

Dreaming Humanity's Path: *Beyond the Veil*

Since 1982

Vol. 14 No. 4

\$5.95US/\$7.25 Canada

Dream Network

A Journal Exploring Dreams & Myth



Subscriptions: 1-800-861-3732

The Letter

I am approached by a bright light. It has definite form.

I recall feeling very excited and knowing that "it" was a messenger from God. It hands me a letter. I take the letter and feel thrilled that I am personally being sent a letter from God. I feel chosen!

I keep saying to myself, I knew it, I am special!

With a feeling of great elation and anticipation, I open the envelope.

I read the greeting: "Dear Humanity," and feel a sense of disappointment because the letter is not addressing me personally.

I feel as though I have just received some form of cosmic junk mail from God.... like the "Dear Occupant" junk mail we all get from time to time.

I experience a tremendous sense of deflation.

I am disappointed to realize that I am not special after all.

Suddenly I have a realization: I am humanity!

A sense of joy and elation washes over me....

a sense of "Oh, now I get it!"

Cover Art

© 1995
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"Angel's Lament" is an adaptation of a full color original oil painting by Anjalice (Alice) Rigan. Under the working title "H' Art of Compassion," "Angel's Lament" is one of a series of images utilizing the universal languages of the angel, the human form and Celtic mythology, in an attempt to explore our collective awakening passion for personal and global unity and healing.

As a long term member of the Findhorn community in Scotland, a published Celtic artist, muralist and recent M.A. recipient in Creation Centered Spirituality, Anjalice relies on her active sleep and lucid dream worlds for images that unite us in this growing global spirituality.

This painting is now available in a collectors high quality "Giclee" print (16 x 22 inch image size) in a limited edition of 250. Each of the individually produced works is additionally hand embellished by the artist and arrives as a signed and numbered "Original Print," inclusive of a "Certificate of Authenticity."

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DN 14 #4 World Wide Web URL: <http://waking.com/waking/dream/>
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 Subscriptions start with the issue following receipt of order.
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Upcoming Focus Dreams & Community

In Volume 15 No. 1
we will explore ways in
which our dreams can
assist us in
building Community.

How have your dreams
facilitated Community?

We Welcome Your Submission
Lifetime: Four Weeks after
receipt of this issue.

NOTE Regarding Submissions:

Individuals from all cultures and walks of life who desire to share are encouraged to submit manuscripts, poetry and artwork for consideration. even if it falls outside the scope of the current focus or theme. We invite your dreamsharing, transformational dream experiences and insights regarding effective dreamwork and dreamplay techniques.

Given the overall synchronicity that shapes the *Dream Network*, your submission is likely to fit perfectly into the focus of an up-coming issue.

Your article may also be appropriate for one of our two regular features, *The Art of Dreamsharing* (which includes a broad range of articles on Dream Education), or *The Mythic Dimension* (which explores the relationship and connections between dreams and mythology).

And, of course, we always love to hear from you in our *Responses* column! Whether you were inspired or infuriated by the latest issue or would just like to clear up an area of confusion or correct an oversight, please let us hear from you!

Editorial

The impulse for this year's offering was born in my soul while attending *The World Symposium on Humanity* in Toronto, Canada, 1978. That 8 day event was, in itself, a lifetime.... and for me, a deep intuition was clarified. Hearing from Joseph Campbell that we have been creating the same symbols and stories, across time and space, jelled in my soul a conscious understanding of the phrase so often voiced in religious and new age circles: "We Are One." These perceptions correspond identically with Jung's theory of the Collective Unconscious. There is a common *core* we all share, despite age, racial and cultural distinctions. This is actually revolutionary.... and our present social, cultural, global circumstances indicate an urgent need for broader understanding of these truths.

Additionally, I believe that if we had ample visualizations of positive futures to provide inspiration, we would be powerfully inclined, *drawn* to create those conditions as our realities. The impulse would be irresistible.

Was not *everything* manifest first an image, idea, word,* or a dream?

Now, this is not to disallow for the individual and/or humanity's dark side. The tensions of the opposites must be reconciled and contained within, by each of us. That, by now, is a given and there is no lack of evidence to substantiate the ongoing need for this work. However, while I/we go about attending to our projections, shadow, paradox and contradiction (what a job!)... I remain a steadfast and incorrigible optimist.

This time in which we are living is *different*. There is no period of known history with which to compare what we are experiencing. There are few precedents and our dreams provide us with among the best roadmaps available for navigating this unfamiliar territory. I have been sustained by these *knowings* for over three decades, while often being subjected—and subjecting myself—to unspeakable pain, heartbreak, disappointment and disillusionment. We are at a most auspicious threshold

and I am compelled to continue in this work, in the midst of adversity and taking yet always another risk, believing that broadcasting what is contained in this wonderful journal will seed new hope and assist us in this new-birthing process.

While a vast majority of our media nurtures fear and violence, if properly utilized, it *could* be inspiring healing and positive imagery, positive futures.... the heaven on Earth we are meant to experience.

Assimilate deeply, *own*, then share with others, the visions included in this issue.

What if *they* were committed to film? Very possible, in this day of superlative technology: virtual realities, animation, holographic imagery, etc. What if a major TV network or movie studio were to replicate and make available to the public the imagery of *The New Earth*, *The Mountain*, *The New Wave*? It would be a *Releasing of Transformative Energy into the Collective Consciousness*, a treatise offered in this issue by Marcia Lauck (p.25).

If well informed and carefully attended, the imagery from these visions, alone, could inspire hope and impetus toward right action on our part... in relation to one another and Gaia. And these constitute but a very few of the visionary gifts being given, consistently, to individuals from all walks of life, worldwide. There is undoubtedly sufficient soul-initiated material 'out there' to fuel sustained creative output for generations to come!

Perhaps the story so synchronistically assembled over this past year... the four 'chapters' of *Dreaming Humanity's Path: Visions admonishing us to Protect the Children*, timely Warnings, inspirational Guidance and visions *Beyond the Veil*, could become imagery made available, *seen*, by the general public. A tall order, you say? Yes.... but it is very possible. It is coming to light now that among the most effective healing agents we have available to us as individuals, are to be found in the power of symbols. The symbol acts on us, whether we 'get it' cognitively or not. This growing recognition, amplified, applies to the macrocosm, as well. Sensitive presented and

carefully attended, it is very probable that we would be collectively motivated toward taking action to avoid the undesirable conditions portrayed in dreams of *warning* and to obey the strong impulse to co-create *The New Earth* (p.19).

It is our deep desire to *create this reality*. Anyone with suggestions or connections who is inspired to participate.... please be in touch!

In *Whispers and Murmurs* (p. 22), Russell Lockhart encourages us to continue sharing our big dreams, to re-learn the ritual of dream-initiated communities, where just sharing — not interpreting — the dreams, creates a field out of which soul is nurtured and reborn. While he correctly states that we presently have few models and are charged with the stimulating challenge of creating them, I encourage you to read — or re-read — *The Kin of Ata Are Waiting For You* by Dorothy Bryant. *Here is inspiration!*

Special gratitude and acknowledgment to *all* of the dreamers and artists who were compelled to respond to our call for Visionary Dreams: Anjalice, Monique Avakian, Joan Bishop, Maude Cardwell, Jerry Collins, Sue Dean, Joann M. Everett, Frank Faulk, Honora Finklestein, Trisha A. Fallon-Clifford, Rose Gordy, Chris Hudson, Jan Janzen, Deborah Koff-Chapin, Ingrid Luke, Winifred Minor, Linda Moore-Sheppard, Teal Postula, Ilona Richardson, Mary Saint-Marie, Scot Ryerson, Anne Sayre-Wiseman, Barbara Shor, Rosemary Watts and Noreen Wessling. Please, if you contributed and are not acknowledged, inform.... forgive. Again, deep appreciation to the individuals who have worked very closely with the project throughout the year: Bobbie Bowden, Ingrid Luke, Kelly Hunter, Russell Lockhart and Rosemary Watts. Your input and assistance is of inestimable value. How very, very fortunate we are to be allowed these glimpses into the sacred inner worlds of the courageous and generous individuals, willing to share themselves in this deeply personal way.

*SHe said: "Let there be Light!"
And There *Is* Light. Carry on! ∞

Responses

Letters From YOU!

O.J.: Dream Time Reflections

Where does the line between dreams and the waking world direct us?

The bitter cold wind bites through my parka as I stand on the deck of the ship. Never before have I been so close to such a gigantic iceberg. It is so tall. My gaze starts at the meeting point of the water and the ice. It moves upward. The sheer surface of the ice is beautifully fragmented. The top is so.... WAIT A SECOND! What is that at the top? It looks like a court room scene. Oh, no, there is O.J.! In fact, everyone is there.... Judge Ito, Marcia Clark, Johnnie Cochran, etc. What in the world are they all doing up there at the top of this iceberg?

The "Trial of the Century" is over. A jury of his peers found O.J. Simpson not guilty of the two murders with which he was charged. As far as the law is concerned, O.J. is not criminally responsible for the deaths of Nicole Brown and Ronald Goldman. This, however, does not mean that the question of his guilt or innocence is settled in the hearts and minds of all Americans. Perhaps even more prevalent than the question of O.J.'s guilt are the questions regarding deeper, social issues that have been raised throughout the course of the trial.

About a week before the verdict came in I roamed around cyberspace (the Internet) placing requests for any dreams, comments, or opinions about O.J. Simpson and/

or his trial. After reviewing the responses, I find the comments and opinions indicate that people are concerned with how certain issues affected the trial and verdict. By far the most talked about issue was racism.

Many of the comments came from individuals who feel that the LAPD, by tolerating racism within their ranks, opened the door to accusations that they framed O.J. because he is an African-American. These people are concerned that O.J. was acquitted because of the number of African-Americans on the jury. Voices are crying out from both sides of the black/white rift in this country. A lot of these people are expressing anger. But what happens after everyone has vented? Where do we go then?

The trial of O.J. has the potential to be a catalyst for both social change and personal growth. The beginning of this process has been taking place from the opening of the whole O.J. saga. All over the country people have talked about the trial over breakfast, at work, at lunch, etc. In doing so they have been discussing their views on some of the most challenging issues of our time.... among them, racism. But that is only the beginning of the process. Just as, in a short time, O.J. Simpson will disappear from the front pages of the newspapers and the evening broadcasts of news, so too will the focus on these deeper issues be in danger of simply fading into the background. If change or growth are to occur, there must be action toward resolving the issues raised.

Dreams. What do our dream-selves have to offer and how do these offerings differ from conscious comments? The main difference is in the area of a positive focus as opposed to a negative focus. The comments and opinions almost exclusively deal with perceived racism. Whereas, our dreams are filled with mysterious attempts at understanding the tragedy of the murders and wonderful symbols of

reconciliation.

In one dream, where the dreamer is at the murder scene, Nicole Brown had written something on a wall in an attempt to identify O.J. as her killer. The writing is obscured but the dreamer can still read it. The name is not O.J. Simpson. The writing on the wall reads: "lapis lazuli" (an azure, opaque, semiprecious stone). Could this reference to a stone described as azure (sky blue) and opaque (dull or dark) be an unconscious sum-up of the whole trial? The question of guilt or innocence is complicated enough to determine without bringing in all the influences of racism and bigotry to cloud it any further. This same dream goes on to deal with the struggle to understand why this terrible crime occurred.

In another dream, O.J. Simpson is nominated for president on the democratic ticket. He is carried out of the convention on the shoulders of the delegates. Perhaps this dream speaks of O.J.'s murder trial becoming the "Trial of the Century." With a little help from the media, O.J. Simpson and some of the key attorneys associated with his trial have become household names. This dream might, also, speak of the process of balancing power between the races. I cannot help but think of the possibility of Colin Powell running for president.

Another dreamer sent a couple of dreams dealing with O.J. and God. The theme throughout these dreams is O.J.'s innocence. In these dreams, the dreamer gives her support to O.J. in a time of need. Looking at this on a larger scale, I can see images of American people uniting and working toward healing the wounds of racism rather than drawing lines and making fences. A very striking image from the last of these dreams is O.J. wearing a jumpsuit with "help me" written all over it. Again, taking this image to a larger scale, O.J. can be symbolic of the pain, anger and hurt of racism calling out to us!

In the dream, the dreamer hugs O.J. and comforts him.

The few examples provided above illustrate some of the ways O.J. and his murder trial have appeared in our dreams. These dreams speak to us in the mystical language of symbols that transcend the individual and subjective viewpoints we may have. Born deep within the dreamer's psyche, the dream can bring unexpected solutions and spontaneous enlightenment. When applied to a chosen problem or issue, such as the racism brought out by O.J.'s trial, dreams can be a most useful tool. Still, as asked earlier, where do we go now?

Our comments have identified some deep social issues, foremost being racism. Our dreams seem to be urging us to recognize the pain and to move toward healing. How? By listening to our dreams, for they can often balance the sometimes hard and cynical judgments of our conscious minds. Of course, without action there will be no change or healing. We can all use this balanced perspective as a springboard to positive action.

Christopher Hicks, Cadillac, MI

Death of an Amoeba

The following dream occurred at a time when I was in the fangs of Weitschmerz.... depressing thoughts about the human condition. This was the only time in my adult life that I experienced anything close to a nightmare. It was totally nonverbal and is very difficult to describe in terms of human experience.

I was floating in a toxic environment, breathing with difficulty, without seeing or hearing, unable to comprehend the nature of the danger or agent that caused my distress and my fear of dissolution.

Could a single cell — an amoeba — suspended in a cosmos of hostile tissue or fluid have felt

this type of agony?

Man basically understands (or believes to understand) the nature of his environment. He knows the dangers to which he is exposed and has some grasp of the means to avoid them, or at least most of them. What I experienced that night was the horror of existence without cognition. Not the feeling of mental derangement or disorientation but of a vaguely conscious element subjected to an environment that it can neither comprehend nor control. Strangely, it was a combination of physical and moral despair and I was grateful when I awoke to write it down. To be able to do so, to express myself, was in itself an immensely liberating experience.

In the state I had just escaped, communication was not possible... not even consciously desired.

By writing it down, the former nightmare became a constructive experience. It moved me to add one more to the battery of blessings that tradition has bestowed on me: "Praised by the Eternal who has made me a human being."

Marianne M. Krizan, Westfield, NJ

Reflections on Lucid Dreaming

Although I've been a lucid dreamer since childhood, the thrill of becoming awake and aware within my dreams has never diminished. To explore and experiment with the endless possibilities encountered or conjured within the dreamscape is an exhilarating experience. But perhaps the most powerful gift that lucid dreaming has offered is the parallel understanding of freedom and potential available within the world of waking reality. The same skills which enable me to become aware within the dream, also encourage me to approach my waking dramas with increased self-reflection.

In waking life, there are countless opportunities to apply what I've learned specifically from lucid dreaming, particularly in the areas of creative decision-making and alternative thinking. By critically observing how things manifest while in the dream world, I have gained a sense of how my personal waking reality manifests according to my perception, attention, intentions and actions. This understanding has led me to view the issue of "control" in regard to lucid dreaming as having more to do with investigating power within... or cultivating mindfulness, than with power over... as in directing specific dream elements or characters.

Practicing the art of considered emotional response within dreaming can carry over into waking life. For example, when confronted with a challenging situation — and if I'm living lucidly at that moment — I can ask, "If this were a dream, what would I do?" It is an empowering feeling to realize that becoming emotionally swept into the drama of a current scenario is not the only option. If I'm able to step back for a reflective moment, I have a chance to reassess the situation more clearly and therefore to engage in mindful response as opposed to habitual reaction.

We are simultaneously walking ancient terrain and charting unknown territory in these pages.

Act on the impulse!

Share *your* experience and insights with us.

Unless you indicate otherwise, we consider all letters for this column and do, of course, reserve the right to edit.

We welcome & invite *your* RESPONSES & QUESTIONS!

Address to Letters

%DN PO Box 1026

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It appears to me that lucidity in dreams is not so unlike lucidity in wakefulness. In either state, awareness can waver and the spectrum is indeed wide. How often or long, without willful intention, are we truly conscious within our waking day's activities and interactions?

Lucid dreaming haunts me in a deep and personal way. It helps me become more aware of my options, of the simple beauty and extraordinary quality of everyday life.

In this way, I feel a balance and blending of both, valued realities.

Keelin, Portland, OR

Lucid Dreaming: Frustrations and Fantasies

I thought it would be useful to discuss the frustrations, even the fears, some people feel with regard to learning lucid dreaming. Ultimately I believe in lucid dreaming. I believe it is achievable, beneficial, enjoyable and has great potential for us all. I also believe it does not interfere with so-called normal

dreaming processes and can indeed be helpful to individuals interested in dream analysis. Some folks have expressed their frustration with the problems involved in working toward lucidity, or have even suggested there may be dangers of some kind involved in this pursuit.

