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Dream Network



A Journal Exploring Dreams & Myth

In This Issue:

Dreams are the Shadow of Reality An Interview with Marlo Morgan

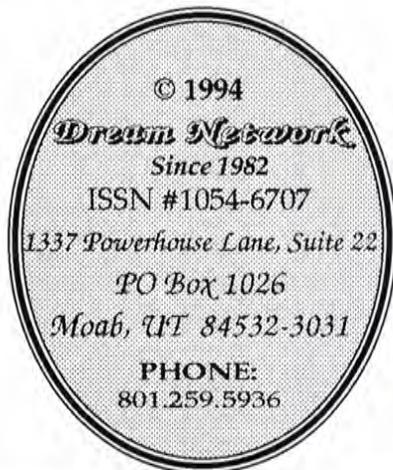
Dreamtime - Moontime with Brooke Medicine Eagle

Learning Herbal Healing in Dreams

Interview with a Healer of the KwaZulu Tribe

Dream Theory in Malaya by Kilton Stewart





Statement of Purpose

Our purpose is to disseminate information that will assist and empower us in taking responsibility for our cultural, emotional and spiritual well-being, with the help of dreams & mythology. Our goals are to unite and serve those who respect dreams, to empower dreamers in demystifying dreamwork and to assist with the integration of dreamsharing into our culture . . . in whatever ways of integrity are 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 cultural. 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 nations, 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 that which is surfacing that is of interest to the readership.

The emphasis will change over time to allow for a wide range of ideas, opinions and areas of interest to be explored and expressed.

We invite you to indicate areas of interest and questions you would like to see explored in future issues.

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Theme for 1994

Cross-Cultural Perspectives on Dreams

How do the beliefs and practices of diverse cultures inform the way we view and utilize dreaming experience?

(We especially invite views, experience & education from non-caucasians.)

Lifeline: Three Weeks after receipt of this issue.

Note regarding the Questions & Focus

Suggested for Upcoming Issues:

Individuals from all cultures and walks of life are encouraged to submit manuscripts and artwork. Since everything about dreams is unpredictable, we recognize that suggesting a Question or Focus around which to sculpt each issue has the potential for disallowing a current synchronistic event, transformational dream experience, an inspiration, breakthrough or burning issue-- which you may DESIRE to share, draw, or commit to poetry. Conversely, this publication (and editor) needs 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 are invited to share your experience or insight regardless of whether it 'fits' within the suggested Questions or Focus. Given the overall synchronicity which guides this work for us as dreamers, it will undoubtedly complement the issue as a whole. Our sections on The Art of DreamSharing and The Mythic Dimension are open-ended.

Dream Network PRAISES

... each of the exceptional **Artists** who so generously share their visions and skills with us! ♡
... **Montague Ullman**, for his consistently thoughtful contribution to this publication over the years. Although he will continue to contribute and remains a valued friend, his focus is taking new directions which do not allow for his continued involvement on DN's Council of Advisors. We look forward to his continued involvement as a watchful, sensitive contributor. Heartfelt thanks to you, Monte. ♡

... Claypoint Productions for the three hour documentary on dreams, scheduled to air on **Discover! Channel** this coming June. Watch for it; it promises to be **SPECIAL!**

The extraordinary **energy flow** that follows. Now, listen... ♡

Responses

Re: ANJA'S ARTICLE, NON-LUCIDITY IN DREAMS

Reading Anja Savolainen's article on non-lucidity and self-healing (V13#1, p.32) reminded me of my own experiences with both lucid dreams and non-lucid healing dreams and brought to mind some old and familiar questions: Can lucid dreamers really achieve greater personal growth (however that be measured) than non-lucid dreamers? What are the drawbacks of lucid dreaming?

When I first read about lucidity, I spent much time trying to induce lucid dreams. The few I had, though, came at times when I was not actually seeking them. Finally, I spent a couple of weeks using the Castaneda method of looking at my hands, then trying to recognize the appearance of my hands in a dream as a cue to remember that I was

dreaming. Instead of becoming lucid, though, I had a dream in which a little boy tried to stick my hand into a shredder. I took this as a sign from my unconscious not to try to pursue lucidity! This was seven years ago.

With that door closed, I concentrated on learning more ways to work with "ordinary" dreams. Soon, I started my first dream group. Some of the members dreamed lucidly and I felt a bit envious of them. I had the idea that there was a sort of "spiritual pecking order" in the dream community; the "elite" who had regular lucid dreams and the unfortunates, like myself, who were confined to the realms of normal dreaming. Some of the books on lucid dreaming helped reinforce this view. But I soon found a variety of transformative ways to work with non-lucid dreams. Like Anja Savolainen, I learned to induce healing dreams and have grown to rely on dream induction as one of many tools that help me make important decisions.

The technique of dream induction, in effect, uses one's conscious mind to petition the unconscious (or, as I prefer, the Dream Source) for dreams of healing, or direction, or whatever. Often the Dream Source responds with a dream that is directly relevant to the suggestion I posed. At times, the dreams are muddled, or else I don't remember any dreams... sometimes after several days of trying to induce one. Often I realize then that perhaps my conscious mind knew all along what to do and there was no real need to induce a dream on it, or perhaps the question was superficial, or the situation I want answers for are still jelling and it's premature to induce a dream on that question. If my Dream Source doesn't respond with relevant dreams, I'll often back off and not pressure my unconscious into producing any particular dreams. So in dream induction, I try to work with my unconscious but the Dream Source always has the final say, to accept or reject my suggestion, at will. One worry I have about lucid dreaming is that, in effect, the conscious mind usurps many of the unconscious functions. I wonder about the long-term effects of this.

Another possible drawback to lucid dreaming is that assuming the dreamer uses lucidity to alter the dream content... he or she never experiences the "untouched" dream, for it is being changed as it happens. In working with non-lucid dreams, the dreamer has — to the limits of his or her memory of the dream — a record of the actions and feelings within the dream and its outcome. The dreamwork starts with this and goes back into it. I have come to look at dreams as snapshots of where my psyche is at the time of the dreaming. In waking life, I have often had trouble accepting where I am emotionally and have tried to "beam" myself to a more comfortable space without ever letting myself be where I really was. Could some attempts at lucid dream control, likewise, be attempts at avoiding the discomfort which may be necessary to experience and work through critical issues, in order to move on?

A few years ago, an article I wrote on my experience with lucid dreams was published in a dreamwork journal. On accepting it, the editors said that it did a good job of addressing the problem of people who try to have lucid dreams, but don't. But is it really a problem? Maybe lucid dreaming is neither healthy nor desirable for many dreamers. I hardly think I've suffered or lost anything for lack of lucidity. When I first had the dream that discouraged me from continuing to seek lucidity, I felt "grounded," as if my wings had been clipped. Now, however, I feel grounded in a different way... grounded in a wide variety of effective dreamworking techniques that are steadily, sometimes dramatically, helping to change my life. So, the childlike part of me who "shredded" my lucid dream aspirations may have done me a favor in disguise.

Anthony Hoffman, Brooklyn, NY

Mr. Hoffman's experience and the questions posed in this letter deserve considerable exploration and comment. It's a discussion that seems long overdue.

Editor

MAKING CONNECTIONS/ HONORING SYNCHRONICITY

Congratulations! The entire Winter issue was super . . . as usual.

In addition to Graywolf's article, I particularly enjoyed Iron Thunderhorse's article, *The Portals of Prophecy* and the interview with the Flaggs on *Senoi Dream Practices*. I just shake my head in wonder — why can't we do this in our 'modern society'? No doubt, if we simply paid attention to dreams, our world would be transformed. We could throw away the entire criminal justice system, including the law books. We could go anywhere, do almost anything, without fear. If we build it, this will come! If, or rather, when this happens, we'll shout:

"Free at last. Free at last. Thank God Almighty, we are free at last!"

I find it very significant that crop circle researchers are also writing about Chaos symbolism. This was sparked by the appearance of the Mandelbrot Set as a crop pattern in 1991. It's really amazing, all the connections they are finding, such as the scales of music being a bifurcation pattern. The astronomer/mathematician, Gerald Hawkins, has shown that the crop patterns are revealing previously unknown mathematical theorems and the ratios follow the intervals of the octaves of the musical scale, corresponding to the white keys on the piano. The Barbury Castle and Mandelbrot patterns match the Cabalistic Tree of Life. (Sepiroth)

As I mentioned in my article on the crop circles (Vol. 11 No. 4), I began to write about Mandelbrot symbolism in 1990. I found other chaos patterns that seemed to match dream/myth symbols. At that time, I suspected that I was being a bit dippy, that it was just my personal "thing," like a hobby or art form.

Oversight from *Guide to Children's Dreams*
(Vol. 13 No. 1) by Joan Reynolds

References:

1. *The Secret of the Golden Flower: A Chinese Book of Life*. Translated and explained by Richard Wilhelm, page 101.
2. *Man and His Symbols*. Carl G. Jung, ed. M. L. von Franz, *The Process of Individuation*, page 165

Perhaps I am not so dippy after all. These may very well be new dream/myth symbols coming to us, that have correspondences to the ancient symbols.

One of the things I and others have speculated on concerning this, is the idea of bringing order out of chaos. This is exactly the thrust in chaos theory. Natural systems, such as weather patterns that were thought to be chaotic and non-linear, were shown to have an order or pattern.

In the Greek myths, Chaos was the first god. This has been compared by mythologists to the "water" or "deep" in Genesis. The Greek Mercury, the Babylonian Marduk and the Chinese Pan-Ku are said to have brought order out of chaos.

Michael Green wrote that the central, quartered pattern in the Dharmic Wheel crop formation of 1992, represented the god Bel. "Bel" was a title, meaning "Lord," given to Marduk. Blavatsky claimed that Bel is related to Abel and Abelius. (Apollo) Bel Marduk is part of a male trinity, along with Hoa and Anu. Mylitta, or Ishtar, is equated to the feminine "first power," who gives birth to the three and completes the "Perfect Four." John Haddington wrote that the east and west symbols in the Dharmic Wheel crop pattern, symbolize the male and female signs of Mercury, as a key and keyhole. Nebo, the Babylonian Mercury and keeper of the knowledge of science, rescued Marduk from the underworld.

The dream/coincidences seem to be predictive of crop patterns. I am not pointing this out as a self-promotion, I just hope to encourage people to pay attention to the dream connection. We seem to be nearing the end of the Kali-Yuga. If this is true, you know how important it is and that people are best informed.

My sense is that all of this relates to us humans, too. We will bring order out of chaos when we find the truth and establish a world based on all the good and loving ideas that have been communicated to us for ages.

Laramie Sasseville's artwork, accompanying my article *No Fear!* (V13#1) is great. The scary faces of

fear seem to be departing, as the woman emerges from the flower. The blossoming of the flower, opening like an aperture, is a symbol appearing now in dreams. It is an increase of the feminine/intuitive side that will bring in the new knowledge, effecting the big changes ahead. All the artwork in *Dream Network* is beautiful and meaningful and I might add, placed well by the editors!

The day before Martin Luther King was killed, he said that he had been to the mountain top. He said he didn't fear anything or any man. He knew that he would not be here to see the final victory but his words ring out even now to inspire us to complete the journey. I think Martin conquered 'fear mountain'.

Once again, I thank you and all who contribute to the *Dream Network!*
Joe Mason, Modesto, CA

OUR WORK HAS A HIGH & NOBLE PURPOSE

I've been re-reading several of the articles in *Dream Network*. There is definite relationship with the truths revealed in Rudolph Steiner's spiritual science, which is self-education of the soul. Anthroposophy is the term Steiner gives it. He helps us realize that during our sleep we enter the spiritual realms. Our dreams inform us in very important ways — the basic message that comes across in the *Dream Network*. I can certainly confirm the reality of the high and noble purpose of your work, the valuable service you render to fellow human beings. I am happy to share in this creative endeavor.

Winifred Minor, Portland, OR
(formerly Moab, UT)

POWERFUL!

Of all of the issues I've read of *Dream Network*, Vol. 13 No. 1 was the most powerful. I'm certain that I'll read each and every article time and again, as it seems that all of the information, sharing and concepts were directed specially for me. Powerful work . . . keep it up!

Kelly MacArthur, Salt Lake City, UT

More ➡

PRECOGNITIVE DREAMS CAN BE POINTING TO CHANGE

I would like to share with you the Joel Goldsmith experience with dreams, as they are a gold mine for our times. In one of his many books, he describes his childhood dreams . . . premonitions of accidents and deaths of people he knew. All of the dreams came to pass!

Most people would deem themselves gifted or psychic in ability to tap the future . . . to be prophetic . . . and leave it at that.

But Goldsmith began to realize that the dreams were warnings or statements . . . literally prophecies of the foreseen future . . . *if a change does not occur!* To create a change, he began to "shine the light of the Infinite on the revealed situation . . ." from the Dreamtime. Although the drama continued to unfold, the death or accident *did not happen* and a *new reality occurred*. It is as if, when we are offered an image that is not in keeping with the Divine Blue Print, we can either assist in a "type of malpractice" not even knowing it by believing it, or moving to a patterning of the Divine. I read this years ago and somehow it struck a deep chord, a Truth in me. For all of us dreamers, it is a thought worth pondering. It becomes clear that this is the great *responsibility* for "collective dreaming."

Mary Saint Marie, Mount Shasta, CA.

LOVED THE CURRENT ISSUE!

The current issue, as a whole, was a wonderful one. I especially appreciated the article on *Chaos Consciousness*. I would like to have had a sense that Graywolf and Ms. Miller could place their discussion in a more human context and yet their article is flawless.

A Guide to Children's Dreams was wonderful. I do hope it becomes a featured portion of the Journal. Children all too soon intuit that dreams have no place in the reality they've inherited.

Mapping the Dawn was inspiring; I admire her courage. As well as the courage and forthrightness of Karen Paley. Also appreciated your very well written book review . . . and the choice to publish *Non-Lucidity in Dreams*, since lucid dreaming has become so

popularized. I feel very much like Anja; I do not aspire toward lucid dreaming.

Shona Brogden-Stirbl, NY, NY

Many thanks for the current issue of *Dream Network*. There was much in it of value to me and I intend to contact several individuals listed in the Research/Projects column and also a dream group meeting near my home.

In the summer of 1989, just before I awakened, I had what might be called a dream but was more accurately a communication. There were no visuals involved, just blackness behind my eyes and a chorus of voices singing a well-known ditty:

"Row, row, row your boat, gently down the stream; merrily, merrily, merrily . . . life is but a dream."

Although I have paid attention to my dreams for many years, this was the first time I heard singing. As I awakened with the chorus ringing in my ears, I knew that I was actually receiving a profound message and if I would but meditate upon each line of verse, I would come to the truth of how to proceed in life.

In February of 1992, I had another dream that seemed profound and highly unusual. This involved just myself and three stars — film stars: Bette Davis, Katherine Hepburn and Elizabeth Taylor (I am not a fan of any of them). It was replete with mystical symbology and words which I am still trying to understand.

In August of 1992 came the third in this trilogy of sleep-state messages and it was a pinnacle experience, a true mystical experience that came via the form of a dream. At least, that is the way in which I can describe it to others. It was an extremely beautiful and profound dream, one which words cannot do justice to, but it brought to me a kind of resurrection, for I had been going through what is referred to as the "dark night of the soul." In Christian terms, I was born anew and experienced a baptism of Spirit. May I note here that no recognizable individuals were in this dream and while I have been on the spiritual path for many years, I did not read the Bible at that time. The pre-

dominant features of this dream were the peace the Bible says "passeth all understanding," harmony, comfort, joy and a Silence that must be written with a capital letter. The Silence pervaded the dream, although there was beautiful singing involved. When I awakened, my physical body was resonating still with the joy and the peace and my life continues to change as a result. In looking back and reviewing my growth over the year after the dream (thank God I have kept a journal!), I must say I am a different person, although that might not be apparent to family members.

I would like very much to hear from other individuals who have had a similar experience in the sleep state. This is not so much about dreaming as about a transformation and actual experience of the Presence of God.

With gratitude and wishes for peace and joy.
Joanna Tsiros
151 Sixth Ave., Lowell, MA 01854

PLEASE WRITE ME!

When I was a kid, I actually took control of my dreams for a period, but I guess being a child, I didn't realize the implications of what I was starting. I didn't truly lucid dream; I only directed and shaped my dreams.

Then, a few years ago, I found an article on lucid dreaming in a *Psychology Today* magazine and now this journal.

Try as I might, I haven't made any progress with lucid dreaming. I try to keep it on my mind and tell myself that I will remember to recognize that I'm having a dream. I already believe, with certainty, that the dream state is real, another part of reality.

