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Dream Network

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Sexuality in Dreams • *Jeremy Taylor*
The Practical Side of Sexual Symbolism • *Janice Baylis*
Lucid Dreaming: Sex, Ecstasy, Libido & Freud • *Robert Waggoner*

Taking the Leap

I am flying above the ocean.

*There is a feeling of energy under and around me.
I can push against this energy and it helps me to fly.
It feels like when you hold opposite ends of a magnet
together..that kind of feeling.*

*It is beautiful. The sun's shining, the ocean is lovely,
there are the smells and sounds of the ocean.*

I feel so safe and free!

*I am flying along (not having to flap my arms)
and notice something down in the ocean.*

I fly down and see, to my delight, a dolphin!

I watch it play for a while and then fly on.



I come to an island and slowly land.

I walk around, enjoying the beauty around me.

*I hear voices in the distance but don't want to be around
anyone; I am enjoying this peaceful feeling too much.*

*I walk over to a ledge that is fairly high and am wondering
whether to jump off, wondering if I can still fly.*

*I remember thinking..**"Take a leap of faith!"**
so I jumped and soared away. It was wonderful.*

About that time I awakened. I remembered every detail of the dream and wrote it all down. The peaceful feeling from the dream stayed with me most of the day.



Collage by Marilyn Whitehorse

Statement of Purpose

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Dream Network

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

We believe that dreams are agents for change and often reveal important new insights about the life of the dreamer, both personal and cultural. Recalling a dream is a signal that we are ready to understand the information that has been presented. Enacting the dream's hint can bring personal empowerment.

We seek to provide a balance and to give all nations, voices and schools of thought an opportunity to be heard.

There will be times when a particular area of interest will be given greater emphasis than another because of the limited space in the Journal and that which is surfacing that is of interest to the readership.

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

You are welcome and invited to indicate areas of interest and questions you would like to see explored in future issues.

Dream Network

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Upcoming Focus

for Volume 19 No. 3

Dreams and Religion

What is the historical evolution of dreams in Western culture's organized religion over the past 2000 years? How has it affected dream appreciation?

Lifeline: 4 Weeks after you receive this issue.

About Our Cover Artist

Front Cover: "Union"
 Back Cover: "Union II"

Charles H. Crabtree is a native of Columbus, Ohio. Charles is a self taught artist who attributes his creativity & inspiration to his time spent traveling and many hours of private study and quiet contemplation. Mr. Crabtree is interested in the areas of Comparative Mythology, Symbolism, & Psychology, which is reflected in all of his works.

Many of Mr. Crabtree's works reflect the symbolism of dreams and myth discussed by C. G. Jung and Joseph Campbell. These are the symbols that reach into the collective conscious and make us aware of our potential. These same symbols have universal themes that cross ethnic, racial, and religious boundaries and allow us to see our selves with all our common needs. If we can recognize that our Myths and Legends are trying to teach the same principles then we may be able to live more harmoniously with one another.

Anyone wishing to contact Mr. Crabtree may do so by e-mail at chccrabtree@msn.com

♥ ♥

Guest Editorial

Yes, Virginia and Freud, there are overt sexual images manifest in people's dreams. If you read it in *Dream Network* it must be real.

Thank you, Roberta, for inviting me to co-edit this issue. The experience gave me new appreciation for editors in general and you in particular. Bless you, Roberta, for your continued dedication and expertise. It was fun, too, and certainly more than a little interesting. Approaches to sexuality in dreams are as varied as the people doing the approaching. Readers, enjoy the smorgasbord.

We've come a long way since Freud blamed sexual imagery on a break down of the dream mechanism. Starting with Jung's ideas that Libido energy moves between body/instinct and spirit/archetype and therefore sex can represent instinctive desire or images of a union of opposites.

When lucid dreaming came fully on the scene we found further validation for dream sexual ecstasy and all that, that connotes. In this issue we have excerpts from the pioneer work on this subject, Pathway to Ecstasy, The Way of the Dream Mandala by Patricia Garfield (pg). Also, we have Robert Waggoner's article about his lucid dream experiences and studies (pg). Thank you Pat and Bob.

In another approach, Jeremy Taylor (pg) explores the human longing to live in "spiritual" harmony as being symbolized as sexual longing in dreams. Learn from his three "flavors" of sexual/sensual dreams. Many claim this

longing or its fulfillment is the motivation behind "mystical poetry"; hence my piece on "Mystical Love Poems".

Sandy Sela-Smith's "Motel Dream" and her re-entry experience with the 'motel owner' represents a personal experience with a sexually oriented dream (pg). Then there is the approach to a sexual dream as an astral plane experience. This is shared with us by Dean McClanahan, (pg).

My contribution, "The Practical Side of Sexual Symbolism" looks at how dream-mind uses sexual imagery the same way it uses every other kind of imagery: to represent something similar and therefore associated with the image. There may be "deeper" implications, but I find plenty of help dealing with associative thinking substitutions on the level of daily living concerns. This approach may be new to some and may seem shallow to others, but it deserves an open-minded read. In writing *Sex, Symbols and Dreams*, I report a dream with sexual imagery—ranging from feelings of attraction to rape—for nearly every category of associative thinking process. My students, in the beginning, almost invariably take their sexual imagery literally; I felt it important to put forth my findings on the subject.

In yet another vein, Martha Peacock's article, "The Archetype of Incest" gives a mythological approach to this aspect of sexuality. Thank you, one and all, for this very interesting information.

- Janice Baylis

* * * * *

Congratulations, Get Well, Passings and Errata

CONGRATULATIONS and Best Wishes to our steadfast, excellent proofreader and woman extraordinaire, Kelly MacArthur, who on February 11th, married Marty. They are now a family of five!

More of the same to Charles De Beer and his new wife, Victoria.

Get Well wishes to Leon Van Leeuwen, longtime dreamer /dream-worker and Jackie Brooks Christie, an invaluable assistant. Both of whom are currently recovering from surgery.

To Linda Grail, frequent contributor and Charles Spiegel, Professor at the Unarius Academy of Science, please keep vigilant watch over planet Earth and all living things from your new homes in the spirit world.

Errata

- Brazilian Artist of 'Cat & Robot Dream' V19#1, pg. 19, is Joao Makray.
- Susan St. Thomas is the artist of piece accompanying Curtiss Hoffman's article, *Denver Broncos*, DN Vol. 19#1, pg. 21.
- In 'The Ullman Method,' (Vol. 19 No. 1, page 37, Column 3, line 16-17) the sentence should have read: "After every aspect and symbol of the dream has been examined by the dreamer for possible meanings...." The group *does not* relate the content and context, *the dreamer does*, if he or she wishes to do so. Thank you, Monte, for clarifying this important point.
- We wish to credit Kristen Burk, (20721 West Indiana Lane, Medical Lake, WA 99022) who provided Frozen, the lovely and meaningful imagery and dream which appeared on Page 2, Volume 18 No. 4, *Dream Network*. She can be reached at kburk31066@aol.com Apologies, Kristen and please share more of your dreams and art with us!

* * * * *

Responses

Questions, Dreams & Letters

♥ From ↔ YOU! ♥

Dream Network's Open Forum Has Done More...

The open forum of Dream Network has done more for those interested in dreams than any psychological dream theory, belief system or structure. This will become more obvious as the years pass us by.

Keep up the good work!

Dean McClanahan,
Ash Grove, MO

A Psychic Encounter with Fibonacci Numbers

My interest in personal growth extends to dreams. One of the most recent is what I am about to share with you but before I continue, let me offer some explanations. A set of numbers like 0, 2, 4, 6, 8, 10..... increases uniformly in twos. Therefore it exhibits a pattern. A set of numbers like the one above is also called a sequence or series. A sequence can take forms other than the example given above. Having offered this explanation, let me go to my dream experience.

On the night of March 30, 1993, I had a dream where I saw a partial floral representation of Fibonacci sequence. For those of us not familiar with Fibonacci sequence, it runs like this:

1, 1, 2, 3, 5, 8, 13, 21, 34,
55, 89, x, y, x + y.....

This sequence was discovered by an Italian mathematician named

Fibonacci and each of them is called a Fibonacci number. One outstanding property of this sequence is that the next term in the sequence is a sum of two preceding terms:

1 + 1 = 2
1 + 2 = 3
2 + 3 = 5
3 + 5 = 8
5 + 8 = 13
8 + 13 = 21 etc.

The following morning I took up a piece of paper and a pen. Initially, I thought it would be an article of about 20 pages. I was wrong. As days passed by, and the more I played with these numbers, the more I discovered properties of the sequence. The properties are as exciting as they are interesting. Ultimately, I ended up with about 150 pages of material out of sheer inspiration and the manuscript, which was initially titled *Understanding Fibonacci Numbers* has now been changed to Fibonacci Numbers For Research Mathematicians and AI Applications. (AI stands for Artificial Intelligence.)

The manuscript attracted a review from Dr. Adedeji Badiru, an assistant professor and Director of Expert Systems in the School of Industrial Engineering at The University of Oklahoma. Another review came from Stacy Weinard, Math coordinator for Oklahoma State Department of Education. Among other things, Dr. Badiru says, "The book will certainly appeal to teachers, and researchers of mathematics. Of great interest is the potential application of the contents to the emerging research efforts in Artificial Intelligence (AI)."

Fibonacci search is presently one of the search techniques being explored for AI applications. Any book that sheds more light on the unique properties of Fibonacci numbers should be of interest to AI practitioners and researchers.

