Dreaming*, designed to find out about:

1. Dream Educators

- a. Who is currently doing any sort of formal "classroom" dream education with children and young adults?
- b. What strategies and techniques have they found to be particularly useful and effective?
- c. Who would be interested in making use of such information if it were made available?

2. Dream Work Training

- a. Who currently offers any sort of formal dream work training?
- b. What curricula, text books, classroom, internship, etc., experiences do they offer and require?
- c. Who would be interested in availing themselves of such training if it were available?

I imagine that designing and distributing a simple questionnaire through the three primary periodicals mentioned (plus asking any others who might be interested to distribute them to their readers as well) would, in less than a year's time, give us all a fairly firm basis of information from which to begin making educated inferences and concrete programmatic suggestions.

III. CONTINUE THE DISCUSSION WITH AN EYE TO COLLECTIVE ACTION

Finally, I would like to suggest that the planners of future A.S.D. international conferences be strongly encouraged to create special times in the conference schedules for people interested in these two important questions to meet face to face and discuss the issues and implication for action. This might even culminate in the creation of standing subcommittees focused on these two important issues that could formulate action proposals for the A.S.D. as a whole.

I believe the recent trip to the Soviet Union focused on dream related sharing marks a tremendously important step in the development of the dream work movement as an authentic global, international phenomenon. The newly reorganized nations of Eastern Europe and the former Soviet Union are increasingly looking to the West for ideas and techniques for non-violent social, economic, cultural, psychological and, ultimately, spiritual transformation. The dream work movement has an extremely significant contribution to make in precisely these areas; developing coherent institutional and organizational structures to address and disseminate information and training - particularly in the areas of dream education in the classroom and training in the basic issues and techniques of dream work among "consenting adults" - could be of genuinely historic importance as we enter the 21st century. ϕ

Armed With Our Dreams

by Bill Stimson

We reprint this article in celebration of achieving our tenth year in print, and as an expression of appreciation to this journal's founder, Bill Stimson.

"Armed With Our Dreams" appeared in the first issue of Dream Network Bulletin, January 1982. It is a timelessly valid and critical manifesto.
(Ed.)

What we're dealing with in dreamwork, in short, is counter-conditioning. Constantly we're blasted by what's all around us with what we should think and feel. It's so easy to let a lot of our decisions be made by all that noise. Meanwhile we're being just as consistently informed from within by a different source. Our dreams tell us what we do think and what we do feel and what we do perceive. Dreams, like little children, can't help but be truthful. They are the accurate map to our reality. The one we're being spoon fed day and night from external sources isn't so much wrong as it is outdated, like an ancient map with inaccurately depicted shorelines. Why then is it so assiduously propounded by everything and everyone around us? Because it serves to maintain things as they are and we all profit more than we care to realize by keeping things just as they are. Not just those in economic or political power who are profiting at our expense. Not just those who grow rich as we grow fat or as others starve. Not just those who get powerful when we stay poor; or who get even

richer when we try to get rich. Not just those who earn fat therapy fees when we stay confused about who we really are. Not just all of those. But we ourselves benefit from keeping the parts of the world today where change is breaking through to the surface—Poland, Afghanistan, El Salvador, Guatemala. Change always involves turmoil, a return to chaos before the new more inclusive order emerges. It's nothing other than the creative process that is at work. Anyone who has embarked on the path of creative personal transformation knows what I mean. True work with dreams often brings disruption and indecision and chaos before it heralds in the higher level of awareness that alone enables a deeper, truer life. It's not nice to be miserable but it's a little more bearable if we don't know it. So we read about Poland and El Salvador in the newspapers and forget our dreams. If they persist in forcing themselves upon our awareness, then we manage to not understand them. It's easier. It allows us to stay as we are.

If, by working with dreams, we do manage to free ourselves from an intolerable domination like Cuba or Vietnam did, we congratulate ourselves, ignoring that we may have landed under a different but equally intolerable oppressor. The movement toward freedom tries to continue as in Poland but meets powerful resistance. The chaos it entails is too disruptive. It's easier to remain fixated somewhere along the way where we can congratulate ourselves on our progress while

doing everything in our power to defeat the ongoing process. But the process won't stop. It will merely find someone else in whom it can carry itself forward. Most of society is composed of dead souls, washed up on the shore of their fixation to a stagnant life. History moves through the rare individuals: "I have a dream," Martin Luther King said.

Domination from any one super-strong component of our total souls is intolerable. Total freedom is the only aim. Freedom from within. For each part of us to be free to be what it is. Not for some other part of us, however strong and valid and important, to tell it what it should be.

The repressed part will always merely go underground, into our dreams, to wage its guerrilla warfare. If the smallest segment of the whole circle is rejected, we don't have a circle anymore. The tiniest excluded part of us can easily sabotage the whole and cause all our good aims to go awry. An age old axiom goes, "As without, so also within." What are our souls like? Look at our world, our society, our environment, our bodies. Need I say more?

So we are polluted, we are dominated, we are ravaged, we are unreal, and hence, we are ineffectual in achieving what can really make our lives work.

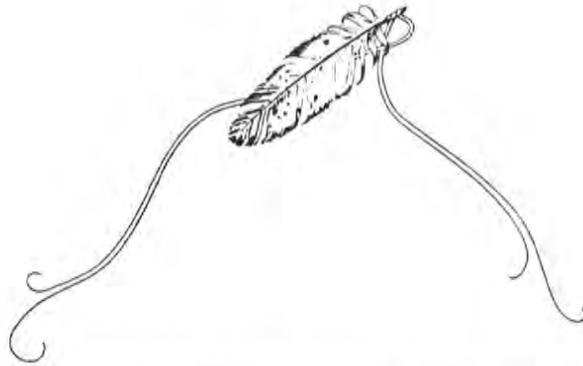
These ideas aren't new. Everybody knows these things. Read any psychology book or New Age manifesto. But such knowledge hasn't helped us. Knowing with the mind is of little import. When we know in the real sense, the only sense that

signifies, we become, we transform. D.H. Lawrence, poor misled man, was right all along when he talked of "knowing with the blood." Unfortunately though, it was all an intellectualization with him. The disease that his life was eventually overtook him, as it will us all.