Knowing we're dreaming while we are dreaming is really the basic idea of lucidity. Our brain is more active in certain significant ways while we are lucid; we are thinking in a conscious way. This is not an exhausting experience, as one might think. In fact, non-lucid dreaming is often pretty exhausting because we believe ourselves to be in waking reality, with all of its problems. About the worst thing that can happen to us is we might get a little less sleep if we're doing specific induction techniques or stopping to do dream records.

That's about the extent of it. I believe lucid dreamers still have plenty of non-lucid dreams and their mental processes are not negatively effected; nothing bad happens to lucid dreamers. Many, many people have been lucid dreaming for many, many years with no ill effects, either psychological or physical. It is a very different thing to say lucid dreaming is difficult than to say it is dangerous. Yes, it can be difficult and to the extent difficulty is a problem, pursuing lucid dreaming may be annoying for some of us.

Although it is a limited metaphor, I like to think of working on lucid dreaming as being like learning a musical instrument. Yes, it can be hard work. We can have the best guitar or keyboard or whatever delivered to our house but it doesn't mean we will instantly play it. Some people learn more quickly than others; some even play by ear and seem to have no difficulty at all. As it is when practicing an instrument, improvement will be forthcoming. Learning lucid dreaming is no more dangerous than learning to play a musical instrument and it can be equally rewarding.

When lucid dreaming first really hit the public, I think many of us thought instant success was an invention or two away. Some people seem to feel let down that induction devices don't work like blenders or video cameras and that nothing out there can 'make' them have a lucid dream. Right now, 100%-guaranteed-successful-lucid-dreaming-for-every-one-every-time is.... a fantasy. But that doesn't mean we can't someday get closer to that result. I urge everyone to look at how far we've come; with every experiment, we learn more about how the mind works, what happens in our body's physical state that affects sleep and dreaming and what techniques are most efficacious in the bringing about of lucidity. Lucid dream induction devices are available, not to instant-

ly 'make' us have a lucid dream but to aid us in our personal efforts to become lucid. Instead of feeling frustrated that we can't instantly have lucid dreams, we should feel privileged, in a way, that help is out there! Techniques are being refined all the time and this makes our learning curves much less discouraging.

Dreamers, lucid or otherwise, don't have to feel alone in their interest anymore. And if we are truly anxious to make lucid dreaming more than it currently is, then what better way than by participating in studies, or communicating with other lucid dreamers?

I have to laugh when I think about the infrequency of my own lucid dreams lately. It reminds me of something a good friend always says: "Take my advice. I'm not using it." I guess it's time for me to follow my own advice and start getting enough sleep and use proven lucid dream induction techniques, instead of merely feeling entitled to lucidity! Oh, yes; I need to work on my dream recall. That means a microcassette recorder by my bed and no more laziness about recording. There's no substitute, I suppose, for personal effort.

Someday, maybe we'll all be able to have lengthy lucid dreams. We might have a technique so refined it works for almost everyone. Maybe there will be a harmless diet supplement or easy to use device that will make lucidity accessible to us all, anytime. But one thing is sure.... if these things even happen, they won't fall down from the sky. People will develop these tools and methods, not gods.

Brenda Giguere, San Ramon, CA

Watch It Grow

Our Dream Network continues to impress and please me as I watch it grow to new levels of expression and outreach. You are to be congratulated.

Henny Reed, Virginia Beach, VA

The Coins of Lucidity

My first lucid dream occurred when I was in the second or third grade, 1969 or '70. I lived with my parents and my younger sister in the Minneapolis suburb of Golden Valley. *I was sitting in the lunchroom of the Edward D. Neill Elementary School one day, eating my lunch out of a brown paper bag with my friend Steve Saltis. Without warning, I realized I was in a dream.*

I turned to Steve to tell him this news, convinced I was in for an argument. Surprisingly, frustratingly, he responded only with indifference. I was dreaming, and he didn't care! I couldn't believe his apathy. I stood up and left the lunchroom to wander the halls for a few minutes before the dream ended.

Lucidity. Twenty-five years ago I wasn't aware there was a word for this. At the time, there probably wasn't. I wasn't even aware this experience was unusual. Attempts to relate this dream to my family and friends met the same ignorance in waking that it had in the dream. Undaunted, I experienced many lucid dreams from that day forward, as I still do today.

One of the most common dreams I had during my grade-school years was about *finding old coins*. I was an amateur coin collector. It was not uncommon then to find buffalo nickels and Mercury dimes in change. I saved every one. They weren't all that valuable but there was something special about them, something that a dead president didn't have. They were different.

My interest in coins grew to an obsession. As do other daily events, coin collecting entered my dreams. But here it was different. When I found an old coin in a dream, I wanted to keep it. This urge was so strong that I became aware of the dream. I would clutch the coin very tightly and deliberately wake my-

self up in an attempt to "externalize" the coin. If other coins were visible, I would gather them up before waking. Looking back now, I realize I was successful after all.

The coin was never in my hand when I awoke, but the treasure was retrieved all the same. I just didn't realize it at the time. The treasure I brought with me to the waking world was the memory of the dream. I now believe this was how I developed my ability to recall my dreams, an ability I cherish.

How many other people can relate dreams had when they were 7 or 8 years old? Not very many.

The best evidence comes from an unusual twist some of these dreams exhibited. When I found a coin, I would often check the date to see if it was a good year. A good example of what then occurred can be dated to 1971.

I found one of the first new coins of that year in a dream. On closer examination, I saw the top half of the second "1" was modified such that it resembled a "4." I decided to keep the coin anyway. I would save it for three years, at which time it would become valuable. I held it in my hand and awoke.

It's now "1974." The coin is more valuable than I ever imagined and I still have it.

Paul Rydeen (pjrydeen@ktc.com)

Comments on *Dreaming Humanity's Path*

I write now to comment on Vol. 14 No. 3, received recently: SUPERB! There is no other word for it. Beautifully produced, outstanding artwork and contents that — on the whole — I can relate to.

Of course, the old man on the bench IS quite correct: Life IS a bunch of hints! It is the basis of James Redfield's The Celestine Prophecy and is presumed by archeologist Tom Lethbridge, as stated in the article *The Master Dowser*, where he affirms that he

became convinced that there is meaning in human existence and that it is tied up with the concept of our personal evolution. Further, he believes that for some reason WE ARE BEING DRIVEN to evolve! Such is the whole thesis, if thesis there is, in what I find when interpreting people's dreams from a spiritual cum mystical point of view.

Iona Miller's letter points out that she also feels that, "... a seemingly external force is penetrating our society, culturally, symbolically..." and she just touches on 'the larger consciousness whose name is Mystery.' However, Joe Mason's letter (*Meets Highest Expectations*) comes much closer to the core of what I see as 'reality.' His comments, from The "Big Dreams" are clearly speaking of very great changes involving unity.... to "Are the Big Dreams of today telling us that the old myths are true and near to completion?" comes very close to what my readings find in so many of the dreams submitted to me by a variety of dreamers who do not know me nor know one another and hence, cannot be said to be influenced by my views.

I do like the 'Wellspring' poem and all the dreams on pages 12 to 25. They are all wonder-full in some way or other.

The story of Koree and She-of-many-Names is much in line with Clarissa Pinkola Estes Women who run with the Wolves and Thumbalina does show how the Higher Self will come through.

Let There Be Dark took me back to the Masonic Ritual which proclaims that "The sun rules the day and the moon governs the night," because one 'rules' by self-motivation. And lastly, Kathy Brown's *Honor Thy Furniture* hides deep wisdom under a light brush.

Thank you for putting all this together so beautifully!

Charles de Beers,
Umtektweni, South Africa

Been With *Dream Network* from the Beginning

I'm enclosing a check for renewal of my subscription for the *Dream Network*. I admire your doing a great job in publishing the *Journal*. I remember when I was there when Bill Stimson founded and published it, and when Tom Cowan and Chris Hudson were involved. It was a struggle to keep it alive and I am proud of your efforts to keep it energized and successful.

I'll keep in touch and will continue to promote the *Journal* to my students. All warm wishes.

Virginia Bagliore, Rockaway Point, NY

Questions from a Dreamer in Prison

Between my dreams and my waking moments, I seem to be living two lives. One conscious and one unconscious. I cannot recall a night within the last decade of my imprisonment that I did not experience two to three dream episodes. As a prisoner for the last twelve years, having suffered inestimable deprivation, my unconscious (dream) realities have become much more desirable than my conscious (waking) realities. My dreams have varied in episodes and seemingly in relationship to my intellectual and spiritual growth.

When I was first imprisoned, I experienced a lot of anxiety and fear and coincidentally, my dreams were similarly filled. As I matured and evolved, my dreams have become more responsive to my needs, more positive, constructive and parallel to my conscious visions. Similarly, when I don't regularly engage in auto-eroticism to release my pent-up frustration, I experience vivid dreams of intimacy. I feel as if my dreams are caring for me and attempting to protect me from the harsh realities of my existence in the hell on Earth called prison.

Dreams supplement my life with an alternative, additional life. They have become an integral part of my day-to-night activities and no longer a mere ancillary occurrence to my life. When the abuse to my humanity by my oppressors becomes intolerable and I am exhausted and want to give up, my dreams that night are generally awe-inspiring, with me struggling against insurmountable odds and prevailing.

Occasionally, I enquire of myself "Who is in charge?" Obviously, my dreams babysit and pacify me during my unconscious state... like watching a videotape.

It is as if I live in two dimensions and if I don't like one, I simply visit the other. There have even been a few times when I didn't like my dream and was able to wake myself at will. I sense a bridge between where I was and where I was able to travel. The power is mine to leave a dream-state and enter the waking state.

Currently, I am focusing on learning how to incubate dreams to receive specific answers to questions and information.

Any suggestions?

Achim Rodgers, P.I.N. #49983

Will's Response

I think the *Responses* column broke the record in the last issue, Vol. 14 No.3, not only in quantity but also in quality! I was intrigued by Iona Miller's mention of Virtual Therapy and tempted, after reading Judith Picone's letter about "lights at the end of a dream period" to put out an inquiry as to whether anyone but me has encountered regular appearances of silvery, chrome-like surfaces in highly lucid dreams.

While I understand the need to print Linda Gaile's letter in response to the *Pro Choice IS Pro Life* poem, I don't think we have any business publishing anything on the abortion issue, unless it's in

the context of a dream.

Also, in response to your Editor's Note after Sally Gadanhorst's letter, asking whether we possess the level of sophistication, etc., to develop a clearinghouse for potentially precognitive dreams, my answer would be NO. My experience with apparent precognition in dreams leads me to believe that dreams come first and foremost for our own edification and enlightenment. I believe it's similar to the Biblical admonition to remove the log from your own eye before attempting to remove the splinter from the eye of another. Only when there are no pressing issues to be resolved in our own lives are our dreams likely to address concerns about people or events outside of our sphere of influence. My concern with attempting to create such a clearinghouse is that it can too easily encourage people to look outside themselves for meaning in their dreams.

Will Phillips, Altamonte Springs, FL

Offers Enthusiastic Support

Thank you so very much for your contribution of back issues of the *Dream Network* to the Alexandria Dream Library project. You very generously included a 2nd set of the *Journal* and I appreciate that so very, very much. It was thrilling to see the set of *Journals* you have published all together! You have done and are doing a magnificent job and I enthusiastically support your endeavor through networking here at the Novato Center for Dreams. I'm very happy that you are at the helm of *Dream Network* and commend you highly.

Thank you again, from my heart.
Jill Gregory, Novato, CA

Please send Responses to:
LETTERS % DN
PO BOX 1026,
MOAB, UT 84532

Dreaming Humanity's Path

Part IV

Visions, Voices & Songs....

"Beyond the Veil"



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The New Wave, Part III The Third Wave

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The New Wave

Part III: Third Wave

Suddenly, In the Blink of an Eye....

Now a New Wave, the Third Wave, is swelling.

This one has moved further to the West, much nearer the town and the crowd who remains, watching speechlessly.

By this time we are mesmerized.

It is ominously apparent that this Wave will exceed the two previous ones in power, height and potential for destruction! It builds to a height

equivalent to a 20 - 30 story structure. It will consume all in sight! Yet we remain, watching, in awe.... oblivious to danger.

As this New Wave reaches its full glory and is about to break....

*Suddenly—
in one flash!*

*In the blink
of an eye—*

*It stands
suspended.*

*A Rainbow
forms
about its outer
edges.*

*In another
instant,
brilliant
flash, the Wave
becomes a
Tableau....*



*upon the
Western-facing
wall of which
three
benevolent
Beings, or
Angels, appear.
These Beings
are as TALL as
the wall of the
Wave — and
stand with
their arms
extended
toward us,
offering... ∞*

Creating Realities

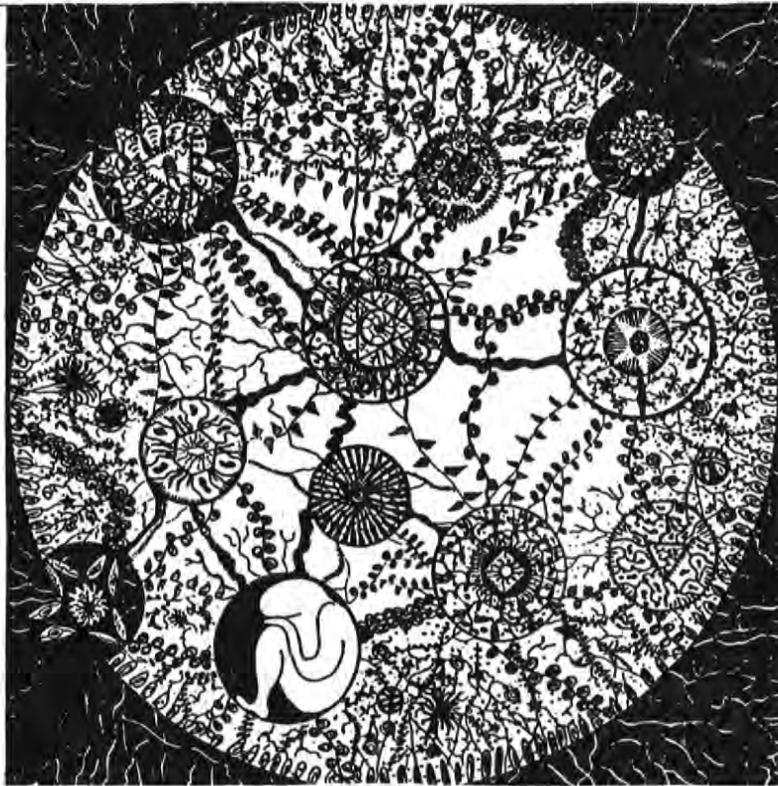
I believe that I can create my own reality.

*I sense the need to let people know that all they have to do is believe
and then they can create their own reality
and have their desires fulfilled.*

*I go down a path and speak
to everyone I meet,
telling them this truth.*

*The need seems to center
upon housing and hunger.
All of a sudden, apartment
buildings and supermarkets
spring up. There is no longer a
use for money. People just
manifest what they want. After
this occurs in my locality, people
all over the world begin doing
the same thing, as though it took
only one person to believe in
order to transform the world. ∞*





Kundalini:

The Science of Love

I am aware of many snakes pouring into the crown (of my head), representing Sky energy and I am aware of many snakes entering my feet, representing Earth energy.

The "crown" snakes are traveling down and the "feet" snakes are traveling up. Together, they all meet in my heart.

At the moment they join, I am fully in the white light.

I fully understand Divine Love. I understand I am that.

I understand that All are that.

I understand the science of Love and that this place in Consciousness of Being Love in form is not something we are growing or evolving into.... we all already are. ∞

The Mountain

I am having an argument with someone I know.
I don't recall what the argument is about but at one point,
I walk away in frustration. I begin walking down a road.
I am walking quickly, as though I'm in a rush to get somewhere.
The odd thing about this road is that on each side of the road stand
people I have known throughout my life. some are people from groups
I have belonged to at one time or another: the Boy Scouts, the Young Socialists,
Jesus Freaks, etc. Others are friends I have known since a very young age.
It has a kind of "This is Your Life" feel.
I am distracted by their murmuring as I rush along the road.
In order not to be distracted, I cover my ears and keep repeating,
"I want Jesus! I want sweet Jesus!"
My words begin to take on the quality of a mantra.
I continue to repeat, "I want Jesus," with mounting intensity.
All of a sudden I come to the foot of a mountain.