I remember so many of my dreams, I believe 70 - 80%. My goal(s) would be to question my "subconscious," "higher consciousness," "higher self" — whatever term is most appropriate — and get answers in my dream state. I've studied dream interpretation since I was 9 years old. I'm 38 now . . . and I know our deep minds have a lot of knowledge and insight that "we" (the ego?) doesn't have. I'd like to explore questions of my self, my destiny, purpose and gifts. I need some help though! Maybe I'm trying too hard or not the right way, or not enough.

If someone could help me, I'd be very grateful. Give me knowledge, direct me to books, come into my dreams and guide me! I don't want to put anyone out. I just see the great potential and need help accessing it.

C. Lynn #163704, 4535 W. Tone Rd.
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WHOSE DREAM IS IT ANYWAY?

In agreeing to become one of the *Dream Network's* contact people, I was asked what ethics I follow and would recommend for other dreamworkers. I have been sitting with that question in my mind and heart for several months now.

The ethic that I want to address myself to here is one particular to the experience I've had in *life*, as a dreamworker, even more so than "on the job." For me, the dreamworking vocation is a calling, more than a chosen profession. So, I don't quit being the dreamworker when I am not in group or with a client. My lover, my friends, my associates and my community mates all "work dreams" to varying extents with me, outside of the typical "clinical" relationship. This is the danger zone which I choose to address.

In a typical client situation, the container for the dreamwork is more easily kept intact, with clear and safe boundaries. If the client reacts to me, I can call our relationship transference and counter-transference, recognizing that in the dynamic between us (especially in a long term analytic relationship) will at some point approximate the ill which the client has come to work on. So I might begin to look like Julie's idealized mother, or Michael's abusive uncle, or Gerrie's wishy-washy father. I may feel feelings that seem to belong to the other, not me at all. I'll experience erotic or love feelings for someone who normally would not be attractive to me, or become depressed when someone close to me has a failure which they are not acknowledging. I become the transmitter picking up another's airwaves.

Being a mirror to my clients is often critical to the transformation process, since if they are to grow into new areas of consciousness, they are most likely to see, feel, hear, sense this initially in a projection onto someone, and that someone is often their dreamworker. The first time they may see their sadness, their lecherousness, their anger is in me. By reacting to my reaction to their 'stuff,'

they learn and hopefully grow. But at what cost to the host???? It's very easy for this relationship to become parasitic. This is why most professionals insist on "cool professional distance."

When the relationship is clearly a client based one, I have less difficulty recognizing this dynamic and "watching" my feelings about another. Taking my reactions totally at face value, personally, as descriptions of my unresolved issues would send me into tailspins in my own growth—constantly questioning what I did to deserve Julie's worship or Gerrie's apathy. I don't think I can serve my clients well that way.

However, for me, things become complicated in relationship with another when the transference and counter-transference issues come up as relationship issues. So my lover starts feeling that I am demanding, or my sister calls me manipulative. Because of my strong heart connection to these people and because I am not "on guard," I can become hurt, feeling "dumped on" and justifiably wonder, "Why do I seem to be the repository of all the psychic prima materia around me?" This is the dilemma. Which is my stuff, which is theirs? Why does it seem like I am dumped on much more than anyone else in my entourage? Am I really such a bad person? These feelings are common to any "black sheep" in a dysfunctional family. They may be the ones that have done the inner work; yet they are the ones dumped on most frequently. WHY?

Water settles into the deepest recesses and as such, the person with the most history and depth in psychic work is likely to become the container for others around them who are still playing around at the surface.

So, my ethic is one of caution against burnout to all dreamworkers, but most especially to women, to the minorities and to those who have become "deep" through working out of their oppression. My experience is that most white middle class men who consider themselves "professional" have natural safeguards against this phenomenon, as a result of being the "ruling" class and always "on top" anyway. Those who get depleted, burned out, are often the "anawim," those who dare to allow the heart, the eros, the feminine principle into their work, not just the logos, the position and the power.

Saying "if it were my dream" is part of the accountability story, but an equally

important ethic is to recognize that all of the ills of my clients are not necessarily mine too. I have made a rule for myself that I will not accept any "projection" as mine until I hear it from at least two unrelated sources. And then, I will analyze the interaction very carefully before I decide to question myself. It is critical in this situation to perceive differences in psychological maturity, to discern where the denial is, in me or in the other.

One of my teachers in analytic dream work once said something like this: "What we need on the planet are more men who begin to question themselves and more women who refuse to question themselves."

So, dreamworkers beware! In working another's dreams, you will likely become a magnet for the repressions and denials in your clients and friends. If they refuse to do their inner work and you maintain a relationship with them anyway, you may just find yourself caught up in an anger, a rage, a suicidal feeling, an envy, a judgment, or any other strong archetypically driven affect. These affects might come out through you, since the other has strong defenses against them. Then, they might have the morbid self-denying satisfaction of saying "It's all her stuff!" These complexes (of which rage, anger, envy, hurt, etc., are often symptoms) are very much like autonomous beings, or "endarkened spirits" which seek to come to the light anywhere they can. In ancient days we might have called this "possession by demons," treatable only through exorcism. I hope we are more psychologically sophisticated today.

In the end, all the global demons—or complexes—will have to come to light somewhere, will have to become enlightened; if we are to enjoy the millennia of peace and plenty that we have been promised. It is my growing edge to let others be responsible for their own demons, so that I may go on in the strength that is my birthright and in the peace that I've damn well worked for.

I'd be most happy to entertain a dialogue about this subject. I'm most interested in hearing from others who have had this experience, as I am a long way from having answers to the dilemma of whose demon is it anyway?

Contact Suzanne Nadon, Maplestone,
RR1 Owen Sound, Ontario Canada N4K
5N3 (519) 372-0121

In Response to 1994's Theme:

Cross Cultural Perspectives



Dreams are the Shadow of Reality:

The Real People Live Their Myths

Marlo Morgan, Ph. D.

Interviewed by H. Roberta Ossana

*"I was born empty handed.
I will die empty handed.
I witnessed life at its fullest,
empty handed."*



(Editorial Preface;) *Prior to her extraordinary, unexpected walkabout in the late 1980's, Marlo Morgan had been very active in the health field. She has degrees in biochemistry and as a Chiropractic Physician. She is a Master Acupuncturist and is certified in Kirlian Photography Analysis as well as experienced in the use of treatments, using color, sound, nutrition, herbs, homeopathy and bioenergetics. However, Dr. Marlo Morgan states her most valuable education was not received in a classroom or clinic, not from the world's best scientists but instead took place during a four month Walkabout in the outback of Australia, barefoot, with an aboriginal tribe who call themselves the Real People.*

DN: Your work and adventures in Australia has apparently completely changed your life. For those readers who may not have read your book, *Mutant Message from Downunder*, would you be willing to share a synopsis of your experience and its aftermath?

MM: I consider myself a pretty typical Midwestern, mature female with a background of marriage and raising children, who got a divorce and became the sole support for my family. I have earned several college degrees over the years. My basic background, the majority of my adult life, has been in the health care profession. In 1984, I was going through what you might call burn-out, in that I've always been more interested in wellness and prevention than in crisis intervention. At that time, the insurance companies were in control of health in the United States and there was absolutely no incentive whatsoever for wellness. As a matter of fact, it was the opposite. Actually, the sicker the patient became and the more complicated the condition, the better off they were in regard to receiving medical help and insurance coverage.

At that particular time, I happened to run into an Australian at a convention. We sat next to one another, began talking about health care

services and he mentioned that in Australia they had socialized medicine. Under a socialized medicine system the economics seem — in themselves — to cause people to begin looking at wellness, because it's then more economical to stay well than it is to treat a disease.

Shortly after that convention, I received a phone call from Australia saying that there were people there who were interested in some microscopic work that I was doing which had to do with prevention. They were willing to sponsor me if I was willing to make a commitment to Australia for five years and become involved with their group. It happened to be at a time when both of my children were married, had their own lives and families and I was free to consider the offer. So, in 1985, I moved to Australia and became involved in the health care system and thoroughly fell in love with the country.

After I had been there about a year I had the experience of witnessing the young Aborigine people who were sniffing lead and gasoline to alleviate their pain. Shortly after that exposure, I attended an autopsy of one of the young people who had died. This was a very profound experience at that time in my life. At that point, I really realized that I was, in a way, a Jekyll and Hyde! That I truly had gone

halfway around the world to become involved in a system that I felt was ethically better than what I was leaving and yet I had personally witnessed someone sniffing lead and gasoline, which ultimately lead to his demise — would lead to anyone's demise — and I didn't do anything about it. I didn't pop the can out of their hands . . . or anything. So it was then that I began looking for Aborigines in the city. I hadn't even missed them up until that point but when I went looking, I couldn't find them anywhere. The reason being that they weren't employed anywhere! However, eventually I did make a connection and found some Aborigine people in their early twenties that seemed to be, in my opinion, lost between cultures. They had no connection with their former belief system; they were all fourth and fifth generation people born in the slums. The young people were sniffing the gasoline and the older people were alcoholics.

My background had been active involvement in civic kinds of things. One of those involvements was with an organization called Junior Achievement, an organization that identifies inner city youngsters that don't know anything about business and helps them start a business and run it. So, that's what we did! We started this business, manufacturing screens for windows and it went very, very well. My life was truly heavenly; I was involved in a health care system with people who cared and attempting to right the wrong of having allowed an individual to commit suicide. I was teaching these young people what success was all about, because I knew what success was. We did this for several years and everything was great. I was helping my fellow humans.

Then one day, I received a telephone call and I wasn't surprised at all that some Aborigines were having a meeting for me. I've done civic kinds of work for so far back that I remember when United Way was Community Chest and I've had all kinds of plaques for doing things for my fellow humans. So, it wasn't unusual or unexpected that somebody was going to give me

an award. When they said the meeting would be at noon, I assumed lunch and an award ceremony. I bought new clothes and was prepared to stand in front of an audience of people and accept an award. The difference was that I had no idea that this event was going to take place on their turf, not mine! So, that's how it all began.

"The tribe uses the Dream Catchers to ask for guidance in any situation. If they want help in understanding a relationship, a health question or the purpose behind some experience, they believe the answer can be brought to light in a dream. Most mutants know only one way to enter the dream state and that is sleep but the Real People are aware of dream consciousness while awake."

DN: What happened?

MM: There are 62 Aboriginal people who belong to one specific tribe; they call themselves the Real People. They ordinarily live in small groups of five or six because of the food situation and so forth.

They came together at this particular gathering — similar to the way they used to do things in Australia before the white man came — and the purpose for the meeting was that they had made the decision, many years ago, to pass on the torch, insofar as the responsibility they had carried for centuries, for taking care of and maintaining balance and harmony on the Earth. They had taken a vow of celibacy because they felt that they had earned the right to leave; they had

deliberately decided that it is now their graduation time! They had made a conscious choice, on the part of the tribe, to take leave of the physical form . . . of life . . . on Earth.

There is absolutely nothing sad about it. They have worked toward this, they have the right to go and it is their time to go. But they are extremely responsible people and realized that you don't leave a job that you have been committed to since the beginning of time — when your time is up — without telling somebody that you are leaving.

So, they were basically looking for someone to tell that they were leaving. In passing on this responsibility, their philosophy is that they really *don't know* what we're going to do with the information. And in a way, they don't really care because they don't judge us. It's not that they're not caring people, it's just that they would say: "You must do whatever you must do and the course is to go the way the course is to go and we have nothing to do with that." And it couldn't be an Aboriginal from another group of people because absolutely no one will listen to an Aboriginal in Australia.

DN: Even now?

MM: Even today! And it couldn't be a white-skinned Aussie, because to find one of them who wasn't prejudice and set in their ways about what Aborigines were all about would be very difficult. They almost had to choose an outsider. Obviously, if you could find someone who spoke the language that was the most commonly spoken on Planet Earth, that would be beneficial. So, here comes this woman whose intent is obviously right. She is going out of her way to help Aboriginal people in the city and she is apparently an intelligent person that seems to really care about her fellow humans. She is obviously a free-wheeler who jumps off the edge of things who came to their country, etc. To them, I must have looked like a good candidate . . . but they had to know what they were dealing with. Therefore, the walkabout.

People have said to me, "How could you get to them, where no anthropologist could get to them?" And my response is: "That's the answer, right there!" They don't want to be studied and analyzed; they didn't want a minister coming in there to try and save their souls. They wanted somebody who was not in a religious box, who wasn't in any kind of a box . . . and I wasn't in any kind of a box. Although my background was in traditional medicine, I branched out and went into the alternative areas.

DN: So, in fact, are you the person, exclusively, who has been selected to carry their message out into the world?

MM: They haven't walked with anyone else! They wouldn't have walked with me if it wasn't the right person, the right time.

DN: You were gone for four months from the date of your "Honoring" luncheon; that's got to set some record for the world's longest lunch!

In one portion of your book you share about morning rituals. I get the impression that approaching each day is an exercise in confronting the unknown with absolute trust, in that they pray for and believe that whatever is necessary will be made available . . . even in that harsh an environment.

There was an occasion where what the "Universe" had to offer was spiders and spider webs. Would you share that experience in some detail.

MM: One day, we walked until late afternoon. There had been very little vegetation growing along our route. Silence was broken in late afternoon, when someone spotted a grove of dwarf trees. They were strange looking plants, a tree trunk that spread out on top like a giant bush. This was what Spirit Woman had asked for and had been anticipating, when early that morning she opened herself to be a means of



expression, if Divine Oneness were to operate through her that day.

The previous night, as we sat around the fire, she and three others had each taken a flat hide surface and stitched it solidly to a rim. On this day, they carried the finished objects. I did not ask the purpose, I knew I would be told in time.

Spirit Woman grabbed my hand and pulled me over to the trees, pointing. I looked, seeing nothing. Her excitement drew my attention back for a second search. Then I saw it, a giant spider web! It was a thick, glistening, complex design involving hundreds of woven strands. There seemed to be one on several of the trees. She asked me, through the interpreter, to choose one; I did not know what I should be looking for but had learned that choosing intuitively was the way of the Aborigines and pointed to one.

Next, she took an aromatic oil from the pouch she carried at her waist and smeared it all over the round tambourine-shaped object. She pulled away all the leaves behind the target of her attention. Then, placing the oiled surface behind the web, with one swift swoop forward, she emerged with the web captured perfectly and framed professionally on the hide. I watched as others came forward, selected a web and each of the women carrying a frame, recreated the scene of whisking the gossamer threads onto the ready-made mounting.

While we had been playing, the rest of the tribe had been busy building a fire and gathering food for our evening meal. It included many of the large spiders from the dwarf trees, some roots and a new tuber I had not eaten before that resembled a turnip.

Spirit Woman explained her talent to me; her contribution to the society was that of Dream Catcher. Everyone dreams, I was told. Not everyone cares to remember their dreams or learn the information from them but everyone does dream. "Dreams are the Shadow of Reality," she said. Everything that exists, that happens here, is also available in the dream world. All answers are there. These special webs are helpful in a ceremony of song and dance to aid in asking the universe for dream guidance. Spirit Woman can assist the dreamer in understanding their dreams.