To me, Fibonacci sequence is also about patterns and aesthetics. It is about order in the universe. Fibonacci numbers occur in nature, and have application in art, architecture and AI. The innocent-looking Fibonacci sequence is very fascinating and since the Middle ages has attracted the attention of both professional and amateur mathematicians. There are books and Conference proceedings focused solely on Fibonacci numbers. The Third International Conference on "Fibonacci Numbers and Their Applications" was held at Pisa, Italy on July 25-29, 1988. In all, there were 45 papers with 66 participants in attendance from 22 countries. All 45 papers differ from my work on Fibonacci numbers in all aspects. The Fourth International Conference on Fibonacci Numbers and its Applications was held at Winston-Salem, North Carolina on July 30 - August 3, 1992. The conference is held every two years.

Numbers of the Fibonacci sequence have many properties and discussing these properties is not my objective in this article. What was exciting to me in this dream experience was the transformation of consciousness. During and after the dream experience, I was extremely calm, peaceful and serene. The dream experience is difficult to relate. But in a simple language, I did experience total calmness, peace and serenity for seven days. In fact, I am short of words to describe my actual experience, but have never in my thirty-something years of existence on this planet, attained that level of consciousness. It was amazing! For those of us who believe and operate only on the physical plane of existence, understanding and relating to this might be difficult. It becomes easier only if you have experienced this transformation of consciousness yourself.

I have always admired Fibonacci

numbers as I do beautiful flowers of the garden, symmetry in general for its harmony and balance, serenity, tranquility, principle of duality, (law of opposites), principle of oneness, and music; all things that have healing and relaxing effects on the individual, that raise human consciousness and enhance creativity.

By the way, it is not unusual for scientists, musicians, mathematicians, writers etc., to have some of their inventions, songs, discoveries or writings revealed to them in altered states of consciousness, which includes dreams. Music composed while in any of these altered states of consciousness heals the mind, inspires the soul, enhances creativity, relaxes the body and mind, helps us to shift to other higher levels of consciousness.

The field of Organic Chemistry was launched by Frederick August Kekule who discovered, in a hypnotic stage, the processes of carbon chains as well as circular benzene rings. Eight years after Richard Bach had written and shelved half of his best-seller, Jonathan Livingston Seagull, he unexpectedly had a dream in which he finished the rest of the story. Screen writer, James Cameron dreamed of a robot with a red eye then woke up and started his script for *The Terminator*. Steve Allen's song "This Could Be The Start of Something Big," came from a dream.

According to Gerald E. Bergum, a professor in the department of Computer Science at South Dakota State University at Brooklyn and the editor of *Fibonacci Quarterly*, people have been writing on Fibonacci numbers for the past 800 years. Up to this today, Fibonacci numbers continue to present very interesting, exciting and intriguing properties.

Fibonacci Numbers with Curative Powers

I was so fascinated with the

dream experience on Fibonacci numbers that, on the 6th of July, 1993, I had another dream experience. This time on "curative Fibonacci numbers." Curative Fibonacci numbers, as defined in the dream, are those Fibonacci numbers that, when uttered under certain conditions, are capable of providing a cure for certain ailments. Curative Fibonacci numbers are therefore much like mantras or vowel sounds which when uttered, tend to produce some physiological changes in the body. This is evidenced in transcendental meditation (TM), a technique that centers on the use of mantras and aims to bring about a state of tranquility.

Curative Fibonacci numbers, if they exist, need the research efforts of orthodox medical doctors with a penchant for alternative medicine (body, mind, spirit), mathematicians (numbers), and para psychologists (body, mind).

My dream experience reminded me of Professor William James when he said that human beings use only ten percent of their mental abilities. If we use only ten percent, 0.1, 1/10 of our mental abilities, then there is a big question here that needs an answer. The question is: "Where is the other fraction?" We are talking of ninety percent, 0.9, 9/10! The rest is silent, dormant, under-utilized, latent and hidden. It is our responsibility to utilize it all to our advantage.

To be able to do this, we have to find a means of activating our subconscious mind. One way we can reach our subconscious is through the use of affirmations. Affirmations are thoughts and could therefore be positive or negative. Affirmations when positive, help us to transform our goals and aspirations into physical reality. Affirmations help to activate our subconscious mind. That is creative imagination and this is

what Napoleon Hill called the Infinite Intelligence. Affirmations when positive, help us to build our E-levels (Enthusiasm, Energy, and Expectation) Affirmations help us to form good habits of thought and action. Be careful of what you think because it will more than likely come to pass. "As a man thinketh, so is he," said Marcus Aurelius. So within, so without. Meditation is another way we can activate our subconscious minds in an effort to tap the resources within.

Paul Chika Emekwulu



OPENING to the Portal of Dreams

Thank you very much for your continued subscription to *Dream Network Journal*. I enjoy it very much and it is enjoyed by others here as well.

My dream life has exploded in the last 9 months and I wonder if you or your readers have encountered such psychic openings? Would you or anyone else out there be interested in hearing more?

Last September, I engaged in a 7-day fast. Nothing but water. Prior to that time, in the three years since I began keeping a dream journal in prison, I had averaged 15-20 recorded dreams a month. This month, following my fast, I recorded 48 dreams and that number climbed to 75 a month by March and April of this year.

To celebrate the arrival of a new year in my life earlier this month, I took a spiritually approached 10-day fast. The lid to the portal of dreams was blown off! In a 10-day period prior to the fast up through last week, I've recorded over 130 dreams and they keep coming! The richness, mythic imagery and amazing experiences in these dreams far surpasses anything I've ever imagined. It is truly amazing!

I've even celebrated rich wisdom offered by 'muses' during this time and strangers from other lands and times. And many of these dreams are

pages and pages long.

It seems as if the quality, complexity and depth of my dream reality began to take shape a couple of weeks prior to my first fast in September, once I made up my mind to begin this journey. The dream spirits must have said "Ha! We've got a live one here!" And it's been an incredible journey ever since.

I don't know if there's anyone out there interested in Dream breakthroughs of this nature. Perhaps you might have a suggestion or two in regard to working with what I've experienced. I work with those dreams that I can, which don't amount to more than a couple a week; for this, I wonder if I'm wasting a golden opportunity! I've encountered Strephton Kaplan Williams, the Jungian-Senio Dreamwork Manual, in the last couple of months and combined with Active Imagination, this seems to bring some of the more powerful energies into focus.

Aside from that, I honor each of these many dreams as they arrive and am so fortunate to have this many gifts!

I appreciate any feedback you might have and am grateful for your work. When I'm released from federal prison this fall, I'll relocate to Austin and attend the University of Texas. Perhaps there will be opportunities to further enhance my dreams and dreamwork there.

Thanks again! I love your journal.

Love and peace, *Gregg Echols*
Reg. No. 26230-077 PCI Bastrop
PO Box 1010 Bastrop, TX 78602

* ❖ * ❖ *

What a Relief to find *Dream Network!*

At last I found you! What a relief to find other "Big Dreamers" or those with Dreaming Medicine, as I call it. Always I have wanted to find a way to honor those magnificent teachings, healings, initiations and experiences of other times and dimensions that occur as I leave this reality and enter others. Just when I thought I would have to write a book or something

huge like that to put my dreams out there, along comes the *Dream Network!* Where have I been?

From early childhood until now, I have had to work the dreams alone, as most people's dismissive reactions were, "Wow, you sure have wild dreams, wish mine were like that." By working my dreams, honoring them and asking for help as I drift asleep, I receive clarity about myself and understanding of the world and reality in general. I've experienced immense growth as I followed the guidance given to me or tried to answer what was put before me by Masters in the Dreamtime. The dream world has taught me more than any other person, college or job has about who I am and why I am here. I now value them as incredible jewels of wisdom that are meant to be shared. The star people, Shamans, Gods and Goddesses are all present and available to heal, guide and assist.

Russell Lockhart's article of several issues ago, *Whispers and Murmurs*, is brilliant. I agree wholeheartedly on the importance and value of the dreamer and the dream to the larger community. The possibility of using the dream to inspire, create and steer the evolution of society is fantastic and gives me hope for the future. As it was before, so it shall be again. I applaud his words for sparking in me the energy to take my dreamwork to a new level, to take a look at what's been coming through me in a different way: validation, as it were, that yes, my dreams do have worth beyond my own personal growth. Long have I felt that I and others have been given keys and that when we shared them, the doors to the hidden truths would open and answers to my ancient mysteries would unfold. I look forward to submitting some of my own "treasures" and original artwork soon.

My personal taste is not so much for the Freudian/Jungian analytical psycho-babble, because one can always go to textbooks for that. It is for the cutting edge visions and

endless possibilities that the dream-worlds contain for personal and planetary enrichment. This dreamer casts her vote to that end.

The *Dream Network* forum and Lockhart's inspirational article have been food for my soul and high octane fuel for my Dreamtime. Thank you both from one who comes from the stars bringing change and transformation in service to Spirit.

Antara, Santa Cruz, CA

* ❖ * ❖ *

Raising Our Vibratory Levels

The *Dream Network* and especially *Dreaming Humanity's Path* are wonderful, rare and desperately needed medicine. Thank you to the many people responsible. Here is a possible seed of a suggestion from waking and a dream to match.

Would it be possible to create a partly public face for the present informal *Dream Network Community*? That is, a public face to address and discuss various solutions to social problems, solutions which spring from dreams? Sort of dream brainstorming in local communities which might organically develop a national or international character. Of course, it should remain apolitical but address social needs as, for example, Newt Gingrich has been trying to do politically. It could be some kind of connection between Barbara Shor's shared dreaming groups and the public at large. Erich Fromm in one of his books mentioned that the Talmud was inspired by dreams of the Jewish elders. This could be a democratic Talmud for modern times, to combat the blues that seem to be going around every country. Perhaps a publication to supplement the *Dream Network Journal* (for dream insiders?) designed for all people as a source of brainstorming new ideas to perceived problems (as the Statue of Liberty requested!). Perhaps something similar to the Body Shop's philosophy of philanthropy.