There is a way out, though. You don't even have to work with your dreams but dreamwork makes it easier, much easier, for people like us. Krishnamurti maintains that when we become enlightened we cease dreaming. Reality itself becomes the dream that we write. Nothing is forced into the underground to wage its guerrilla fight toward our awareness. Everything that we are is admitted into our being. The battle is over. Freedom is won. Life itself becomes deeper and fuller and more beautiful than we could ever dream. I haven't reached that ultimate state. I have only tasted little glimpses but these have shown me that it is the only thing worth pursuing.

My work with dreams has shown me that our society is a lie. Our lives are lies. The things I have wanted aren't the things I want. The things I have needed aren't the things I need. What I was and am isn't what it is to be a human being. Working with dreams and with creativity (I am writing a novel that came from a dream) has carried me to the portal of a new way of being. I started the dream community of New York perhaps because I'd rather not be alone as I take the next few steps.

Armed with our dreams we have a weapon that can turn this society upside down by turning our lives around. The greatest battles waged throughout history have been within the souls of a few brave men and women. All the rest has been noise, an externalized reverberation from these great happenings. To work with dreams in the deepest sense is to be a leader in the revolution of human consciousness. ☐



Wet Dreams

by Jim Hagen

The first few times it was hard to figure out. I thought I had wet the bed, yet nothing was wet. But my pajama bottoms and the sheet had been wet and now were encrusted with white, flaky, dried-up stuff. Sometimes the sheet was glued to my body so that I had to peel it off. It was dried up cum but I didn't know it then.

But it wasn't long until I woke while it was happening and that was a completely different experience. I still remember the first time. I thought I was wetting the bed, something I had never remembered doing before. The dream was so real and as I awoke to the warm wetness, I reached down to try and stop it from coming out. But it was too wonderful to stop.

Someone once told me they were taught it was O.K. to have wet dreams, as long as you didn't enjoy them. Since there was nothing anyone could do about them—so the reasoning went—if it happens, you're not responsible. But if somehow you get into it and lie back and say, "That was great!" Then you have crossed some kind of moral line.

I have never had a wet dream I didn't enjoy. In fact, for a short time when I was single and in graduate school, I abstained from masturbating, just to see if I could help produce a wet dream. It only lasted five days and there was no dream.

I have a friend in his mid-twenties who says he has wet dreams quite often and he says they are great. I appreciate his willingness to say that. I still find it hard to believe that here is something that half the population of the world has experienced and still you never hear a word about it. What's the big secret?

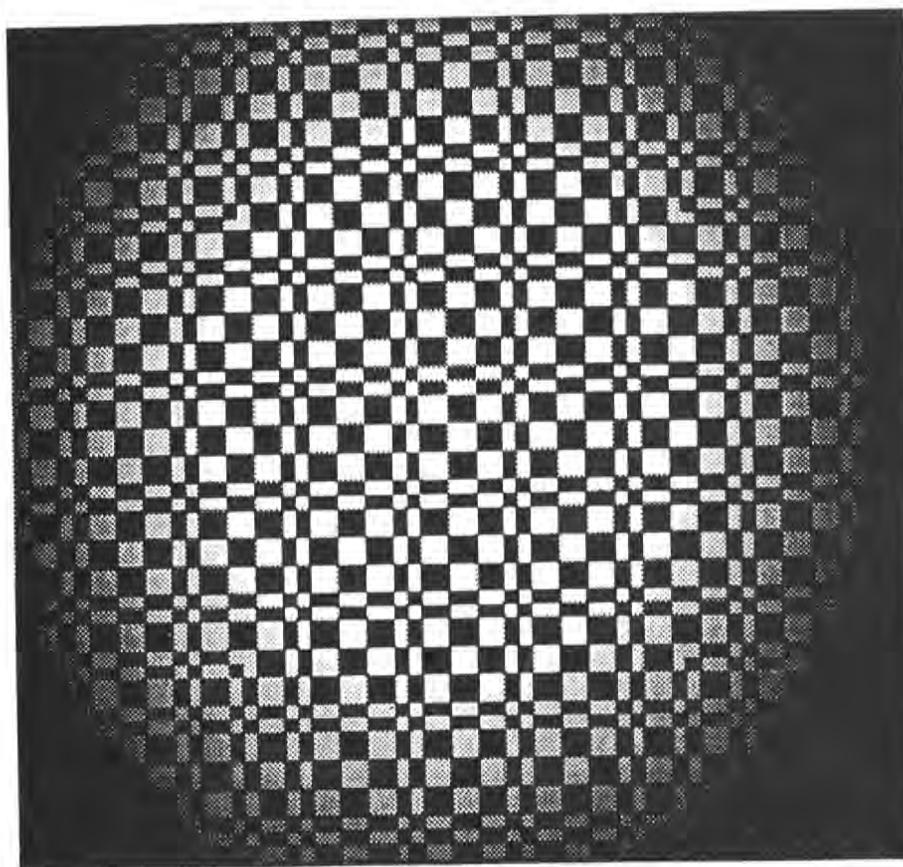
Why don't men talk about wet dreams?

Is it because wet dreams don't have anything to do with keeping score? So much of our talking with one another is really nothing but bragging and I guess it's hard to brag about a wet dream. "Hey, man, did I have a wild wet dream last night!" You are not going to hear that said very often.

Is it because in adulthood we don't have wet dreams as often as we did in adolescence? It should certainly be less threatening to talk about wet dreams, safely tucked away in the past, than to share sexual matters that are much more current.

Or is it because wet dreams are beyond our control? That has something to do with it. Few men I know, including myself, like to share that part of life that is beyond control.