The tribe uses the Dream Catchers to ask for guidance in any situation. If they want help in understanding a relationship, a health question or the purpose behind some experience, they believe the answer can be brought to light in a dream. Most mutants know only one way to enter the dream state and that is sleep but the Real People

(Continued on page 33)

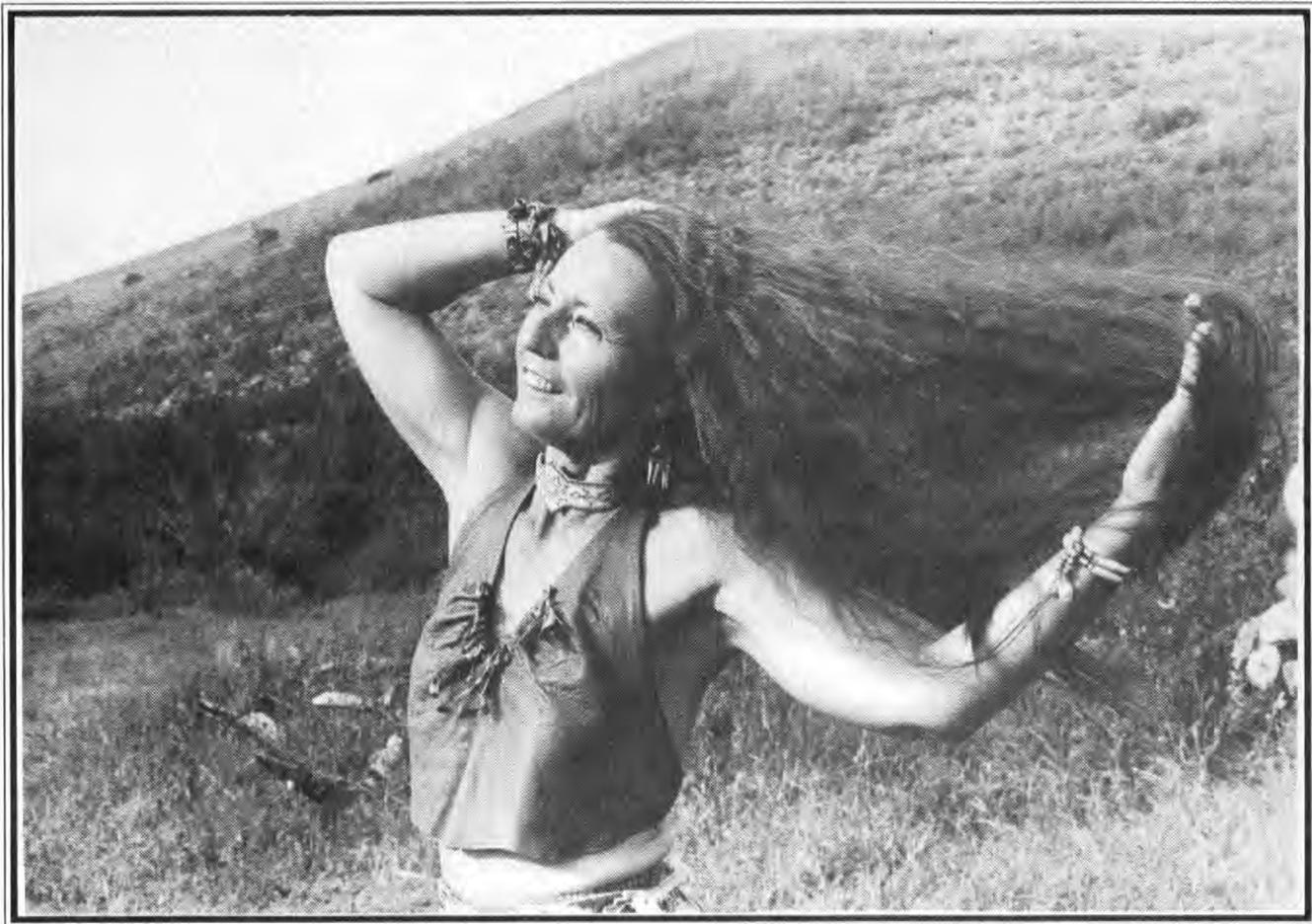


Photo Credit: Anne Wennhold

Dreamtime - Moontime

On the Visionary Functions of Dreaming

by Brooke Medicine Eagle

Our Dreamtime is a doorway to Spirit . . . working with our dreams — beginning with remembering and writing them down — is a very powerful way to become more adept at bringing the information of Spirit back into our daily life. I know all of us have had dreams that felt important and significant to us, but we haven't known how to remember and bring them through that very strange veil we encounter coming back into the waking state from a dream. We've all had the experience of a vivid, wonderful dream that goes poof! "*vrowwww . . .*," and soon you're fully awake and can't remember one thing about it.

It's very important to work with our dreams through interacting with them — talking to the characters in the dreams, to the objects and the beings, in such a way that we come to understand what each symbol or event means, *in this moment*, in this time of our life. A symbol could carry a different meaning than it did before. It's just like how seeing a car pass by you on a busy street is different from seeing a car pass you by when you're starving in the desert: it's the same object but has very different meanings and implications according to the situation. The same is true in your dreams. It's extremely empowering to know from our own inner self what the meanings of our dreams are, because our consciousness loves to teach us in an individual and moment-to-moment manner.

Continuing to work with our dreams not only helps us bring information back from the "left" side of Spirit and illumination, it also stimulates non-sleeping dreams or visions. The better we get at bringing things back from that non-time/space, non-physical reality of dreaming, the more easily we can get to this dimension in other ways and forms. Then, the presence of Spirit becomes a powerful guidance in our lives.

I have a very rich visionary life — it seems like I live my whole life based on the direction and understanding I receive in visions, which roll out in front of me all the time, for me to follow. They often come in pictures and images, as details of a larger vision that unfolds over time, sometimes over many years. Through each small vision super-imposed upon the next, and the next, I'm able to understand and work out my larger vision and work in the world. A series of four very formal vision quests opened my perception to Spirit, and my ability to receive messages from that intuitive realm deepened. Then the ball was rolling, growing larger like a snowball, and visions now seemed to come very much at will; I didn't need any longer to go out and sit in a special place or act in any particular way for them to come to and through me.

White Buffalo Woman is a legendary Native holy woman who has appeared to me in many visions and she is a great teacher and guide for me, personally. She is the mystical teacher and spiritual leader who came long ago to the Lakota people, bringing (among many other rites and laws for living in harmony) the sacred pipe and its teachings of unity, wholeness, and sacred ecology. Something that happens often as I travel and teach is that, after hearing me speak, many people recount to me their images of a Native woman who has appeared to them in dream or vision, who they assume is *White Buffalo Woman*. And, interestingly enough, some of them had no idea before they heard me talk about her, who it was coming to them in dream! I believe she's coming back to us today because the message she brought so long ago is so vitally needed now. It's a message of the power of the deep feminine, of our renewal of the world through nurturing. Her message is of global harmony and working together with *All Our Relations*, so absolutely necessary in facing the global crisis we've created by, collectively, no longer paying attention to wholeness, *holiness* — to our own oneness with *All Our Relations*.



DREAMING FROM
THE MOON

Another symbol that's become powerfully present with me through vision is a *black jaguar*, which represents to me the feminine, the deep, unconscious realms of the dark, of the starry night sky and all the richness of nighttime. I work with this *jaguar* energy to open the deep feminine knowings within myself and to help me access the dark unknown within: to explore the place of Great Mystery that resides in our bellies — our centers — and for women, in our wombs. It is especially during our *moon time* that this place of subconscious, deep-rooted knowing of the dark feminine becomes accessible to us.

Our moon time, if it's used carefully and consciously, can be a full-blown vision quest that we invite into our life every month! If you were to take four days of this time focused in quiet and working on opening your vision, this is the same amount of time and, in a sense, the same energy that's required in a formal vision quest. Our moon time can bring that same kind of urgent, numinous vision that we cry out for on the mountain — in a different, more feminine form of questing. Also, if our eyes are keyed strongly enough by being out regularly *in the moonlight*, it will help us to come into a natural cycle where our bleeding takes place on *the dark of the moon*, which is the most natural time for visioning, when the moon's dark energy pulls us most deeply within.

We hold an amplified openness to the realms of dream and vision, and it's critical to each of us and to the planet that we take advantage of this heightened receptivity. A woman who is menstruating has a much easier access to and heightened awareness of her dreaming and may be able to go more deeply into her dreams than is possible at any other time, or in any other human form, if she learns how to use this time of openness.

I advise women in their moon to take time off and quiet themselves as much as possible and whenever they can, to literally make of it a vision quest. That's the way it was done traditionally, though in this age it's not very easy to take four days a month! But I tell women that *anything* you can do to quiet themselves is good. The first day of the moon time is an especially powerful time; if you could just take that, or the second day . . . and spend it quietly, not *doing* anything outwardly — just *being*, eating lightly or only drinking juices, in a quiet space with no demands on you — then you can really begin to open up to your visionary, intuitive side. When you are able to do this, you will find that it's a very powerful time to tune in, center and connect yourself with the deeper mysteries.

I believe that much of the guidance we get from the Great Mystery and from our deepest selves can come through our dreaming, if we invite this by beginning now to work with our dreams and with the visions that may then come through more easily in our waking awareness. I also believe that the Earth is at this time in very dire need of the kind of guidance that comes directly to us from Spirit, if we can but open ourselves more and more to receive this knowledge. As the native spiritual warrior prays, "*Not for myself alone, Great Spirit, do I cry for this vision . . . but that the people may live.*"

Heough! ∞

Excerpted from an interview conducted with Brooke by Wabun Wind, from *Dreaming With the Wheel*, by Sun Bear, Wabun & Shawnodese (Simon & Schuster, 1994).

FOR INFORMATION on Brooke's *Eagle Song Camps*, workshops, publications, audio & video cassettes, send \$3 to: Sky Lodge, PO Box 121, Ovando, MT, 59854, (406)793-5730.

An Interview with Patience Nomonde Mpantshang
Member of the Inyanga (Healers) of the KwaZulu Tribe

Learning Herbal Healing in Dreams

by Charles de Beer
Umtentweni, South Africa

(Authors Preface:)

Patience Nomonde Mpantshang lives and practices her art in Rams-gate, on the Natal South Coast, South Africa. Patience learned all she knows of the art of healing from her grandfather, who was a healer and who started coming through to her in her dreams about a year after he died.

Charles: How old were you when your grandfather first came through in a dream? How long had he been dead then and how old are you now?

Patience: I was 27 years old and he had been dead about a year. I am now 36 years old.

Charles: How do you know it is your grandfather coming through in the dreams? Do you see him or recognize his voice?

Patience: Oh yes, I do see him and I do recognize his voice!

Charles: Did he tell you that when visiting you in dreams he would teach you how to become a healer and pass on all his knowledge to you . . . or what happened?

Patience: He came to me in a dream and told me that he remembered that, when he was still alive, he was helping to keep me well by using his herbs. He then told me that he would make all the herbs known to me that he was using, so that I could keep myself healthy and cure other people.



*Patience Nomonde Mpantshang
in Charles de Beer's garden*

Charles: Do you think that he gets guidance from other ancestors in the spirit world? Does he tell you anything about where he is now?

Patience: Unfortunately, I do not know whether he gets guidance from elsewhere. He does not tell me anything about where he is now.

Charles: Do other people (ancestors) come into your dreams?

Patience: Yes, other ancestors of my family appear in my dreams but they do not always communicate with me.

Charles: Do you write down what he tells you, or do you memorize his instructions?

Patience: Yes, always when I wake up, I write down his message on a piece of paper and I have a book in which I write the details of the 'muti' (herbal medicines) that he mentions in the dreams.

Charles: Does he forewarn you that a certain patient will come and see you . . . and does he then tell you what 'muti' to give or use?

Patience: No, he does not tell me about any patients that are coming, he merely tells me that a certain herb is good for specific diseases; sometimes one herb is good for several illnesses. When my patients come, they tell me about their complaints and I then know what I can give them. I do not look at my book the whole time, as I have most of the information in my head. I do study the book from time to time before going to bed.

Charles: Do you ask him for guidance in specific cases if you are not sure how to treat a patient? If so, does he then tell you what to do?

Patience: No, I do not ask guidance from him. I cannot speak to him in the dreams but he can speak to me. If I am not sure how to treat a patient for a certain disease, I just tell them to try another Inyanga (healer).

Charles: How do you decide what muti is indicated in any specific case? By experience in previous, similar cases . . . or is each patient a separate and individual consideration?

Patience: I have one muti for each illness and judge by experience in previous such cases. Often, I can cure many people of different illnesses with one and the same muti but it does happen that each patient is a separate and individual case.

Charles: From where do you get your muti? Do you gather plants and make the muti yourself? Are they all herbal, or what else do you use?

Patience: I gather plants, flowers, roots . . . from around the neighbourhood. I also receive muti from other people in Zululand and collect materials when I go home to the Transkei, where my family still lives and where I was born. I have no license to gather plants, so I take chances, as to obtain a license takes much time. One day the police came and asked me where do I get all this muti. I told them it came from a chemist in Durban and they left me in peace.

Charles: Do you ask your patients what they dream, in order to decide how to treat them?

Patience: Yes, I do ask them, especially those who come because they would like to have a child but seem infertile.

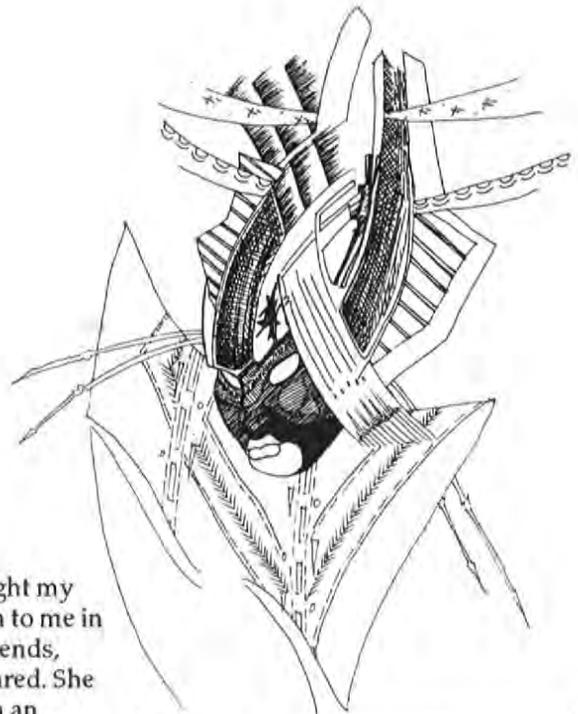
Charles: Do you then interpret their dreams for them?

Patience: Yes, I do help them to understand their dreams and give them muti. Quite often, they then fall pregnant.

Charles: Do other African healers accept you as one of them? Are you part of any kind of brotherhood of healers? Do you exchange ideas and information?

Patience: Yes, I am accepted as an Inyanga and I am a qualified member of the Inyanga National Association, which was formed and operates with the approval of the Kwa Zulu government. We meet once a year and yes, we do exchange ideas and information.

Charles: What else can you tell me that may be of interest to the readers of *Dream Network* in America?



Patience: Well, one night my grandfather came through to me in a dream and one of my friends, named Gladys, also appeared. She came into that dream with an elderly man of whom, however, I could not distinguish the face. My grandfather tells me, in the dream, that they are married. That was in 1989. I was practicing healing but also selling shoes which I obtained from a manufacturer in Durban. The day after the dream, Gladys came to visit me with her boyfriend, a young fellow. They laughed when I told them of the dream and the young man said, "Patience, I do not care what you dream but I'll buy a pair of shoes from you!" Then, Gladys said: "What should I do with an elderly man?" They were still laughing as they went away. Four months later, Gladys married an elderly man, a driver working at the San Lameer Hotel, she being his third wife. She now has a two year old son with that man!

Charles: Patience, I am deeply grateful to you for being willing to share these significant dream events and how they have shaped your life. The implications are very profound, indeed . . . also, perhaps we can assume it was fortunate for Gladys that your dream foretold of her marriage. ∞

Charles de Beer is the author of *Dreams: Allegorical Stories of Mystic Import*. Please address correspondence to 34 Raspberry Lane, PO Box 598, Umtentweni 4235, South Africa.

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Senoi Dream Practices

Dream Theory in Malaya

By Kilton Stewart
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(Editor's Preface: We are grateful to Clara Stewart Flagg for giving us permission to reprint this article, which first appeared in *Complex*, 1951.

Throughout the review of this valuable article, I was tempted to edit and render it gender inclusive; however, much of the masculine usage is accurate for the Senoi cultural practices during the time Dr. Stewart worked among them; the remainder of his masculine gender usage, we can forgive and/or overlook, recognizing his writing style to be a product of the era in which it was written.

Ms. Stewart Flagg holds the copyright on Dr. Stewart's writings, many of which are available by writing her @ 11657 Chenault St. #303, LA, CA 90048)



If you should hear that a flying saucer from another planet had landed on Gulangra, a lonely mountain peak in the Central Mountain Range of the Malay Peninsula a hundred years ago, you would want to know how the space ship was constructed and what kind of power propelled it but most of all you would want to know about the people who navigated it and the society from which they came. If they lived in a world without crime and war and destructive conflict, if they were comparatively free from chronic mental and physical ailments, you would want to know about their methods of healing and education and whether these methods would work as well with the inhabitants of the earth. If you heard further that the navigators of the ship had found a group of 12,000 people living as an isolated community among the mountains and had demonstrated that these pre-literate people could utilize their methods of healing and education and reproduce the society from which the celestial navigators came, you would probably be more curious about these psychological and social methods which conquered space inside the individual, than you would about the mechanics of the ship which conquered outside space.

As a member of a scientific expedition traveling through the unexplored equatorial rain forest of the Central Range of the Malay Peninsula in 1935, I was introduced to an isolated tribe of jungle folk, who employed methods of psychology and interpersonal relations so astonishing that they might have come from another planet. These people, the Senoi, lived in long community houses, skillfully constructed of bamboo, rattan, and thatch and held away from the ground on poles. They maintained themselves

by practicing dry-land, shifting agriculture and by hunting and fishing. Their language, partly Indonesian and partly Mon-Kamian, relates them to the peoples of Indonesia to the south and west and to the Highlanders of Indo-China and Burma, as do their physical characteristics.