There is a stillness
in the air.
It is a large mountain
and my eyes scan
its height.
Suddenly I hear the most
wonderful music
coming from the
mountain top.
I realize that I am
hearing angels singing
and begin a desperate



scramble up the mountain
to discover the source
of the singing.
I reach the top
of the mountain
and just as I peer over
into the valley below,
my eyes are met with a
glorious burst of color
from the valley.
There are a mass
of beings awaiting me.

They are all smiling and waving at me and welcoming me home.
I know them, but they are not from my waking life.
It also has a feel of a birthday party.
The feeling I have at that moment is the feeling one might have
if one had been searching desperately for their eyeglasses
and then looked in the mirror and saw
that they had been wearing their glasses all along.

I could SEE! ∞



The Planets Help One Another

*We are going onto the Air Force Academy.
As we round the corner after going underneath the
railroad, we begin to see a display
of every type of weaponry currently being used.
It is as if there is a display set up for a General
to view as he passes and overlooks the troops.*

*The odd thing is that we can see every minute detail about each weapon,
as if it is being explained to us as we pass by.*

There is no physical way for this to happen but as we drive by, we see it all.

It starts with the smallest weapon, each gun and knife available.

*Then it proceeds to bombs, tanks, airplanes, computer scanning
and "locking-on" devices. The display is so technical
that I cannot understand all the details or each image that I see.*

*It ends with all the current space ships,
weapons and scanning devices that they have created.*

We are in awe as we drive by this immense display.

I feel some fear as to what all this weaponry portends for the earth's future.

Just then we round the corner leading to the high school.

*In between the mountains, so close I feel I can reach out
and touch it, is the planet Jupiter, huge and up close....*

and the Greek personification of the planet Venus.

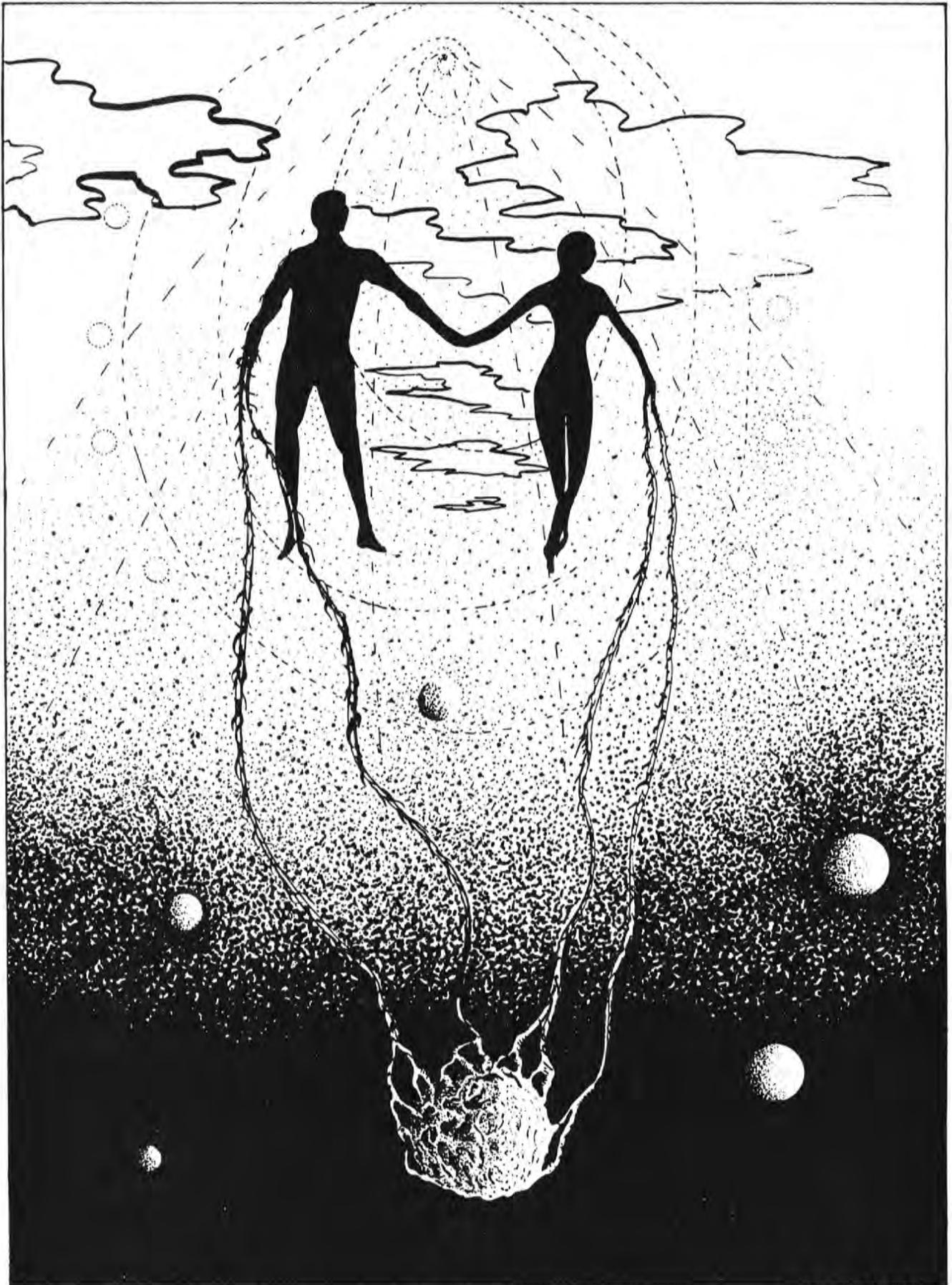
Each planet radiates incredible energy and overwhelming love.

*They speak in harmony, explaining that the entity energy
of the Earth has sent out a distress signal to other planets
telling of the woes the humans have wrought.*

*They have come to lend their energy and support
to help heal the planet Earth.*

*It's as if they are the guardian angels of our planet and are here now to lend
their perspective and healing powers to help us.*

It is an awesome feeling! ∞



Art by Angela Mark

The New Earth

*This dream begins with a "blank page"
and a Voice reciting from Isaiah the following words:*

*"And He shall judge among the nations
and shall rebuke many people;
and they shall bear their swords into plowshares
and their spears into pruning hooks;
nation shall not lift up sword among nation,
neither shall they learn war anymore." (2:4)*

*Immediately after this, I see myself standing on a platform
which is suspended in space and which resembles
the platform movie makers use to hoist the cameraman,
so that he may film the scene from a "bird's eye view."
I am not alone on this platform. Leaning against its railing,
a group of men and women are watching in awe the growing disk
of a planet that comes rushing toward us from deep space.*

*Most of these observers are professional people....
scientists and doctors and such....*

*and only a handful of us are ordinary folk. While we all watch,
marveling from which section of space the new planet hails,
the same Voice I heard reciting from Isaiah says,
"It is Earth."*

*And there it is, this New Earth, wrapped in layers and layers of
white clouds. After the clouds part, the New Earth begins turning
on its axis, its mountains gleaming in the sun....
its soil ready to be seeded.*

*I feel good because I know the Earth is again
as the Creator intends it to be. ∞*

Cities Of Crystal & Gold

A Visualization

©1995 by Barbara Shor



"The little children of this generation have their crown chakras wide open so they will be able to reproduce God's golden blueprint beautifully.

"But, the children of the next generation will be able to design themselves in an act of co-creation."

My angels show up, bristling like a porcupine and ask, "Would you like to go to a where or a when?" No choice about going, only where or when? Typically, I answer, "To a when." And suddenly we are zipping out into a blank blackness, not outer space, more an interface frequency—perhaps a wormhole in time—in a whirl of wings.

We're homing in on a planet far beneath us, green, green, green, some of the particular spots on Earth where the towns are placed—like a system of chakras in a planetary body. By working with the Earth forces/devas and imaging the structures they need, crystals will grow for them with spaces between the lattices to create buildings with living spaces—with a slightly irregular, home-grown charm. Some grow in single hexagonal spires—like apartment or office buildings; others grow in horizontal familial clumps as one-storied edifices.

All the crystals grow with wide gold rutilations in geometrical designs very near the surface of the crystals—usually along the edges of the facets, outlining them. While this is quite beautiful, it also serves to focus the internal energies of the crystals along a specific axis.

As we continue our pole-to-pole journey, I can see that there are very few of these crystalline cities. I am told that the population of the Earth is very small now, only caretaker groups are needed to maintain the human portion of the planetary brain, to oversee the welfare of all the life forms of the planet, and to communicate with our own solar system and other, more distant star systems, such as the Pleiades, Andromeda, Alpha Centauri, etc. Although planetary and interplanetary forms of travel exist, they are very rarely used (usually only in emergencies) because the communications system is so good, and out-of-body and bi-locational travel capacities have become so finely developed, it is rarely necessary to leave one's home base.

Earth has served its tutelary purpose. Its massive population has learned, and developed, and is now functioning on much higher frequencies, or has gone on to other developing planets to carry on the work of growth and transformation. Earth is now a pattern maker, a morphogenetic seeder, a self-organizing garden planet.

*Kythe: To make known. To recognize or be recognized.

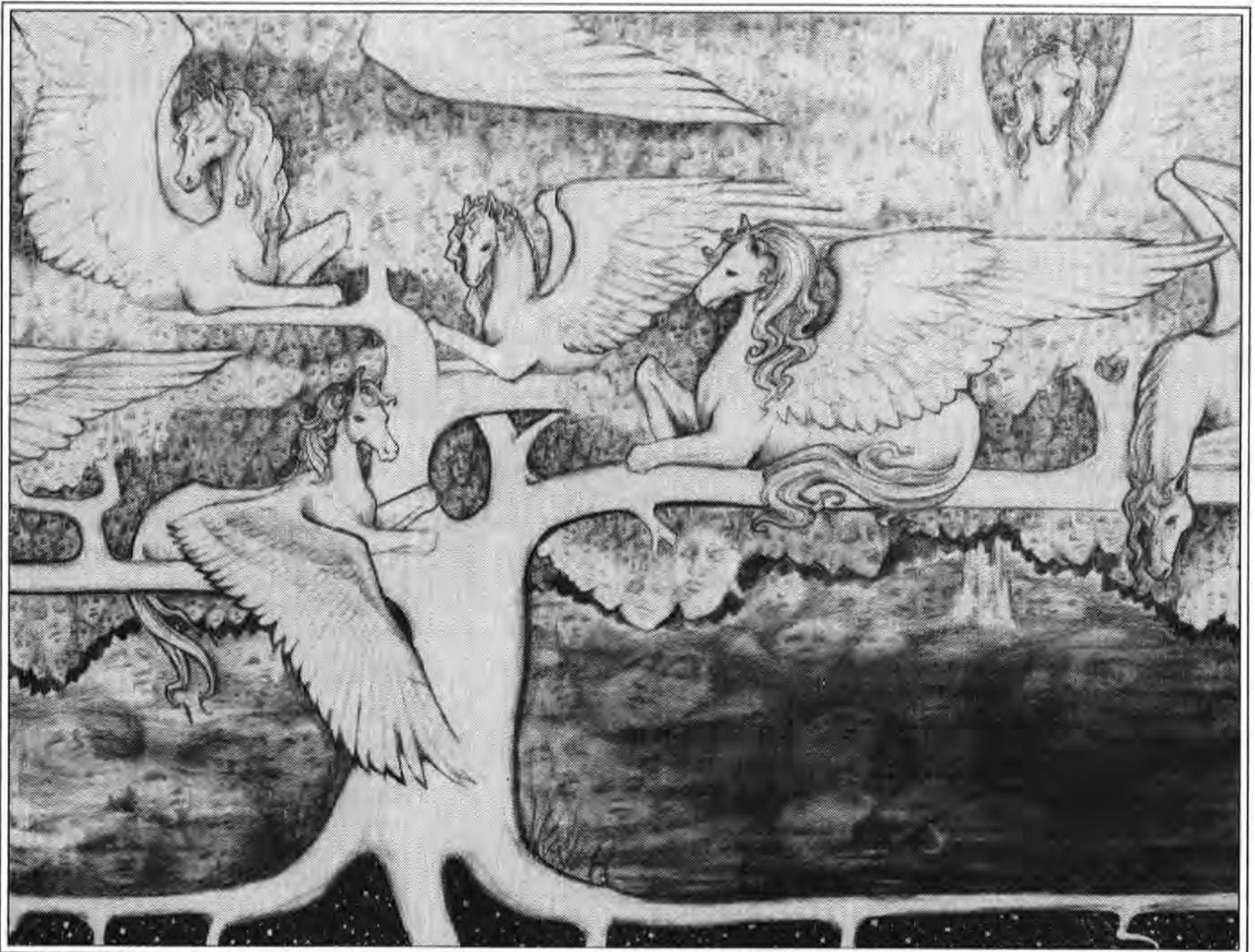
Although we're still flying fairly high up, I keep looking for the people, to see what they look like. But I see none. In fact I see no moving life forms at all. Just the greenness, the oceans, and occasionally, a city of crystal and gold. I feel the presence of people. I feel lines of transmission, communications—tied into the golden lines of force within the buildings. But I see only the forms of the kingdoms of minerals and plants.

I know they're there, but I cannot see them, and I don't understand why. I want to land and look about, but we're moving too fast, and the time I have to spend on this journey is very brief. It seems more important to get as much of an overview of this "when" as possible than to see or learn the details.

All I learn as the scene begins to fade is that this is five millennia hence. Although it is very beautiful and peaceful—all the things we say we want—it makes me a little sad. Where are all the glories of our past history

—the tale humanity has to tell of its growth and beingness? Where is all its creativity now?

I am told that time has lost its meaning here. That all time is available, past, present, future, parallel, and curved. To see what was, you have only to envision a period and you are there. All the past is alive and well and continually functioning, as are the other time zones. For the past, you have only to wish yourself there, and you are there, fully able to see, touch, smell, hear, taste—although invisible because the frequency at which you function is faster than the time you are visiting. Some sort of interface frequency allows you to "dance" in tandem with the slower frequencies of the past or faster ones of future, etc., without doing harm to your own beingness or that of any other creature. Each human memory is a complete "museum" of the Earth's history and can produce it at will. Nothing has been lost, no storage room is needed, and interpretation is always fresh because the primary sources still exist. ∞



'Where the Dreams Roost' by Laramie Sasseville

Whispers and Murmurs:

Perspectives on "Dreaming Humanity's Path"

by Russell Arthur Lockhart, Ph.D

*"The true history of the spirit is not preserved in learned volumes
but in the living psychic organism of every individual."*

-C. G. Jung C.W. 11,56

I. Psyche Speaks

It is quite remarkable, because it is so rare, to see in public such a collection of unattributed, un-commented, unexplained, unanalyzed, uninterpreted dreams as those on exhibit in the pages of *Dream Network* this past year. As your editor said in introducing this unusual gathering, she wanted "psyche to speak for itself" in response to the journal's research calling for "dreams which belong to the larger community." This simple appeal reaped a rich and varied bounty.

Yes, psyche has spoken! But to whom? To what end?

Do not expect me to answer these questions by interpreting or analyzing the dreams in this exhibition. That would violate the spirit with which they were gathered. Instead, imagine we had been viewing these dreams in silence and began speaking with one another. A conversation. For some reason, in the face of these dreams, I want to speak in whispers, though these dreams stir strong passions in me. Of course, my murmurings on these pages are rather one sided. So I'll just set off and see what comes.

II. Dreams as Gift & Voice of Source

What has been gathered together in this harvest called "Dreaming Humanity's Path," this dream gallery of psyche's speech? First, we find dreams experienced as gifts given to an audience of one (the dreamer) arriving unbidden, seemingly from some dimension beyond the personal and gifted again to a larger audience.... we, the community of the journal's readers. As the word itself reveals (com-, "together"; munnus, "gift"), it is precisely this circulation of gifts, this "gifting together" that identifies the essential nature of any genuine community. In some quiet time you might want to ponder how to keep such gifts circulating.

Second, we find dreams experienced as big dreams, dreams of strikingly numinous intensity, the dreamer impelled to share the dream with another, as if following some ancient imperative.... perhaps even one of evolutionary significance:

**"This dream is not yours alone;
it belongs to others as well. Tell it!"**

Surely one intention of such dreams and their telling is to stir us to wakefulness, to choicefull participation in the making of our future.

Third, the dreamer of the big dream experiences a strangely palpable contact with "the source" of that dream, and in gifting the dream to others, this sense of contact and thus potential community with "the source" is enlarged. All readers and hearers of the big dream may become directly or subliminally more related to "the source" of such dreams. I'll leave it to the reader to imagine the social and political consequences of this.