Fortunately, or unfortunately, almost all of life is like a wet dream -- beyond our control. We can't bring it on and we can't prevent it. It's there to be enjoyed, if we so choose, and it can be wonderful. It certainly doesn't have to be kept away in our bag of secrets. Dream on! ☐



One of the many ways the DreamLight appears in dreams

Day of the DreamLight

by Lynne Levitan

Something extraordinary happened this past Autumn ('91). Fifty white, cardboard boxes passed from the cradling arms of Lucidity Institute staff into the dark interior of a big brown UPS van and headed down the road to meet the world. In the boxes were----DreamLights!

DreamLights are on their way to their new homes where they will be welcomed by *oneironauts** eager to get on with exploring the frontiers of lucid dreaming.

The DreamLight has been in gestation for six years, although as many as ten years ago, its seed was visible as a twinkle in its inventor's eye. In the late '70s, Stephen LaBerge dreamed of creating a device that would help other people gain entrance to the realm of wonders he had recently discovered for himself.

LaBerge encountered lucid dreaming while investigating Buddhism. In 1973, he attended a seminar led by Tibetan teacher Tarthang Tulku at the Esalen Institute.

Many of us are familiar with the term and definition of lucid dreaming, or have had lucid dream experiences; most who have read anything on lucid dreaming are familiar with Stephen LaBerge and the Lucidity Institute. With their permission, we reprint excerpts from an article which appeared in Fall '91 issue of NightLight, the Institute's Newsletter (Vol. 3 No. 4).

Rinpoche gave him a gift without price—a lucid dream. In a few moments of lucidity as he dreamt of flying in delight from atop the second highest mountain in the world, LaBerge realized he had happened upon an amazing state of consciousness. When we know we are dreaming while we dream, he realized, we are free to do and experience anything imaginable. Furthermore, the state itself seemed to be accompanied by a natural ecstasy, brilliance of perception, freshness of mind and lightness of heart. He awakened exhilarated and inspired to learn more of this newly found treasure.

Over the next several years, LaBerge received occasional glimpses of the wonders of lucid dreaming. His understanding of the true potential of it only came to him, however, when he realized from reading Celia Green's book, *Lucid Dreams*, that people could probably learn to have lucid dreams. He set out to test this notion on himself and within three years, at the completion of his doctoral dissertation (on lucid dreaming), he had learned how to become lucid anytime he dreamt. In the process, he learned much about himself and overcame fears and obstacles that had stood in the way of his progress in life.

Learning to have lucid dreams at will was not an easy task for LaBerge. On his side were the advantages of strong motivation: he needed to complete his dissertation; and time: for three years it was his job to learn lucid dreaming. Although he believed that lucid dreaming could be as beneficial and enjoyable for others as it was for him, he also realized that most people would not be able to give to it as much time and energy as he had.

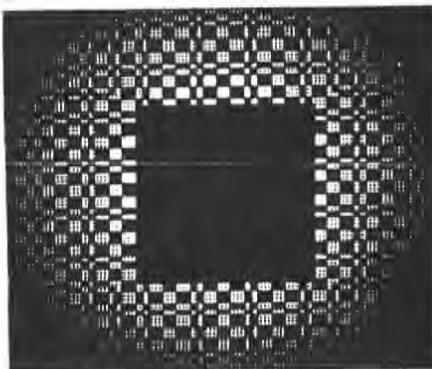
And so, the idea of the DreamLight began to grow. LaBerge, along with his colleagues at Stanford University and fellow oneiro-nauts, began attempting to cue dreamers that they were dreaming. They tried taped messages saying: "This is a dream," vibrations applied to the bed...and even odors transmitted through plastic tubes attached to sleeper's noses. The most successful types of cues, producing the most lucid dreams with the fewest awakenings, were flashing light bulbs mounted in "goggles" worn by dreamers.

When LaBerge and his research team, consisting primarily of himself, Lynne Levitan and Robert Rich, were convinced that flashing lights could cue people to become lucid, they began to look for a way to make it possible for people sleeping at home to get cues while they were dreaming. Some REM-sleep detecting apparatus was needed. In developing this technology, many people have given time and work for little return but the satisfaction of creating a means of offering the world the transformative experience of lucid dreaming.

Among these people was Darrel Dixon, an electronics engineer in Salt Lake City, who built the first three prototypes of the device that later came to be called the DreamLight. Another contributor was Daniel Kottke of Palo Alto, who gave much advice and design work in the construction of the intermediate "analog" version of the DreamLight. LaBerge's team has used this version to conduct much

of its research into the effectiveness of the DreamLight and Lucidity Institute Research Associate members have been enjoying it at home for the past two years. This version detected REM sleep and gave flashing light cues. However, it could not give the user or researcher any feedback on what had happened during the night. Nonetheless, it has helped many people achieve lucidity.

In 1989, engineer Dave Wright entered the picture to help the researchers reach fruition with development of the latest Dream-



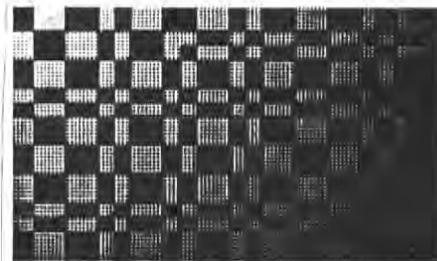
Lights, which are based on micro-computer technology. The result of his work is the marvelous instrument, the DreamLight. This device helps people to become lucid and provides feedback so that its users can tailor its operation to suit their individual needs.

The DreamLight, although small (the size of an average book), contains a computer system that utilizes input from sensors mounted in a sleep mask to calculate when the sleeper wearing the mask is likely to be dreaming. It searches for the rapid eye movements of REM sleep, in which dreams and lucid dreams occur. When the DreamLight's computer has decided that the sleeper is dreaming, it gives the dreamer a cue to become lucid—a light, a sound, or a combination of both. The user can select the brightness, length and flicker frequency of the light and the loudness and rate of the sound. The

DreamLight user's goal is to find a type of cue that will come into the dream as a reminder to become lucid without provoking awakening. The flexibility of the DreamLight's programming permits the DreamLight to work for people with widely ranging sleep styles. People who sleep very deeply need long, bright, loud cues, while light sleepers need subtle ones.