Study of their political and social organization indicates that the political authority in their communities was originally in the hands of the oldest members of patrilineal clans, somewhat as in the social structure of China and other parts of the world. But the major authority in all their communities is now held by their primitive psychologists whom they call *halaks*. The only honorary title in the society is that of *Tohat*, which is equivalent to a doctor who is both a healer and an educator, in our terms.

The Senoi claim there has not been a violent crime or an intercommunal conflict for a space of two or three hundred years because of the insight and inventiveness of the *Tohats* of their various communities. The foothill tribes which surround the Central Mountain Range have such a firm belief in the magical powers of this Highland group that they give the territory a wide berth. From all we could learn, this attitude of the Lowlanders is a very ancient one. Because of their psychological knowledge of strangers in their territory, the Senoi said they could very easily devise means of scaring them off. They did not practice black magic but allowed the nomadic hill-folk surrounding them to think that they did if strangers invaded their territory.

This fear of Senoi magic accounts for the fact that they have not, over a long period, had to fight with outsiders. But the absence of violent crime, armed conflict and mental and physical

diseases in their own society can only be explained on the basis of institutions which produce a high state of psychological integration and emotional maturity, along with social skills and attitudes which promote creative, rather than destructive, interpersonal relations. They are, perhaps, the most democratic group reported in anthropological literature. In the realms of family, economics and politics, their society operates smoothly on the principle of contract, agreement and democratic consensus, with no need of police force, jail, or psychiatric hospital to reinforce the agreements or to confine those who are not willing or able to reach consensus.

Study of their society seems to indicate that they have arrived at this high state of social and physical cooperation and integration through the system of psychology which they have discovered, invented and developed and that the principles of this system of psychology are understandable in terms of Western scientific thinking.

It was the late H.D. Noone, the government Ethologist of the Federated Malay States, who introduced me to this astonishing group. He agreed with me that they have built a system of inter-personal relations which, in the field of psychology, is perhaps on a level with our attainments in such areas as television and nuclear physics. From a year's experience with these people, working as a research psychologist and another year with Noone in England, integrating his seven years of anthropological research with my own findings, I am able to make the following formulations of the principles of Senoi psychology.

Being a pre-literate group, the principles of their psychology are simple and easy to learn, understand and even employ. Fifteen years of experimentation with these Senoi principles have convinced me that all men, regardless of their cultural development, might profit by studying them.

Senoi psychology falls into two categories. The first deals with dream interpretation; the second with dream expression in the agreement trance or cooperative reverie. The cooperative reverie is not participated in until

adolescence and serves to initiate the child into the status of adulthood. After adolescence, if he spends a great deal of time in the 'trance state, a Senoi is considered a specialist in healing or in the use of extra-sensory powers.

Dream interpretation, however, is a feature of child education and is the common knowledge of all Senoi adults. The average Senoi layman practices the psychotherapy of dream interpretation on his family and his associates as a regular feature of education and daily social intercourse. Breakfast in the Senoi house is like a dream clinic, with the father and older brothers listening to and analyzing the dreams of all the children. At the end of the family clinic, the male population gathers in council, at which time the dreams of the older children and all the men in the community are reported, discussed and analyzed.

While the Senoi do not, of course, employ our system of terminology, their psychology of dream interpretation might be summed up as follows: man creates features or images of the outside world in his own mind as part of the adaptive process. Some of these features are in conflict with him and with each other. Once internalized, these hostile images turn man against himself and against his fellows. In dreams, man has the power to see these facets of his psyche, which have been disguised in external forms, associated with his own fearful emotions and turned against him and the internal images of other people. If the individual does not receive social aid, through education and therapy, these hostile images, built up by man's normal receptiveness to the outside world, get tied together and associated with one another in a way which makes him physically, socially and psychologically abnormal.

Unaided, these dream beings, which man creates to reproduce inside himself the external socio-physical environment, tend to remain against him the way the environment was against him, or to become disassociated from his major personality and tied up in wasteful psychic, organic and muscular tensions. With the help of dream interpretation, these psychological replicas of the socio-physical environment can be redirected and reorganized and again become useful

to the major personality.

The Senoi believes that any human being, with the aid of his fellows, can outface, master and actually utilize all beings and forces in the dream universe. His experience leads him to believe that, if you cooperate with your fellows or oppose them with good will in the day time, their images will eventually help you in your dreams and that every person should and can become the supreme ruler and master of his own dream or spiritual universe and can demand and receive the help and cooperation of all the forces there.

In order to evaluate these principles of dream interpretation and social action, I made a collection of the dreams of younger and older Senoi children, adolescents and adults and compared them with similar collections made in other societies where they had different social attitudes toward the dream and different methods of dream interpretation. I found through his larger study that the dream process evolved differently in the various societies and that the evolution of the dream process seemed to be related to the adaptability and individual creative output of the various societies. It may be of interest to the reader to examine in detail the methods of Senoi dream interpretation:

The simplest anxiety or terror dream I found among the Senoi was the falling dream. When the Senoi child reports a falling dream, the adult answers with enthusiasm, "That is a wonderful dream, one of the best dreams a man can have. Where did you fall to and what did you discover?" He makes the same comment when the child reports a climbing, traveling, flying or soaring dream. The child at first answers, as he would in our society, that it did not seem so wonderful and that he was so frightened that he awoke before he had fallen anywhere.

"That was a mistake," answers the adult authority. "Everything you do in a dream has a purpose beyond your understanding while you are asleep. You must relax and enjoy yourself when you fall in a dream. Falling is the quickest way to get in contact with the powers of the spirit world, the powers laid open to you through your dreams. Soon, when you have a falling dream, you will remember what I am saying and as you do, you will feel that you are

traveling to the source of the power which has caused you to fall.

"The falling spirits love you. They are attracting you to their land and you have but to relax and remain asleep in order to come to grips with them. When you meet them, you may be frightened of the terrific power, but go on. When you think you are dying in a dream, you are only receiving the powers of the other world, your own spiritual power which has been turned against you and which now wishes to become one with you, if you will accept it."

The astonishing thing is that over a period of time, with this type of social interaction, praise, or criticism, imperatives and advice, the dream which starts out with fear of falling changes into the joy of flying. This happens to everyone in the Senoi society. That which was an indwelling fear or anxiety, becomes an indwelling joy or act of will; that which was ill esteem toward the forces which caused the child to fall in his dream becomes good will toward the denizens of the dream world, because the child relaxes in the dream and finds pleasurable adventures, rather than waking up with a clammy skin and a crawling scalp.

The Senoi believe and teach that the dreamer — the "I" of the dream — should always advance and attack in the teeth of danger, calling on the dream images of his fellows if necessary, but fighting by himself until they arrive. In bad dreams, the Senoi believe real friends will never attack the dreamer or refuse help. If any dream character who looks like a friend is hostile or uncooperative in a dream, he is only wearing the mask of a friend.

If the dreamer attacks and kills the hostile dream character, the spirit or essence of this dream character will always emerge as a servant or ally. Dream characters are bad only as long as one is afraid and retreating from them and will continue to seem bad and fearful as long as one refuses to come to grips with them.

According to the Senoi, pleasurable dreams, such as of flying or sexual love, should be continued until they arrive at a resolution which, on awakening, leaves one with something of beauty or use to the group. For example, one should arrive somewhere when he flies, meet the beings there, hear their music,

see their designs, their dances and learn their useful knowledge.

Dreams of sexual love should always move through orgasm and the dreamer should then demand from his dream lover the poem, the song, the dance, the useful knowledge which will express the beauty of his spiritual lover to the group. If this is done, no dream man or woman can take the love which belongs to human beings. If the dream character demanding love looks like a brother or a sister, with whom love would be abnormal or incestuous in reality, one need have no fear of expressing love in the dream, since these dream beings are not, in fact, brother or sister, but have only chosen these taboo images as a disguise. Such dream beings are only facets of one's own spiritual or psychic make-up, disguised as brother or sister and useless until they are reclaimed or possessed through the free expression of love in the dream universe.

If the dreamer demands and receives from his love partners a contribution which he can express to the group on awakening, he cannot express or receive too much love in dreams. A rich love life in dreams indicates the favor of the beings of the spiritual or emotional universe. If the dreamer injures the dream images of his fellows or refuses to cooperate with them in dreams, he should go out of his way to express friendship and cooperation on awakening, since hostile dream characters can only use the image of people for whom his good will is running low. If the image of a friend hurts him in a dream, the friend should be advised of the fact, so he can repair his damaged or negative dream image by friendly social intercourse.

Let us examine some of the elements of the social and psychological processes involved in this type of dream interpretation:

First, the child receives social recognition and esteem for discovering and relating what might be called an anxiety-motivated psychic reaction. This is the first step among the Senoi toward convincing the children that they are acceptable to authority, even when they reveal how they are inside.

Second, it describes the working of the mind as rational, even when he is asleep. To the Senoi, it is just as

reasonable for the child to adjust his inner tension states for himself as it is for a Western child to do his homework for the teacher.

Third, the interpretation characterizes the force which the child feels in the dream as a power which he can control through a process of relaxation and mental set, a force which is his as soon as he can reclaim it and learn to direct it.

Fourth, the Senoi education indicates that anxiety is not only important in itself but that it blocks the free play of imaginative thinking and creative activity to which dreams could otherwise give rise.

Fifth, it establishes the principle that the child should make decisions and arrive at resolutions in his nighttime thinking as well as in that of the day and should assume a responsible attitude toward all his psychic reactions and forces.

Sixth, it acquaints the child with the fact that he can better control his psychic reactions by expressing them and taking thought upon them, than by concealing and repressing them.

Seventh, it initiates the Senoi child into a way of thinking which will be strengthened and developed through the rest of his life and which assumes that a human being who retains good will for his fellows and communicates his psychic reactions to them for approval and criticism, is the supreme ruler of all the individual forces of the spirit — subjective — world whatsoever.

Man discovers his deepest self and reveals his greatest creative power at times when his psychic processes are most free from immediate involvement with the environment and most under the control of his indwelling balancing or homeostatic power. The freest type of psychic play occurs in sleep and the social acceptance of the dream would, therefore, constitute the deepest possible acceptance of the individual.

Among the Senoi, the child accumulates good will for people because they encourage, on every hand, the free exercise and expression of that which is most basically himself, either directly or indirectly, through the acceptance of the dream process. At the same time, the child is told that he must refuse to settle with the denizens of the dream

world unless they make some contribution which is socially meaningful and constructive, as determined by social consensus on awakening. Thus, the hiss dream reorganization is guided in a way which makes his adult aggressive action socially constructive.

Among the Senoi, where the authority tells the child that every dream force and character is real and important and in essence, permanent, that it can and must be outfaced, subdued and forced to make a socially meaningful contribution, the wisdom of the body operating in sleep, seems in fact to reorganize the accumulating experience of the child in such a way that the natural tendency of the higher nervous system to perpetuate unpleasant experiences is first neutralized and then reversed.

We could call this simple type of interpretation dream analysis. It says to the child that there is a manifest content of the dream: the root he stubbed his toe on, the fire that burned him, or the composite individual that disciplined him. But there is also a latent content of the dream, a force which is potentially useful but which will plague him until he outfaces the manifest content in a future dream and either persuades or forces it to make a contribution which will be judged useful or beautiful by the group, after he awakens.

We could call this type of interpretation *suggestion*. The tendency to perpetuate in sleep the negative image of a personified evil is neutralized in the dream by a similar tendency to perpetuate the positive image of a sympathetic social authority. Thus, accumulating social experience supports the organizing wisdom of the body in the dream, making the dreamer first unafraid of the negative image and its accompanying painful tension state and later enabling him to break up that tension state and transmute the accumulated energy from anxiety into a poem, a song, a dance, a new type of trap, or some other creative product, to which an individual or the whole group will react with approval (or criticize) the following day.

The following further examples from the Senoi will show how the process operates:

A child dreams that he is attacked

by a friend and on awakening, is advised by his father to inform his friend of this fact. The friend's father tells his child that it is possible that he has offended the dreamer without wishing to do so and allowed a malignant character to use his image as a disguise in the dream. Therefore, he should give a present to the dreamer and go out of his way to be friendly toward him, to prevent such an occurrence in the future.

The aggression building up around the image of the friend in the dreamer's mind thereby becomes the basis of a friendly exchange. The dreamer is also told to fight back in future dreams and to conquer any dream character using the friend's image as a disguise.

Another example of what is probably a less direct tension state in the dreamer toward another person is dealt with in an equally skillful manner. The dreamer reports seeing a tiger attack another child of the long house. Again, he is advised to tell the child about the dream, to describe the place where the attack occurred and, if possible, to show it to him so he can be on his guard and in future dreams kill the tiger before it has a chance to attack him. The parents of the child in the dream, again, tell the child to give the dreamer a present and to consider him a special friend.

Even a tendency toward unproductive fantasy is effectively dealt with in the Senoi dream education. If the child reports floating dreams, or a dream of finding food, he is told that he must float somewhere in the next dream and find something of value to his fellows, or that he must share the food he is eating; if he has a dream of attacking someone, he must apologize to them, share a delicacy with them or make them some sort of toy. Thus, before aggression, selfishness and jealousy can influence social behavior, the tensions expressed in the permissive dream state become the hub of social action in which they are discharged without being destructive.

My data on the dream life of the various Senoi age groups would indicate that dreaming can and does become the deepest type of creative thought. Observing the lives of the Senoi, it occurred to me that modern civilization may be sick, because people have sloughed off, or failed to develop, half their power to think.

BOOK REVIEW

The Kin of Ata Are Waiting for You,

by Dorothy Bryant
Moon Books/Random House, Inc.
NY, NY, 220 pp., \$8

by Richard Thielges

From its depressing opening pages describing the dream-like existence of a desperate, lost man, to the profound and explosive ending in which he becomes transformed and enlightened, *The Kin . . .* describes a mythological kingdom of the heart where dreams are the center of life.

The nameless protagonist of this tale suddenly finds himself in a land where all are "kin," and all live for and by their dreams. Their aims are to dream higher dreams, which are vitally important for their society, and for ours. He at first rejects this strange notion, but is gradually drawn into the inner life of the tribe, becoming a vital member of one of the "sleeping wheels" which allow its members to share their inner lives and dreams.

This seemingly simple story contains some very profound Jungian themes. In this society, people feed on stories and dreams. The theme of mythology and the archetypes, symbols, the shadow and the anima/animus, the world soul and individuation as contributing to helping all other beings are all explored. The people here do not write anything down, preferring to dream new dreams and myths that can become better ones, growing and evolving.

This is a riveting book and once past the first slow 50 pages, cannot be put down. The tone is like that of *Ecotopia* or the work of Jean Auel, creating a society whole in which a utopian allegory takes place. Here, a society is presented which is a true united and fulfilling community, and the pathway that unites the members is dreaming and the sharing of those dreams. Moreover, the inner work, here shown as necessary for the very survival of the community, is also seen as vitally important for the whole of society.

This book, originally published in 1971 as *The Comforter*, is in its 17th printing; it could serve as a profound model for the mutual dream groups now forming around the country. ∞

DREAM-POEMS

In A Place Called Arakeeshe

The long and terrible siege ended.
I came down from the rooftop
Of my old family home,
Where I had watched tribe
slaughter tribe,
Not understanding.

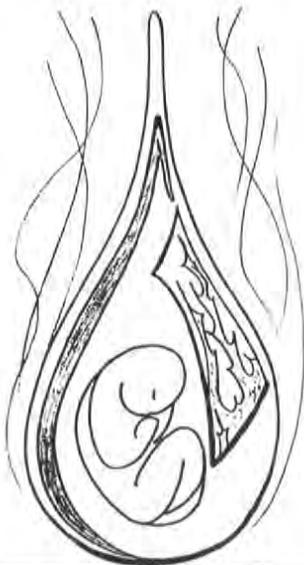
It was dark when
I entered the enemy's camp,
Moving through smoke,
Moving through weeping,
Moving through the faint scent
of death.

They saw I was the last of my tribe,
The one who had counselled peace.
Slain and wounded from both tribes
Pooled blood 'round my footfalls.

Tall, haggard enemy leader
Stepped forward from the final fire,
Admitting defeat in his victory.
I barely noticed him
As I walked in silence to the children
Near the ancient fire
Near the ancient stones.
My arms circled a dirty girlchild
As I began nursing a baby.

"Their mother is dead," he told me
As he slipped apricot robes of silk
and chiffon
Over my body, veiling my face.
"You were chosen in my dream,"
he said.
"You shall bear my son."

by Billie Wilson



Artwork by Gloria Gray

Artwork by Noelle A.C. Powell

Dreams and Reality

I'm all confused.
My dreams keep getting
mixed up
in reality.