Here's the dream to match:

Raising Our Vibratory Levels

This is a casual office. A noise happens outside. Something's happening. A man made of bright white marble stone walks in. He seems to be the famous classical statue of Mercury (Hermes). His movements are lithe. He talks to us office workers about how we humans can raise our vibratory levels and evolve. My colleagues don't believe him and when I give him serious attention bordering on awe, admiration and wonder, I am considered crazy and foolish by my colleagues. They are disdainful of both Mercury and me. I am excited and will leave them behind in lower vibratory frequencies.

Again, thank you sincerely for such a fabulous publication as the *Dream Network Journal*. It should be considered a national treasure. That may be possible if we try to derive our values from the perspective of Earth 5,000 years from now, as described in Barbara Shor's visualization, *Cities of Crystal & Gold*, in a current issue. What will we look like to those people who are studying the 20th and 21st centuries? Can the public at large be introduced to such vast vistas? That alone would surely solve many social ills.

Here's wishing for the success of *Dream Network*.

Erick Cusimano, Yokohama, Japan



Seeking Correspondence with other Dreamers

I would like to thank you for sending me your highly informative, interesting and resourceful *Dream Network Journal*. I have found it extremely useful.

I am at this time in prison. I don't get any visits and I don't get any mail from my family members, except from my mother every now and then. This is a distressful situation for me. When I was first incarcerated, I sought God mainly through Biblical/Christian means. I have since ex-panded my vision and am very interested in corresponding

with others that are interested in spirituality.

One day, I pulled out the *Dream Network* and started to write some of the people that had addresses listed in the back. Among those were Maureen Roberts in South Australia and Marlene King in Murphy Oregon. They were the only two at that time that responded. Marlene helped me to understand a dream that I remembered from the '80s and Maureen passed my letter on, as I requested, to someone interested in corresponding with a prisoner. So, I now have someone in South Australia writing me.

Recently, I decided to try again. I sent a letter to Dr. Art Funkhouser in Switzerland and he passed my letter on to an interested party. I also sent one to Charles M. De Beer in South Africa and I received a letter from him today.

If it had not been for your wonderful publication, I wouldn't have all these new, helpful and encouraging friends.

Thank you again for sending me *Dream Network*. My blessings to you.

Sincerely, *Edward Huggler*

p.s. I would love to hear from other *Dream Network* readers and dreamers. My address is:

Edward Huggler #241225, M.C.I.

PO Box 3173 W-9/9B,

Columbia, SC 29230-3173



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From Within the Womb of a Dream

I'm outside a mansion seemingly under reconstruction or renovation. It's beside a dirt road obscured by overgrown shrubs and the corners of the roof are dripping with blood. There are surreal blue hues pulsating from within the windows, accompanied by thunderous taunts of invitation. Something is luring me to enter. "The front door is locked but open," says a sign on the door, breathing in and out like rubber. I decide to pass through the door by osmosis, becoming transparent. Rays of sunlight are smashing against the glass roof above me and the light is broken down into a spectrum. As I stare into the colors, there are loud voices coming from another room, actually sounds like singing, reminding me of the mythological Sirens. I'm standing on a floor of earth, where I notice that next to a fireplace are these small Gothic creatures dancing close to the flames, chanting songs to a "magic-sun animal." Their voices are incredibly human. I begin to realize I'm in my mind's mansion where all the elements of my being are housed. I sense something is about to unravel. I enter another room where I notice a middle-aged woman sitting in a large wooden chair on a neon-green seat. I'm reminded of the Museum of Natural History, for there's knight armor scattered all about and the chair reminds me of Louie the 15th. The woman is dressed in neo-modern clothing and she's sitting at the head of a long table mixing potions and reading labels. There are old books, glass flasks, lit candles and bottles of

day-glo powders and solutions strewn about the table. As I approach her, I notice the table has an inscription in the center, shaped like a triangle and endowed with what appears to be extraterrestrial hieroglyphics. She peers over to me with a soothing smile and winks as if she's trying to hint at something. Suddenly, there's loud thumping on the walls as though someone or something wants to enter but there are no doors. Everything is now in slow-motion, even the sun's rays piercing through the spotted ceiling. I begin to become a bit overwhelmed by the dense mist of apprehensive emotion reverberating about this room as an abrupt gust of wind pins me to the floor. As I look upon the smile of the woman, I laugh and exclaim "What a wild dream!" While on the floor, I notice a vanity mirror across from me. I'm sideways on the floor and as I look into the mirror, I see my reflection shift into a myriad of faces. I am now in the skeleton of my psyche, in the membrane of my collective memory. Facets of my selves are free flowing and I know I'm dreaming, so attempt to rearrange the situation as I lay down on my back. I want to be cooled off for I'm sweating. I'm successful, for I now find myself in a large pool, floating on a cushion of electrical wire. I see the woman again, now sitting in a lounge chair by the side of the pool, knitting a very large sweater with hypodermic needles. She looks at me and mentions "I can still feel you inside my womb." Suddenly, I'm transported to a waterfall inside the middle of the NY Botanical Gardens. I can hear opera—sounds like Mari Calles—echoing from the spacious Orchard Garden. I lie down on the grass, whip out my cell phone and begin speaking to a female voice who begins to give me instructions on how to download the "spiritual software" needed to make my "dream connections clear and free of distortion." I explain that this may be difficult because I'm going to Manhattan to get to the Holland Tunnel and there may be dead zones in the tunnel. She laughs and says, "On my phone there is no dead time." She then adds, "A dream is what you allow it to be." I'm back at the pool again. I see the woman standing beside a computer where she suggests "Look into the programming and when you access a disk-like object, switch to the topic you find most attractive, for example the code to the infinite structure of form, the formula waiting to be encoded." She points to the computer under a sun umbrella by the side of the pool. As I look into the monitor, I notice a gray circle with bold black words stating to "Click here for lucid dreaming and here for prophecy." As I look back to her, she's gone. There's a virtual hand in the air with long rainbow-painted nails pointing at the screen where it now prompts me to "Download dreams." At this point, I'm a bit overwhelmed by the clarity and vivid impressions unfolding. I type into the computer {c:setup/deadzone} to see if I can get a response from my mother who died at childbirth thinking maybe this is the woman I'm seeing in my dream? On the monitor, I see "Download failure. Try again." This time I type in {c:setup/oversoul}. The response is affirmative: "ENTER." I enter where I ask myself the question, "Enter everywhere?" It responds without my typing anything into it, sort of like mental telepathy with a computer. I look at the computer and command it to transform into a brain and it does so! Pulsating with an orange glow, the brain commands me to look to the sky. A female voice then asks me to enter and I begin to realize I'm being reborn from the womb of this dream.

The Practical Side of Sexual Symbolism

by Janice Baylis, Ph.D.

Using dream examples which combine sexual imagery and practical living guidance, I hope to illustrate the title, *The Practical Side of Sexual Symbolism*. By practical, I mean dream guidance about health, finances, job, creativity, relationships, self-growth and spiritual insight. By sexual imagery I mean physical sexual features and activities ranging from hugging to rape and even sexual words including sexual slang.

In the dream examples, something sexual is associated with and then substituted for something non-sexual. A non-sexual referent in the dreamer's life or thinking has been linked to the sexual imagery by association of some similarity. Let's try it. Molly reported this dream.



*I'm being raped by a strange,
slippery man. He has a distant
smile and it is unemotional.
I realize he has seduced me.
He is actually a sea-creature (fish),
that's why he is so slippery.
His penis has gills on it.
Someone whispers to me,
"How do you like being had?"*

Molly had the dream while considering a financial investment. The man making the offer was very flattering and persuasive. She gave him her life savings to invest and never saw him again—she'd "been had" as the idiom goes. The dream came in time to prevent the financial

rape IF Molly had understood about sexual imagery as symbol. But she didn't learn about that until later, when she joined my dream study class.

Rape is easy for spotting the associative substitution process. Emotions associated with rape are ones of frustration, being taken advantage of, being violated etc. Being cheated/conned out of one's life-savings causes the same feelings: frustration, being taken advantage of, being violated etc. Her dream was practical, trying to give Molly a warning about this "fishy," "slippery," con-man.

A rapist overwhelms a victim and takes control of the body. Similarly, drugs and alcohol can do the same thing. Then it's a matter of health. This dream offered a telling message about the dreamer's health.

I am sitting in a dark, dirty bar. The counter is sticky from spilled drinks. The ashtrays are overflowing. The plastic barstool seat sticks to my dress. The people are dumpy looking. There is a woman with gappiness in a too-tight skirt and blouse, and a couple of the men have scarred faces. My drink is something that tastes bitter. The usual mirror is behind the

bartender. I see myself there and hate sitting in this awful, disgusting place. A guy with a pock-marked face comes over beside me. It scares me. He puts his arm out stiff and leans on the bar. His face is real close to mine. I try to leave but he puts his other arm out against the bar.

I'm trapped. He's saying stuff to me, but I'm so scared I'm confused. He gets mad! He unties my dress and ties my belt through my mouth so I'm gagged.

He holds a knife against my throat. Then he takes out his smelly prick and rapes me right there on the barstool.

I feel helpless and disgusted. No one in the whole place tries to stop him. They watch with expressionless faces. He finishes his rape. I stand up sobbing and wake up shaking."

The opening shows the dream's area of concern, the dreamer was an alcoholic. She did most of her drinking at home or at parties. The dream shows that her drinking is putting her in a disgusting position. The dirty, stinking, man who takes control of her body symbolizes her alcoholism. The health message, 'Alcohol is raping you, violating your body, putting you in a scary, disgusting position. No outsider can stop this.'