The DreamLight is further adjustable to the user's eye movement patterns. Everyone's face and eyes are a little different and a DreamLight set to find the REM sleep of one person may not be able to figure out when a different person is dreaming. Part of the DreamLight's "brain" is dedicated to establishing settings that will work best for its owner. Other features of the DreamLight are a Reality Testing button that helps people decide whether they have really awakened (or only dreamt they have) and a Dream Alarm that helps people develop dream recall by awakening them from their dreams.

The billions of people in the world vary greatly and we have barely begun to learn about the variety of ways the DreamLight can help people to become lucid in their dreams. ρ



*Oneironauts: Dream-navigators

Though it normally sells for \$1200, DNJ readers may purchase both DreamLight and the 5 unit Home Study Course for \$995. For further information on the DreamLight, Lucidity Institute membership and newsletter, contact Lucidity Institute, PO Box 2364, Stanford, CA 94309

Phone (415) 851-0252

Book Review

Men's Dreams, Men's Healing: A Psychotherapist Explores a New View of Masculinity Through Jungian Dreamwork

Robert H. Hopcke

Boston: Shambala, 1990.
198 pages, \$9.95 paper.

by Kelly Bulkley

I've stopped being surprised at how many fewer men than women seem to be interested in dreams. A dream workshop I went to last spring was attended by 46 women and 6 men. A course I'm teaching now on dreams and religious experience has 9 women and 3 men. I can't recall any dream-related event I've ever attended that did not have far more women than men participants.

The most frequent reaction to this imbalance is to celebrate it. The exploration of dreams is a way for women to discover their inner voices. Dreams help women reconnect with their distinctive powers of creativity, powers which our patriarchal culture has devalued for centuries. Women's renewed interest in dreams is certainly cause for celebration. However, it overlooks the question of what the exploration of dreams can enable men to discover. Most people vaguely assume that sure, men can probably learn a lot from their dreams, too. But no one has ever really focused on the issue.

Robert Hopcke is the first to study this subject in a concentrated, detailed fashion. His outstanding new book Men's Dreams, Men's Healing is by far the best study of what men in our culture can discover in their dreams. Hopcke is a Jungian oriented psychotherapist from Berkeley, California who has written two other books on Jung's psychology.¹ In Men's Dreams, Men's Healing he examines the ways in which dreams can help men who are suffering from problems deeply influenced by the patriarchal gender patterns of our culture. Traditional notions of masculinity are changing dramatically and Hopcke shows how dreamwork can guide men through these often painful changes. I imagine that many women might also enjoy the insights Hopcke provides about being a man in the modern world.

Hopcke says that his approach to therapy with men is deeply informed by feminism. He draws from feminism a skepticism toward socially defined gender roles and a new appreciation for inner experience, feeling and intuition. Hopcke argues that these feminist insights can help the many men who have also suffered under patriarchal culture, who are "broken" in many ways. Dreams are an ideal means for men to develop a relationship with their inner world, to meet that brokenness and heal it. Hopcke says that his therapeutic goal is "to move toward a newer understanding of what it means to be a man in contemporary society and to do so in a way that is faithful to the individual soul." (p.7)

The substance of Men's Dreams, Men's Healing is a detailed account of the dreams of two different men. Pete is 25, gay, an architecture student who is having severe difficulties in completing his studies. Nick is a 35 year old tile setter's apprentice who suffers from an excessively dependent relationship with his wife. As Hopcke describes his therapy with these two men, we get a very good sense of his practical methods and theoretical insights. Too many books on dreams either give nothing more than little dream snippets, without anything on the dreamer's life context, or get bogged down in the intricacies of one specific case. Hopcke's book finds just the right balance.

Hopcke draws exclusively on Jung's dream psychology and so his book has all the virtues and vices of the Jungian approach. On the virtue side, Hopcke emphasizes Jung's fundamental insight that dreams help us understand how to be whole, pointing us toward healing and integration. Like Jung, Hopcke makes good use of mythological symbolism in his dreamwork, drawing on ancient traditions where it helps illuminate issues in the dreams and, unlike Jung, Hopcke avoids the temptations to show off with endless scholarly digressions.

On the vice side, Hopcke does not draw on any other psychological theories, theories which might make his therapy with men even more effective. He makes no use of other areas of dream study, such as anthropology, art, cognitive psychology and

sleep laboratory research, which can provide us with many important insights on the subject of men and dreams. Hopcke's mythological references are almost exclusively from Greek and Judeo-Christian traditions, which is curious given that these traditions are the primary basis of our modern patriarchal culture.

So Men's Dreams, Men's Healing is not a definitive, comprehensive study of men and dreams but I doubt that Hopcke set out trying to write such a study. His book is a very practical, very usable guide for men who are struggling with masculinity, modern culture and psychological growth.

I must confess to some concerns about the whole contemporary "men's movement", of which Hopcke's book seems to be a part. This movement, powered by the spectacular success of Robert Bly's book Iron John, reflects the attempt of certain American men (generally middle-and upper-class, educated and white) to deal with the demands of feminism. I agree with the core insight of the movement that men have also been "broken" by patriarchal Western culture in ways that are different from women's sufferings but are still very painful. However, I worry that the men's movement has a very dangerous shadow element. I worry that this movement is enabling some men to avoid taking responsibility for the terrible sexism that still pervades our society: if we're all "victims", then none of us is to blame and none of us has to change. I worry that focusing excessively on the inner world is an easy way for some men to turn their attention away from the difficult outer tasks of reforming social, political and economic institutions.

I want to be clear on this, however: exploring our inner world is not always a retreat from the practical demands of the social world but sometimes, for some people, it is. My own conviction is that only by actively pursuing both inner world exploration and outer world reform can we most fully accomplish each of them. A healthy, playful, open-minded skepticism is the best way to promote a balance between the two. ☐

¹ A Guided Tour of the Collected Works of C.G. Jung, and Jung, Jungians and Homosexuality.