There are days when
I get a blow to the solar plexus —
like the time when Chris H.
hit a line drive with a baseball
into my gut
and I couldn't breathe,
couldn't see
through the tears
and the fear.

I feel that feeling again
and again —
like when the armadillo
puts on the father role
and gives me advice,
or when the hawk reaches out
to touch my face.

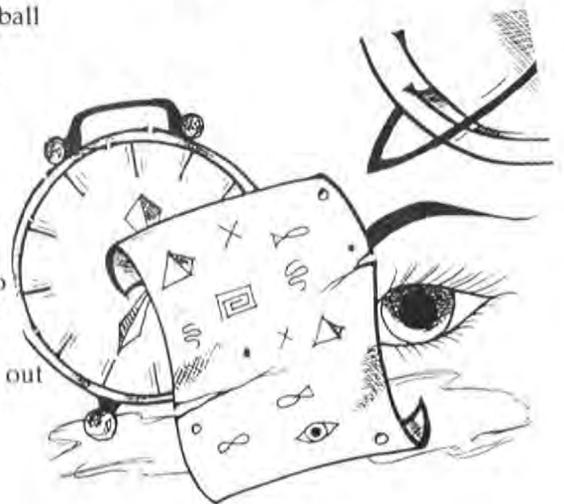
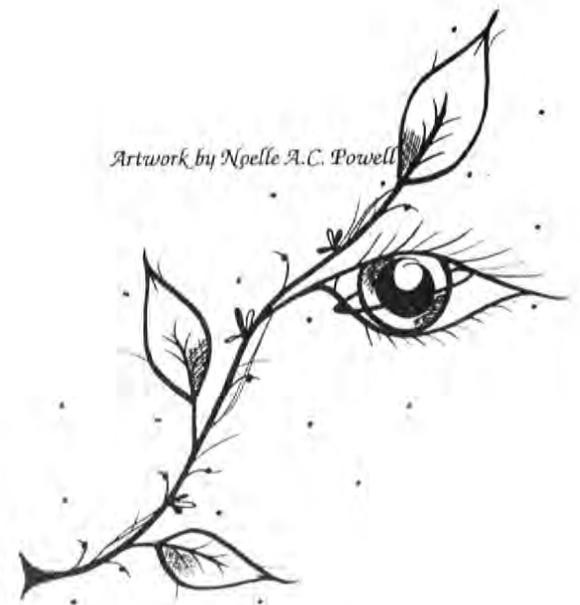
Then the reality
mixes me up —
this time,
I am not so sure
the armadillo really feels
fatherly;
and no matter what the hawk feels
he'll stay loyal
to his own code
and responsibilities.

In a way,
knowing the past
helps me explain
why the love exists
in the present.

But knowing what I know —
Knowing who they were
and how much they meant to me
then — and how much they mean
to me
now . . .

I have to wonder
what the future holds.

Candi Boreles



The Magi

When I shut my eyes
I envision these old men of Africa.
They have become moon's shadow,
Moon has become a web
in their sparse, ebony hair.

Edged
with ribbon colors of earth ages
ringlets of beards catch
the flaming stars, the mists
of emerald deltas, silhouettes
of buttes and mountains.

Thinner
than El Greco's magic
they shine with the light
of blackness, arching
over carved sticks
of tribal memories.

The elders know us.
They look back with eyes
that are pools of stories
knowledge greater
than articulation.

Their minds have captured
the deep
ecology of evolution;
their bodies are distillations
of human sojourns.

These are the magi! Phantasms
offering their wisdom
to the child within.

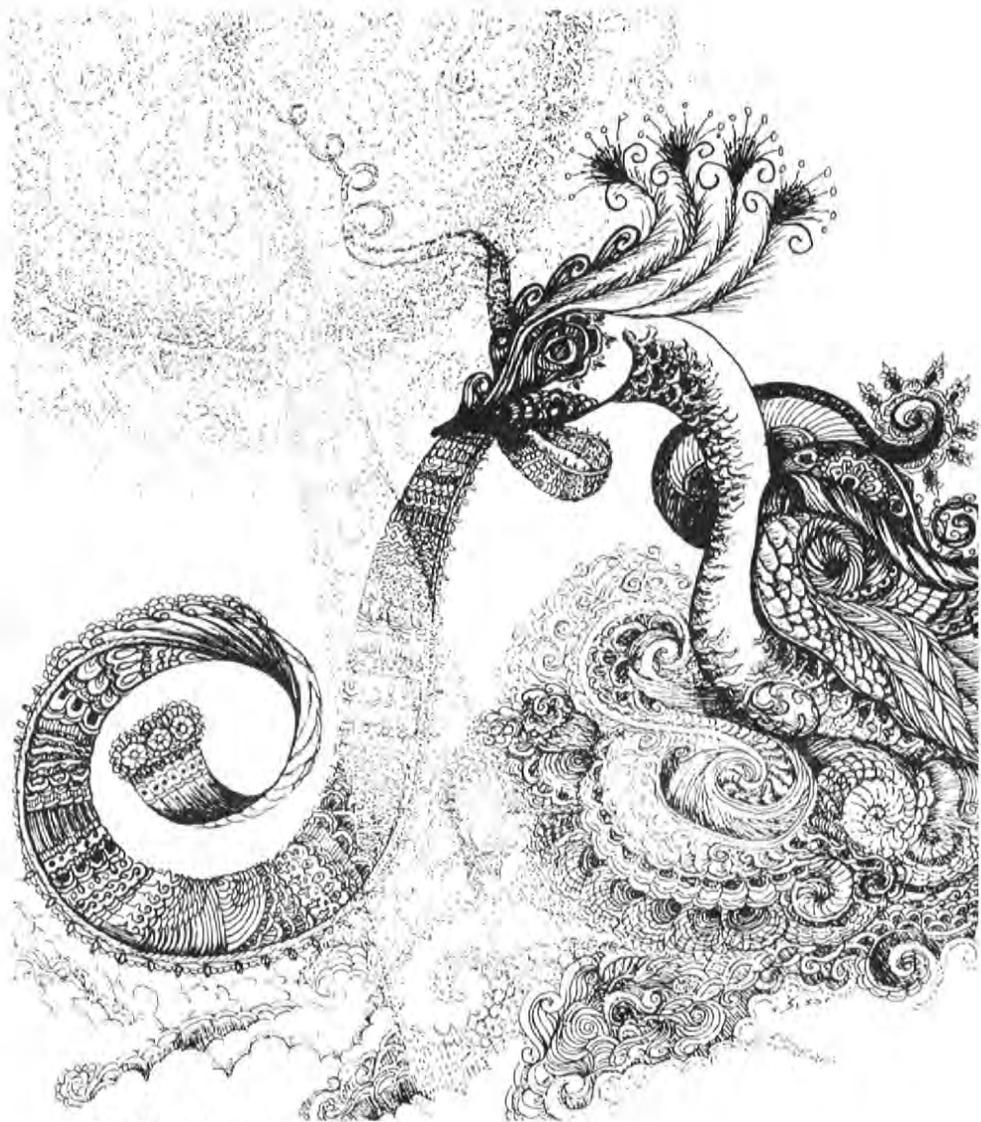
Desert Song

I have come
like the lion of legend
to rest my sable mane
on the heels
of the desert maiden.

I have come
like the evening sun
laying my tongues of flame
on the thighs
of the desert sand.

In the shadow
of the eagle's mountain
oasis, woman of the silent aura!
You have brought me the gift
of the desert moon.

Two Poems by David Sparenberg



Enlightenment

A magic bird appeared in thought
and rode upon a cloud.

She found a small discarded hope
and tore away its shroud.

In the draft beside her wing
the hope rose toward the sun,

And drifted in the flecks of dust
as knots of doubt became undone.

Then, cradled in a sacred heat,
it fused with sound and sight

And burst forth revelation
in a piercing streak of light.

The vision of the bird
faded in the beam.

Did it bring a message?
Was this just a dream?

Susan Hickman

In My Sleep

In my sleep
I know
I did see
Lovely pastures
And trees
And blue seas.

Oh! How I wish
That I
Could have stayed
In that glorious land
Where love was portrayed.

The scene was so peaceful
I wanted to stay
And lose myself freely
In all that was there.

Phil Winter, Guyana, South America

BOOK REVIEWS by Ingrid M. Luke

Mutant Message Downunder

by Marlo Morgan,

MM Co., 1993, 165 P., \$12.00 (P)

Self-published, without benefit of the publicity or promotions provided by major publishing firms, this book is sweeping the country through word-of-mouth recommendations.

Stripped of all personal clothing and possessions and wearing only a sarong, Morgan embarks on an incredible journey with an Aboriginal Tribe on a four-month walkabout through the Australian desert. What she learns about the "real people" as they call themselves, about living in community, healing, spirit, and the dreamtime has powerful implications for all of us.

Whether you simply enjoy the high adventure or find the "messages" personally meaningful, Mutant Message Downunder is definitely worth reading.

Through the Veil:

The Story of Touch Drawing,

by Deborah Koff-Chapin

1993, 61 Min. Video, \$34.95

A wonderful video presenting "touch drawing" as a dynamic vehicle of personal expression for artist and non-artist alike. Deborah personally demonstrates making numerous pictures while explaining the background and potential for this art form. Afterwards, a beautiful and original sound track accompanies an exhibit of presentation touch drawings, some with added media.

A process aimed at therapists, artists, healers and educators - a lovely way to transfer the feeling tone and/or images of dreams, through the body into physical reality. Video includes written instructions on materials and techniques. Audio tape of an actual experiential workshop is available for \$12.00 extra. The Center for Touch Drawing, 628 First Street, Langley, Wa. 98260, (206) 221-8751

Dreaming Myself, Dreaming A Town

by Susan M. Watkins, Kendall

Enterprises, Inc., 1989, 285 p., 21.95 (H)

After working with her own dreams and the Seth material for years, Sue Watkins created the unique opportunity to receive, compare, and investigate dream and synchronistic material from an entire town. Weaving together her own dreams, intuitions, and psychic impressions with those from fellow community members provides an engrossing commentary of the inner landscape we all share - and how it might intertwine with physical reality.

The relationship and interaction between dreaming and what we call "reality" is a fascinating topic ripe for serious investigation. This book provides an excellent beginning.

Global Celebration.

Ellipsis Arts, 1993, 207 min., Boxed Set
of 4 cass. \$29.95/4 CD's \$44.95

An anthology of 50 specially selected recordings of authentic music spanning 40 foreign countries. This exotic collection was sometimes beautiful and sometimes strange to my "Western musical ear." Featuring unusual musical scales, harmonies and polyrhythms from Australia to Norway, from Mardi Gras in New Orleans to Carnival in Brazil, this is a magical, musical world tour.

Living Myth:

Personal Meaning as a Way of Life

by D. Stephenson Bond

Shambhala, 1993, 226 p., \$14.00 (P)

"... the creation of a myth tells me what to live by. It generates a work, a lifestyle and a meaning through which I am related to the living process of my own psyche and it is related to me."

Bond's style is personal and informal; his ideas are vibrant, far-reaching and powerful. He elegantly discusses how symbols can and do transform psychic energy and claims that dreams are most effective when they guide us back into the actual experience of the dreamtime.

Living Myth is a sensitive and captivating invitation to explore, honor and reclaim the mythic dimension of our inner and outer lives. ∞

THE LAST INCA ATAHUALPA



An Eyewitness Account of The Conquest of Peru in 1535

THE LAST INCA ATAHUALPA, by Ruth Norman and Charles Spaegel, is a remarkable story of healing that will stimulate the reader's own quest for self-discovery. Through example, the book's subjects demonstrate how any individual—without hypnosis, chants, meditation, or psychic readings—can personally retrace his past and heal the wounds left by previous transgressions against his fellowman.

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El Cajon, California 92020

Some Superstitions About Dreaming & Dreamsharing

by Janice E. Brooks

British Superstitions

(Prime sourcebook:

Iona Opie and Moira Tatem,

A Dictionary of Superstitions.

Oxford University Press: 1989)

- It is bad luck to tell a dream before breakfast.
- To make a dream come true, it must be told before breakfast.
- Friday night's dreams told on Saturday will come true.
- It is unlucky to tell Friday's dreams on Saturday.
- To dream things out of season is trouble without reason.
- Dreams of being beaten signal good luck and prosperity.
- To weep in dreams betokens bliss.
- A dream of a wedding heralds a funeral, and vice-versa.
- A dream of a death heralds a birth, and vice versa.
- To dream of the dead means good news of the living.
- On St. Agnes' Eve (Jan. 20), girls are granted a vision of their future husbands.

Irish Superstitions

(Prime sourcebook: Lady Wilde

Irish Cures,

Mystic Charms & Superstitions.

Sterling Publishing Co.: 1991)

- A girl who gather herbs by the full moon, reciting a charm and fashions an amulet for under her pillow, will dream of the man she is to marry.
- To dream of a hearse means a wedding but to dream of a wedding means grief.
- To dream of a woman kissing you means deceit but of a man kissing you means friendship.
- To dream of a horse is very good luck.
- To dream of a priest is bad, worse than to dream of a devil.
- Never tell dreams while fasting and always tell them first to a woman named Mary. ∞

Dreams, A New Politics of Connectedness

by Montague Ullman

Perhaps the most important challenge we face is how to connect our individual lives to the now obvious reality that the survival of humankind is at risk. Contributing to the mounting nature of the risk is our own failure to significantly impede the degradation of the environment and the equally significant failure to forgo violence as a means of settling disputes. There is a common factor underlying both these trends. Even more than gradual pollution of the natural world has been a more insidious and infinitely more dangerous form of pollution—the pollution of the human soul. The population at large has been conditioned to be taken in by lies, big and small, and not to see what is clearly there to be seen. While Nazi Germany is often singled out as an instance of a level of social blindness that left an entire nation impervious to the Big Lie, the possibility of tragedy on this scale or on an even larger scale is still with us. The underlying dynamics have never been completely rooted out. This is the formidable task that still confronts us. Are we capable of creating a citizenry that is able to see through the tissues of lies that obstructs its vision?

We will each have to find our own way to political truth (seeing through the lies our leaders tell us) and personal truth (the lies we tell ourselves), neither of which is easy. In regard to political truth, Anthony Lewis put it very well when, in an article in *The New York Times* in December, 1991, dealing with the vicissitudes of free speech in America, he noted: "Speaking truth to power is never going to be easy, not even after 200 years." There is a connection between the scale of deception, sustained by lies, big and small, and the way power is deployed in the manage-

ment of human affairs. Only the cultivation of both social and personal honesty will enable us to discern the difference between the operation of power in a way that victimizes others (referred to by Abraham Maslow as asynergic power) and power that benefits all involved (synergic power). The former dehumanizes both the wielder of power and the victim. The latter nurtures the capacity of both parties to be fully human. In this it is somewhat akin to love.

As a psychiatrist, my concern is with personal truth. One road I have taken in pursuit of this has been to attempt to demystify dreams in a way that would make the personal honesty embedded in the metaphorical images of our dreams available to all. Dreaming is a universal phenomenon. In my opinion there should be universal access to the benefits that can accrue. For too long the public has been taken in by the prevailing mystique that serious dreamwork had best be limited to the clinical domain. Our dreaming psyche arises out of an incorruptible core of our being that, in contrast to our waking ego, has never lost sight of the fact that we are members of a single species. Our ability to endure as a species may depend on taking that fact more seriously than we have in the past. Dreams reveal the state of connectedness of the individual to his or her past, to others, and to the supports and constraints of the social order. Is it too much to hope that, as we move into a postindustrial society, the intrinsic honesty of dreams can be harnessed to this effort?

The political climate is not apt to change unless a transformation from below occurs that is great enough in its intensity to create leaders with the long-range vision needed to change the course our present leaders seem so blindly and so helplessly destined to pursue. We are in need of a politics of connectedness, one that will work toward matching our biological unity as a species with a cultural reality of communion and brotherhood. ∞

We thank Dr. Ullman for bringing this article, which appears in *Voices on the Threshold of Tomorrow: 145 Views of the New Millennium*, to our attention & for permission to reprint. Edited by and also with permission of Georg Feuerstein & Trisha Lamb Feuerstein, Quest Books: 1993.

Professor Uses Dreams as Guides in Working with Students

by Evelyn M. Duesbury



In my work as an accounting professor I am catching fascinating glimpses of an ever-present Counselor who has finally caught my attention by speaking to me in my dreams.

Imagine my delight at discovering that my "theater of the night" also acts as a "light by day" as I teach university students. I have included two dreams in which I used that "light."

ENVIRONMENT of the DREAMS & the DREAMER:

My students tell me I require more work than most professors, but the most often repeated comment on student evaluations, is that I care about my students; I act as sort of "mom" role for them. Yet another role I assume is "coach." I use "coaching" language and techniques. Not surprisingly, one of the dreams included in this article reflects the coach role as well as the role of a mom. Quietly to me, though, is the clear message in both dreams, to me, to ease off - to stand back.