This graphic, scary, disgusting symbolism—like a nightmare—really got her attention. She had a serious problem that her dream-mind wanted her to get upset about - so she'd deal with it. After discussing the dream and Alcoholics Anonymous she felt she might try something like that.

Dream rape on a physical level could be a visual for being violated, overpowered or taken advantage of bodily, or financially. Rape can also represent being psychologically violated.

The opposite kind of situation can be represented by impotence. The next dreamer, Betty, had been trying

to coax a sale to Mr. Edwards. Her dream tells her it's a waste of time.

I'm lying on my couch. Mr. Edwards is lying on the floor beside the couch.

He is nude.[exposed]. I coax him up on top of me and try to put his cock in me.

But, it is too soft. I kiss him, trying to get him aroused.

But, he says, "I can't."

As it turned out he couldn't close the deal because he no longer had the

came to him. A man's wife's womb is where he places his seed to bring it to life.

Now Brian's dream.

I'm at work. Another guy and I are fixing the TV set the custodians keep in their office. [Glenn tells a vision to Brian] The guy's wife comes to the door. She's a real "Wow!" The guy looks at me, winks and says, 'Let's take her!' He takes her down to the floor and offers her to me for sex. Next thing I know, my whole head [Brian's thinking] is inside her.

It's like I'm looking around inside this guy's woman. He taps me on the shoulder. I pull my head out. When I get out the TV starts working because the guy has connected up the TV antenna. [good connections are made here]. We're getting a pretty clear picture. The wife is talking to me but I wake up before I get what she said.

After taking an 'insider' look at the idea, the picture is clear. The idea is an attractive one, a real "Wow!". But, the rest of the creative project will have to be done in conscious mind, the awake state.

This next example illustrates the opposite type of work relationship. The dreamer is trying to get a business

going with her friend, Jane, as a partner. The dream prognosis is not good. To nature, the object of sexual intercourse is to create new life. Birth control pills enable people to have sexual intercourse without creating new life. By association of function, birth control pills can represent the squelching of creativity. On that basis, this dream represents what the dreamer was beginning to suspect - Jane wasn't going to be productive.

Jane is a servant girl in the home of a wealthy and important family [their company]. She asks me to bring her a birth control pill. The son of the family is supposed to take it. He asks me who



necessary power within the company. This purchase happened to be the avenue his superiors used to indicate to him his loss of power within the corporate structure. The dream sexual impotence represented job impotence.

On a happier note, Brian's dream gave a go-ahead to success message. Glenn, Brian's co-worker, has had an idea for a technical product/invention. Needing help to put the idea into material form, Glenn approached Brian to share the idea and work on it together.

On television the pictures and ideas seem to come out of the air, similar to how Glenn's intuitive idea

sent it. I explain that Jane sent it. He says sarcastically, "That figures."

Then there is something about Jane is going to take a birth control pill, too. This is so she can have intercourse with the cousin and yet not become pregnant.

Cousin sounds similar to causin.' Jane is causin' their business project not to be productive and come to fruition, she is squelching it's creative potential. The dreamer understood and broke off the partnership. She went ahead on her own and became successful and lucrative. This was good, practical relationship and business guidance from a dream.

How would sexual imagery relate to self-growth? Well, here's an example. A striptease is a dance of self exposure to arouse an audience sexually. But, symbolically a striptease could represent any act of self-exposure. Lily was a shy high school girl with an assignment to do an oral report. She practiced her performance but was still scared. Luckily her mother was a student of dreams and able to help Lily recognize the encouragement, the vote of confidence, from her dreams. Lily had this dream two nights before her oral presentation.

I am in the gym, the bleachers are filled with my classmates. From the dressing room door I catch Susie's eye. She gives me a "thumbs up."

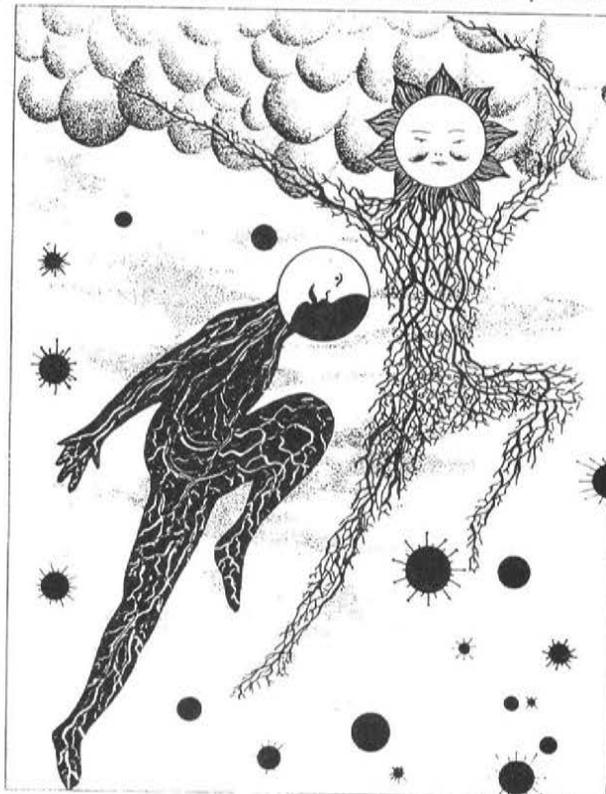
I go out and begin to do a striptease.

I take off my blouse and then my skirt. I sway around to sexy music. The kids are applauding.

Surely her dream wasn't suggesting that she literally do a striptease at school! But, in view of the fact that Lily had an upcoming performance before her classmates, the striptease gave a picture of a successful self-exposure. Susie is an extrovert whom Lily admires for her relaxed

manner with their classmates. Lily did her awake work carefully but the dream encouragement helped, too.

Last but not least, dream sexual activity can represent spiritual insight. Carlos is an older man who meditates daily. He has a deep interest in his spiritual development. About the dream that follows he said, "I had a peculiar dream. I have had other dreams of sex with physical evidence (wet dreams) but this was



an odd one: no semen, no physical evidence.

I know I am in another dimension. The top man is showing me around his workshop. There are a lot of television sets in operation. They show people of other planets and their activities.

These people only obey his voice.

"I decide to do the same thing on one of the television sets. He opens a cave door and pushes me out. I see two women..

I approach them. The one with brown hair attracts me. I have intercourse with her, penetrating her in a standing position. I finished with a climax, but with no semen.

The dream opens with Carlos in

another dimension, a level of consciousness beyond the physical realm. This dream will be about his relationship to the spiritual and intuitive levels of mind. At this level, a high authority controls through air waves, intuition and faith.

When Carlos meditates and follows the voice or lead of his higher consciousness, this pushes Carlos out of his cave of physical and subconscious awareness into a level where

he meets intuition and spirit.

Carlos is able to stand up and face this potential. He penetrates this dimension. Of course there is no physical evidence because spiritual inspirations are not based on physical evidence.

After we finished discussing his sexual dream, Carlos said, "This reveals facts no one knows about me in my secret chambers of my mind. I am amazed." Sacred literature abounds with descriptions of divine experiences couched in sexual terms of love.

The dream examples show how sexual imagery can relate to any area of life. It is all geared to practical help in areas of daily living

— health, finances, job, creativity, relationships, self-growth and spiritual insight. Mark Solms' research was right, the motivational areas of the brain are active in dream formation; as are our associative thinking processes.

Go forth and dream likewise. ❁



Janice Baylis, Ph.D. is the author of *Sex, Symbols and Dreams*, \$17.00 available from 800-929-7889; www.amazon.com or Box 2914, Seal Beach, CA 90740.

Sexuality in Dreams

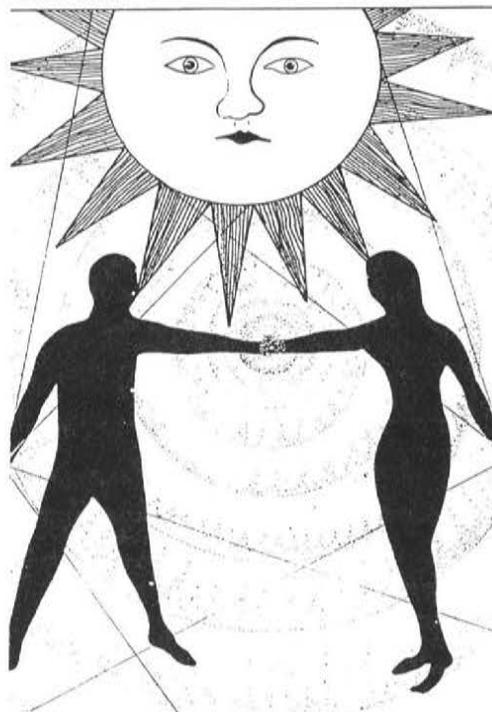
Some of the Deeper Meanings Regularly Implied through Overtly Sexual Imagery & Experience in Dreams

by Jeremy Taylor

One of the most important legacies of Sigmund Freud, the great 20th century pioneer of dream exploration and father of the contemporary dream work movement, is his idea that ALL dreams, no matter how innocent and innocuous they may appear to be at first glance, carry significant layers of meaning related to the dreamer's sexuality and repressed sexual longings. Using the contemporary dreamer's "aha!" of recognition—which in my view is the only reliable touchstone in the search for and verification of the deeper meanings of dreams below the surface of obvious appearance—it regularly turns out that Freud was quite right! At least to this extent: contemporary dreamers blush, and stammer, and shift around in their seats, and otherwise confirm the symbolic sexual nature of their seemingly "nonsexual" dream experiences on a regular basis.