(Mythic World of Shaman, Cont'd from pg. 16)

to the Lower World. All three practitioners work with guardian spirits and power animals.

Don Fernando's training program focused on learning the complex Cuna healing songs, the shortest lasting about one hour and the longest ("The Song of the Dead") about 14 hours. He stated that he has mastered 15 songs, including those used to combat fevers, treat headaches, fight alcoholism, chase away ghosts, overcome fears and ease the difficulties of childbirth. The latter song is used in combination with the ministrations of the grandmothers who serve as midwives. Don Fernando also claims to work with Nushu, the most important healing spirit who can be contacted in dreams and asked for advice.²¹

Among the Araucan of southern Chile, the new initiate goes into an altered conscious state and climbs a *rewé*, a tree that serves as the ladder to the Upper World. The initiate uses dancing and drumming to enter the required altered state and performs as a singer and an instrumentalist immediately after initiation. Among Siberian shamans, by contrast, full mastery of the drum is not achieved until a certain amount of time has elapsed.²² The Tungus initiate makes a stick for his future drum, then practices the shamanic chants. In one case, it took two years before the initiate had a dream about the reindeer whose skin would cover his drum and it was only after the completion of the drum that the initiate was allowed to shamanize.²³

Sometimes the training period is quite brief. In the Washo tribe of Nevada and California, the initiate receives power through a dream, then is awakened by a whistle. The initiate follows the whistle which changes to a whisper that dictates instructions. For example, it might give the command to bathe on four successive mornings and treat a sick person on four successive nights. If the client recovers from the illness, the initiate's status as a shaman is confirmed.²⁴

It can be seen that myths govern the call, initiation and training of shamans. Myths also direct shamans' healing practices, their attempts to insure community cohesiveness and their constant efforts to mediate between ordinary and non-ordinary reality, between the secular world and the sacred world. ∅



* Presented at "Shamanism, Spirit and Consciousness," a symposium sponsored by Division 32 (Humanistic Psychology), at the 99th annual convention of the American Psychological Association, San Francisco, 16-20 August 1991.
** Professor of Psychology, Saybrook Institute, 1550 Sutter St., San Francisco, CA 94109

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Dream Categories

Part Two

By Rosemary Watts



Author's Note: Dreams come in many forms with many messages and levels of interpretation. I have found that dreams fall into ten different categories. These categories overlap, giving varied depth of meaning to even "simple" dreams. I previously discussed the first five categories (DNJ Vol. 11 No.1). Now I'd like to complete the list so that you may use this to cross-reference your own dreams. It is very important to remember and give attention to these nightly scenarios.

6. Bad Dreams or Nightmares

Everyone has had a bad dream at some point in their lives. Often these are the only dream experiences remembered. With an on-rush of adrenaline, you wake with a start and the emotions overwhelm you while reliving those scary scenes. "Bad" dreams, above all, should be paid close attention. There are several possible reasons for these types of dreams. a.) Nightmares shock you into remembering and/or facing certain fears, emotions, or blocks. Your conscious mind hasn't gotten the message (you don't remember the "simpler" dreams or else you don't pay attention to their messages). So your subconscious "slaps you awake" with a scenario that is so dramatic that you will remember and with such an emotional impact that it has an effect! Unfortunately, most people treat nightmares as "only a dream". Instead, the dreamer should view these dreams as highly impor-

tant-kind of a last, drastic attempt by the subconscious to get through. Take a look at the dream characters and actions, break them down to specific characteristics and see how they might apply to your waking life. b.) They are acting out possible negative scenarios to release negative energy. It shows you that waking reality isn't so bad. All actors are familiar with "the actor's nightmare". You go out on stage to do a musical and suddenly the rest of the cast is doing Shakespeare. You're in the wrong costume and you don't know any of the lines! AGH! At the next rehearsal in your waking life, everyone else is still doing the same show you thought you were in. Relieved by this affirming reality, you have more confidence as you step onto the stage.

"Dreams are a precious gift we receive nightly. By learning to remember and unravel the various layers, dreams can add a special awareness to our lives and to the choices we make. They can be likened to a nightly therapy session."

c.) Nightmares personify negative feelings in order to deal better with fears. Shirley MacLaine, at her Higher Self Seminar, shared a recurring childhood nightmare. In the dream, she was being chased by a huge, mean gorilla. She ran and ran, barely keeping out of reach of the gorilla. Finally, she came to the edge of a cliff. This is where she usually woke up - terrified! One night, she was having the same dream, only this time when she reached the edge of the cliff, she turned. "What do you want?" she cried out to the gorilla. He replied, "I don't know, little girl. It's your dream." This humorous anecdote shows how we create the scary images from our dreams and

we can control the outcome. By understanding what is behind our fear, we can overcome the possible negative outcome and make that dream character our ally. d.) Coming out of the dream state into a more wakeful state, the conscious mind can become aware of and evaluate the dream material. Those dreams where you are being chased but can't move are likely to be times when the conscious mind checks in on the dream, yet realizes the body is "frozen" in its R.E.M. stage, thus the feeling of not being able to move. The conscious mind doesn't realize that this state is a dream and panics, waking you up in distress. Please don't brush aside these bad dreams just to relieve yourself. These are important dreams with important messages and should be given your waking focus. If you ignore these dreams, then the problems or difficult situations are almost forced to manifest in your waking life.

7. Clarification Dreams

Further dreams can a.) clarify previous dreams, b.) give a clearer message, or c.) using the same symbol, show a different scenario that clarifies that symbol. For example, I had several dreams about my high school vocal coach. The first time I dreamt about him, I assumed the dream content would relate to his life at that time. Since we are still friends, I contacted him, but he could not confirm the dream's message as relating to him. So I asked my dreams for clarification. My next dream dealt with my own career progress at that time and was easily interpreted. Again, I asked for dream clarification about my former voice teacher. The next time I dreamt about this man, I clearly understood that he represented a time when I was very clear about my career aspirations. He had personally been very supportive of my desires. He, as a symbol, represented the support of those goals. Now when he appears in my dreams, it is usually at a time when I really need this support.