Fourth, this "source" is not experienced as personal or individual. One feels a bit shy even at saying "my" dream. Rather, there is a sense of something "sent," as if by courier, a meaning-filled message from underneath or beyond the personal. There is as well a definite feeling that it is this "rhizomic" dimension in which we all may be connected in some mysterious and unfathomable way. We can't say much about this "source" with any assurance. And while there are many names for this source, I will refer to it here simply as the mythic realm. I think the reason why such dreams are sensed by the dreamer as having immediate significance, not only to the dreamer but to everyone, is because such dreams are intimations of myths in formation, myths that will underlie the fabric of all that we are and all that we do, and all that we will become. Such dreams are not just recyclings of old myths or retellings in new clothes, but *new* myths that will be the structure and dynamics of our future.

The dreams collected here might be titled more accurately, "Dreaming Humanity's Paths," for it is surely more meaningful to think not of one fixed future, but of many possible futures. What our conscious role in such futures might be, what determinant role our choices might have, could be informed by big dreams in a way that we have scarcely allowed ourselves to imagine.

III. Dreams & Community

The reason why interpretation fails big dreams is that interpretation tends toward understanding even big dreams only in terms of what already is known, while the big dream is speaking, as Jung said, in terms that are not yet fully known. The big dream cannot be fully netted by interpretive approaches because it speaks in a language (or languages) not yet fully known. In this sense, we must always be students of the big dream, trying always to learn the language of the mythic realm, to learn psyche's speech.

In earlier times, when communities were truly local, such dreams were conveyed to "the elders" and if judged to be big dreams, they were then conveyed to all members of the community. This way with the dream played a crucial role in engendering the fabric of community life because such dreams became the source of and foundation for the myths of the people. In the present time, this natural sense of sharing the big dream with others is so rare we have very nearly lost all sense of the crucial importance of this. We no longer even have rituals for doing so. We need to relearn this art.

In the contemporary world, how do such dreams find their way into community? What and when does the larger community ever hear of such dreams? Where in the world do we hear these messages from the mythic realm in a collective sense? I hear nothing of this on the TV talk shows. I see nothing in the newspapers. I do not hear our "elders" or world leaders telling us of big dreams.

This is where *Dream Network* is doing important work and where the dream sharing groups and communities have their ultimate significance. We have no larger forums for hearing our big dreams. In *Psyche Speaks*, I wrote, "... to have psyche's speech heard only in consulting rooms will not suffice in the time to come; psyche's voice must be heard in the world, enacted and incarnated in the world."

How I would love to see a journal, a TV program, a radio show, even a web site in which only the dream text itself is presented, a cultural repository for big dreams. Seeing these dreams in the pages of *Dream Network* is like a seedling for such possibilities. We need places to hear big dreams. As a community we can contribute to this need by continuing to send in our big dreams to *Dream Network*. Something will come of this!

IV. Alterity, Fate & Dream's Desire

We can't say much about "the source" except to emphasize its strong sense of alterity, its otherness. It is this alterity that the big dream brings to our awareness and, I believe, stirs a yearning, a deep desire, an eros. Part of this is reflected as noted above in the impulse to share the dream with others. But telling others, as deeply satisfying as this is, is not sufficient. Something else is at work on us in relation to the big dream. A hint as to what this might be was offered to me in a dream several years ago.

In it, I found written on a slip of paper, poem like:

A dream wants a dream A poem wants a poem

As much as I enjoy interpreting dreams, teaching others to learn and exercise the craft of interpretation, and even as an analyst getting paid for it, I know that interpretation is not the desire of the dream. The dream wants a dream! So, now I imagine that the purpose of the "small" dream is to make us conscious and more complete (that is through resolving complexes, integrating the shadow, developing our human relatedness), essential, crucial and necessary tasks.

And the purpose of the big dream? It's purpose is twofold:

(1) to engender community through the medium of telling the dream, that is, dream calling to dream, the dream of one desiring the dream of the other, and

(2) to create a sense of task, the sense of what the dreamer is *for* in this life, and from that, for the dreamer to bring the manifestation of that to some realization in actual life and therefore into the reality that is the world.

Perhaps this sense of human community may become realized in the Aquarian age, the age of the water bearer. This is an image of each one of us in some unique contact with "the source" and from that contact bringing something back to the larger community. Part of that "bringing back" is the dream itself and part of our contribution to the weaving of the threads of community is to tell our big dreams to one another. In this way, the "otherness" in the big dream is able to call forth the "otherness" in others through engendering dreams in others.

The dream wants a dream. But our task is not complete by telling only. The big dream always imposes some task on the dreamer. That task has a great deal to do with whatever we mean by "fate." It is the work of the dreamer to bring into presently lived life some manifestation of the big dream. That manifestation, too, will likely be shared and will constitute, through its gift-like circulation, a vitalizing presence in the world.

V. Dream-Formed Communities

Klee said he didn't want to give talks about art because people would listen with their ears and not their hands. And if one were to listen with one's hands? Of course! Listening hands would be painting hands! A painting wants a painting! That's why Beaudelaire said the only proper criticism of a work of art is a work of art. Art wants art! This desire is not ego's desire but the desire of the "other" in us for connection to "the other" in our fellow beings. It is out of this connection (deep psyche to deep psyche) that there could arise a basis for community that would be generative and give birth and manifestation to the deepest intentionality of the psyche. This is what I see as the ultimate significance of sharing big dreams: a *dream-formed community*. This is not a picture of only single, isolated individuals individualizing

apart from the world.

The purpose of individuation cannot be isolation. Rather, the purpose of individuation must be for an individual to develop sufficiently to hear the "deep song" of the psyche, to bring into the world what is experienced there, and to pour this into the living history of humanity. This in turn will call to the deep psyche in others and stimulate this self-same process. It is the iteration of this process across individuals that is the promise of the post-modern spirit. The intent is not narrow, narcissistic individualism, but to so engage individual development so that the common pool becomes a rich resource for the nourishment and growth of each and everyone. As Jung saw, "individuation gathers the world to itself."

VI. Forming the Vessel

A newspaper published recently a story of two women artists who decided to correspond only in painting. So, one woman sent a painting to the other. After living and being with that painting for a time, that woman painted her response and sent it off. Back and forth, paintings only. Twenty of these paintings are now on exhibit in a gallery. Very instructive! For anyone drawn to dream sharing, corresponding in dreams (just the dreams, not the interpretation!) may open up many new and unexplored possibilities. As a community we might try just this and see what happens. Or, in your dream sharing groups try this. Sit for a time in silence and bring to mind dreams or visions that had a powerful impact on you. When you feel ready, simply speak out an image from such a dream. Others will do the same. Round and round, speaking out only images from dreams, no comment, no interpretation, no explanation. Telling images without the apparatus of explanation engenders a powerful field effect in the group, a palpable dimensionality that begins to generate an enormous eros. One gets the impression of a vessel of

information, a place of potential incarnation of something beyond the personal aspects of the dreamers in the circle. The potential of this is unexplored. And waiting.

What is certain, however, is that working on the group's aspirations, difficulties, troubles, issues, or other concerns following such an experience, is remarkable. We don't generally seem to have much faith in the idea that the dream (like a story, like art of any sort) can engender its effects all by itself. We seem addicted to the idea that for the dream to have its effect it must be interpreted and explained.

This would be like insisting that a poem always be published with its explanation, a painting always viewed along side its critique. That is nonsense. The whole point of the poem, art, and yes, the dream too, is to "get through," to achieve some conception in the psyche of its audience. It is what happens next that is crucial, not what we say about it, but what it engenders in us as response from our own depth. A dream wants a dream. A poem wants a poem. This nexus of relationship: dream to dream, poem to poem, painting to painting, is largely unexplored territory. What did you dream in response to those "naked" dreams in the pages of *Dream Network*?

It's something like the above that leads me to imagine a future in which the dream once again takes on a value and role even in the centers of power. Is such a thing possible? As I watch the leaders of the world gathered together in a truly extraordinary way at Yitzhak Rabin's funeral, how I would love for them to sit circled with one another and with nothing else as agenda, simply tell the images from their dreams, round and round, until they feel that dimensionality of alterity. Such experience could become a basis for experiencing what "the source" has to say about what needs to be manifested in the future. In this, they and others would discover that the basis of their rejection of "the other" in human form, is a result of not genuinely experiencing "the other"

in mythic form. All true experience of the mythic dimension generates an eros of inclusiveness. The failure of this generates the power of exclusiveness and becomes the secret source of the ubiquity and power of prejudice.

VII. Dream as Subversive

In these times there is, on occasion, a yearning for something that truly punctures our consciousness, something that breaks through the increasingly addictive fog of image-driven consumerist miasma. Occasionally, world events (atrocities, assassinations, natural calamities), often times local events (killings close to home, the rage at horrific secrets revealed), sometimes personal experiences (a sudden loss, a reversal, a tragedy) break through this fog. Still, so much of this is now mediated by media, rather than direct experience, that its shock value, its potential of penetration, is lessening remarkably in our lifetime. It's as if we could arrive very shortly, perhaps more shortly than we care to imagine, at having TV cameras showing us bodies being delivered to the ovens, or the killing fields, while we sit silently couched to inaction, hungering for the next scene. When reality becomes entertainment what then?

Today, we are double yoked to insatiable work and endless entertainment. Underlying all of this is the commodification of desire. This is what is whipping us along. I continue to believe that the last holdout to this process, that which will retain the power to puncture our increasing insensibility, will be the dream. I continue to believe that the dream will be the last resistance to the devouring dynamics of money. And because of this, we may be edging close to a time when it will be a crime to dream and there will be every effort made to control this uncontrollable access to a source beyond the world of power. The dream is always subversive of the status quo, particularly the big dream. The dream will always be outlaw, always alien. At some point,

Dreamtime & Natural Phenomena:

*The release of transformative energy
into collective consciousness*

by Marcia S. Lauck

It was at the end of four years of focused inner work in the early '70's, that my dreaming and waking realities began a synergistic merging. In each night's dreaming, I would find my consciousness accelerating, systematically propelling me into realms of the dreamtime far distant from my usual experience. It was an exhilarating time of exploration, discovery, and—what I came to understand—remembrance of a primordial wisdom. I had entered a story whose breadth and depth far exceeded any I had encountered in my waking hours; a story that was not bounded by the laws of time or space as we experience them out here. Rather, I discovered, as Thoreau once said:

"Our truest life is when we are in dreams awake."

In the dreaming of those early years, I was intensely focused on learning how to navigate through and merge with what I experienced as vast fields of consciousness, and how to mediate multiple frequencies and sectors of consciousness with waking reality. Lying down to sleep initiated journeys in which I was wholly awake, but no longer focused in the bands of consciousness associated with our exterior world. My waking life naturally assumed a different role in this light. It was no longer my only reality, but instead, a single strand, enriched, guided by, and woven within a dream of indescribable magnitude. The story revealed in this great dream was that our deepest lives—humanity's, the Earth's and all the many other nations of consciousness who inhabit this planet—are part of a greater covenant. And yet most people have forgotten the part they play. Without the awareness of these interior realms—without the keys to the universal pattern-language encoded within the multiple folds of all realities—humanity's dominant focus on our waking existence will not be enough; and neither we, nor the Earth, will be able to unfold the fullest potentials of this greater dream.

Ecotheologian Thomas Berry, in *The Dream of the Earth*, says it this way:

"If the way of Western civilization and Western religion was once the way of election and differentiation from others and from the Earth, the way now is the way of intimate communion with the larger human community and with the universe itself... . What is needed is the completion of the story of the physical dimensions of the universe by an account of the numinous and psychic dimensions of the universe... . What we need, what we are ultimately groping toward, is the sensitivity required to understand and respond to the psychic energies deep in the very structure of reality itself."

Carl Jung called this process of reconnecting to the collective unconscious and to the Self... individuation, equating it with the unfolding of supreme consciousness. Yet as I found my bearings in this new territory, it was with a scope of awareness and vision that left behind most of Western culture's maps. My identity was no longer focused in my physical body and personality with occasional forays into transcendent states. Rather, I inhabited the many aspects and names and tasks of a larger identity emerging from timeless realms and unfolding through the great dream at the heart of life. The dilemma I faced was how to thread what was so vast through the eye of the needle, through the windy gap where the inner and outer worlds meet, in ways and forms that would maintain balance in the waking world. I knew enough to trust that the inner events of the story -- appropriate to the tasks of my life and to the needs of the planet -- would, at the right time, gather enough energy to cross the threshold and manifest in the waking world.

The beginnings of a pattern of such inner and outer crossings between myself and a circle of Native American elders took place shortly thereafter. "We're watching your work," they said. "We'll be in contact if anything further is to develop." Nine months later they returned, saying that they would build a bridge between us that the deep truths and knowledge that shaped their cultures could travel across. From that first of many meetings in the dreamtime and later in the waking world, our roads converged. I became known as a Universal Dreamer — one who spins the great medicine wheels of the Dream into the web of time.

In a dream in the late 70's, I was given a ring—a circle of knowledge concerning the elemental energies of the planet. Since then, in the dreamtime, I sometimes find myself working with energy fields that precipitate various weather patterns, earthquakes and other such natural phenomena. In some dreams, I may call up the winds to clear the collective consciousness of a particular geographical location, and in waking time, that area will experience high winds and storms.

My first occasion to work with the energies associated with earthquakes was in 1984. During the night's dreaming, I had been deeply focused on bringing the racial consciousness into alignment with as-yet-dormant patterns of evolution coded in the body of the Earth. At the precise moment energies began coursing through the new union, a resounding affirmation from the Earth rocketed through all dimensions of the dream, and an earthquake began in the outer world. Other earthquake/world psyche alignments have occurred in the following years, and they all tend to follow a similar pattern.

In other dreams, I've worked with the vortex patterns in the Four Corners area. As sluggish or blocked Earth meridians were cleansed, simultaneous transmissions would ripple through the collective dreamtime, alerting humanity to the changing weather patterns sweeping the Earth.

In all such dreams, I work as an engineer of inner space, crafting those structures which permit the unfolding of the great dream into the field of time and space. But whatever the outworkings, in those moments of intimate communion with the Earth, I have never experienced the storms, volcanoes, earthquakes, or other natural phenomena as punitive or angry manifestations. They seem to be an intrinsic part of the birth process for a new evolutionary phase for human beings and for the planet. Despite the apparent outer upheaval and destruction, these phenomena are agents of a planetary, alchemical process which releases highly creative and transformative energies into the collective experience.

For more than a decade of dreaming, I had no access to a body of knowledge within my own culture that described or related to this work. Given its esoteric nature, this kind of knowledge was rarely written down. More often it was committed to memory and only passed on through apprenticeship, through dreaming or with the transference of a medicine bundle. In more recent years, however, I've located references to such dreamwork that I think are worth sharing.

In a book published by the Navajo Community College Press entitled: The Sacred: Ways of Knowledge, Sources of Life, the authors state:

"In every Native American tribe in North America, there are specialists who go by various names depending on their functions or how people have tried to name them in nontribal languages—Priests, medicine men, caciques, singers, and shamans. These individuals are responsible for specialized, perhaps secret knowledge. They help pass knowledge and sacred practices from generation to generation, storing what they know in their memories.

These specialists have learned what they know by experimenting with forces in nature...

Among the Navajos there are...those who know one or more healing ceremonies. These 'singers' or medicine men know the names of the elements in their particular specialty chant. For example, the singer of the Mountain Chant knows the names of animals who live in the mountains (particularly the bear) and can speak their languages. The singer of the Windway can call a tornado any time—he knows the language of the winds."

Dhyani Ywahoo, Cherokee lineage keeper, wrote in her book Voices of Our Ancestors, that:

"As there exist in the human body meridians, pathways of energy, the energy ley lines of the Earth are interactive with those of living beings. Prayer is the most powerful thing. I have seen old men, old women, create and stop tornadoes, make the ground shake or stop, bring rain."

Just as Carl Jung formulated that the quadrated circle was one of the main archetypes of the Self, in the Native American cultures, the powers of Four—four directions, four seasons, four races, four compartments to the human heart, and the image of the medicine wheel with its four cardinal directions—have long been considered the ordering functions of both individual development and tribal society. When these four-fold boundaries are honored and the balance is maintained, things have a way of staying together and maintaining their integrity. Dreams and visionary experiences—paths of seeking knowledge and power by pilgrimages outside the more familiar boundaries of the natural world—were acknowledged as travels into the sacred realms. The mapping of these realms, which were also quadrated circles of knowledge but of a more expanded pattern, concerned how the order and structure of the world of sacred powers could be used to guide and serve the culture. Even today, these experiences con-

tinue to provide essential guidance for the ongoing life and health of tribal society.