In the dream world, going through a door turns out to be sexual... not going through a door turns out to be sexual. Swimming in dreams is sexual. Eating in dreams is sexual. Using a sewing machine in a dream is extremely sexual, even if the dreamer uses a sewing machine in waking life without being consciously aware of its sexually charged quality... In fact, any list of this kind of "sexual imagery in dreams" is endless because everything in a dream has sexual overtones, undertones, and implications... among other things.

These layers of sexual symbolism may not be the most important or significant layers of meaning in any given dream, but they are always present. All dreams carry these layers of sexual resonance, along with



many others, including symbolic reflections of the dreamer's physical health, his or her emotions, past influences, concerns about the future, "day residue," creative problem solving, etc. ... to name only a few of the most obvious. It is this inherent, "over-determined," "multi-vocal" quality of dreams that makes working with them in groups—where participants are encouraged to share their projections and potential insights, such a rewarding and productive experience—and makes working with one's own dreams in solitude such a problematic technique. Working with one's dreams in solitude is a noble

and necessary occupation but, in the long run, without help from others, the self-generated "aha's!" of the dreamer alone will inevitably cluster up along the lines of what he or she already knew and believed to begin with, and no dream ever comes just to tell the dreamer what he/she already thinks or knows consciously. Among the multiple layers of meaning and significance that are always present in every dream, there is always something new or novel and it is precisely these layers of innovative, fresh possibility that the solitary dreamer has the greatest difficulty recognizing without the help of others.

Whenever a dreamer dreams of some sort of overt, explicit sexuality and sensual encounter, most contemporary dreamworkers are inclined to take these images and experiences more or less at face value, assuming that they merely emphasize the already sexual implications of the dreaming experience. In practice, we tend to explore the sexual/relational

aspects of such dreams with even more zeal and attention. This often generates interesting and valuable "aha's!" of insight, but it also tends to miss perhaps the most important point: these overtly sexual images and experiences are themselves symbolic of other, often even deeper orders of longing.

We human beings appear to be inherently predisposed to symbolize the deepest and most persistent longings in our lives as sexual/relational feelings and desires. This seemingly universal connection and symbolic resonance between "sex" and other kinds of "deep longing" is just one example of the innate human predisposition to generate particular kinds of symbols in relation to particular kinds of experience. Carl Jung suggests that these repeating, cross-cultural tendencies reveal "archetypes of the collective unconscious," or "repeating patterns of the objective psyche."

Overt sexuality and sensuality in the dream world tend to resonate with the other "universal" longings that characterize the human condition, most particularly the desire to live lives in harmony with patterns and structures of meaning and significance that transcend mere personal comfort or discomfort. All humans—no matter how cynical and nihilistic we may pretend or appear to be—have a deep, inescapable hunger to believe that our lives, joys and sufferings mean something. I would call this universal longing "spiritual" (although I admit that the word "spirituality" is swiftly becoming somewhat tacky and shopworn through overuse in the "New Age"

movement, I have been unable to find an adequate replacement for the word "spiritual").

Frustrated before completion, it is often a symbolic reflection of a waking experience in which the dreamer felt the possibility of a "spiritual moment," but for whatever reason chose to ignore it, not follow through and experience or explore it more fully. The "opinion of the collective

unconscious" (if one may use such a metaphor), appears to be... that

to actually find intimations of the (archetypal) "beloved,"

and not give oneself wholly and ecstatically to

the encounter, is like meeting the longed-for

potential life partner and not experiencing

the culmination of that desire. I remember one theo-

logical school student who reported

such a dream and in the ensuing discussion

told a story about feeling "the Presence of

the Divine" while sitting in the

Berkeley City Rose Garden and then hurrying

away, rather than giving herself fully

to the moment, because she was

"afraid she would be late for her class in the

Medieval Mystics..." In retrospect, the irony high-

lighted by the dream was inescapable...

Conversely, when a dreamer experiences one of his/her uni-

que versions of the archetypal "ecstatic

orgy" dream, it is most often associated with

having such an intuition of the immanence of the Divine in waking life and allowing that experience

to take precedence over the mundane schedule and responsibilities of non-ecstatic, ordinary existence. It

also suggests that the dreamer has found satisfactory answers and experiential solutions to his/her most

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In practice, we tend to explore the sexual/relational aspects of such dreams with even more zeal and attention. This often generates interesting and valuable "aha's!" of insight, but it also tends to miss perhaps the most important point: these overtly sexual images and experiences are themselves symbolic of other, often even deeper orders of longing."

pressing religious and spiritual questions and uncertainties. The archetypal dream of ecstatic sexual encounter often reflects a hard-won psycho-spiritual maturity that transcends "the problem of Evil," and the limitations of the traditional "Sin and Salvation" view of the Divine.

The archetypal "rape" dreams often suggest a third scenario in waking life: that the dreamer has experienced such a moment of awakening spiritual possibility, but in a context that is unusual or unexpected. Rather than transcend the boundaries of conventionality and habit, the person "shifts" the sense of wonder and possibility by an act of will and focuses it on a more familiar, conventional, and "socially acceptable" practice. Many times, I have heard such dreams from theological students, accompanied by stories from their waking lives of encountering exotic spiritual practices which the student found strangely fascinating and attractive. These dreamers often report moments of shock in the midst of the experience, accompanied by thoughts like: "Hey! Wait a minute! I didn't come to seminary to become a

Buddhist! I came here to become a better Presbyterian (or Lutheran, or Catholic, Episcopalian, or...)! I'm going to turn my attention back to the spiritual practices of my own tradition and focus this sense of exciting spiritual possibility there, where it belongs...!" Unfortunately, (or fortunately, depending on your point of view), the "opinion of the collective unconscious" appears to be that manipulating one's spontaneous spiritual/intuitive awareness by acts of will and "faith" in this fashion is tantamount to "rape." It's not that communion with the Divine does not take place in mani-

pulated and consciously controlled situations like this, but the (symbolic sexual) connection is more like "rape" than "making love."

In my experience—which now extends more than 30 years, and

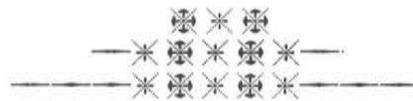


includes working with many "rape dreams"—even when these dreams have levels of reference to actual sexual/relational abuse in the dreamer's waking life, there is always an important level of meaning associated with the impact of these experiences on his/her sense of spiritual possibility and connection. Even if such dreams are pointing to the release of previously amnesic memories of childhood sexual abuse—a situation that is, alas, all too common—these dreams also point to an even deeper level, where the impact of that abuse on the dreamer's psycho-spiritual

development is also symbolically described. There is nothing like being betrayed by an adult to predispose a person to fear and mistrust "spiritual authorities" and potentially "overwhelming" spiritual experiences as an adult.

The good news is that all dreams come in the service of health & wholeness, even the nasty, explicit dreams of rape and coercion. No dream ever comes to say, "Nyeah, Nyeah - you have these problems and there's nothing you can do about them!" If a dreamer remembers a dream with the manifest content of nasty, coercive sexual encounter—or any distressing, "nightmarish" content, for that matter—then the very fact that the dream has been remembered means that the dreamer is actually capable of dealing positively, creatively, and transformatively with all the issues that the dream raises. If the dreamer were actually unable to deal with the issues symbolically evoked by the dream, then he/she simply would not have remembered the dream in the first place.

For these reasons, it is always worth paying particular attention to dreams that present manifest sexual and sensual content and asking whether or not they offer symbolic reflections of the dreamer's spiritual search, and his or her longings for a more meaningful life. ❁



Jeremy Taylor is the author of *Dream Work*, (Paulist Press, Mahwah, 1983), *Where People Fly & Water runs Up Hill*, (Warner Books, New York, 1992), and *The Living Labyrinth*, (Paulist Press, 1998), co-founder and past president of the international Association for the Study of Dreams.

Excerpts from Dr. Patricia Garfield's

Pathway to Ecstasy

with permission to reprint.

Following are some excerpts from Dr. Patricia Garfield's early work, *Pathway to Ecstasy*.
In this book Dr. Garfield traces her development of lucid dreaming, and meditation and the occurrence of orgasm in lucid dreams. These excerpts have been selected by co-editor, Dr. Janice Baylis and approved by Dr. Garfield.

"My experiences have revealed to me that yielding to the power that flows in conscious [lucid] dreams is but a step to a higher exaltation." (pg.120) "The source of stimulation and partners vary but the energy flow is constant.. Most often Zal [her husband] is my lover. Other dream lovers have included a kind of male angelic creature, a rare woman, or half-man half-woman {androgynous being} and myself. Sometimes I am my own lover in lucid dreams." (Pg. 135)

"Sexuality is inseparable from the life force. Over the years I have learned to ride my own waves of sexual energy. When—in dreams—the inner ocean rolls, I mount the wave to mystic bliss.

"At the conclusion of a recent dream that had become lucid, I was hovering in the air above a bed in which Zal lay sleeping on my left side (as he actually was). My hands rest lightly on a sort of trapeze bar, suspended without visible support. Using the bar as a pivot, I swing and flip and twirl. The entire background is saturated in deep, rich garnet. As I perform acrobatics I think about all the things I am enjoying doing in my life; I plan other things; I feel full of life and exquisitely happy. Announcing,



'I've got some books to write and speeches to give!

And I'm well, very, very well.'