8. Assistance for Others

They can give a.) general aids, b.) insight into specific problems (often seen symbolically rather than literally), and c.) symbolic understanding of trends and probable future events. Just like in your own "body and health awareness" dreams, you can pick up on health problems in a close friend or family. But it doesn't have to be specifically health-related. You can dream about a brother who is overworking himself; in the dream he begins to make mistakes, eventually getting fired. You can check with this brother to see if he is indeed overworking himself. In any dream that seems to deal directly with another person, check with that other person first to see if the dream has significance for them. However, whether there is significance for the other or not, realize that you had the dream for a reason! Maybe you are overworking yourself and can't see it, so the dream non-threateningly shares this information. It is important to take the dream content back to the dreamer and apply the messages and symbols, however subtle, to the dreamer's personal life.

9. Psychic Awareness Dreams

This category gets the most phenomena attention. Most people have had at least one form of psychic awareness through a dream. The most common is a.) connections with "other world" people. Your grandmother has died recently and one night you dream that she visits to tell you that she is all right and very safe. "There is nothing to fear in death. I am still with you," she shares. Another common experience is b.) telepathy about past, present or future events for: 1.) yourself. For example, you dream about skidding on the ice and your car swerves off the road. The next day as you travel in those winter conditions seen in your dream, you are particularly cautious. Your car hits the ice patch and you are able to correct your car before sliding off into the ditch. 2.) your friends or

family. You dream that your mother falls down the stairs. The next day, because of your awareness from this dream, you stop by your mother's house and arrive just after she indeed has fallen. By your prompt arrival, the situation turns out to be much less serious. 3.) your community. Many people in a community often dream about a significant event that will happen in their area. For example, some might dream about a tornado hitting their town. When weather conditions sour a few days later, they are more prepared to face the potential disaster. 4.) national or global. Several people, including the President, foresaw Lincoln's assassination in their dreams. Again, the important thing to do with these clairvoyant dreams is first to react to them literally. Then look internally to see why that dream might have significance for you personally. Perhaps your emotional life is about to experience a "tornado" and you need to go within to your "shelter" to withstand the impending storm. A third psychic category is c.) past-life memories. You awaken from a very vivid dream about life during King Arthur's reign. The dream seems so much more "real" than waking life. All day you can't shake the images. Perhaps you are tuning into past-life memories of a life during that time period. As with any past-life work, it is important to apply any insights, messages or lessons to the present. By tuning into that past life during King Arthur's reign, you may rekindle that feeling of a noble and charitable life, when standing up for "right" did enable "might"

10. Spiritual Connection Dreams

These dreams can share:

a.) spiritual lessons, b.) universal truths, c.) unconditional love, and d.) connection with "angels", guides, teachers, your Higher Self, and God. I had an incredible dream experience

a few years ago that I feel falls under this category. The dream was very long and complicated, but one section I'd like to share:

I was with a close friend. When I looked over at him, we zoomed out of our bodies and flew up high over the earth. The earth looked so clear and beautiful. When we returned to earth, we did not rejoin our bodies. Instead, when I looked at my friend, I saw only his etheric body, vibrant energy and light! As I looked into this energy field, I saw in a flash (not like in a movie, but instant knowing) all of his many lives and experiences. When I looked down at my own energy field, I was of the same type of energy and light and also knew all that I'd ever experienced. We discussed the many choices we'd made and laughed at how complicated we'd made life, how many times we'd lost perspective. Then an overwhelming feeling of unconditional love swept over me.

It was like nothing I'd ever experienced before! This experience left me with a heightened perspective and love flowed over into all areas of my life.

Dreams are a precious gift we receive nightly. By learning to remember and unravel the various layers, dreams can add a special awareness to our lives and the choices we make. Dreams can be likened to a nightly therapy session. The only cost is the attention to explore these rich, nightly scenarios. Keep these categories in mind when viewing your own dreams and good luck in this rewarding avenue of personal discovery. ♀

Rosemary has been actively studying dream analysis since 1980. She has worked extensively with Jungian dream analysis. As an actress and dream worker, Rosemary teaches how to use dreams to heighten your own creativity. She conducts special workshops for actors, performers and other artists. She also has Mail-In Dream Analysis available for those living outside the Los Angeles area. Her studies and personal dream work allow her to share this knowledge and encourage you in your own dream work. She can be reached at (213) 933-3327, 1114 South Ogden Drive, LA, CA 90019

(Alan Siegel, cont'd from pg. 13)

Dream discussions can help to increase rapport with expectant fathers, increase their awareness of involvement in the pregnancy and alert health professionals to pressing emotional issues and conflicts for the expectant father and for the couple.

Encouraging expectant fathers to remember and creatively explore the images in their dreams will help them to break the cultural taboo against knowing their feelings. The graphic images in expectant fathers' dreams such as being pregnant themselves, undergoing a birth experience, feeling excluded by wife and child and celebrating birthday parties, provide convincing evidence to the fathers that they have a profound involvement in the pregnancy.

An invisible drama unfolds in the dreams of expectant fathers. When we make this drama visible, by remembering and sharing dreams together, we can help men enhance their psychological readiness for fatherhood and strengthen their emotional attachment to their wives and children. ♪

Notes:

(1) Alan Siegel. Pregnant Dreams: Developmental Processes in the Manifest Dreams of Expectant Fathers. (Ann Arbor: University of Microfilm International, 1983)

(2) Jacqueline Clinton. "Expectant Fathers At Risk for Couvade." *Nursing Research*. (Volume 35, Number 5, September/October 1986), pages 290-295.