SETTING OF THE FIRST DREAM:

I assigned an ethics case for my principles of accounting classes. The case involved a graduating senior who had job interviews at two separate companies in the same city. Upon discovering he would be reimbursed for interviewing expenses, the student billed *both* companies for the *full* amount of his expenses.

In our brief class discussion, a couple students openly said they would have done the same thing; that is, take double reimbursement. However, later when I read the students' written responses to the ethics question, I was surprised to find the same comment made by several other students. I gave considerable thought of what to say to the classes for our next meeting. I finally had my talk prepared on how it is very important to be honest in coming to know oneself and so I appreciated the honesty in the responses. I planned then to lead into a discussion of the matter of treating others as one would like to be treated. I thought my plan was set. Then the following dream came in the early morning the day I planned to give my "little talk."

Don't Ask Your Students to Wash Their Dirty Laundry in Public

People are washing clothes in a laundry area of our apartment building. They brought the clothes up from the basement. I bring my clothes to wash also. A woman who was washing in the basement is now washing upstairs in this laundromat sort of area. A young man, probably a college student, is standing close to her and when he sees me, he says very loudly and possessively to me, "I'm next." I take my basket of clothes downstairs and talk very loud in mimic of the young man's "I'm next" as I go down the stairs.

But when I get to the basement, I understand why these people aren't washing in the basement - either there aren't machines here now, or they aren't working. The upstairs is more like a laundromat, than the basement.

[Oh, the 'washing your dirty clothes in public' dream is saying not to say anything about the students' ethics case answers in class. Several students said they would take the "double" reimbursement for interviewing trip.] (The bold type indicates the "aha" point which came just as I finished typing the dream.)

My interpretation of the dream: The dream is saying my planned talk on the ethics case in class is like asking my students to "wash their dirty laundry in public." (Laundromat - a public place.) The matter is a personal matter and best handled at the subconscious level (the basement). Discussing the matter further in class is like asking my students to reveal in public what each can only decide for themselves. (Clothes are often symbolic of the personality.)

Assigning the ethics case provided an opportunity for each student to cleanse personality attitudes and emotions in the privacy of their subconscious level. However, my "appraisal" of the students responses would cause the students to bring their "cleansing work" to the mental level in defense of their attitudes and render the "washing machines in the basement" (use of subconscious mind) inoperable for improving understanding and cleansing attitudes.

On the other hand, the dream seems to confirm what I had already said in class the day the case was assigned: *We must live in consideration for others.* Likely, the setting of the dream, in an apartment complex (several people involved), confirms the need for consideration of others. Likewise, the young man student who loudly and *possess-ively* tells me "I'm next" confirms his *lack* of consideration for others while watching out intensely for his own interests.

Notice, too, my own mimic of the student's "I'm next," which seems to point out by **exaggeration** that for me to **repeat** the students' comments about accepting the double reimbursement is certainly an unprofessional and unproductive method of dealing with the situation. Apparently my "dream counselor" is saying my "well-planned" little talk would be a taunting insult to my students.

I believe the dream is further saying my planned talk wasn't from the my inner resources. (When I arrive in the basement - subconscious level - the washing machines are either not there or are inoperable.) Even though I gave the matter considerable thought I still didn't feel completely satisfied with what I planned to say. And, finally, notice I was also planning to wash my dirty clothes.

How I used my dream: When I went to class the day of the dream, I gave each student their copy of the textbook authors' comments on the ethics case and made a note to myself to assign the ethics cases from most of the chapters we will cover. But I did **NOT** give my planned "little talk."

SETTING of the SECOND DREAM:

I use a *team* approach in teaching an advanced auditing class where the class size ranges between twelve to fifteen students. We sit around oblong tables pulled together and act as an auditing team with me, the professor, as the partner-in-charge. This spring I purposely used only one table in order to bring the students in close eye-to-eye contact.

One of the hardest working students in the class was also the star of the university men's basketball team. The dream came in early morning the day there was major auditing case work due as well as an important bas-ketball game that night.

About "gymnastics:" My husband often uses the word "gymnastics" in referring to frustration from excessive paperwork.

THE GYMNASTICS-AUDIT TEAM & the COACH-MOM

I am an observer.

There is a coach and

young athletes - perhaps nine or ten.

The coach is at the head of two parallel bars on which the young athletes are doing training.

It seems like they are turning over the bars.

The bars are two rows close together and the athletes are boys and girls.

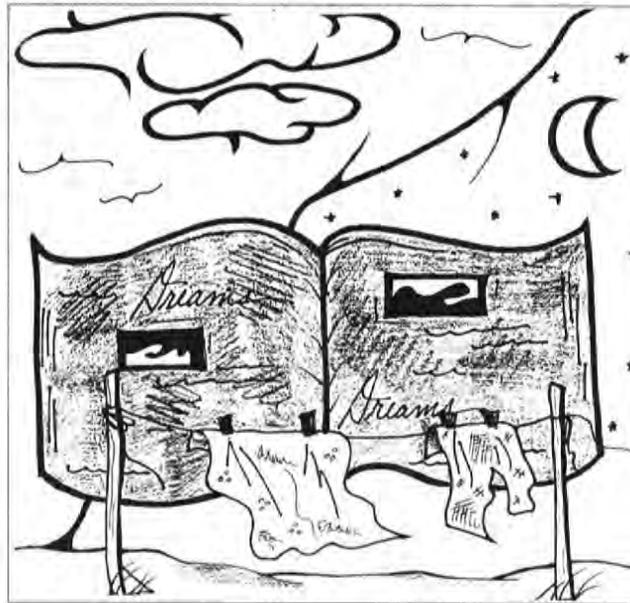
They are probably the same age, but the girls look more mature.

At first I only notice the boys and one in particular. He is tired and thinks the coach is expecting too much. The boy says he has some injury and crawls between the bars toward the lady coach. She doesn't stop the practice, but keeps on going. The boy now does half-hearted turning over the bars.

Now it is the end of the day's session and the boy quits the team! And now others quit the team and there are only six girls left; they don't complain. They seem to be willing to work.

The coach is discouraged though. I believe she is wondering if there will be enough participants on the team for the next competition (but the dream is unclear on that point).

(Continued on page 33)



CHAOS

Consciousness:

An Experiential Approach & Application to Dreamwork, Creativity & Healing
by Graywolf Fred Swinney

Part II

The Transformative Process

Consciousness, creativity, healing, dreaming and chaos are fundamental to the human condition. They are crucial to our health and ability to move through life. Creativity is also evolution. Dis-ease may be seen as a crisis that forces the organism to expand beyond its limits and evolve. It is part of the evolutionary action of natural selection.

Current research shows that dreams reflect an individual's strategy for survival. Those who adapt, survive. Those who adapt better, thrive. Much of this has to do with our states of consciousness, which lead to creative choice-making. All of a sudden, we are free, we are flowing again . . . and that is the natural condition of health.

Disease, as a crisis, presents the organism with the opportunity to dissolve the old structure and evolve into a new one better adapted to survival. Evolving into a new form, the process of recreating oneself, makes a difference in our view of the disease process. There is no heroic search for a cure, or compulsion to "get rid of" symptoms. The focus of transformation goes to the deepest level.

The implication is that form and rigidity need to periodically give way to non-structure and chaos for renewal and recreation. Much as the "dance of Shiva" destroys the existing forms so that new reality can be created, we can foster the disintegration of outworn images of ourselves, even those seemingly "hard-wired" into our perceptual system.

The process creates a new primal self image, a new attractor as the core of the organism. In chaos theory, when an attractor disappears due to sudden catastrophic chance, the system becomes structureless and experiences a term of "transient chaos" before another attractor is found. Order emerges spontaneously from chaos and tends to degenerate into chaos when forms are obsolete. Creative Consciousness Process follows nature's lead by amplifying and intensifying the movement toward chaos, rather than heroically defending against it.

But letting go of the old forms is frightening. We identify with them and to a large degree define our sense of the self by them. To forsake them is to dissolve that part of self, to let it die. Most of us are only comfortable in the known territory within the limits of our belief systems, which define our reality and existence. The creative solution often exposes the limits of our beliefs by moving beyond them, thrusting us into unknown territory, which is frightening.

Typically, we try to hang on to the old limits, even if it means we are destroyed or have to hang on to our problem rather than letting go to move into a broader awareness and reality. We mark the boundaries of our belief systems with fear and discomfort to keep ourselves safe and enclosed.

To journey into undifferentiated chaos, we need to go through the fear which surrounds the pain, then through and beyond the pain to the healing core. This profound and creative state of consciousness provides our form and the core of our being. Here, we create our healing from within.

To transform, we must break free and let go of the cocoon of fear and pain which has kept us prisoner of our own device. We must pass through the discomfort and confusion and let go of what we know and are comfortable with; we must make a quantum leap in consciousness beyond the known into chaos — into the void, like The Fool in the Tarot.

Chaos is inherent in our being and structure, just as science has shown. We've always known it intuitively but the ego seeks to deny it by heroically, one-sidedly, adhering to the principles of order and light. Only by entering the

dark, by entering chaos, yielding to it, do we allow newly evolved form to come into being — to arrive spontaneously, yet deterministically, out of chaos. It is a journey through fear to a Way in which each moment is an act of personal creation and freedom.

The primal self-image functions like an attractor. It forms based on the organism's interaction with the "Not-I" or environment. Under conditions which could be characterized as "far from equilibrium" this image may suddenly dissolve (bifurcation), leading to confusion, disorientation and fragmentation of the personality.

The same process, facilitated (rather than defended against) in therapy, can lead through the confusion and ego death to healing, renewal and rebirth. The new self image is better adapted to current reality. In chaos, the search for information is open and novel solutions emerge.

We are attractor-centered, whether we conceive of that primal attractor as divinity, the higher self, the core self, the Jungian self, the Gestalt self, or that deepest sense of self . . . our primal self image (including its unconscious aspects). Its pattern appears in all the sensory and extrasensory modalities. The attractor embodies the long-term qualitative behavior of a system.

As an attractor, it contains an infinite complex of potential forms and images which are unfolded over time in unpredictable, yet characteristic ways. The personality "revolves" around its strange attractor until a bifurcation occurs and another stable center is found. It might be conceived as a new existential myth, or a different dominant archetype. It is a dynamic multi-sensory image that is not different from our very essence.

By entering into chaotic consciousness, new forms arise organically out of chaos. Consciousness is reborn after its sojourn in the underworld of the deep psyche. The "lost soul" is found and retrieved through the shamanic journey in the Dreamtime. In embracing chaos, we tune in to its self-directing flow.

In dreamhealing, we move deeper into the images, becoming them, rather than interacting or interpreting them. So too with other states of consciousness we encounter. As long as the image is

followed back faithfully, the connection can be made from any feeling, symptom, or dream image, old or new. *In dealing with illness, there is always a specific image that underlies the ailment.* That is what to look for when guiding a dream journey.

Healing

In each dream journey, we encounter a state of consciousness that is personal experience of primal chaos. The disorienting, dizzying surrender to the tornado or whirlpool is a surrender to chaos, an experience of no-form and total confusion and disorientation.

The experience of committing oneself to the fire and becoming it, and as the random flickering of the flames and the torrid heat, disintegrating into pure energy. Becoming the boiling, flowing ever-changing body of molten magma at the core of the earth is felt as a visceral sensation. These are some of the personal, subjective responses to the experience of total chaos.

The closer one is to the chaos consciousness field, the more undifferentiated the imagery is. Archetypal states define its borders. Visual images dissolve into impressionistic colors, visceral sensations, intuitive perceptions, vague awareness and often culminate in total blankness or lack of any form... or an overwhelmingness of sensation. There may be grayness of cloudiness and paradoxical sensations of falling or falling/ floating within vast emptiness.

Another perception is characterized as a spiral or vortex. It exerts a magnetic draw on the journeyer who is drawn into it. Sensations of spinning and being drawn deeper often cause intense dizziness and disorientation. There may be feelings of flying apart — dismemberment in the centrifugal forces of the vortex. Dissolution might, for example, be experienced as a deep red which leads into a magma-like flowing sensation in which intense heat melts the journeyer.

The imagery tends on one side to zero and on the other, to infinity... like the paradoxical concept of the plenum which is also a void. It appears void because it contains a vast amount of undifferentiated information which is

chaotic and overwhelms the senses. It is invisible because it is not-yet-visible. Reaching this state, one has the sense of transformative forces at work — a feeling of almost palpable relief.

The sense of peacefulness and security is the essence of the journey itself and what the guide brings to it. Many other aspects of this "whole brain" state have been described, such as feelings of dimensionlessness, timelessness and boundarylessness. It has also been called cosmic consciousness.



Many sensations are involved, such as the experience of bubbles of effervescence and tingling in the body, often at the site of a symptom. It may be specific or generalized. It may be expressed as a new primal image that is seen, heard or perceived in a deeply felt way. Healing manifests as a new emergent order — the implicate becomes explicate as a new perception of self and one's relationship to the whole, of essence to source.

Evolution in consciousness comes with a quantum shift in awareness. That quantum shift occurs during the period in which the evolving structure is in chaos. So if one is in a dreamhealing process, experiencing for example, the multiple consciousness of the Earth Mother as decay, one may follow that to the point of total disintegration.

Since one is identified with that state of consciousness at the time, personal awareness dives down into the chaos, journeying to the most fundamental, primitive or primal condition — the ground state of being. Here, a shift is possible as consciousness is totally de-structured, non-linear, yet dynamic and deterministic.

Here we are simultaneously everything and nothing. We are not separate from the universe: both science (holism, holography, new physics, philosophy) and mystics (shamans, saints and gurus) tell us so. The whole is reflected in the part and the part is seamlessly unified with the whole. Chaos theory is the result of unitary, iterative processes. Chaotic systems exhibit holistic behavior.

"Solve et Coagula"

As we watch the cycles of nature, we observe that things go into life and death and rebirth, as energy changes form. If this is happening all around us, what is to make us think we are in any way different?

We are part of nature, unlike the "civilized" or "objective/scientific" views which set us apart. So we may, quite naturally, expect to go through the same cycle ourselves, in consciousness as well as in biology. Further, we can trust that and embrace that evolutionary flow of life, death and rebirth, because in this transformative change lies true stability.

Always passing through this state, the new order of imagery, thought, emotion, sensory perception... reflects a new and less dis-eased sense of being. The deeper self image undercuts the old belief system and begins to create a new order of being, a new way of perceiving the self and the world.

Chaos provides a new image around which to order the personality and often the physiology. This is an application of the old alchemical maxim, "solve et coagula," dissolve and reintegrate. One half of the process is being able to let go of the focus of attention and enter the chaos; the other half is being able to seize the new order that arises from it. Order is present in the most chaotic state of mind, just as chaos underlies even the most rigid and orderly intellect.

The primal images, the deep multi-sensual experiences and perceptions act like psychic magnets, attracting and ordering energies around them, which echo their shapes and forms. Like fractal patterns displayed on a computer screen, the quantum shift comes when the attractor values are changed. The old image that lies on one side of the chaos experience gives way to a surprising new image that arises from the chaos. Emotions, thinking and behavior are all affected. ∞

Condensed from the book *Dreamhealing: Chaos & the Creative Consciousness Process*, by Graywolf Swimney and Ionia Miller, ©1992. For further information, contact Aesculapia, PO Box 301, Wilderolle, OR 97543.



Cross Cultural Perspectives: Empowering & Healing Symbols from Shamanic Rituals & Dreams

By Deborah Gorman

Once, every people in the world believed that trees were divine and could take a human or grotesque shape and dance among the shadows; and that deer and ravens and foxes and wolves and bears and clouds and pools, almost all things under the sun and moon, and the sun and moon, were not less divine and changeable. They saw in the rainbow the still bent bow of a god thrown down in his negligence; they heard in the thunder the sound of his beaten water-jar, or the tumult of his chariot wheels; and when a sudden flight of wild ducks, or of crows, passed over their heads, they thought they were gazing at the dead hastening to their rest; while they dreamed of so great a mystery in little things that they believed the waving of a hand, or of a sacred bough, enough to trouble far-off hearts, or hood the moon with darkness.

W. B. Yeats

In the early days of human history, native hunting and gathering tribes assigned the role of healer to the person who could interpret nature and dream symbols and use them to guide and nurture the well-being of the community. "Shamans are men and women who use altered states of consciousness to travel into dreamtime, obtaining power and

knowledge to help and heal members of their society" (Krippner, p.185). Many of the rituals of the early shamanic practitioners are still in use in native cultures today (Krippner, p.185).