I release the bar and dive through the air. Body buzzing. I plunge downward head-first toward the bed where Zal sleeps, and burst into orgasm. Before my eyes flashes a pattern—like a honeycomb of hexagrams with red and blue markings inside. Enraptured and peaceful, I awake." (Pg. 140)

"I have examined my records on lucid dreams very carefully. I counted the number of times I have experienced orgasm, the number of times I was sexually aroused without climaxing in orgasm, and the number of times

my lucid dreams contained no sexual imagery at all. The facts are clear: in fully two-thirds of my lucid dreams, I have the flow of sexual energy; this arousal culminates in an orgasmic burst on about half of these occasions. In the remaining one-third of my lucid dreams I am occupied with activities other than the specifically sexual." (Pg 134-135)

"Like followers of some of the Tantric and Taoist cults, I can use the very sexual energy within my body to obtain a higher kind of ecstasy." (pg. 138)

"Normally, our bodies are in a state of sexual readiness throughout the duration of each dream. I believe that this may be our bodies' way of making energy available for higher purposes. The nightly waxing of our sexual powers may be a natural evolutionary process that leads us to mystic experience." (Pg. 139) ❀

Patricia Garfield is the author of Pathway to Ecstasy and Creative Dreaming. She is past president of the Association for the Study of Dreams.

While obtaining permission from Dr. Garfield to use these excerpts in this special sexuality issue, I asked, "Are sexual orgasm dreams one of the universal themes covered in your latest work? Her answer, "Yes, sexuality is certainly one of the universal dreams." - J. Baylis

Strange Water Growing

I am being motioned by an elderly Native American man. He is showing me his plants and explaining that the plants received the strange "water" and suddenly began to grow. I lean down to inspect the plants. They are fern-like, small and growing at the edge of a body of water. The old parts of the plant are a darker green than the newer, which are bright and look like healthy new growth.

The man explains about the changes in the fish. He points to the water and he and I walk out onto a pier. He explains that the fish have begun to miraculously multiply; as he tosses a few grains of food at the surface of the water. Before my eyes, these beautiful shiny silver trout-looking fish begin to swell out of the water... seemingly multiplying until the banks and the pier are covered with fish.

All healthy, all beautiful!

I stand staring, amazed at what is happening. The man tells me he does not understand how such a thing has happened.

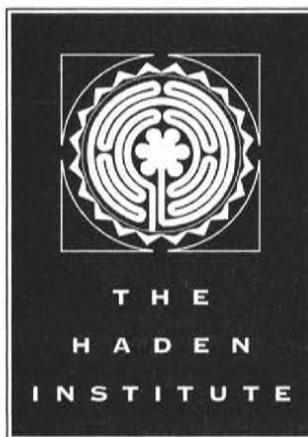
He says something about the water....

about it being unnatural.

Overall, the feeling is good: not worrisome.

I am just amazed at the tons of fish and have a strong feeling that something special is going on.

A life-altering change for the world..



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FACULTY



Bob Haden, Director of the Haden Institute will be the primary teacher and leader. He is a Jungian Pastoral Counselor, Priest, Spiritual Director, and Diplomate of the American Psychotherapy Association with twenty years experience in teaching the Dream. He has a Master's degree in "The Use of Dreams in Spiritual Direction" and did graduate studies at the C. G Jung Institute in Switzerland.



Henry Berne, Jungian-oriented psychotherapist, former professor of psychiatry and theology at Georgetown University, student of Joseph Campbell.



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Mary Hunter Daly, award winning poet, Licensed Professional Counselor, teacher of Dream Journal writing, *The Artist's Way* and Senoi Dream Methodology.



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Lucid Dreaming: *Sex, Ecstasy, Libido and Freud*

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Freud is right," I said to myself, somewhat incredulous as the psychology professor explained the id and the libido. "Freud is right," I said again and shook my head. It was 1980 and I was a psychology major at Drake University listening to a lecture on Freud's theory of the id, ego, superego and the libido. The instructor had outlined Freud's theory that the id—or the vast unconscious within one's psyche—was the source of the libido, the sexually based instinctual energy that fueled much of motivation and behavior.

At that moment, I felt Freud had illuminated an interesting aspect of my lucid dreaming—that the feeling of extraordinary energy when conscious in the dream. I reasoned that—if the dream state was located in the id or unconscious—then, when lucid, one was exploring the unconscious with one's conscious awareness. Freud's theory would seemingly predict that a dreaming person, in their id or unconscious, would definitely experience the libido energy. I thought back to my first five years of lucid dreaming experiences and recalled the incredible surge of energy that occurs when lucid—that deep, intense, sometimes ecstatic, often sexual, energy streaming through my awareness. I could only conclude that Freud might be on to something.

But what were others experiencing in their lucid dreams? Was this ecstatic energy common in lucid dreams? Or was it just me, a 20 year old junior in college with possible raging hormones and a penchant for lucid dreaming?

"Orgasm is a natural part of lucid dreaming," proclaimed Dr. Patricia Garfield in her fascinating book *Pathway to Ecstasy: The Way of the Dream Mandala*, first published in 1979. Drawing upon many of her lucid dream experiences with bold frankness and a penetrating eye for detail, she went on to write, "in fully two thirds of my lucid dreams, I feel the flow of sexual energy; this arousal culminates in an orgasmic burst on about half of those occasions."

Garfield's book unabashedly acknowledged a common denominator in lucid dreaming; namely that the

shift from dreaming to conscious or lucid dreaming was normally accompanied by a special, energetic, inner feeling which often was ultimately directed by the dreamer to sexual expression. Lucid dreamers would often write, "I know I am dreaming. I want to have fun. Feeling amorous, I look down an empty street and desire a man. Suddenly I see a man....,"

What else might explain this desire for sexual expression? In lucid dreams, the senses are often very acute and vivid. Touching often seems hypersensitive. Coupled with a feeling of energy and freedom, this tactile intensity may encourage further sensuousness or sex. Also in lucid dreams, one is aware of safety, ensconced in a creation of one's own making. Directing the action to pleasurable activities is easily achieved and often free from waking or moralistic concerns. One lucid dreamer's fantasy: "I realized I was dreaming and stepped into the school room. I saw there were a few women there. Feeling amorous, I decided to announce that I wanted to see more attractive women when I re-entered the room. I stepped out into the hallway, shut the door and waited. I reopened the door with a definite feeling of expectation. A line of attractive nude women stood looking back at me. It was amazing!"

Of course in many lucid dreams, there is no overt or apparent covert sexual action or imagery or only a part may be directed to sexual expression. The majority of the lucid dream may be directed to exploring the lucid dream state: flying, transforming dream object or events, talking to dream characters, or predetermined goals of the lucid dreamer.

Experienced lucid dreamers learn to contravene the sexual component for two basic reasons. They learn that excessive emotions can terminate a lucid dream. Therefore intense sexual feelings may cause lucidity to end, much like overloading a circuit breaker. An example illustrates this: "I pulled her close and could feel her breasts as I reached under her sweater. But then the emotional intensity was building and I could tell that the lucid dream was about to end."

Second, a lucid dreamer may have a particular goal in mind, actively choosing to ignore a sexual situation. One lucid dreamer wrote, "I brush against one of the women as I stand up, then I realize that this is a lucid dream! I look at my hands for a moment to stabilize things. As I look up again, one of the women is now wearing only underwear. I ignore her because I have a desire to experiment. I see the wall in front of me with old wallpaper and decide to walk through it and experience that as I do so, I have a funny perception, kind of a half second of 'brown vision,' which I assume is my visualization of the wall internally."

Flying, Sex and Ecstasy

Most experienced lucid dreamers agree that some degree of sexual activity occurs in many lucid dreams. An informal survey found that their favorite activity when lucid was flying; sexual expression was their second.

Freud drew a linkage to flying as a dream symbol for sexual expression in his book *The Interpretation of Dreams*. Reflecting upon childhood 'romping' and the giddy excitement of being swung about by adults, Freud concluded, "Not infrequently in these motion games, innocuous in themselves, sexual feelings will be aroused," Is there a connection between flying and sex in lucid dreams? It may be an association with ecstasy—"a state of exalted delight in which normal understanding is felt to be surpassed"—or from the Greek, ek-stasis, "to displace, drive out of one's senses." Lucid dreams are in some sense ecstatic; they jar us out of "stasis" or standstill. They shift our consciousness. They force us into a new awareness that provides the energy to express freedom, intensity and joy in a symbolic way, such as flying, sexual union or transcendental experiences.

I found that Patricia Garfield reached a similar conclusion, "... we are stimulating an area of the brain or a chain of responses that is associated with ecstatic states of all sorts. Sensations of flying, sexual heights, acute pleasurable awareness, and a sense of oneness are all natural outcomes of a prolonged lucid dream." This sense of ecstasy may generalize to a number of diverse but highly

pleasurable dream behaviors or actions, linked through inner associational processes.

Symbolism in Lucid Dreams

Although the lucid dreamer's sexual activities are normally consciously directed by their conscious intent, other parts of the dream (the setting, the atmosphere, the action of the dream characters) are not typically consciously directed but simply accepted by the lucid dreamer. This suggests that the symbolic function of a dream continues in the background, while accommodating the consciously directed activities of the lucid dreamer.

This lucid dreamer's account may express this:

I am wearing a long, red slip dress over a white top... and marveling at such a wonderful dream scene. I still want sex. I go through the house looking for someone. I even go down to the basement... I see a light coming from the furnace area.