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Alan B. Siegel, Ph.D. is a licensed psychologist with a clinical practice in Berkeley and San Francisco, California. His book Dreams That Can Change Your Life: Navigating Life Passages Through Turning Point Dreams (Los Angeles: Jere-my Tarcher Inc., 1991) features a chapter on the dreams of expectant fathers and mothers and also covers using dreams at other key transitions including marriage, separation, career change, illness, trauma, grief and approaching death. Please address correspondence to: Alan B. Siegel, Ph.D. 2607 Alcatraz Ave. Berkeley, CA 94705 (510) 652 4185

(Ed Arnold, cont'd from pg.10)

and concern for them, we reach the highest possible point of our lives, one so blindingly real that it puts the established churches to shame for their pettiness. However, I know that seemingly trite statement is one which cannot be understood by people who have not been in the kind of situations which Sean and I are experiencing. Both of us strongly identify with the words written by Viktor Frankl in 1945:

"Only the man inside knows."

We parted much too quickly, since he had to be somewhere else. I slept only about an hour on the night following this meeting and only a few hours on each of the following nights for almost two weeks. My distress was palpable; it brought my mate to tears on several occasions and my work to a virtual standstill.

So, now I am a Real Man. Real Men take care of quadriplegics and people with mental retardation and people with MS and also....people with HIV. Real Men (and boys) don't tell "retard" and "fag" jokes not because they're "politically correct" but because they have not bought into the social lies which they are taught - or more likely - learn in the vacuum of parental concern that seems to be the lot of many of today's children. Real Men understand that a subtle message of hate and discrimination can be delivered under the guise of humor, as Andrew Dice Clay has so well demonstrated.

Most of all, they sit down in the middle of chaos and tell other people how they *feel*. I now must write the poem I have been promising myself that I would write, about seeing God in my daughter's eyes; curiously, that is the same thing I see in Sean's eyes. ♪

Ed Arnold lives with Jacqueline, Jaymison and Johanna in Boulder, CO. By day, he assumes the dispassionate manner of a technologist to earn a living; after hours, he assumes his more important role of disability rights activity, participating on a number of boards and committees and serving as president of a local chapter of a national organization which advocates for persons with developmental disabilities. He is also Sean's friend. Address correspondence to 2005 Table Mesa Drive, Boulder, CO 80303

(Aaron Kiplis, cont'd from pg. 7)

goddesses; they were not dominators. There is some inspiration for us as men; a connection to something that is very old and still alive within our psyches; something that still resonates in our bones.

DIJ: You state in your book "In our bodies, men are still basically hunters"

A.K: Yes, as agriculture developed and man's hunting became less important, they were using their spears to protect the granaries and protect the flocks from outsiders. Out of that came warfare, men turning their spears towards one another instead of hunting wild animals. That's one of the forces that I think led to the development of the kind of society we live in today. We have been hunting one another for thousands of years, in war.

DIJ: What can we, as initiated men, hunt?

A.K: We can hunt the sacred. We can hunt our souls, our connection to the Great Spirit, the Earth, and to one another. These are all positive qualities of masculinity that are part of this archetype of the hunter. We can channel these qualities to face some of the problems that we have in this culture: the spiraling levels of violence in our inner cities, the problems of our young men who are lost and have no effective male leadership. There is no male society in which they can be initiated that seems desirable. So what we have, in the absence of sacred male hunters that can embrace them, are the gang cultures that are growing in our inner cities. I think all of that is imbued in this archetype of the hunter.

DIJ: How do men get initiated into the deep masculine?

A.K: A man has not been initiated into deep masculinity until he is embraced by other men and told that he has magic and will be helped in learning how to use it. If the man is not initiated and he tries to reclaim his inner feminine or be in relationship with an actual woman, he'll be overwhelmed by that femininity because he has no connection to his own masculine depths. We see that so much in our interpersonal relationships. One of the reasons there is so much male violence towards women is *not* because men are intrinsically violent but because their masculinity is damaged. They find themselves being overwhelmed by an enormously

powerful feminine. When you get together and talk with men, their experience is that women are *very* powerful and have a profound impact on their lives, whether its their mothers, lovers, or teachers.

DITJ: One of the problems in our culture seems to be that men end up with the mother-lover. They are continually looking for that moon/nurturing process. In your book you discuss that the moon is also masculine. Maybe you can expand on those ideas?

AIC: That's right, in some cultures the Moon was considered masculine. In India he is called Soma and Chandra; in ancient Celtic culture he was Saint Luan or Dugad, The Moon Father was also known in Maori and in Eskimo culture it was Brother Moon who wore the black hand prints of his sister the Sun. So, what does this say about masculinity? If we begin to think about the Moon as a symbol of masculinity, then we don't have to be heroic like the Sun, which is the solar model of masculinity. It rises and sets the same every day; it is consistent so it follows that men are consistent. But the Moon is a symbol of emotional flux. Speaking for myself, I can say that sometimes I feel full, that my light is shining over the whole world; at other times I'm waning. I feel like I'm withdrawing, going into my cave. I flux and flow and change. But men are afraid to connect with their emotions because we are trained in our heroic *warrior* culture that feelings aren't masculine. We have no images of the feeling male since we associate feeling with the feminine. Even as enlightened men, we fear being judged by others as not being manly. So it's beneficial for us to try and understand where these definitions of masculinity come from and also to realize that there are many images of masculinity that are very different from this contemporary heroic stereotype.

There is the earthy masculinity, the Earth Father in Norse legend. Arthur and Libby Coleman write about this in their book The Earth Father. There were gods of the earth and there was tremendous fecundity that came out of their bodies. The Earth itself is created out of these male bodies. In ancient European culture there was the Green Man, the embodiment of nature. This is a quality of masculinity that's connected to the body which has nothing to do with becoming more

feminine, worshipping Mother Earth, or reclaiming our feminine soul. But it has everything to do with connecting to the depths of our masculinity. These qualities lie within our collective consciousness.

DITJ: How important did you find the dreaming process in the group that you talk about in your book?