Dr. Evans-Wentz, best known for his translation of the Tibetan Book of the Dead, spent the last years of his life studying the Native American cultures indigenous to Southern California. In his last book, Cuchama and Sacred Mountains, he wrote:

"Knowledge is not a thing to be learned, the Mohave declare, but to be acquired by each man according to his dreams. The direct basis of all religion—tradition, ritual song, and shamanistic power—is individual dreaming..."

In the years I have worked with individuals and collectives engaged in the alchemical process, I have come to appreciate that dreamwork represents one of the clearest and most stable fields to approach the deep psyche—not only of the individual, but also of the planet. As Jung said, dreams "show the inner truth and reality of the individual as it really is." They faithfully lay out the inner landscape of the unconscious process. We can't control this field, but we can learn from it. When the psyche is ordered within the quadrated circle—the archetype of wholeness—visionary dreams emerge.

Jung referred to these dreams which rise from the deeper layers of the collective unconscious as "big" dreams. Sir Laurens Van der Post, a friend of Jung's, was referring to such dreams in A Mantis Carol when he wrote:

"Everywhere at all times, in all cultures and races of which we have record, when the greatest meaning, the highest value of life humanity called their gods or God, needed renewal and increase through life on Earth, it began the process through a dream..."

So how does this weave together? Through much of Jung's work, our Western culture is beginning to map the regions of the Archetypal Self and the collective unconscious. It seems to me that, to illuminate the map, we're trying to identify what structures of the psyche bridge the implicate and explicate orders. Hopefully, our explorations will lead to the understanding that these inner and outer realities are interpenetrating spheres within the circle of the great dream of the Earth. As Thomas Berry said, we need an account of the psychic and spiritual dimension of these events if we are to fully understand our purposes for inhabiting this planet.

"More than any other of the human types concerned with the sacred, the shamanic personality journeys into the far regions of the cosmic mystery and brings back the vision and the power needed by the human community at the most elementary level... This shamanic insight is especially important just now when history is being made not primarily within nations or between nations, but between humans and the Earth, with all its living creatures."

As one undertakes the process of individuation, one's life tasks become evident. When the psyche is quadrated, it naturally links with a universal pattern-language—not only the more familiar cross-cultural symbols and myths shared among human beings but, perhaps more importantly, with the next furthest four-fold circle of consciousness. Here, this pattern-language evolves into a dynamic communication, a communion, shared by all beings who inhabit this planet, and by the planet Herself. When we are opened to circles of dreaming expanded beyond personal spheres, we become aware of our participation in the

collective dream and of our collaboration with all other beings and lifeforms engaged with the Earth's story. Together, we explore the course of our evolution as a species and as a planet. Where much of Western thought would be reluctant to draw causal relationships between the Dreamtime and waking reality, the indigenous cultures guided their lives by such knowledge.

As we undertake this work and evolve sacred ritual, dance and song from those labors, we are engaging in a process that heals the individual and clears the channels within the body. This permits the body to resonate with the land—the body and soul of the Earth—and with the Great Dream that sings through all the worlds. Just as there is a unique task for each individual to unfold through the process of individuation, there is also a trans-species, planetary task that must engage all of us desiring to remain part of this world's story. It is the latter task—one that I believe is accessible to all human beings—which has occupied my work in the dreamtime for the past 20 years.

Sandoval, the Navajo medicine man, made a simple statement about the importance of order in the tribal world, which not only applies to the Navajos but to most tribal people in North America. He said:

"There was a plan from the stars down..."

All life participates in this great dream, and if we learn to open our dream eyes beyond the sphere of our personal dilemmas, we will remember that universal pattern-language that allows us to converse with all forms and manner of creation. On inner levels, the story is always being told. All collectives dream: even as we read these pages we are dreaming together. What wants to be born from us—from this chalice of human consciousness? Let us dream.

The Earth has need of us. ∞

Dreams as Exceptional Human Experiences

Transcript of a talk given
by Montague Ullman, M.D.

Dreams are ordinary only in the sense that everyone has them. What makes them extraordinary and qualifies them as exceptional human experience are the gifts they bring to our lives if we learn how to receive them. I'd like to share with you the way I think about dreams and their importance, and then, suggest answers to three questions. What is ordinary about our dreams? That's an easy question. Two, what is extraordinary? That's not so easy. Three, what defines dreams as exceptional human experiences? That's the one I think I'd like to explore with you.

Let me share with you my ideas about dreams, which are not necessarily the prevailing ideas about dreams, because they are outside of the orthodox psychoanalytic tradition. Dreaming and the dream refer to two different, though closely related, events. Dreaming is an intrinsic part of the sleep cycle that recurs every 90 minutes during the night and is associated with distinct psychological changes that signify a state of arousal of the organism. The dream, in contrast to dreaming, is a remembrance in an awake state of whatever it is that we can bring back from the previous night's dreaming experience. These two modes of consciousness resort to two different languages to say different things about the same organism. To understand the dream, we must begin with an understanding of the way the two languages differ and what it is we're saying when we speak the language of the dream. Our two languages appear to have evolved as a way of speaking to each other.

Let me begin with waking language. Waking language appears to have evolved as a way of speaking to each other about the world and the way we experience ourselves in the world. The world is broken down into manageable and agreed upon categories, which can then be communicated through a structured grammar and which can convey in a logical manner how our experiences are organized in space and time. Language is a way of categorizing reality so as to

be able to talk about our experiences. It's actually a deeply rooted way of making reality more discrete than it really is.

But our needs go beyond what can be transmitted in this fashion through language. We seem to need a more direct way to encounter and express the impact upon us of the world we live in. We need a more effective language for the expression of feelings. In waking life, to accomplish this, we resort to the language of the arts, the language of music, the language of poetry. While asleep and dreaming, a pictorial figurative sensory language takes over and reflects our feeling states. The dream language has more in common with the language of the poet than the language of the scientist. Both the poet and the dreamer rely on metaphor for its expressive effect. There are, however, at least three significant differences in the way that the poet and the

dreamer use metaphor. The poet re-arranges words to create the metaphorical quality, or the words that best convey the feeling that he or she wishes to communicate to others. The dreamer shapes images and pictures into metaphorical statements. The poet addresses an audience outside himself or herself. The dream is a private message to oneself. Finally, writing poetry is a task of greater or lesser difficulty.



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Dreaming and the creation of these visual metaphors that happen to us through no deliberate or volitional effort on our part is easy, all we do is go to sleep. The neophyte in dreamwork has to learn to look at the images, not as photographic replications of reality, but as metaphorical ways of conveying the felt nature of the predicament of the dreamer at the time the dream occurs. We have adapted, in what in all likelihood is a primitive imaging capacity, which we probably share with animals lower in the evolutionary scale, and we've learned how to use it to serve as an instrument for symbolic, rather than literal, expression. Our sleeping self is concerned with managing residual feelings that stay with us until the time we go to sleep and that surface at the onset of the dream. Metaphorical imagery is a most suitable, symbolic vehicle for containing and conveying feelings, just as it does in poetry. A man who pictures himself, for example, driving down a steep hill in his dream and having his brakes suddenly fail, will experience the sensation of being in an uncontrollably dangerous life-threatening situation. He will experience this sensation far more powerfully than if, in waking life, he thinks something is disturbing him. He is not clear about it but the dream examines and explores the depth of that disturbance and confronts the dreamer with the reality of it. In the dream, we are part of the metaphor we, ourselves, are creating, a fact which places us in an immediate relationship to the feelings being generated. We are the actors, not the reporters of the scene that is taking place. There is no way out of the dream, except through the termination of the dream, either by the generation of feelings strong enough to awaken us, or by somehow resolving the issue, at least temporarily, so that there is a natural passage back into dreamless sleep.

The concept of the visual metaphor is basic to dream work, and its importance cannot be overly stressed. We have been expressing our personal poetry in dreams, in a language we've been using since childhood, and yet it continues to feel strange and unfamiliar to us. To understand this fully, we must also take into account the unique content of our dreams. What is it that's being expressed through this language? When we use pictorial language, what are we saying that makes the dream so potentially illuminating when we are awake? Our imaging capacity provides the form that our consciousness takes, but where does the content come from?

As we fall asleep, we close off our input channels. We close ourselves off to the sensory stimuli coming at us from the outside, with a few notable exceptions. For the most part, no new information is coming into our system, so that whatever we become conscious of during this period of dreaming has its origin sometime before falling asleep. Freud spoke of the day residue as the starting point of the dream. A recent event sets up a lingering tension that surfaces at the onset of a dreaming period and acts as a shaping influence on the content to be developed. What gives this recent residual feeling its extraordinary power to do this lies in the fact that regardless of how trivial or insignificant it may seem at the time, it connects with unsolved, unresolved issues from our past. We're not aware of this connection.

Asleep, it comes clearly into view. Our dream may open with a childhood scene in the house we grew up in, when we were five or six or whatever. The first important point then is that the dream starts in the present. The issue it addresses derives from our past, but continues to be of some importance to us in the present. No one of us grows up perfect in this world, and we're all working and reworking residual issues and tensions from our past.

What we do with this residue while dreaming is quite extraordinary, as judged by waking standards. We seem to do many things at once. We scan our entire life history for events and experiences that are emotionally related to it. We explore our past ways of coping with whatever vulnerable areas have been exposed, and we mobilize the resources at our disposal to come to some resolution. In short, while dreaming we are reassessing the significance of recent events in the context of the past. We take a historical perspective on our own lives. That is not easy to do awake, and in a rather clever way we express it all through pictorial metaphors that highlight the feeling tones evoked in the course of this self-exploratory adventure. It is all done effortlessly and seemingly instantaneously. We have brought a current residue into relationship to past feeling residues. In so doing we bring together important information relevant to whatever it is we're struggling with now. So, that's the second important thing about dreams. The first is, it has a current meaning to us. It starts with where we are now. The second is, it gathers more relevant information from our past in its relationship to the present. That brings us to the third and, in my opinion, most interesting and important quality of our dreaming life, particularly in its relationship to the question of the healing potential of these images. While asleep, we are alone and perhaps more alone than at any other time in our life. We have temporarily disconnected from the world around us. We have temporarily suspended our social role and our social facade. We don't need it when we're asleep and dreaming and not acting in the world. We no longer need our social defenses, those various ways of protecting ourselves from truths we do not wish to reveal or cannot see at the time. In the act of going to sleep we undress not only physically but psychically as well. When our brain gets a signal to start dreaming, there we are in our emotional nudity.

What happens next is best described by analogy. There is a magical mirror in this place we find ourselves while dreaming. It is a mirror capable of reflecting a profoundly honest picture of who we are rather than who we would like to think we are or who we would like others to think we are. Another bit of magic in that mirror is that it is there for the dreamer only. No one else can look into it. Being alone and confronted with a mirror that provides a private view of the dreamer, the dreamer risks looking into it, himself or herself. The view reflected back is the view rendered by the imagery developed in the dream. It is a view without pretense. It is the truth, as close as we can get to whatever we mean by subjective truth. In a sense it is a privileged portrait of intrinsic value to a dreamer in search of a more honest self-concept.

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For the most part, our dreams are not understood or appreciated in their individual and social significance, and we are largely unaware both of the personal and social opportunities offered in our dream life. Once awake there is an overwhelming tendency to slip back into a familiar and well-known character structure and ordinary behavior. In short, our dreams offer us a spontaneously generated visual drama, depicting where we are subjectively at the moment. They help us understand the connection of the present to the past as we move into the future. It isn't just a free-wheeling exercise for the fun of it. We are all moving into a future, which is not known for a certainty. We know certain aspects of it, but our dream fortifies our movement into this future by preparing us in terms of connecting our current past and present. Our dreams resort to a variety of techniques to call attention to aspects of ourselves we are simply not attending to or not attending to enough, or not attending to clearly. They frighten, shame, ridicule, exaggerate, and at times expose wondrous feelings that we never knew we had, all of which offer us the opportunity to get to know ourselves better.

What is ordinary about dreams? Well, everyone can answer that question. They are everyday or more exactly every night occurrences. They are universal. They range across all ages and all cultures, present and past. There are very common dreams that most of us have had at some time in our life. We find ourselves flying or falling or having our teeth fall out or wanting to move and not being able to; and so on. The problem is that they are so ordinary that their extraordinary features are overlooked. Let's look at some of those extraordinary features.

The first one I want to look at is dreaming consciousness as producing potentially healing imagery, or the connection

of dreaming to healing. The imagery we create at night has a potentially healing significance for us. The special features of dream images that relate to this healing is the way they link our present concerns to its roots in the past and the honesty with which they confront us with our own true feeling. When you consider that statement, it really has to do with whatever it is that psychotherapists do to make us whole. They start with where the patient is at the moment. They start with a concern with the connection of the present with the past and presumably they can offer the patient a more honest perspective on what is going on than the patient had originally. We have that kind of built-in potential capacity in our dreams, only we don't know it, and because we don't know it, unfortunately, we foolishly give dreams a very low priority in our culture. So called

primitive cultures are a little bit wiser about that and give the dream a much higher priority.

Dreams exert their healing potential, in my opinion, by their capacity to portray the state of our connectedness with others and with ourselves at the time. I think that's the essence of what we're concerned with. Our dreams seem to zero in on whatever has occurred that affects these connections and has not clearly risen up to waking consciousness. Anything that impinges on these connections, either in a good or in a bad way, as a consequence of recent experience, becomes a focal point of a dream. On the good side, there are experiences that reinforce or expose positive qualities in us that we lose sight of. The innocence and curiosity of a child, as well as aspects of our own creativity. On the other hand, we are sensitive to anything going on in our life that corrupts, corrodes, or threatens to destroy or fragment our connectedness to ourself and to others. I have been referring to dreams as potential healing experiences, because for that healing experience to occur, we have to allow the confrontation to take place between what the dream has to say and our ordinary waking view of ourselves. That is the rub. Dreams are creatures of the night. If we're fortunate enough to be able to relate insightfully on awakening to the story they're telling, then to that extent, some degree of emotional healing can take place. We are more in touch with ourselves. More often it takes a more rigorous socializing process to get a dream to yield its secret, and this involves a helping agency, one that can provide a safe haven in which to explore the dream, and one that has the knowledge and skill it takes to make the exploration effective. Nine-tenths of my psychoanalytic colleagues will not agree with me, but the knowledge and skill involved in dreamwork can be conceptualized and taught to any dreamer,

and that means anyone. Skills are involved, but people can learn these skills through experience if they know what they're trying to do, and if someone can orient them, at least conceptually, to what the nature of the skill is. A violin teacher can tell a student how to put the bow on the violin, but the student has to practice the skill of how to use that bow.

For the past several decades, my life has been divided into three parts. At first, I was a psychoanalyst, for a third of my professional life. Then, I was a community psychiatrist, interested in moving mental health strategies out into the community. For the past two decades, I've been involved in developing dream-sharing groups. I've considered and explored how people can get together to engage in what I think is a socially unmet need to come together in a safe environment to explore through dreams deeper aspects of their being, to make discoveries that help them to unload secrets that interfere with their connectedness with other people. I think everyone needs that, but not everyone needs therapy. And so, dreamwork, serious and effective dream work, as far as I'm concerned, should extend beyond the boundaries of the consulting room and reach out into the community. I believe Bill Stimpson had this same idea many years ago and was the first editor of the Dream Network Bulletin, in an effort to call to the attention of the general public, the creativity, the healing potential, and the social value of our dreams. Well, that's one extraordinary feature of our dreams.

Another one is the question of the creativity in our dreams. While we are dreaming, we are in the metaphor-manufacturing business. The metaphors we create are visual in character, generally, although any sensory modality can be involved. They are highly idiosyncratic in nature, in contrast to waking speech, which is full of consensual, dead metaphors. In that sentence there are two dead metaphors. Full has a physical connotation. A container is either full or empty. Dead is a word we use in relation to living organisms as in alive or dead. Our waking language is metaphorically full of such metaphors. In my dream-sharing groups, I've listened to many, many dreams, but regardless of how many dreams I've heard, each new dream is a unique experience in the art, and I call it an art, definitely, of crafting meaningful, visual metaphors. There also is an art to doing dream work as we seek to help the dreamer bridge the gap between image and reality and thus capture the felt meaning of the

metaphor. Over and over again, I've had the impression, after we've worked through a dream in a group, that no matter how short that dream may be, even a tiny fragment, it still presents us in a holographic way with significant connections between past and present that have never been completely realized, conceptualized, or fully conscious. If we had set out to do so, even if we were Michelangelo or Rembrandt or whoever, we could not deliberately paint a picture in so few images that could capture so much information. This has left me with a feeling that while dreaming we're tapping into a universally shared creative source, available to all of us, a source that creates images that speak elegantly and accurately to our subjective state at the time of the dream. Whether or not we view ourselves as creative in our working lives, our dreaming psyche revels in its own seemingly unlimited creative potential. Catching on to the metaphor in the dream leaves us with an Aha feeling no different from the experience of the aesthetic quality of music, poetry, or any other artistic form of metaphor.