The red slip dress may symbolically express, fashion-wise, this lucid dreamer's sexual urge, though it wasn't consciously chosen. Similarly, the light coming from the furnace area may suggest the dreamer's heat, fire, or passion. The dream continues:

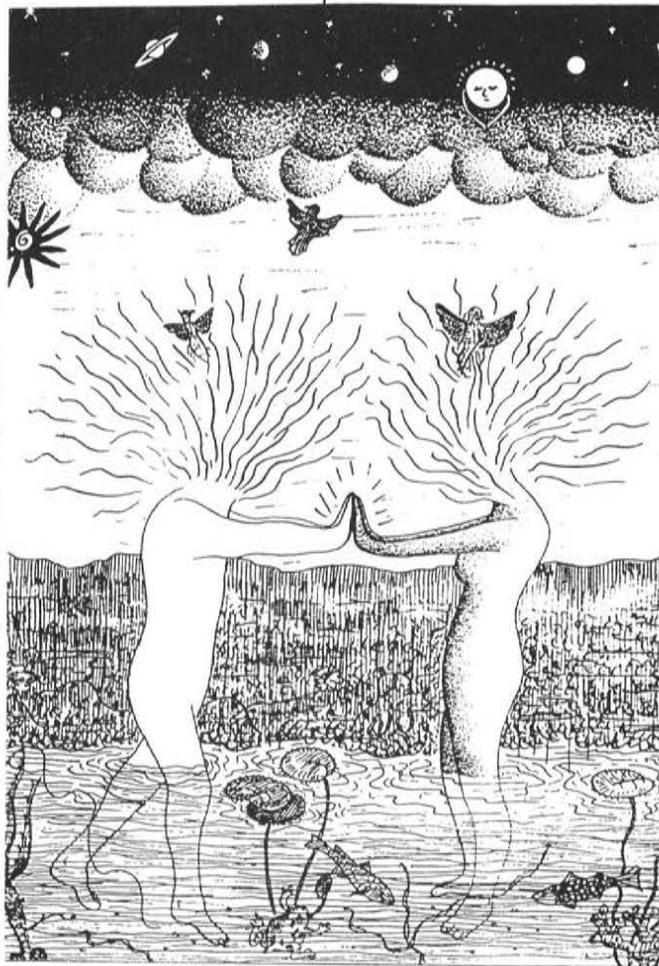
I look out the front door and see R... I know it is a dream version of R so it's okay to have sex with him... I tell him let's go down there, as I point to the brook area and the tall reeds... I lay floating supported by the

reeds... I hope Dad can't see me out the window... I remind myself that I'm dreaming and it doesn't matter who sees.

R may not even be there anymore but I experience an orgasm anyway.

The setting of tall reeds and brook may symbolically reflect the sexual action.

In many lucid dream accounts, one reads of the dreamer wrestling with where to have their sexual activity: in the open, in the closet, with no one present, with many others present, etc., all of which may have symbolic significance. One lucid dreamer felt his experience shed 'light' on his inner feelings:



I was lucid, and seemed to be in an attic with lots of boxes and chests around. For some reason the lighting was very dim, and shadowy. I saw a woman there, and knowing this was a dream, decided to have sex with her. In the next moment, her clothing was gone and she was looking towards me as she sat on the floor with her legs open. As I moved closer, I may have been thinking about the darkness for a second and then the oddest thing happened, a shaft of light from above shone down directly upon her vagina! It was like a theatrical stage light had suddenly turned on. Boom! It totally lit up with a brilliant white light! I laughed with delight.

The dreamer felt the scene in the attic may have reflected his thinking about issues of sex and spirituality.

Lucidity, Sex and Physiology

Garfield also hints that there may possibly be a physiological component in lucid dreaming and sex. Later, research reported by Dr. Stephen LaBerge in his book *Lucid Dreaming*, states that "lucid dreaming occurs during a highly activated phase of REM sleep, associated, as a result, with increased vaginal blood flow or penile erections." While this is an interesting point, one can only wonder if the physiological event is being driven by the dream cognitions or if the dream cognitions are an artifact of physiological activities.

In a separate 1983 sleep laboratory study, LaBerge asked a female lucid dreamer to signal through rapid-eye-movements that she was lucid dreaming, and then signal when she was nearing orgasm in the lucid dream. The physiological measures of heightened respiration, and vaginal muscle activity and pulse amplitude matched her lucid dream signaling. This indicated that the sexual dream content was reflected in physiological changes. In many ways, the experience was 'real,' mentally and physiologically. This study suggests to me that the dream cognitions drive the physiology.

Twenty-six years ago when I first began to dream consciously or lucidly at age 16, my very first lucid dreams did not have sexual elements in them. What they had, however, was an extraordinary sense of near ecstasy -- a deep swelling sense of energy, feelings of complete and utter freedom, and an astounding visual and mental clarity. These ecstatic feelings were often most acute when flying.

When talking with other lucid dreamers about their first lucid dream, no one has ever mentioned sex in their first lucid dream. However, many have mentioned a feeling of near ecstasy and joy, often accompanied by flying. At some later point, most lucid dreamers learn they can direct the energy of the dream towards sexual expressions.

These points may suggest that the energy felt in a lucid dream is an experience of a basic or universal creative energy with the sexual component being one part, which we learn through association or conscious desire

to pursue. In a similar vein, Carl G. Jung broke with Freud's view of the libido as primarily sexual and came to view the libido as a psychic energy, an expression of the "intensity of the psychic process."

Id, Ego, Libido, Lucidity: Why does it matter?

One hundred years ago Freud made an attempt to conceptualize the Psyche, how it was composed, how it functioned or dysfunctioned. He likened the conscious to the tip of an iceberg supported by a massive unconscious underneath. Dreams were very important in this schema, because dreams expressed symbolically the activity of the unconscious and shed light on one's motivations, perceptions and behaviors.

One hundred years later, what do we really understand of the Psyche and the role of dreams in it?

Robert Bosnak's book, *Tracks in the Wilderness of Dreaming*, explored this area. He strenuously questioned "Who is the dreamer?" in his attempt to understand the fantastic, awesome, incredible creativity of dreams and "who" was behind them. Similarly I ask "Where is the dreamer? Where do we place the dreamer in our conception of the psyche?" Moreover, "If the dreamer is in the Unconscious, then where is the lucid dreamer?" And finally, "If the lucid dreamer is aware in the Unconscious, why do we not use lucid dreamers to begin to map out the characteristics of the Unconscious—the characteristics of the Psyche?"

The commonality of experience of lucid dreamers as they consciously act in the dreaming environment suggests that there may be a framework, a set of principles, of unconscious processes available in dreaming to be theorized and tested. If these principles could be explored and identified, then we could move beyond general conceptualizations and more clearly define the reality of the dream state and perhaps, the unconscious.

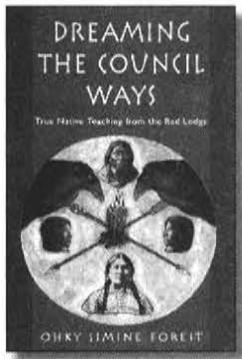
As minister and dreamworker Jeremy Taylor has said many times, "Dreams come to enhance our health and wholeness." All dreams, including lucid ones, are an opening to our wholeness. Let's find the dreamer. Let's claim our wholeness. ❀



Notes:

1. *Pathway to Ecstasy: The Way of the Dream Mandala* by Patricia Garfield, 1979 p. 44
2. *The Interpretation of Dreams* (a new translation by Joyce Crick) by Sigmund Freud, 1999 p. 209
3. Garfield, p. 44.
4. *Lucid Dreaming* by Stephen LaBerge, 1985 p. 142.
5. *The Basic Writings of C.G. Jung* by Violet S. de Laszlo, 1993 p. 332.
6. *Tracks in the Wilderness of Dreaming* by Robert Bosnak, 1997

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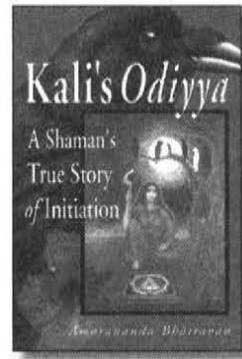


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Dreaming the Council Ways by Ohky Simine Forest

Excerpts reprinted from pages 52, 56, 61, and 74

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The dream realm emanates from deep within Earth. Earth herself is incessantly dreaming the entire universe, the Moon and her children... in this instance, us. It is the nature of her deepest consciousness and reality. For humans incarnated on Earth, she provides a great reservoir of energy for our own dreaming, a receptacle for channeling the great cosmic dream of the universe.

The nature of the dream body is uniquely naked, living in a world quite similar to the ocean, bathing as a sea nymph in a world of feelings. At times, the tidal flow is hostile and your dreams are agitated. At other times, it is as calm as a mountain lake. All incidents unfold directly in the dream state and all movements are intuitive, as is the link with the source of life... where silence precedes the mystery of the great void. For example, there are no boundaries and physical limitations in the dream reality. You dream of flying and you fly. You learn that you can change a scene at will, if you exercise this power. The spiritual world and the dream world are one, and both impregnate the reality in which you live, inviting you to extend to the infinite at all moments, in all spaces.

The dream body is pure feeling and perfect intuition. This is the only way in which you can relate to it. Feelings are not emotions. Each exists distinct from the other. Usually, emotions are created by the selfish waves of your ego, entirely bound to the thought process. For example, emotions create excitement at one moment. At the next, you may cry out in desperation. All of this can occur in less than an hour. Emotions are not grounded, nor is the ego. But true feelings abide in the reality *underneath* the emotional world of surfaces. Feelings penetrate the essence of everything, beyond the world-reflection of your ego, whose emotions often defame the great mystery and inhibit the sensing of its profundity...

Your dream body allows you to move beyond any tension of the mind-ego. The ego is the being, the "entity" within us, that pushes, rushes, forces, overthinks, plans in a disconnected way, grasps with willfulness. It impedes your awareness of the dreaming witness. Once your intuition center is fully alert, your third eye, at the forehead, slowly awakes from a timeless nap, hurting slightly for a brief period because your inner consciousness is increasing. This is when you start receiving visions...

This open space of dreaming is our first and most primal reality as humans. It is the entrance into the fetal waters for all of us. It belongs to everyone, poor and rich, ugly and beautiful, ignorant and evolved. Dreaming is the very substance in which the universe spirals and manifests everything, even the inconceivable. Dreaming is our little corner of the cosmos, where we can cuddle in this dream shell, in the midst of the storms of life. It is the home of our spirit...