I recently had the good fortune to take part in a Sioux Indian healing ceremony. The rituals and smoke, the drumming and chanting all served as tools to awaken the dream-like state of the healing vision. As I journeyed with my companions and guided by the medicine man, spirit and animal guides made themselves present in the darkened room.

As the shaman announced the names of those spirits who were present to assist us with our healing needs, a sense of both joy and fear, excitement and peace pervaded the room. Their presence was made known to us by a thumping noise that one of them made and by a mysterious sparkling light, the shape of a rectangle, that I saw over the medicine man's head.

Speaking through the medicine man, who conversed with the spirit helpers in their native tongue, the spirits sent messages to each one of us who had voiced our specific intentions to the healer before the beginning of the ceremony.

For example, addressing a man who had come on behalf of his friend who's young son had been shot in a random act of violence, a spirit guide — speaking through the medicine man — told the man that he had just traveled to the hospital where the boy was in intensive care. He wanted to let the man know that the boy would survive and that the shooting — and his injury as a result of it — would have an effect on his life.

A woman who was there because of her failing eyesight and because she had little faith in the ability of western doctors to cure her, was reassured by another visiting spirit that she could go to the western doctors and that they would be able to help her.

In my case, I had come to the ceremony to have some emotional healing around the anxiety attacks which have plagued me since childhood. I was told by the shaman that this should start to clear up for me and not to worry. I then had the sensation of an animal energy coming into my body.

Just before I identified the animal spirit, I became alert and noticed that the quality of the darkness in the room had changed. It was as if it had become denser, almost palatable. The feeling was similar to that of being awake in a dream. I had the sensation that I had become some type of *wild cat*. The feeling was very subtle but the image of the cat was clear. My head moved from side to side as if I were stalking in the darkness. I had the thought that I could now see in the darkness and I was no longer anxious. In this visionary or dream state, I realized that as a predatory animal, the darkness was my ally.

I then had the sensation of becoming a *predatory bird*. Again I moved my head in the way that a hawk or owl moves its head from side to side and had the thought that the darkness was my ally and that I was comfortable in it.

When the ceremony ended and the lights went on, I felt as if I had just awakened from a vivid and powerful dream; time had slowed down and I was shocked to learn

that we had been in the ritual for almost four hours.

This event was the most recent in a series of personal experiences I've had involving symbolic dream animals and it is what led me to write on the phenomenon.

Commenting on the role of totem animals in the practices of native healers Krippner writes:

"Among several Native American 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 or totem) typically enables the dreamer to incorporate its wisdom and to begin shamanic training (p.187)."

The presence of an animal in a dream is at the foundation of the shaman's training as a healer; making contact with one's power animal is seen as an essential factor in a life that has meaning and wholeness.

Many psychologists and anthropologists have raised the question as to whether the shaman's predictive and "seeing" / visionary dreams are pathological in origin. Some speculate about whether or not these individuals are psychotic and suffering from delusions (Stevens, p.42). However, among native peoples, the shaman is often the most respected and powerful member of the clan. Any presence of illness is interpreted as part of the shaman's initiation as a healer and holy person. "It cannot be assumed, then, that the communication with unseen power animals and the imitation of their gestures and sounds constitute a pathological condition" (Stevens, p.43).

In shamanic cultures, the opposite is true; these phenomenon are related to well-being and personal integration. As I witnessed in the group of people who took part in the healing ceremony, the visit of the spirits and totem animals — channeled through the body and mind of the medicine man — had the effect of a mystical and therefore healing experience. This experience was shared among us and transcended our cultures, religious backgrounds, or genders. It was as if the symbols themselves were remembered somewhere deep in our collective psyche and traveled beyond time and space with their meaning.

In his discussion of Archetypal symbols and their capacity to stir powerful feelings, Carl Jung asserts,

"The collective unconscious — so far as we can say anything about it at all — appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. I once experienced a violent earthquake and my first, immediate feeling was that I no longer stood on the solid and familiar earth, but on the skin of a gigantic animal that was heaving under my feet (p.41)."

Freud viewed the appearance of animal symbols in dreams as associations to "forbidden desired objects, usually of a sexual character" (Stevens, p.12). Freudian theory asserts that the dream animal protects the ego against Id forces from the unconscious. Snakes, lizards, cats, mice and fish, he describes as historical, genital

symbols in mythology, e.g., a dreaded father is represented by a beast of prey or a dog or a wild horse, a form of representation recalling totemism" (Stevens, p.12).

To native shamanic cultures, animal totems possess mythical and spiritual qualities as well as the ability to protect human beings and guide them. Much as the psychologists of the western world interpret animal images in the dreams of their patients as symbols of deeper psychological healing activity, the shaman serves as a therapist to his or her community and interprets the manifestation of dream animals in a context that speaks to the reality of his or her people.

Dreams are the vehicle for the passage of unconscious images into the waking reality. Black Elk, the famous medicine man of the Oglala Sioux tribe of the Plains Indians of North America shared his dream vision with an American writer, John Neihardt, in the early 1930's. The vision occurred when Black Elk was nine years old and was suffering from an illness. He was visited in the dream by

" twelve horses, each a different color, each from a different direction. The horses are numinous, with manes of lightning and thunder in their nostrils with eyes that glimmer like the daybreak star and manes of morning light"

(Larsen, p.105).

The presence of the horse in Black Elk's dream signaled his beginnings as a great visionary leader of the Sioux people. The horses led him in the dream to the Grandfather spirits who began to teach him in the medicine ways. To native peoples horses in dreams and trance represent the power to see visions.

The Aborigines of Australia used totem animals to divide themselves into clans. One of the socially significant aspects of this form of group division was that it prevented incest from occurring within the community. Having sexual relations with someone from inside your own animal clan was taboo and punishable by death. (Freud, p.5.)

Respecting the totem animal is also

part of insuring that its guiding and healing properties will continue for the clan as well as the individual. In the Shona tribe of Africa, to eat the flesh of one's totem animal would not only show disrespect for the relationship but would also jeopardize the continuance of the healing and guiding dreams from whence the totem came (Van Ouwerkerk, pp. 14-15). In an interview with a tribal shaman named Leonard Shikutiru, Van Ouwerkerk documents this powerful connection between totem and human: "If I were to eat Lamb," he explains, "I would indirectly kill myself. I would certainly lose my abilities of dreaming and having contact with my ancestors" (p. 14).

To many shamans, the serpent is believed to be the "guardian of springs and representative of the forces of nature" (Halifax, p. 80). A power symbol and ally, the serpent is "endowed with magnetic force. Because it sheds its skin, it symbolizes resurrection" (Halifax, p. 80). The serpent totem appears in many different cultures and can be seen represented in rock art, as well as in costume and shield paintings. The !Kung of South Africa have a special relationship with the antelope which feeds, clothes and nourishes them spiritually as well. (Halifax, p.80).

Eskimo artist Lawrence Ahvakana, who carved a sculpture of an Eskimo shaman in a dream in which his animal nature of the seal takes over, explains: "For a lot of people their second person is an animal; I have a second person. It's not a fairy tale, it's real, because I've felt it many times and I've felt it while I'm hunting" (Halifax, p. 78).

The Yaqui Indians of Mexico sing to their deer totem while they dance the deer dance. Their song invokes the spirit of the animal and asks it to bestow upon them powerful dreams:

Bow Twang song of flower opening this hunger for transition.
Dream, take form in forms shadow bring impossible things
white's brightness, searing heat of connections (Claremon, p. 12).

The shaman of the deer clan of the Yaqui Indians, would remain

unmarried at times, so that when the deer wife was sent to him from the direction of the east, he could go and live with her in the wild and sleep with her only (Claremon, p. 12).

In primitive cultures and in the earlier roots of western mystical culture, the use of dream interpretation and the presence of animal guides and symbols appearing through the dreams of the shamans and medicine healers is interconnected. Through the dream, the totem of the shaman as well as the totems for the clan, are manifested and made a part of the cosmology of the culture.

The practice of totemism is primarily used in native cultures but a growing interest in its potential as providing healing symbols for western culture is evident among the writings of anthropologists and psychologists such as Carl Jung. According to Jung, ". . . the Great Mother [archetype] may appear destructive, terrible and devouring in the guise of terrifying wild animals; she may demonstrate her positive maternal qualities in the form of helpful nurturing animals in dreams, stories, and myths" (Stevens, p.16).

Shamans are the original interpreters of dreams and totem animals are a powerful manifestation of the healing symbols that lie within the dreamtime. ∞

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The Constrictor, the Leopards, the Old Woman & Jean Luc

by Mary Elizabeth Collins

I dreamt of being in a maze.

*At times the maze was open to the sky,
sometimes covered over with a ceiling.*

*Some paths were covered by a silky reddish cloth.
Along the route grassy alcoves became small staging
areas for people doing magic, or theater.*

In one alcove, a man was doing magic.

*As he stood with a thick boa constrictor draped
around his neck, he explained to Jean Luc Picard
(who Star Trekkers know to be the captain of the
Starship Enterprise) that this snake was the next
test or "hoop" he had to jump through to be able to
continue on with the maze and to find a way out.*

The magician released the boa.

*It slithered into an opening at the bottom of the
red brick wall behind the alcove.*

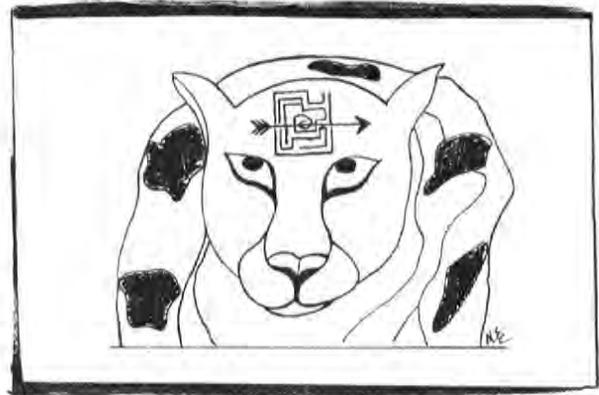
*As Jean Luc stepped forward to grab the boa,
something with the same markings as the boa
pushed out of the opening. He held in his hands
nothing but a piece of crumpled cloth - like a large
scarf used by a magician. Jean Luc dropped the
scarf and ran toward me, shouting "let's go!"*

*We ran on a path that became drier and white in
color, with a white stucco or adobe wall
and a scaffold attached to it on our right.*

*As I faced the wall, I saw out of the right corner
of my eye, red bloody light flowing through two
black leopards charging towards me. I reacted by
jumping on the scaffold and climbing up. The
leopards jumped into my body. I called to an
invisible Jean Luc to join me on the scaffold. He
was busy checking something out. I saw a way out
of the maze; I wanted to climb to the top of the
wall, transform into a leopard, and catwalk the top
of the maze to find my way out. I looked back to
find that Jean Luc was not going to join me; he was
exploring some new life form, which is his prime
directive on the Star Trek episodes. I resigned
myself to descend the scaffold, and join him.*

*At the moment of resignation, I saw the face of a
white-haired, deeply tanned old woman with quills
stuck in the left side of her face lying on the
ground. Then I felt a sharp pain through the
scapular area of my right shoulder. I looked again
and saw that the old woman was me, the quills
embedded in my left cheek and the arrow in my
shoulder. I chose to come down into the maze.*

In this dream I see my illusion about constrictions in my life. The snake was only a silk scarf. My belief in its danger as a constrictor, as an enemy to my travels through the maze, was rooted in my choice to see it that way. I was gifted by the leopards, who again were illusory but whose



presence catapulted me up to where I could see a way to freedom. Their presence within me gave me the knowledge and ability to carry myself out of the maze easily.

But then I was faced with the choice of leaving Jean Luc and the old woman behind if I chose freedom. I see humans as animals as well. Jean Luc is the inquisitive, committed adventurer, facing one death defying challenge after another. I don't have the stamina of Jean Luc anymore, nor the desire to be a hero and save the world.

The old woman is a symbol, in this dream, of suffering. I had been doing much internal work on letting go of the patterns of living life as a suffering victim, a pattern modeled by my grandmother, my mother, and my aunt and blessed by the Catholic Church. I have lived the illusion that if I refuse to suffer with my maternal ancestors, then I am disloyal. I had been waiting for them to feel supported enough that they would choose to take care of me, and realized that they never will. The reality is that I have emotionally cared for them all these years.

I had also been afraid that I would lose a part of myself if I chose health. That part of my thinking is true; I do need to let go of a part of myself, to let the old patterns die so that I can move on to my own life, stand on my own, and live in my own way. I had been seeing this death as a negative event, rather than a portal of transformation and healing.

The day after this dream, my therapist asked me "What is your deepest fantasy of healing, not what you know you should do? What do you need to do to get there?"

My answer: "I want it to be simple, to not have to push and struggle so hard. I want to get up one morning and see things through different eyes from a different place, a place of joy."

Little did I know the power held within that statement. The following morning I fell down the cement steps of the back porch and broke an ankle. For six months I have literally and figuratively seen the world from a different place - a wheelchair, a hospital bed, crutches, and a cane. Oddly enough this opened me to a more joyful way of being in the world. I have rebuilt the "bones" of my life, taking a new stand in the world learning step by step to live without the constriction of my old beliefs.

I still wonder how it would have changed my physical transformative process, from the old patterns to the new, if in my dream I had embraced the leopards' gift and left the old woman and Jean Luc with a blessing . . . and a sweet goodbye. ∞

Perhaps the most important half. Certainly, the Senoi suffer little by intellectual comparison with ourselves. They have equal power for logical thinking while awake, considering their environmental data, whereas our capacity to solve problems in dreams is infantile compared to theirs.

In the adult Senoi, a dream may start with a waking problem which has failed solution, with an accident, or a social debacle. A young man brings in some wild gourd seeds and shares them with his group. They have a purgative effect and give everyone diarrhea. The young man feels guilty and ashamed and suspects that they are poisonous. That night he has a dream and the spirit of the gourd seeds appears, makes him vomit up the seeds and explains that they have value only as a medicine, when a person is ill. Then the gourd spirit gives him a song and teaches him a dance which he can show his group on awakening, thereby gaining recognition and winning back his self-esteem.

Or, a falling tree which wounds a man appears in his dreams to take away the pain and explains that it wishes to make friends with him. Then the tree spirit gives him a new and unknown rhythm which he can play on his drums. Or, the jilted lover is visited in his dreams by the woman who rejected him, who explains that she is sick when she is awake and not good enough for him. As a token of her true feelings, she gives the dreamer a poem.

The Senoi does not exhaust the power to think while asleep with these simple social and environmental situations. The bearers who carried out our equipment, under very trying conditions, became dissatisfied and were ready to desert. Their leader, a Senoi shaman, had a dream in which he was visited by the spirit of the empty boxes. The song and music this dream character gave him so inspired the bearers and the dance he directed so relaxed and rested them, that they claimed the boxes had lost their weight and finished the expedition in the best of spirits.

Even this solution of a difficult social situation, involving people who were not all members of the dreamer's group, is trivial compared with the dream solutions which occur now that

the Senoi territory has been opened up to alien culture contacts.

Datu Bintung at Jelong had a dream which succeeded in breaking down the major social barriers in clothing and food habits between his group and the surrounding Chinese and Mohammedan colonies. This was accomplished chiefly through a dance which his dream prescribed. Only those who danced were required to change their food habits and wear the new clothing but the dance was so good that nearly all the Senoi along the border chose to do it. In this way, the dream created social change in a democratic manner.

"In the West, the thinking we do while asleep usually remains on a muddled, childish or psychotic level because we do not respond to dreams as socially important nor include dreaming in the educative process. The social neglect of this side of our reflective thinking, when the creative process is most free, seems poor education."

Another feature of Datu Bintung's dream involved the ceremonial status of women, making them more nearly the equals of the men, although equality is not a feature of either Chinese or Mohammedan societies. So far as could be determined, this was a pure creative action which introduced greater equality in the culture, just as reflective thought has produced more equality in our society.

Among the Senoi, the terror dream, the anxiety dream and the simple pleasure dream, as well as muddled dreams of vague inconsequential happenings, such as a meaningless repetition of the day's activities, largely disappear before puberty. From puber-

ty on, the dream life becomes less and less fantastic and irrational and more and more like reflective thinking, problem solving, exploration of unknown things or people, emotionally satisfying social intercourse and the acquiring of knowledge from a dream teacher or spirit guide. However dull or unimportant an individual may be, he can always count on receiving a hearing from his family members and from the larger group through his dreams.

There would seem to be a rational basis for the Senoi ideology and practice if we accept the view that man's psychophysical structure is not merely altered as experience accumulates but must be reorganized in line with some principle of inner homeostatic balance.

The internalized social order, which largely makes up the intellectual structure of the individual, does not integrate well with man's power to reorganize and unify his accumulating experience, unless the individual maintains a feeling of good will toward the members of his society, who images are being internalized as the process of socialization takes place.