Let me come to a third quality of dreams that we have hardly begun to explore, and that is the fact that dreams, in addition to their personal reference to our lives, contain social references as well. They make reference also to the world, to the life we're leading in a specific society. The issue of connectedness that I referred to in regard to the nature of healing goes beyond the individual and his or her immediate concerns. We are all aware of the toxic fallout from our society in the form of poverty, crime, pollution, the

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residues of racism, and the generally prevailing level of agony and alienation. What we are not so aware of is how the inequities and fallouts from the institutions and social practices that shape our existence are woven into the unconscious fabric of our lives. To the extent that this occurs, we remain unaware that it is occurring, and we enter into an unconscious collusion with the very forces that so undermine our common humanity. So our dreams speak, in addition to the personal, to our social concerns. What I find remarkable about dream imagery is the ability to depict the way social issues interlock with personal ones and how each one plays into the other in a mutually reinforcing way.

Here are a few examples of what I mean. A woman in her late thirties is about to embark on a new relationship. She senses some hesitancy on her own part, and she has a dream that displays the root of her ambivalence. In the dream, she sees her father sitting on a swing with four female relations, all in their heyday, dressed almost like can-can girls. What emerged from the work on the dream were two powerful images that surfaced from her childhood that continue to influence her approach to a new relationship. One was that of the male, derived from the image of her father, as privileged to flirt and play around with other women. That's what he did. The other, that of the female victimized by the predatory male, as was her mother. These are images she is still struggling with. In a larger sense, they relate to the residues of sexism, a social issue, as yet not fully disposed of. The privileged male and the victimized female are still available social stereotypes that play into our unconscious.

Here's another example, also from a woman. Women gravitate to my dream-sharing groups more than men, in the proportion of about 9:1. Women seem to be more interested than men in their feelings. This next dream also involves sexual stereotypes. Two significant images in the dream, related to this, are that of a wounded bird, who was unable to join the flock in flight, and the other is that it is picked on by a group of arrogant pheasants. You can see the interpretation immediately. The second image is one of a contractor who in reality is involved in remodeling her home. In that dream, he tells the dreamer he can't finish off the basement for repairs, without at the same time finishing the upstairs bedroom. What became clear from the dream work was that there was this unresolved tension between her husband and herself. She had recently gone into therapy with the problem. The dream reveals what therapy was opening her eyes to, namely, the fact that in order to deal with the issues of marriage, the upstairs bedroom, she would also have to deal with the personal problems, the wounded bird, and the disarray in her own basement/bedroom, and that had to do with her submissiveness, her self-deprecatory tendencies, her inclination to accept her husband as the stronger and dominant one. The pheasants, who pick on the wounded bird, were likened by her to a string of older brothers in relation to whom these trends emerge.

I've simply tried to show that the private issue, highlighted in the dream, gains expression by attracting to itself images that are taken from social experience and carry a congruent, social meaning. This generally escapes notice, because we're not in the habit of extrapolating from the image to the social reality that lies beyond. The dreamer pauses nightly to assess these influences, particularly in regard to their capacity to upset any preconditioned, pre-existing equilibrium. Our dreams remind us that we are part of a larger whole, and just as the dreams are carriers of the potential for personal change, they are also carriers of the potential for social change to the extent that social factors become visible in our dreams. They reveal the content of our social unconscious, that is, what we allow ourselves to remain unconscious of with regard to what is going on in society. Nazi Germany is an outstanding example. Much that was evil was going on at the time and gained expression in dreams. When the dreamer remains unaware of the message of the dream the opportunity for deeper social insight is lost. No room is left for any challenge to the social order. There is room only for personal demons and the transformation of social demons into personal demons. Dream consciousness may, indeed, pose a danger to a technologically supercharged, mechanically-oriented society.

The next extraordinary feature of our dreams is the connection of dreams to psi events. I am referring to the way we can play tricks with time while dreaming and pick up information about events that are spatially distant, and also play tricks with time that result in veridical precognitive visions. We seem to be more adept at this while dreaming than while awake. Here too, it has always been my impression, and it's only an impression, that psi effects are somehow related to the importance of maintaining our connectedness to our human and natural environment. Speaking from my experience, psi events are the surface outcropping of this underlying sense and need for unity, a kind of deeply hidden connective tissue available when other connective strategies fail.

Another quality of dreams that I think is under appreciated and has to do with the unusual features of dreams--and this is truly speculative--is the connection of our dreams to survival, but not in the sense that we use the word survival in parapsychology. I do not refer to the survival of the self as an entity, but more concretely to the survival of the human species. This speculation derives from two aspects of my experience. One is the idea that dreams have to do with disconnectedness, from oneself and others. If we simply extend this idea to the broader range of disconnects, then, perhaps, dreams move us toward a more realistic assessment of the nature and depth of social disconnects that perpetuate the historically determined fragmentation that the human species has been subjected to down through the years. We've grown up differently in different cultures and different geographies evolved different races and so on. The species has been fragmented to the point

Seeing the Light

by Ivan Hughes

Dreaming has always been an activity in my life where I have found continuous entertainment. Colors appearing and action expressed in my dreams are always psychedelic and meaningless. So it was — as it appeared to me — until the early '80's. I know now that during these nightly events, my subconscious was initiating a symbolic dialogue with my "aware" and "rational" conscious self.

In 1982, I remember a significant "Dream of Light" which left me emotionally changed.... for the better and forever:

A dried milkweed seed pod burst and the seeds are scattered in the wind. If focus on a seed and the longer I focus, the whiter and brighter the seed becomes, until finally it turns into a cut diamond. Focusing further — now on the diamond — the brightness increases until all I perceive is a blinding and calming whiteness. This whiteness persists for quite a long while.

When I awaken, the feeling of "being at peace" is prominent in my experience. The demands of awakened reality paled with my significant late-night experience and this feeling did not fade for approximately a week. This dream remains very real to me, even now.

Recently in May 1994, while taking a shower, a moth had somehow found its way into my shower and was frantically seeking its way out through the translucent window which beacons light.

I found that, for me, these two light events were similar in providing a metaphor that life and/or consciousness "prefer" light over darkness and upon pondering this thought, I wondered about Joan of Arc (curiously) and questioned the irony of how Saint Joan came by her

A Seed of an Idea

A seed of an idea
A new environment

Prior experiences

A stretching forth



The soul treks toward
The steady gaze
Turns white on white
Bright and dazzling
Diamond Light.
A completeness
A happiness
Rest now in knowledge,
Wisdom asserts

nurtured in thought
accepts the sturdy soul-
seed into its bosom
are composted
material providing a new beginning,
toward a heatless warmth
supplied by a sunsource,
the seedling emerges
speedily grows mature,
flowers and quickly bursts
its seed pod sending forth
a multitude of down
which is carried adrift
on currents and breezes

a celestial light
of white to light
turns a brilliantly
and commanding
A serenity
A wholeness
Unsurpassed.
Rest now in love.
Its Self secured.

by Ivan Hughes

Light at the stake. The following is a writing endeavor dancing around these thoughts, dreams and experiences:

The mystic residing within understood this woman's (Joan of Arc) worth and sought connectedness between her life's beginning and ultimate death as an obligation. Though not noble born, she was a soulful noblesse and obligation asserted itself nonetheless. The spiritual obligation was one she realized early in life as duty to one's God.

The religious authorities of the day, being afraid of what they could not understand, condemned her a "heretic" and demanded her consciousness be set ablaze. Emblazoned with and aligned unto "the divine right of Kings," this judgment in law unknowingly embedded the spiritual substance of which this mystic was made into a historical memory of

civilization.

Her spirituality surpassed any moral authority her antagonists could muster. But the physicality of martyr mentality limited her response to a subservient, physical surrender. This subjugation, however, obligated her to a rationale beyond her captor's comprehension. Her rational but simple acceptance of faith allowed destiny its purpose by providing her being a sense of direction with a richness not able to be measured in terms of human understanding. A momentum acquired by faith propelled her countenance of being with a value unsurpassed.

It was even so with the Druids, seers, saints and those who were merely in the way, though only moths they be. Moths too are attracted to light, heedless to danger.... regardless of consequences. Any other could do no less; such was their nature then, such is their nature now.

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Madeline McMurray

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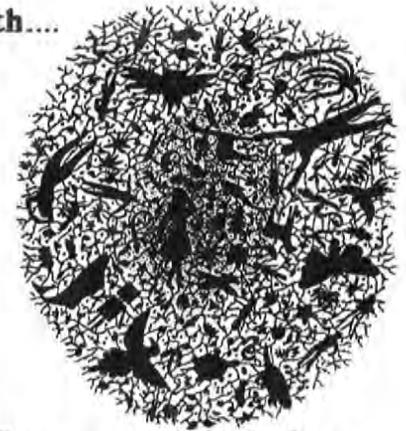
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....Dreaming Humanity's Path....



Invisible Frequencies

by Barbara Shor

There's some great social experiment going on involving a group of women—but they're being studied by men. Each woman is being observed in parts, as the various roles she fulfills, not as a whole being, and so is the entire social experiment. I know the social scientists can't possibly understand what's going on if they don't understand two crucial factors: firstly, the complete pattern of each woman's make-up and how she blends herself into the fabric of the group; and secondly, the whole interaction between each and all the participants.

I gather all the women together and we plan an insurrection. We tell the men that we're tired of being an experiment. We want to continue to live together as a self-sustaining group in this large country house/estate. We give the male social scientists the choice of leaving or joining us as part of the community. They have a lot of power to destroy this experiment, and we're not sure we'll even survive physically, much less as a community.

My final triumph is talking the old elevator woman into joining us. Somehow I know that if the whole maintenance staff joins us, we'll make it. Our united front will win out. If all the parts of the whole stick together, then we're indivisible, powerful, free, viable. If the scientists can't divide us up into parts they can't stop us.

Their problem is that they're like the blind men and the elephant. They can't even see, or conceive of, the whole community—only its individual elements. Not being able to see us—literally with all of us together we become actually invisible to them—they become so frightened that their group loses cohesion and most flee like rats off a sinking ship. A great powerful irresistible change is taking place. Each of us becomes a cell in a united mind—like a hive of sentient bees. We're not inhuman or mindless, not a social insect mentality. We're a whole new type of human social system—an evolutionary leap in human possibilities. And yet, each of us retains all of our individuality and special gifts—each of us is indispensable to the whole.

It's as though together we "kythe" at such a high level of purposefulness that difficulties get worked out at a subtle psychic level before they manifest as problems at the personality level or as interpersonal difficulties. This is why we appear to be invisible. We've learned to function on a higher order of organization. The elevator woman was our final step to wholeness because she is the communicator between the Great Below and the Great Above.... she's literally the mechanism of full communication.

The minute any of the men decide to join us, they become instantly tuned into the group frequency. Fear disappears as they discover they can see us, themselves, and all the "visibles" as well. Their fellow scientists feel only a presence, one that threatens their whole world view, the whole context of their reality; they feel they must flee to save their sanity.

Together, we become joyous and inventive in a whole new way, and expand our possibilities as a living system. Although the change is overwhelming, none of us have ever felt so free or so safe, so individually creative and potent, so fulfilled, loved, whole, home. We're happy and excited, but also have in inward state of equanimity, peaceful and secure. Naturally, problems arise, personalities remain unique and different. But the inner upsets and imbalances of any of the individuals in the group are felt by the whole group at an embryonic stage, and changes are made, adjustments are fine tuned in such a way that emotional conflicts—inner or group—never become divisive or chronic. Creative differences exist—creative conflict that leads to new and resourceful approaches in the resolution—but these conflicts never reach a stage of violence, animosity, or polarization. Some new ideas are retained whole cloth, some are blended with others and take on a whole new dimension and depth. Other creative solutions appear as needed, last only as long as the need continues, and then disappear, evolve into other forms, before habitual dependence forms around them.

We can hardly believe what is happening to us. It is so exciting and miraculous. Although our oldest evolutionary brains keep trying to revert to our old selves, something within us keeps responding to each new challenge with loving acceptance, and a creative solution/adjustment within the whole group, the living system. We simply are no longer who we were and this has happened within a single lifetime. We didn't even have to reincarnate into new bodies.

We know we need to be a fully functional society and the only way is to include all the sexes and sexual possibilities. We need more men, and we need children in the group—entire family units, all ages—so we can learn to develop whole life patterns, learn how to educate the young, learn how to create a full society, learn how to offer ourselves as a teaching pattern. However, we also know that to do this, and to help facilitate the process, in time, we will all have to split up as a unit. This makes us very sad, and yet, we know that as a kything unit we remain connected together and whole. But each of us is now a morphogenetic trigger. Wherever we go—even though we remain invisible—we instantly enable those who are open to this great change to tune into the new frequency. We know that within a year this movement/ evolutionary change will become global and the critical mass of consciousness will make a whole-planet shift.

However, we are concerned about those "visibles" who are the most solidly resistant to change. We don't know how to make them feel safe and loved, because their world is cracking wide open—people keep disappearing like some horrible plague and they can no longer even hear us, much less see us. Our only hope is that as the movement grows, the sheer power of the intensifying critical mass will aid more and more of the visibles to make the change safely. Otherwise, we fear much madness, suicide, illness, and death in those unable to make the change within this lifetime. The invisible global community joins consciousness to attempt to create a planetary vibratory field of such peacefulness and joy that all the visible will be naturally attracted to it in order to feel good. Alas, there is a growing atmosphere of terror and panic in the visible world. It amazes and deeply saddens us how we have all been addicted to fear and anger.

The one thing we seem to have been unable to do is to communicate what is occurring to the remaining visibles. It's as though a leap of faith, a moment of total surrender, release, to the infinite mystery is crucial to the process of retuning to the higher frequency. That each individual must voluntarily create a space within their beingness to allow for the inrush of the new. There must be an instant of willingness to walk away from all that was, to gain all that is. The invisibles seem not to be allowed to make this process any easier for any individual; all we may do is add our new awarenesses to the planetary field, pray, and send love. Even our dream fields seem to be limited in some way. Unless there is a willingness in the recipient to suspend judgment on what is "possible" for at least a twinkling of an eye, even the most focused shared dreaming groups cannot enter into that consciousness. This must be how angels feel—we wonder how they can be so patient, so loving, so persistent in their presence.



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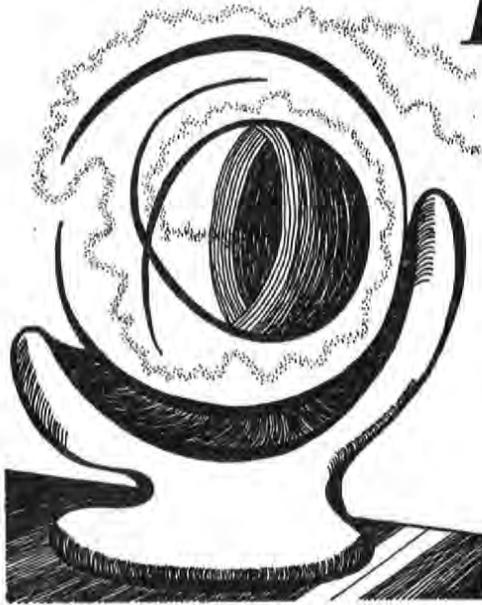
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Priming Poetry with the Dream

by Christina Pacosz



*Dear Child, I also
by pleasant Streams
Have wander'd all Night
in the Land of Dreams;
But tho' calm and warm
the waters wide,
I could not get to the other side.*

Why look to the dream to provide a basis for a creative springboard into poetry? Answering this question may prove useful before proceeding with specifics in regard to dreams and their usefulness to poetry.

Dreams offer nightly access to vivid personalized symbols and events, particularly so in the young child. Research indicates that newborns spend about 70% of their sleeping time experiencing the REM's. But no matter our ages or creative potential, we all partake of the dream movie and beyond a particular analytical approach, there remains the viewpoint that dreaming is an enriching experience for the individual, that remembering dreams is very similar to visiting with good, intimate friends and that using the dream creatively, specifically in poetry, can be fun!