AIC: I think our dreams are an important source for rituals that are meaningful for men in this time. You hear a lot about men getting together and playing African drums. Where did the people in those cultures get that music? From their dreams and their visions. Someone had a dream and came to his men's lodge and said "Oh I dreamed we were all out in a meadow and we were dancing. We put one step forward and dragged the other one behind us twice, then we hopped. I was painted and wearing the wings of great bird." Then they all got up and did it! But we have lost that language of the dream with one another. So, when men get together and share the images of their dreams they begin to create a language of the soul. A dream loves to hear another dream.

DITJ: I like that! I think you also mention in your book that as some of you shared your dreams, you began to have dream symbols in common.

AIC: As I said, a dream loves to hear another dream. When you speak to me in the language of your dreams it connects with me on a deeper level and we begin to share the language of our masculine soul. People make a lot of fun about men getting together and drumming, but drumming takes us into our bodies, into the dream-time, where we are dreaming with our eyes wide open. It takes us out of the linear heroic male mind into our masculine depths. Men in this culture are so impoverished. That is why the acquisition of wealth is so important. But when men reach that place (financial success) they say, "Is that all there is?" because the *impoverishment is within the soul*. So by sharing our dreams with one another we are brought into an old rhythm of being. Without that, our men's lodges are just bullshit sessions. *We need to have a deep language of feeling*. We also need to let our dreams in without really analyzing them or necessarily saying this is what it means. Out of this can grow new rituals, new songs, new ways of being

together as men, as every culture has done in ancient times through their visions and dreams. They created a sacred culture, sacred rites, and lodge practices that have imbued them with the quality of soul. So we can take some guidance from these cultures about how other men have connected to soul. What I believe - more and more - is that we need to rediscover it for ourselves. We are living in a time that the world has never seen before, so the real myth of masculinity is going to have to be something new. It's something fresh and we are on the leading edge of that freshness, if we can learn to listen to our heart's song, to the images that are coming up and out of our collective consciousness.

DITJ: What I hear you saying is that the new masculine image is found within each man.

AIC: I've been interviewed a lot by the media around the country, and one of the things they ask is, "What is the image of the new man?" "Who represents the new male in the culture?" They want me to name an image and I never will, because I can't! That's the problem with masculinity, we keep doing that; we are trying to live up to a stereotype that has nothing to do with our *unique authenticity*. So, our challenge is not to live up to an image; it is to *create* an image. ♀

Aaron R. Kipnis, Ph.D., specializes in archetypal psychology and gender issues and has a private practice in Santa Rosa, CA. He teaches courses and conducts workshops on male psychology for various universities and training institutes. He has worked as a home and boat builder and film-set artist and was the founder of a holistic health center. His new book is Knights without Armor (Jeremy Tarcher, LA CA: 1991). \$19.95, 293 pgs.

John Crawford has been studying astrology and dream work for the last fourteen years. He has written numerous articles on both astrology and dream work and has been published internationally. He is presently writing a book using astrology as an interpretive tool for dream work. Write him at 1124 Dean Ave. San Jose, CA 95125. Phone (408) 275-8719

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Upcoming Events

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at Santa Cruz

June 23 - 27, 1992

Membership information and registration forms can be obtained from ASD, P.O. Box 1600
Vienna, Virginia 22183

Northwest/Southwest DreamTime Seminars

Dreamtime in the Canyonlands
of SouthEast Utah
a Summer Solstice Event
June 19- - 21st, 1992

One Dream at a Time
Seminars for individuals in 12-step recovery programs who wish to integrate dreamwork into their process.
with Wayne McEwing
May 15 - 23, 1992

**Exploring Inner Landscapes:
Making Dreams Real**
with Mary McQuillen & R. Ossana
on the Olympic Peninsula,
Neah Bay, WA August 21 - 23, '92

**Deep River Dreaming:
a Five Day River Journey**
San Juan River, Southern Utah
with Marcia Lauck, Deborah Koff-
Chapin & Roberta Ossana
September 18 - 23rd, 1992
write: 1337 Powerhouse Lane 22,
Moab, UT 84532 for complete
program information

Research * Projects

Karen Surman Paley is seeking dreams of multiple personalities for her book on healing from childhood sexual abuse through dreams. Anonymity guaranteed. Write 60 Central St.,
Topsfield, MA 01983

J.C. Barzo-Reinke is currently researching young widows whose husbands have appeared to them during the first year of bereavement as well as beloved animals who return to their owners via dreams or visually. Please contact at Rt. 1 Box 1150
Bordon, OR 97411

Bobbie Bowden & Roberta Ossana desire to establish a collection point for your 'Big Dreams', those gifted for the larger human & Earth community for a monograph: *Dreaming Humanity's Path*. What piece of the roadmap do you hold? 1337 Powerhouse Lane #22 Moab, UT 84532

Joanne Hobbs is seeking animal dreams (including insects, reptiles and birds and companion animals) and unusual waking experiences with other species for her book on the animal/human bond; single dream images or fragments important also. She will personally reply to all who respond. Anonymity in book guaranteed. Write:
1148 El Abra Way, San Jose, CA 95125

Collecting examples for the practical uses of the dream state. Please send your experiences to: Transition Resources 4727-8TH Ave. NE
Seattle, WA 98105 Ph: 206.547 7046

Kelly Bulkley is seeking dream reports for current and future research projects:
1) **"Big dreams"**: dreams that have had a profound, transformative effect; dreams that have truly changed the dreamer's life.
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Please write to 600 S. Dearborn, #2201,
Chicago, IL 60605

COLLECTING DREAMS about loved ones who have died for upcoming anthology. Anonymity assured if requested. Send dream reports or requests for information to:
Keelin 2437 Chestnut Street SF CA 94123

WANTED: Dream experiences involving initiation into a new sense of vocation or life-calling. Contact Greg Bogart, M.A.
1139 Addison #4, Berkeley, CA 94710
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“What can we, as initiated men, hunt?”

“We can hunt the sacred. We can hunt our souls, our connection to the Great Spirit, the Earth and to one another. These are all positive qualities of masculinity that are part of this archetype of the hunter.”

From Knights Without Armor, an interview with Aaron Kipnis

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