If the social authorities, who have a counter-part in the psychic structure of the individual, listen to his dreams with appreciation and respond with criticism, praise and imperatives or directives, the homeostatic processes have the power to reorganize the elements of the mind, as well as those of the body, in a way which keeps both the body and the mind healthy and permits a type of social interaction which does not obtain in societies where man is not encouraged and directed to reorganize his accumulating experience in dreams.

Civilized man pays little attention to the thinking he has the power to do in his sleep through dreams. Western society is rife with war, crime and wasteful economic conflict, insanity, neurosis and chronic psychogenic physical ills. The Senoi make their dreams the major focus of their intellectual and social interest and have solved the problem of violent crime and destructive economic conflict and largely eliminated insanity, neurosis and psychogenic illness. They have done this without the help of a written language or of the scientific method as we think of it. ∞

Now I seem like the coach and am standing just inside the door at the house of the boy who quit first.

It is dusk-like in this modest room. The boy's mother is in the room. She is very discouraged about the boy quitting. She is very disappointed. She had high hopes of how well things were going. She knew he had something to overcome - fight back from something - but had thought her son was making progress.

My interpretation of the dream:

The parallel bars, so close together, is the setting for the auditing class. The arrangement of the young women and young men was basically the same as in the classroom with the young women on one side and the young men on the other side with the coach at the front end.

For the young athlete-scholar, the intense practice was his style *except* when the "gymnastics" (unnecessary "paper work") required of him as a student, coupled with the demands placed on him as an superior athlete, took more strength than he *physically* possessed. In the dream his "injury" portrays this. His *crawling* toward the coach shows his desperate need for relief.

The young man's mother (the mom in the professor) is concerned about him in a more compassionate and understanding way than the coach who has a greater interest in the team's being able to do well against competition than in the physical, emotional or mental well being of the gymnast-students.

How I used the dream: I immediately cut back on the work assignments for the auditing class. ∞

Evelyn Duesbury is an Accounting professor, is married, has one grown son. She started recording her dreams two years ago. Address correspondence to 960 Stonebridge Road, No. 11 Platteville, WI 53818

are aware of dream consciousness while awake. They do this without the use of mind controlling drugs, by merely using breath techniques and concentration. They perform consciously while in the dream world.

They use the dreamcatcher symbolically . . . as a means of doing something while asking the question they wish to receive information from in their dreams . . . and when they awaken, reconnecting with that. The way they analyze dreams is different than any method I know of. They analyze dreams by *emotion*, because the very basis of their belief system is that a spirit coming here for a human experience, *comes here for the experience of emotion*. That's what you get on planet Earth that you don't get anywhere else.

So, when they're analyzing dreams, they don't analyze fire as meaning anything specific. They believe that if a person burns their hand in a fire they're going to relate to fire very differently from another person who didn't. What they would say is: "How did this make you *feel*?"

To them, Dreamtime is always going on; it never finishes. There are different levels of Dreamtime, just as there are different levels of consciousness. You could interchange their word for dream with our word consciousness. The Dreamtime that most people are familiar with when they talk about Aborigines is what would be equivalent to the Creation Story in the Bible, in that Christianity believes that God, basically a man, created the world in seven days and then rested. The Aborigines believe that the Creator is not personified, that God doesn't have a shape, size or dimension.

DN: How do they perceive us?

MM: They believe that a part of what makes us mutants and not real are the number of addictions that we have, that they don't have. They believe that real human beings are not addicted to anything . . . but that we are addicted to a lot of things. We have an addiction to dimension, for one thing, so we won't even allow ourselves to comprehend a time that has

no beginning or no end . . . or we won't allow ourselves to comprehend that an invisible power can be the Creative Force. We, by contrast, have to put God in the dimension we think of as a person.

Their myths and stories tell about how the world was thought, sung and colored into being . . . from Light. They have a lot of stories, equivalent to ancient myths or our fairy tales, that are employed to teach people about morals. For instance, they look at a big mountain and call it a certain name, say Mildred, who was a former ancestor of theirs and who had a hard heart . . . so, thus, there is Mildred the mountain. Our people take it as though the Aborigines are so ignorant that they believe their aunt Mildred turned into a mountain!

DN: You mean we think their stories are to be taken literally instead of metaphorically?

MM: Yes.

DN: You mentioned their Creation myth, about the world being thought into existence. Is mythology, as we are coming to re-understand it in the Western world, prominent in their daily lives?

MM: I don't think mythology could be separated from their lives. They live their mythologies! Mythology is precisely the way they teach their people about such things as Creation of the world and what is happening in the world, to bring them up to date. Some part of every day is classroom in the form of singing and dancing. That's how they find their food, that is how they douse for water.

The Real People do not have a written language, they have symbols. They have never written things down and they have done this deliberately. Not that they are too ignorant; they have not done it because when one does that, they give away part of their power . . . the power of memory, the power of mind . . . and become lazy. Because then we believe that we can go back and look at it again, thereby putting a limitation to our brain as though our brains can't hold all of this information. They know that is absolutely false and that, in fact, it is

the opposite of that. They believe that when we demand of memory, we have excellent memory . . . even when we get to be over one hundred years old.

DN: What they choose then, is similar to traditional Native Americans, in the context of oral traditions?

MM: Oral tradition and song and dance. They have some modes of entertainment where new information is brought in and a person can express themselves. One of the reasons that they have songs and dances almost every day is to keep alive 50,000 years of history. This, you have to repeat! It takes about a year, if a part of it is done every day, to repeat the history. So that's what they do! That's how the young people are taught because they don't have any books.

The dream and dreamcatching part of it is a part of Dreamtime. It has to do with consciousness, a different level of consciousness than the waking level. They believe that virtually any kind of an answer to anything you want to know is available to you and there's more than one way to get and do it. One of the ways to do it is to dream it.

DN: You mention that the People are aware of dream consciousness while awake and that it can be accessed very easily through breathing and focusing techniques. Can you elaborate on that?

MM: Yes, they taught me how to sleep with my eyes open. I find this very helpful. For instance, when I'm traveling on an airplane I can put my body into an alpha state of deep sleep with my eyes totally open, totally aware of everything that's going on in the airplane. This is literally being two places at one time. That is one technique they use and have shared with me.

DN: What is your greatest challenge in bringing messages from "DownUnder" to us mutants?

MM: The thing about these people that causes the biggest problem is not the fact that they are leaving. It's the fact that they don't believe that to die of a disease, or of an accident, is a natural death. These are not natural ways to go. The way we go is the way we came. We freely choose to come here; our existence is not an accident.

When we get ready to go, we can freely choose when to go, as well . . . and we go, without any pain or suffering. It is just simply a continuation of the altered states of consciousness that has been experienced and of the out-of-body experiences that we have been doing for years. Our transition back to forever is just the last, ultimate out-of-body experience in which we shut down the systems because we're not coming back. Well, you see, that is just so bizarre and wild and frightening that this point alone is what I get the most hassle about.

DN: Is there more emphasis in your world, now, on your dreams? Do you ask for more dreams? Do you employ the water — or the spinning — regularly now?

MM: In the beginning, I did. But, I think that once you can tap into it when you're awake you don't find the necessity for putting as much emphasis on dreaming while sleeping.

DN: Does the tribe's consistent communication via mental telepathy relate to dreaming-while-awake? Another altered state? Another way that we've forgotten?

MM: Yes.

DN: Do you maintain contact with the People regularly, through that mode? From here?

MM: Yes.

DN: You mentioned that you just returned from Australia a couple of weeks ago. Was there a particular reason why you were called to go this time?

MM: Well, I went for a number of reasons. I went back because there has been a lot of problems surrounding my agreement of not disclosing the whereabouts of their sacred sites. I've had such experiences as the Australian media come over here and hiring a hall and building an audience so that they could hide in a closet and jump out and confront me.

DN: For information about the location of the site?

MM: Because they're against Aborigines and the work I'm doing for them. Right now, politically, the Aboriginal situation in Australia is more volatile than I believe it's ever been.

DN: Were you in Australia to

reinforce yourself in handling this adversarial response?

MM: No, I went to say goodbye and to learn more that they wanted me to know.

DN: Is there anything concerned readers could do to help in this situation?

MM: If anyone has something of significance to offer by way of help, they may write me.

DN: Since this tribe has chosen, by virtue of being celibate, to take physical leave of the planet . . . and since you are their spokesperson . . . what of their message would you like to share with *Dream Network* readers as we come to closure?

MM: The primary message is that mankind is closer to paradise now than it ever has been. We have the technology to feed every human being on the Earth, to provide environmentally friendly shelter for everyone. We have the capability of allowing everyone to have their differences and uniqueness and yet be supported and creative in our connectedness, if we will allow it. They believe that our inventions are absolutely natural because man is an adventuresome, creative, self-exploring creature. The only place that they feel that we drop the ball is in forgetting to be prayerful, to be grateful. Everything that they do, when they start their morning — in *everything* that they do — they say "If it is in the highest good for me and if it is in the highest good for all of life everywhere, then I am open for this experience. I am open for this responsibility."

"What is in the highest good for all of life everywhere." We need to revamp our inventions with that philosophy. That's all we have to do. That's it. It's that simple.

DN: So that rather than sending us a message of peril, they're sending a message of hope! This is a basis for a contemporary mythology, for those who are willing to listen and take responsibility.

MM: Absolutely. It's that simple. ∞

Marlo Morgan's book, tapes and videos can be ordered by writing MM Co. PO Box 100, Lees Summit, MO 64043 or phone (816) 246-6365

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Typewritten double-spaced manuscripts are essential, approximately 2000 words. (We prefer *both hard copy and computer disk submissions*.) Reproducible black and white original art work & photos are welcomed; photocopies are acceptable. Please include **SASE** with submission and/or request for guidelines.

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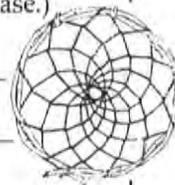
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explorers. Serving **Metro**
NY/No. NJ/Lower CN areas.
For information write: PO Box 8032
Hicksville, NY 11802-8032
or Ph. 516.796.9455

Columbus, OH Dream Appreciation
group. Peer-led. Meets Wednesdays
midday, OSU campus area.
Contact MARGARET HONTON
Ph: 614.885.0823

ALAN SIEGEL, Ph. D.
Dream Groups/Workshops
Berkeley /San Francisco, CA.
Phone: 510.652.4185

Contest Announcement

Announcement of Seventh Annual Imich Contest: Exceptional Human Experiences

\$1000 in prize money will be awarded the winners of Dr. Alexander Imich's seventh essay contest, which is on Exceptional Human Experiences (EHEs). Religious ecstasy, Marian visions and other apparitions, feelings of unity with another or with the universe, nature, or humanity, near-death experiences (NDEs); out-of-body experiences (OBES); awareness of events distant in space or time; knowledge of the thoughts of inner conditions of others; falling in love; creative inspiration; kundalini experience; exceptional performance surpassing normal capacities in art, sport, or everyday life; hauntings, poltergiests and encounters with UFOs, crop circles and other anomalies.

All of the above are types of exceptional human experience.

Some EHE's have positive, some negative and some no evident after-effects. Contestants are asked to recall all their EHEs and to describe how their lives were, or were not, influenced by them.

Entries not exceeding 25 pages should be sent in triplicate, not later than December 31, 1994, to
PSI Center
2 Plane Tree Lane
Dix Hills, NY 11746

Display & Classified Ads in the Dream Network

DISPLAY ADS: Call or Write for information: 1337 Powerhouse Lane Ste 22, Moab, UT 84532 Ph: 801.259.5936

CLASSIFIED ADS: All Sale Items, Groups, Events and Services requesting fees:
\$10 per Issue, \$35 per year (4 Issues); limited to 20 words
50¢ per word beyond 20 words.

(*No fee' Dream Groups and Research Projects will be listed free as a service to dreams & dream education.)
We request of those conducting research that they provide follow-up informational articles in the *Dream Network*.

Ads are accepted at the discretion of the publisher. DNJ does not endorse nor take responsibility for the contents or quality of any ads that appear here, although we encourage reader feedback and will discontinue ads for which we receive complaints.

**Services, Books
& Items for Sale**

*The Art of
Dream Sharing
&
Developing
Dream Groups*



Creative Ideas
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**Give Yourself or
Someone You Love**

~~ *The Art* ~~
***Dreamsharing
& Developing
Dream Groups***

A 44 page Booklet of valuable
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from our publication history on
ethics, hints and insights for
dreamsharing one-to-one or in
dream groups.

\$5 each + \$1 P&H

to: **Dream Network**
PO Box 1026
Moab, UT 84532-3031

**Services, Books
& Items for Sale**

New from Deborah Koff-Chapin:

Media teaching tools for
Touch Drawing!

The Video: THROUGH THE VEIL
60 Minutes/\$39.95

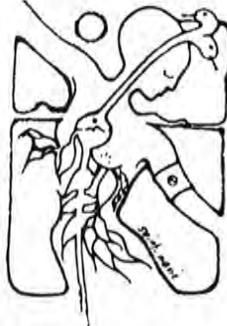
**The Audio: TOUCH DRAWING,
An Experiential Workshop**
90 minutes/\$12.00



Whole Set including Video, Audio &
written materials for \$48.00 to:
The Center for Touch Drawing
628 First Street, Langley, WA 98260

"LISTEN TO YOUR DREAMS"
Bumper stickers; blue on white vinyl.
\$3 each; \$1.80 each for 10 or more.
to: Will Phillips, 1269 Bunnell Road
Altamonte Springs, FL 32714

**ART-OF-THE-SOUL
GREETING CARDS**



- Universal visions
- Multi-cultural images
- Archetypal realm odysseys
- Ceremonial Enactment of Spirit
- Sacred passages of Beauty-SHE
- Dreamtime Rememberings

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ANCIENT BEAUTY STUDIO
P. O. Box 704, Mount Shasta, CA 96067
916-926-4232

*inquire about original art, exhibitions, ceremonial
presentations and commissioned soul paintings
— color flyer available —*

Research * Projects

Sandra Forti is researching dreams
about **PANTHERS**.

Recent or past dreams, welcome. Write:
3900 Dogwood Rd., Denair, CA 95316
Phone: 209.634.2560

Book to be published by researchers.
Seeking all types of dreams from adults
and children. Send dreams or SASE to
DREAMS, PO Box 809,
Wayne, PA 19087

Janine Blaeloch is seeking dreams by
women about bears, as well as any
ideas about what the dream(s) meant to
you. Stories of encounters in the
outdoors are also sought. Anonymity
respected, if requested. Please write:
PO Box 95545,
Seattle, WA 98145-2545

Anyone doing conscious explorations of
the dreamscape and/or hypnagogic
states related to the **Tibetan method of
lucid dreaming, please respond**. Can
we exchange information, do some
"mapping," trade techniques, etc.?
Write to **Jan Janzen, Box 437, Tofino,
B.C., Canada V0R 2Z0**

Trisha Feuerstein seeks dolphin/whale
dreams for a book on psychological/
spiritual significance of dolphins/whales.
Mail submissions to PO Box 1030
Lower Lake, CA 95457
Ph: 707.928.5751

Dream Network has established a
collection point for your '**Visionary
Dreams**', those gifted for the larger
human & Earth community.
What piece of the puzzle do you hold?
Watch for the forms that will be created!
Submit written dreams & expressions to
PO Box 1026, Moab, UT 84532-3031

Kelly Bulkley seeks dream reports that
include 1) images of nuclear war or
nuclear bombs, and/or 2) images of the
"end of the world" or the "apocalypse"
for a study of the psychological, cultural
and spiritual dimensions of nuclear war.
Please send any such reports to 226
Amherst Ave., **Kensington, CA** 94708.

M. A. counseling student, **Julia Lane**,
is researching the effects of dreams on
grief and addiction recovery.
Write 175 Rainbow Drive
Grand Junction, CO 81503
or Ph: 303.243.4534

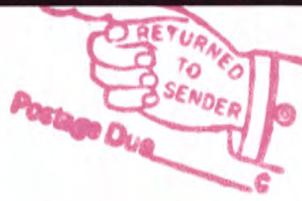
Artist, Deborah Koff-Chapin



"At present . . . parents, school teachers, religious teachers, doctors, psychotherapists, psychiatrists and psychoanalysts . . . are, for the most part, neglecting or miseducating the dream process throughout the modern world. Cross-cultural study proves this to be a fact and at the same time, furnishes a practicable, educative system which would correct this state of affairs at all levels."

Kilton Steuart, excerpted from the article The Dream Comes of Age, reprinted from Mental Hygiene, Vol. 46, No. 2, April, 1962 © Clara Steuart Flagg

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