Dream symbols also adapt themselves very well to other art mediums. Examples — historical, anthropological and poetic — of the efficacy of dreams to the creative process abound. William Blake utilized dreams to a profound degree in his writing and illustrating. An excerpt from one of his poems, "The Land of Dreams" is appropriate to contemplate:

Poetry can be one way to bridge those "waters wide."

Robert Louis Stevenson wrote portions of *Treasure Island* and *Dr. Jekyll and Mr. Hyde* from dreams. Elias Howe invented a crucial part of the sewing machine from his dreams and Beethoven heard intricate musical scores as he slept and dreamed. Accounts indicate the Sphinx was discovered by then Prince Thutmes IV, who went out into the desert and took a nap on the sands. He had a dream that said he could become Pharaoh and enjoy a long and fruitful reign, but he must uncover the Sphinx lying buried beneath him while he slept. He did so and the Great Sphinx of Gizeh was unearthed.

But what do the poets themselves say? Denise Levertov comments on dreamwork, "... (this) art is never boring. You don't experience darkness by floodlighting it." She maintains that to be poetry, the poem must have precision, honesty and accuracy. It must be an autonomous creation. All these criteria can be met when the child is encouraged to use the dream or its symbols, or the feelings evoked.... and make poetry.

Muriel Rukeyser, a contemporary of Levertov, writes in her collection of essays, *The Life of Poetry* (unfortunately, out of print), "The

symbols are never finished; they continue to grow. Perhaps that is their power. We know that the poetic strategy — if one may call it that — consists in leading the memory of an unknown witness, by means of rhythm, meaning, image, coursing sound and always, unfinished symbol... until in a blaze of discovery and love, the poem is taken." Dreams are an avenue into our personal "unfinished symbols."

The nature of dreams is such that as creations, they inherently contain conflicting ideas simultaneously, which is the province of paradox and which is the very heart of poetry.

Native people's use of dreams in the creative life of the tribe would also support a closer look at a too-often ignored aspect of the American psyche. What do we as a people dream? What do we allow our dreams to teach us? Despite the high incidence of dreams as vehicles for important communications in the Bible, we do not have a tradition of honoring the dreams as a culture. Too often children are told, "It's just a nightmare. Forget it." What does a culture look like where dreams are not discounted as the result of something "you ate," but rather viewed as gifts to the dreamer?

Such a culture did exist in the central regions of the Malay Peninsula and was discovered and studied in the early 1930's. The Senoi/Temiar had as their tribal ethic one of cooperation and its corollary, "If you must oppose your fellows' wishes, oppose them with good will." Jails did not exist, mental illness and blood feuds were rare. Warfare was unknown. Why this low level of violence?

Let us take a closer look at the Senoi/Temiar dream tenets. Assertion and appropriate action in one's dreams were valued. Children were taught not to fear dream monsters but to advance boldly into the fear and bring back something of value to the tribe. Violence in dreams was considered "good" because it was viewed as an emotional safety valve to release tensions and pent-up feelings. Senoi/Temiar children were taught to move toward pleasure in dreams and extract a creation, which included but was not limited to, poems and dances. Children's dreams were of equal value in the morning councils, where the various units of the tribe shared and considered other members' dreams.

Frances Wickes, noted analyst, colleague and friend of Carl Jung, writes in The Inner World of Childhood, "there is such a wealth of imagery and such frequent beauty of detail in the child's dream that we cannot doubt that in the unconscious lies stored up for him (sic) a vast accumulation of the precious material from which poetry and painting have been born." She also makes the observation that dreams are "self-made fairy tales."

As Rollo May in the Courage to Create, sums up, "For if we are not open to the unconscious, irrational and transrational aspects of our creativity, then our science and technology have helped to block us from what I shall call 'creativity of the spirit.' By this I mean creativity that has nothing to do with technical use; I mean creativity in art, poetry, music and other areas that exist for our delight and for the deepening and enlarging of meaning in our lives, rather than for making money or increasing technical power."

Children become adults and hopefully participating citizens in a democracy enriched by their offerings of creativity. Synesius of Cyrene (circa 373 - 414 A.D.), a student of the philosopher and mathematician, Hypatia, had this to say about dreams: "No tyrant is able to carry

out an edict against dreams, still less proscribe sleep in his dominions for that would be at once fully to command the impossible and an impiety to put himself in opposition to the desires of nature and God." For centuries, this advice retained its unassailability but in a simple and chilling book, The Third Reich of Dreams, the author Charlotte Beradt discusses the hundreds of dreams of German citizens she was able to collect during the early 1930's as Hitler made his rise to power. In this book she reveals how what Synesius conceived of as impossible became possible. Bruno Bettelheim, in his introduction to her volume comments, "(the Nazi) regime was successful in forcing even its enemies to dream the kinds of dreams it wanted them to dream: those warning the dreamer that resistance was impossible, that safety lay only in compliance."

Part of being a poet lies in asking difficult questions, so I have to posit these questions: Would a 'take-over' of dreams by a totalitarian regime have been possible in a culture where the dreamer had a lifetime of positive and direct interaction with their dreams and the dreams of others? Where does the strength of a nation, of its people, reside? Inside the self, as our earliest years as a republic attest? Or outside?

These are questions the children of today already wrestle with. I would like to think that experiencing the dream within themselves and knowing its contents can be rendered useful and beautiful and poetry would be a lifetime gift that these brief visits from the dream poet could catalyze in as many people as possible.

Underlying any approach to dreams is the crucial understanding that *the dream belongs to the dreamer*. As Frances Wickes put it, "Let us therefore be willing *to do too little rather than too much* and to treat the dream reverently as a gift the child has given us, rather than as an object to be dissected, or even vivisected, in

the interests of our own attempts at scientific classification, so adding to our own understanding at the expense of the child." Of course, she was addressing other analysts but her cautionary note is to be heeded by anyone who approaches a child's dream. Interpretation of the dream is not the focus. As Kathleen West explains in Crystallizing Children's Dreams, "In children, unconscious material can be overwhelming if there is an attempt to be analytical." In fact, she emphasized that the distancing from the dream material that occurs when working creatively with dreams facilitates the process of understanding in children. Which is what Levertov meant in her comment about being unable to experience darkness by floodlighting it.

Those of us who are parents and educators understand the security inherent in childhood lies in trust. In working with children's dreams this is probably the most important "curriculum aid" around. We must avoid the temptation to "use" the child's dreams in a clumsy attempt at psychology and embrace the sacred inherent in the dream experience. The first implication of the sacred is a posture of respect. Arthur Tress' moving collection of photographs of children's dreams "staged" willingly by the children themselves, is vivid testimony to the rich reward of stark and gentle beauty available to those who approach dreaming with an attitude of respect and a desire to instill trust.

Being close to the dream world and its meanings primes the pump for the hidden water underground. However, with an emphasis on dreams and their adaptability to poetry, we must beware of confusing the two. The unconscious is not poetry. The two are not the same. Knowing the difference comes with an increase in awareness, with craft and growing into being a poet. In the meantime, we need to find some trail up the mountain and arrive at our own pace and time to the higher reaches of rock. ∞

Dream Inspired Poetry

EARTH'S SACRED CHANT

Celestial harmonies divinely inspired
enter the dreamer

Conjuring images of angelic beings
bathed in translucent light

As their heavenly voices tone the sacred chant

OM	MA	SE	MU	YE	SA	LE	DU
OM	MA	SE	MU	YE	SA	LE	DU
OM	MA	SE	MU	YE	SA	LE	DU
OM	MA	SE	MU	YE	SA	LE	DU

The Earth rises up to merge
with the stars.

Torrents of rainfall cover
the Great Mother

Like a blanket of newly fallen snow

Nurturing her girth giving birth
to a new era on Planet Earth.

The Dreamer's vision of purification
catches fire igniting the passion
of dreamers everywhere.

The ensuing blaze circles the Earth
again and again

Until only a few embers remain
Glowing crimson like fireflies
on a hot summer night.

The four-leggeds, the winged ones,
the sea creatures and the human-kind alike
emerge from their cocoons
transformed into
twinkling holograms of light.

©1995 by Linda Atnip

SKY DREAMS

A rainbow covers
my naked body.

Then I'm standing
on top of the moon.

The stars shine down on me,
ALL OF THEM MIRACLES.

"Reach up to touch us,"
they tell me,
"and we'll come down
to bless you!"

YES!

Rose Gordy

THE TREES WITHIN

These ancient woods that dwell within
hold the broken sky together.

Tall, familiar friends, whose sides I climbed
in other times to mend the sky.

Wise ones, whose shadows I curl up beneath
and dream of climbing dark sweet bark
that creaks and nods;

dream of being offered up to sky again,
to touch and heal,
rooted.

Patricia Kelly

ONE LESSON TO LEARN

There is only one lesson to learn:
There is only one Source of Love
No one can give us Love
And no one can pull us away
There is an open gate to the Garden of Love
And it is within us

No one can push us through it
Nor can anyone keep us at bay
This is the only lesson there is to learn.

When you were in your mother's womb
Who was there to love you?

Yet the gate was open then
As it is every moment of your life.

Who will come with you?
Yet even then the gate is open

And it is for you to enter
Or to remain outside
No one can escort you
This is the only lesson there is to learn.

Love is not an action

But a garden

I can meet you there

But I cannot take you there

Nor can you take me

This is the only lesson there is to learn.

Totonada

REAL

It's dreams are what make sleep hold us,
the sureness knowing some secret friend
frames such right scenes behind our backs
we sometimes wake in true alarm.

Would we go under so readily

If the story of our earth were traced
by one who never saw us turned wrong
in places too low down to see clear?

This poetry we write by day,
could we lie with it so trustingly
unless we thought there'd be surprises
yawning between the syllables,
delays more delicious than success,
mistakes to write better than new,
and around a final turn a vista
so large we question we're awake?

by Steve Carter



by Suzanne Nadon

Religion, Values, and Peak Experiences by Abraham H. Maslow

Penguin, Arkana
375 Hudson Street, New York, NY 10014, USA
10 Alcorn Ave., Toronto, Ontario M4V 3B2
ISBN 0-14-019487-8 116 pages

Are you a "peaker" or a "non-peaker"? Is life full of juice, meaning, and promise, or does your view of the future offer only futility, less hope and more ruts out of which no one can climb? In this lovely little book pulled from the archives of the mid-sixties, Maslow — known as the father of humanistic psychology — argues that the peak experience is not just the province of the rare mystic and chosen prophet.

He describes in detail the characteristics of a true peak experience: a feeling of oneness with all living things; a sense of acceptance of evil in the world; a full body-mind-soul experience that pleases and electrifies all the senses; a witnessing of one's self as if from a detached perspective, egolessness, humility, gratitude, a positive hope for the future and, in many cases, a turning point in one's personal values and lifestyle choices. Characteristics which he says are identical across all the great religions and systems of thought and philosophy of the world. He leaves me with the impression that the peak experience is, in fact, the rite of passage into maturity — spiritually speaking — and is everyone's birthright.

In fact, not having a peak experience is usually the product of a repression. What will our world look like with more and more people "peaking?" An integration of body and soul into every life experience, responsibility and playfulness, hand in hand, less dichotomy between the extremes good and uncompromising evil. In short, balance is the inevitable outcome of the new world view afforded by the "peak experience." Maslow continues in the 90s to be an exciting, readable and thought-provoking guide. ∞

The Mystery of the Coniunctio: Alchemical Image of Individuation by Edward Edinger

Lectures Transcribed and Edited by Joan Dexter Blackmer
110 pages, Inner City Books, 1994, ISBN 0-919123-67-8
Box 1271, Station Q, Toronto, Canada M4T 2P4

What happens in an individual's, a couple's or even a community's journey when opposites (good/evil, heavenly/earthly, right/left) come into view at once?

Reconciliation of opposites.... and an understanding of opposites is key to understanding the human psyche. It is the elementary machinery of the psyche, says Edinger. In the first of two brilliantly lucid essays, Edinger explores the context within which opposites and individuation happens and then in the second examines in detail the process which leads up to "conjunction" of dualities, which we also know as wholeness. How does one deal with evil? How to discern between petty desires of the ego and deep spiritual desires of the soul? What must I act on and what must I let the Self or God handle for me? How do I know where to go, as the

next step on my journey? These are all questions which were answered for me in the reading of this book. It's a must for any Jungian enthusiast.... and perhaps a bit heavy for anyone not yet familiar with the specific language of this discipline.

Edinger admits that the material which Jung produced called *Mysterium Coniunctionis* is "exceedingly difficult for us ordinary mortals," yet we cannot be true to Jung's effort unless we "make an earnest effort to understand *Mysterium*." Edinger's book made that possible for me.

The book is user friendly. ∞

Project Earth

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The I Ching & Dreams: Using 'Synchronicity Systems' to Illuminate the Meaning of Our Dreams

by Stuart A. Oring

The Jungian-Senoï dreamwork procedures include such well known approaches as Question Techniques, Dialoguing Procedures and various methods that involve the symbols present in a dream. However, there is a little known approach to dream-working that is capable of giving us insights into our dreams that cannot be revealed in any other way.

While to me the Jungian-Senoï approach is one of the most productive, it is not the only effective way to understand our dreams. As long ago as 479 B.C., the ancient Chinese used the I Ching in order to help understand their dreams. More recently, Carl Jung used the I Ching with his patients to help provide dream therapy.

Nearly 25 years ago, I began to use the I Ching as a tool to help in dream analysis. At the time, I was searching for ways to use the I Ching in photography. I was particularly interested in learning whether or not it could provide me with insights concerning a visual image. I was aware that Jung had used the I Ching in dream therapy . . . and I knew that there were important similarities between dreams and visual images because they both use symbols to express feelings and ideas.

The procedure that I follow is to concentrate on the most important visual aspect of my dream as a way to keep my mind focused on the dream. At the same time, I ask the question: What is the meaning of the dream that I had last night? Then, I look up the response of the I Ching and relate it to my dream. The Wilhelm/Baynes version of the I Ching, published by Princeton University Press, is the one that I prefer — because it seems to be the most suitable to visual images in its response. In addition to the text, insights may come from the Judgment, the Image, or the meaning of the

trigrams that make up the hexagram. Other synchronicity systems, such as tarot cards or runes can also be used. If you are an intuitive person, you should be able to use these systems effectively after you have some practice using them.

I do not believe that the I Ching and other synchronicity systems should be used alone but combined in a comprehensive approach that includes the use of other dream analysis processes. If you do not use a comprehensive approach, there will always be some doubt as to whether or not you are on the right track. But if you do, it will help to insure the accuracy and completeness of your analysis.

Each procedure that is used when analyzing a dream will either provide new information or confirm information that we already have.

- If one or more synchronicity systems confirm our analysis, then our analysis is probably accurate.

- If more than one procedure or synchronicity system provides the same or similar information when we work on a dream, then the information is probably accurate.

- If two or more synchronicity systems provide identical or similar information when we work on a dream, then our interpretation of those synchronicity systems are probably accurate.

- If a synchronicity system does not agree with our analysis, then the analysis may be inaccurate, or, we may have misinterpreted what the synchronicity system signifies. In that case, re-check and re-do the analysis. Re-check the use and interpretation of the synchronicity system(s) used. Or, we can use another synchronicity system and ask the same question that we asked before and compare the results.

- Our selection of a particular synchronicity system and a particular method of using it must always be appropriate to the kind of information that we are seeking.

- When using synchronicity systems, they must be used properly. Whatever symbols we receive in response to our inquiry must be

interpreted correctly.

- To gain a more complete understanding of our dream, we can use more than one method of analysis. One method may shed light on one aspect of the dream while another may provide us with still other insights.

I would like to offer some rather startling examples of consulting the I Ching, from my own dream experiences:

In the summer of 1985, while concerned about my daughter's behavior and how to handle it, I had a dream about her . . . *trying to chloroform me*. I consulted the I Ching about the meaning of this dream and it most appropriately suggested "that excessive behavior should not be rewarded."

I had a dream *about a dog's head, severed laterally and sewn back on*. The I Ching suggested that the dream might mean that I should mediate or moderate the situation which I was undergoing at home. Before consulting the I Ching, I had no idea what the dream might have meant.

On February 24th, 1993, I dreamt that *I was searching for a combination lock*. The I Ching yielded Hexagram #54 (Marriage). The interpretation suggested the need to search for some combination for locking — or unlocking — the bond of marriage. (Is it possible that the I Ching was suggesting the need for more harmony in my marriage?)

Other questions that could yield valuable information about a dream is: What should I know about the meaning of my dream? What in the mental atmosphere surrounding me caused me to have this dream?

Other synchronicity systems could be consulted to provide additional insights into the meaning of a dream. And the Cast Hexagram can be subjected to additional advanced reading procedures that have been described in various books about the I Ching. ∞

Mr. Oring is the author of Understanding Pictures: Theories, Exercises and Procedures. To respond to this article or for information about the book, please write him @ Isis Visual Communications, 2570 Redbud Lane, Owings, MD 20736

The I Ching: The Book of Changes and How to Use It
 by Wu Wei (which means "No Thing")
 Power Press, 1995, 225 pages
 P.O. Box 66401, Los Angeles, CA 90066

This small, large-type book is a simplification of Richard Wilhelm's original translation of the Chinese book of Wisdom. Decked in the same corporate colors of gray and yellow, Wu Wei's version is attractive and easy to "get into", unlike Wilhelm's opus, which is a bit formidable to take on. The author makes a very convincing argument that using coins to receive a message is much less likely to succeed than using the yarrow stalks. In fact Wu Wei never does fully explain how to use the coin method. It convinced me to try the longer, more systematic yarrow stalk method on a question which I had also used the coin method on. I was impressed, and converted. Though more time-consuming and more complicated, the stalk method offers more of an opportunity for the unconscious to work it's way through the message. One is handling 49 stalks and cannot influence the outcome with willpower. Wu Wei says that though the coin method is quick and easy, it is also unreliable and inaccurate.

With respect to the messages received in divination, I found that though Wu Wei's commentary on the trigrams were brief and easy to read, they lacked the depth and metaphorical imagery of the Wilhelm translation. Where Wu Wei focuses on "doing", Wilhelm's translation suggests "being". Consider for instance the difference between "Innocent Action" and "Inno-cence" as an answer to a question about one's motivations for continuing a relationship which is fraught with morality issues. One suggests to act from one's innocence if you can access it, suggesting possible malintentions; the latter suggests a ground of being "coming from innocence" with no blame. Some of the messages almost contradict the original, for instance: "Unexpected loss, others around me will suffer, in the end it's for my benefit" as compared to "No blame when someone else takes from us, we will be restored".

Still, I recommend Wu Wei's I Ching for those just learning the method, and I doubt if any seasoned veteran would find it a suitable replacement for the original translation. ∞

Whispers & Murmurs,
cont'd from page 24

the dream will threaten the established order, as that order becomes ever more rigid and confined. As more and more of the population becomes medicated as a means of coping with the increasing density of events and their demands on our time and attention, the dream will begin to fade away as is the fate of dreams under most medications.

Power will attempt to appropriate the dream. Already this appropriation is happening in language where "dream" is now the buzzword in advertisement. Listen to this add for Compuserve: "What do you dream of doing? Does it involve work? Or travel? Or your children? Is your dream to create something? Or go somewhere? Or meet someone? Is it a big overwhelming dream? Or just a tiny dream the size of your baby? Is understanding a part of your dream? Is joy? Is fun? No matter what you dream of, go online with Compuserve. Maybe if you had ten free hours on our online service, you could get that fat, lazy dream off the ground." Watch for how dream increasingly is used in relation to money, possession, and power.

VIII.
Embracing the Future

Dreams are not "about" the past at all; instead they are the psyche's way of preparing the future. Not preparing for the future, but *preparing* the future. So a dream does not "predict" the future so much as it is a thread from which the future is woven. It is not that there is a future fixed and immutable that incarnates itself inevitably, nor some pre-design that is rolling out like clockworks; rather, the future is prepared much as a cooking, a weaving, and these things we call dreams are as if tasting a dish in preparation, a weaving in the making. Are these the futures we want? Are we free to choose? What part can we play consciously?

What is privileged, then, in my view, is the dream. We mortgage our future when we mobilize our energies only to re-birthing the past. We are coming to a time of the bankruptcy of these methodologies—the old psychologies of the dream. The past is known (or we like to think so) and is therefore secure and provides us with limits within which to operate. The future is insecure (and cannot be predicted) and so we try to reduce it inevitably to the knownness of the past. We see the future only as an extension of the past and therefore we are secure in the legitimacy of privileging the past as the source of our facing the future.

But what if this is not so? Let us imagine that different futures are possible from the same past and that it takes only a minor variation to lead to a profound bifurcation with the past... and that the source of that "minor variation" is pictured to us in those experiences we call dreams, particularly big dreams. So it would be what we "construct" with the guidance of the big dream, how we enact the big dream that will yield a rich new way of leading us into the future.

That is why I so value what we have begun here in *Dream Network*. The raw dream, dream brut, is the most powerful antidote I can imagine to the not so subtle and escalating fascism throughout the world, that seeks increasingly to control our thought and soul. We must take solace and inspiration from the simple fact that no one will pay money for a dream. Dreams are freely given to us and must be freely given in return.

The community that learns to operate on the basis of the circulating gift of dreams will be the community immune to the commodification of desire that so threatens the true potential of the human spirit.

I'd like to know what these dreams and thoughts have stirred in you, so by all means, whether in shouts or whispers, let me know. ∞

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Dreams, Exceptional (Cont'd from page 32)

where its survival as a species is at risk. I believe these are built into each of us, probably genetically, a concern with something larger than the self, namely, the preservation of the unity of the species. The second aspect of my experience that has brought me to this kind of thinking has been what I've learned in 20 years of working with people in dream-sharing groups. In many ways, this has completely undermined so many of the concepts I held and worked with as a practicing analyst. Dream-sharing when conducted with due respect to the problems a dreamer has in sharing a dream publicly, namely, how to approach a dreamer without being intrusive and seeing to it that the dreamer remains the gatekeeper of his or her own unconscious, a quality of connectedness emerges that embraces the dreamer, and the group. When this occurs there results, not only insight into a dream, but more importantly, a coming together and a deep sense of communion in the group.

Do dreams qualify as exceptional human experiences (EHE's)? I'll let you

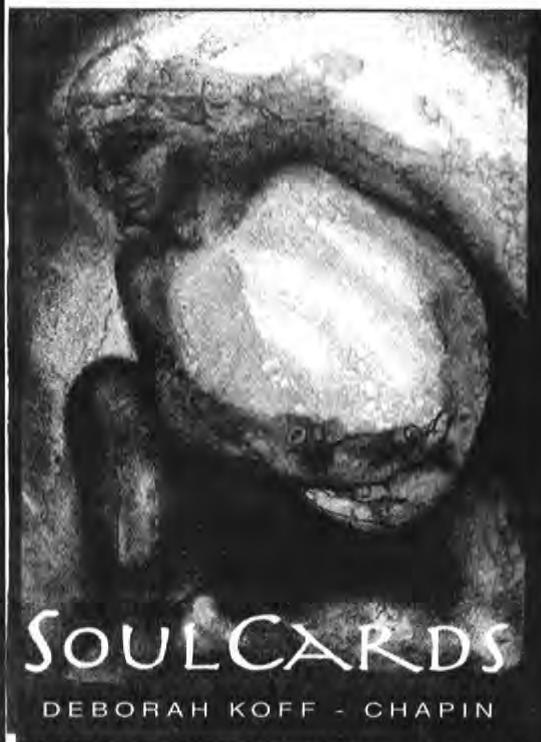
answer that question after I outline what I think is the essence of the dream. I will consider various points that Rhea White has suggested that qualify an experience as exceptional to see if the dream incorporates those characteristics. The first point emphasizes the spontaneity of exceptional human experiences, that one cannot make them happen. That fits the dream perfectly. No one, no matter how sophisticated they are with dreams and dreamwork, can determine in advance what the opening scene of a dream is going to be. It just comes at them. Second, the criterion of transcendence, to rise above, surpass, exceed, which seems to me to be precisely what happens when a dream moves us beyond the limits of the waking ego. It not only moves us into deeper parts of our psyche, but at times, transcends space and time. Third, it is a new experience of the self. We are more than we thought we were. This is typical of dreams. Dreams and dreamwork help us to realize we are more than we think we are. Fourth, they are all experiences of connections, which is the essence, in my opinion, of dreamwork. They rise out of

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this incorruptible core of our being that is sensitive to the needs of repairing and maintaining connections. Fifth, each is an experience of opening. Sixth, the spontaneous EHE comes during a state of heightened physiological and spiritual feeling, responding with one's whole self as one. Dreams occur during states of physiological arousal, psychological vigilance and, at times, have deeply spiritual overtones. Seventh, it's not a one-time experience, but occurs within an ongoing process and/or initiates a process. Again, that's exactly what dreams do. Dreams don't magically solve our problems, but if we allow ourselves to be confronted by them, the process goes on, and the next time we meet that problem with the boss, with authority, or whatever it is, we're in a better position, by virtue of the work done with dreams, to deal with that problem. Eighth, EHE's are potentially life-saving and significant. I have had experiences with dreams and dream work that have turned people around in a life-saving way. Ninth, the dreamer's allegiance to the truth of himself or herself has both scientific and spiritual implications. As I have said, dreams and dream sharing generate a sense of communion and bring us a bit closer to an idea that's been around a long time, the ideal of the brotherhood of man. Tenth, the importance of living the story out and telling it. Well, as far as dreams are concerned, this is essential, in my opinion, for the transformation of the healing potential of the dream, which occurred at night, into the actual waking social experience, through the support of others.

In conclusion, breaking the dream down as I have into the ordinary and the extraordinary and the quality of being an exceptional human experience results in distinctions that are implicit in the Western worldview. They are not distinctions made in so-called primitive cultures whose concerns encompass interest in the dream and include both the sacred and the profane. If we allowed them to do so, our dreams could help us sort out truth from falsehood at both a social and a personal level. As Bertrand Russell once noted, "the rational connects us, the irrational separates us," and it is in that sense that dreaming and dream sharing bring about rationality and connectedness into a highly irrational and disconnected world. ∞

*Dr. Montague Ullman is a psychiatrist and a psychoanalyst internationally renowned for his work with dreams. In 1962 he founded the Dream Laboratory at the Maimonides Medical Center, Brooklyn, New York. In the mid 1970s, he resigned as Director of Psychiatry, Director of the Community Mental Health Center, and Director of the Division of Parapsychology and Psychophysics at Maimonides Medical Center to devote himself to dream research and group approaches to dreamwork. He is a past President of the American Society for Psychical Research, the Parapsychological Association, and the Society of Medical Psychoanalysts. Dr. Ullman is the author of numerous papers on theoretical and clinical studies of dreams and dreaming. He is the author and co-author of several books, including *Dream Telepathy* (McFarland, 1989), *Working With Dreams* (J.P. Tarcher, Inc. 1979), co-editor of *The Variety of Dream Experience* (Continuum Press, 1987), and co-editor of *The Handbook of States of Consciousness* (Van Nostrand Reinhold, 1986).*

This transcript first appeared in The American Society for Psychical Research Newsletter, VXXVIII, No. 4 and is based on a lecture presented by Dr. Ullman at the ASPR "Exceptional Human Experiences" conference. It is reprinted with permission.

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We encourage readers to submit **articles** focused on
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 work in our **Dream Education/
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We invite **your Questions** and accounts of personal
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Your Questions, Explorations *and* Opinions are wel-
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We encourage you to list dream groups forming or
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 or books which would be of interest to the readership . . .
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Related sidebars and quotes are always needed.

Typewritten double-spaced manuscripts are essential,
 approximately 2000 words. (*We prefer both hard copy and
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South Puget Sound Area, WA
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206.582.1467

New discussion group starting for
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Dream workshop of the Theosophical
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tation of dreams for psychological &
esoteric purposes. No fee. Facilitators:
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Wed./12 Noon @ Theosophical
Society, 831 S. Federal Hwy,
Deerfield Beach, FL 33441
Ph: 305.420.0908

New dream group in **New York, NY!**
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at 212.683.5667

Dreamsharing on Internet!

From International dreamsharing to
scientific articles to support and
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dreams, it's on-line. For info, send
email address to RCWilk@aol.com

Ongoing Dream Groups

"Working With Dreams"
Weekly Ullman-style Dream Study
Tuesdays 7:30 - 9:30 Contact David
Pitkin Ph: 518.885.5125
Ballston Spa, NY

Ongoing Dream Group
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Contact Susan Fredricks
Ph: 907.983.2324

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**Pacific Northwest Center for Dream
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I have created a model for dreamwork
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Greater Boston / Cambridge area.
Write or Phone Dick McLeester
@ New Dreamtime,
PO Box 92 **Greenfield, MA** 01302
Ph: 413.772.6569

EDITH GILMORE
Egalitarian dream study & interpretation
group meets monthly in my home.
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Concord, MA 01742
Ph: 508.371.1619

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8101 Main Street,
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Contact: Linda Rosenthal
Bucks/Montco area

METRO D.C. COMMUNITY.
Open To All who share an interest in dreams. 1st Sat. each month, 1-5pm
Patrick Henry Library 101 Maple Ave. E
Vienna, VA. Info: contact Rita Dwyer Ph: 703.281.3639 No fee

Explore Your Dreams
Dream Group meets every other Tuesday 10am - Noon. No fee
Contact Judith Picone,
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Bulletin! Bulletin! Bulletin! Bulletin! Bulletin! Bulletin! Bulletin!

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Let's continue *Dreaming Humanity's Paths* and create, here....

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Something will come of this." Russell Lockhart, p. 23, this issue.

Dreams which you've had which *need* to be shared with the larger human community.

Submit to **Dream Network, PO Box 1026, Moab, UT 84532**

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along with your age, occupation,
relationship status, SASE and any
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Phillips**, 1269 Bunnell Road, Altamonte
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Dr. Ann Richards is researching for an
article on DESIGNS and FORMATS of
DREAM CLASSES. Teachers/Leaders
of dream classes/groups, please send
your experiences and suggestions
about facilitating dream groups.
You will be credited in follow up article
to be provided to DREAM NETWORK.
SASE to 1717 SW Park Ave. #815
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Anthony Sykes would like to
correspond with anyone who has had
dreams, visions or psychic impressions
about anything relating to **HIV** and
AIDS. Information will be greatly
appreciated. Send to: 156-20 Riverside
Dr. W. #9C, **New York, NY 10032**
Ph: 212.928.3343

Carol Schreier Rupprecht seeks
information and experiences
involving dreaming and the legal
system, for example dreams used in
trials, for a project with an attorney,
of dreams as proofs.
Please write: 37397 Riverside Drive,
Pleasant Hill, OR 97455

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**

Anyone doing conscious explorations of
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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**

Research * * * Projects

Marc Barasch, author of *The Healing
Path* and co-author of *Remarkable
Recovery* is researching a book on
"Healing Dream." Individuals or
clinicians who are willing to share
dream experiences which seemingly
catalyzed a healing (psychospiritual or
even physiological) are invited to
submit. Marc is also looking for dream
experiences with demonstrably
parapsychological content. My interest
is in how 'numinous' dreams are
integrated into ordinary waking life as
spurs to change, growth and action.

Write, email or Fax to:
865 37th St., Boulder, CO 80303.
email: marcbarl@aol.com
Fax (303) 440-5054.

Walt Stover is now writing a book to
be published by A.R.E. press on
precognitive dreams, dreams that
have later become manifest. Subject
matter of all types will be considered;
dreams need not be of the "mountain
top" variety. Indicate if you are willing
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Please send your precognitive dreams
(preferably typed) to 4124 Fawn Court,
Marietta, GA 30068
Ph: 404.565.6215

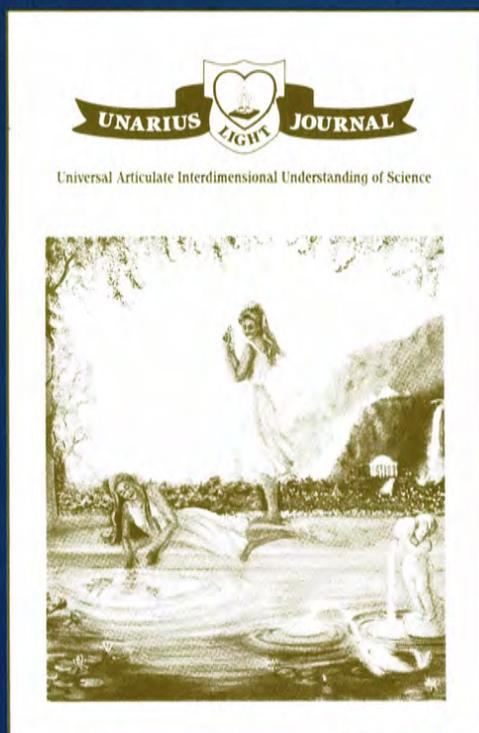
Marlene King, M.A. is collecting
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terminally ill, particularly from those
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have recorded/told a dream just prior to
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Please include any additional info
illuminating the dream context. Confi-
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Barbara Shor is researching a book on
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%: 400 Central Park West,
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