Ω Sexuality & Dreaming Awareness Ω

By Dean McClanahan

The prime function of our sexual nature is learning. We are inter dimensional, spiritual beings learning of our true nature while inhabiting physical bodies. Procreation and pleasure are aspects of learning.

Shelly and I have been happily married for twelve years. Our intimate episodes approach that of numinous experiences. When we became involved in dreamwork together, Shelly and I discovered that we were intimate in our dreaming awareness. This revealed our interest in each other was deeper than just friends. For this reason it is important to be as honest as we possibly can when doing dream work with others. To withhold dream material because of shame or embarrassment is an error in judgment.

Astral sex is normal for the astral plane. My first wife and I were married for five years, we had an excellent sexual relationship. After our divorce, we remained friends and kept in touch for quite some time. We would often meet in the astral plane, in dream experience, to renew acquaintance and enjoy sex with one another. She passed over 28 years ago. These experiences ceased shortly after the following dream. *Was with Eve, she was nude. I was holding her in my arms. Had the desire to have sex with her but loved Shelly (present wife) and was thinking of her.* This caused strong emotions.

Years ago I developed a relationship with a woman I shall call "Z." We had nothing in common except satisfying our sexual desires. One night I had this dream. *Was having sex with "Z." I looked up and saw her standing outside her body. She said, "What are you doing?"* This dream caused me to break off the relationship; I felt like a fool!

I adopted my daughter, Autumn, when she was five years old. At age 16, she was flowering from an awkward teen-ager into a beautiful woman. I began to experience sexual desire when she would hug and kiss me to show her affection. Feeling disturbed, I began to push her away. About this time I began to have overt sexual dreams in which she enjoyed being with me. This further confounded and upset me and I retreated from all close contact with her.

As time passed she began to confront me about the different treatment I showed her brother, Bill. "You hug Bill and show him affection; why don't you like me?" Thinking she lacked the maturity to understand, I did not feel I could discuss my feelings with her. One night I dreamed, *Autumn and I were happily married. It was a long time ago in Egypt. We were with a camel caravan and had stopped to camp and rest. We were in our tent. I was holding Autumn in my arms and kissing her.* This revealed to me that my sexual desire originated from a past life experience. There was no doubt that in this lifetime she was to be daughter, not lover.

Shortly after this dream I began to mend the breach between us. I would hug her and show affection. My sexual feelings greatly diminished and slowly, they vanished completely. I had no more sexual dreams involving her. There is no shame in discovering these feelings but to act on them out of proper time and place frame would be to err in judgment.

When Autumn was in her 20's and married, I explained the reason we had those few turbulent years. I admitted lacking the wisdom to handle it more appropriately. She said, "You should have told me, I would have understood." Perhaps, perhaps not. Now she in her 30's, I am her Dad, she's my daughter. That's way it is for this lifetime.

In another vein, some Anima as psycho-pomp dreams I've had include these valued dreams of a beautiful blonde woman that I greatly desire. I had been involved in dream work for four months, making progress in bringing together waking and dreaming awareness.

(1) *I am on a lonely island with a beautiful blonde woman. She tells me she is four months pregnant and the baby is mine. I cannot believe this, we did not have a sexual relationship.*

(2) *I am moving some things of this beautiful blonde from her room into mine. An old white-haired, bearded man is watching me. Am beginning to integrate some aspects of dreaming awareness into waking awareness.*

(3) *I am walking up a flight of stairs with this beautiful blonde woman I desire. The old white-haired, bearded man is watching me. I must be careful. The integration of waking and dreaming awareness is taking place. This process cannot be hurried.*

I do not regard dreams as being a state. To me they are a focus or a perception of awareness. To experience the transcendent function—a variable in the reality of dreaming awareness—requires one to relax the ego. And to eliminate, as much as possible, all beliefs (boundaries) from the personal belief system. We do not need beliefs in order to experience the reality of conscious waking and dreaming awareness. ❁

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the archetype of incest

by Martha Peacock

Dreaming of incest can be alarming. Engaged in an intimate relationship with a parent, a sibling, an uncle, aunt or cousin... our waking consciousness often reacts with feelings of disgust, guilt and shame. Looking at incest globally, we find that all cultures forbid it. Through religious ceremonies or social customs, some societies employ the help of family members to make sure the individual stays within acceptable bounds, keeping the taboo and its fantasies in the forefront of consciousness. In our Western culture, however, the responsibility to control one's incestual thoughts rests with each of us. Incest is rarely discussed. We're implicitly taught to keep these forbidden thoughts outside of our awareness, often short-circuiting normal sexual fantasies and dividing love and sex. No wonder dreams can be loaded with images of this archetypal taboo!

Mythologically speaking, these [incestuous] sexual encounters may symbolize our psyche's restrained consciousness, transcending our too narrow limits. In Greek religion—the precursor to our Western beliefs—example after example of incestuous relationships come to the forefront. Zeus tricks his sister, Hera, into marriage; Aphrodite causes Smyrna to fall in love with and make love to her father; perhaps the most popular incest myth is the tale of Oedipus, the foundation of Sigmund Freud's psychological theory: the son's secret desire to murder his father and marry his mother. Oedipus, who is raised by

a neighboring king and queen, learns from an oracle that he will murder his father and marry his mother.

"Mythologically speaking, these [incestuous] sexual encounters may symbolize our psyche's restrained consciousness, transcending our too narrow limits.

In Greek religion, the precursor to our Western beliefs, example after example of incestuous relationships come to the forefront."

Unaware that the woman and man who raised him are not the parents who conceived him, he flees his home on horseback to avoid this horrible fate, promising never to return. At a crossroads, he encounters Laius, King of Thebes (unbeknownst to Oedipus, Laius is his father) who pulls his sword and orders Oedipus to

make way for the king. Oedipus refuses. Laius kills one of Oedipus's horses and in retaliation Oedipus slays his father.

When Oedipus arrives in Thebes, he is granted the hand of Laius's widow, Jocasta, for answering the riddle of the devouring Sphinx... a feat no one until now has been able to accomplish. Their marriage makes Oedipus King of Thebes, and the prophesied union of husband-son/wife-mother is fulfilled. Years later, the truth is finally learned that Oedipus has murdered his father, Laius, and that his beloved wife Jocasta, is indeed his mother. In his shock and grief, Oedipus runs through the palace in a state of rage, finally finding his way to Jocasta's locked bedroom door. He kicks the door open only to find her limp body hanging from a noose, suicide the only relief for her grief. Oedipus takes her body down, places it on the floor, removes the gold brooch from her dress and gouges out his eyes, shouting that now he will no longer have to look upon his shame. The new king exiles Oedipus and his daughters, Antigone and Ismene, from Thebes.

Incest is the central focus of Sophocles' play, Oedipus the King. Symbolically, Laius and Oedipus are one and the same character: Laius the older ruler; Oedipus, the younger. Mythologically, the killing of Laius represents the incorporation of the old man's power and authority into the younger. In other words, the outer presence of Laius moves inward. Son-husband replaces father-husband

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suggesting a psychological shift. The new replaces the old. To us, this might be demonstrated by a son, terrified by his father's authority, who 'kills' his father by taking a firm position against him, establishing his own way in the world... a different path, perhaps, than the father has chosen.

Mythically, a tale, as well as a dream, can be interpreted backward and forward. In other words, it can be read as if it is happening all at once. Therefore, the incorporation of the mature masculine prepares Oedipus for marriage to the feminine, his mother, Jocasta, a woman whom he has never known but who, like Laius, is part of himself. Here, the words masculine and feminine take on specific and opposite psychological characteristics. The masculine represents those traits most valued by modern society: independence, clarity, aggression, exclusiveness, logic; contrarily, the feminine represents dependence, ambiguity, passivity, inclusiveness, illogic. Embodying both feminine and masculine principles is necessary for psychological wholeness in men and women. But because Western culture represses the feminine principle, it remains hidden within our unconscious.

This relationship between wife-mother and husband-son signifies a psychological marriage of masculine and feminine, a union that the soul seeks. Jocasta's suicide—another killing—suggests that Oedipus's consciousness—in the process incorporating his feminine side—has absorbed the feminine characteristics of Jocasta. Mythologically, like Laius, Oedipus has psychically incorporated her presence. And it's the incorporation of her feminine spirit that not only blinds Oedipus, it exiles him from Thebes. His old way of being in the world will no longer serve him. Blinded and stripped of his kingship (his one-sided, masculine way in the world) he leaves home, dependent upon his daughters, Antigone and Ismene (younger representations of the feminine).

If we consider that the myth happens simultaneously, the psychological incorporation of the masculine gives Oedipus the ability to unite, or bring to consciousness, a part of his feminine psyche. Masculine and feminine marry and give Oedipus the strength to endure the pain of his truth: the blending of his masculine, monarch-like characteristics with his feminine, supportive and reflective characteristics... forcing him to find a different way in the world. Thebes no longer offers him the container necessary for growth. His psyche, his soul, now searches for a new initiation with a deeper part of the Self, desiring to know more fully its truth, represented by Antigone and Ismene.

When we dream of incest, it is important that we view the scene symbolically, temporarily suspending any possible fears of a repressed childhood memory... at least initially. Questions like, "Who is penetrating me?" "Who am I penetrating?" "Who do these dream characters symbolize and how are their characteristics manifesting in my life?"... often bring a different and deeper perspective. It is important to realize that by the time we dream of incest, our psyche is already in an incestual state, or in the archetype of incest, suggesting that the dream may be reflecting our soul's quest for wholeness. The scene may show that indeed we have metaphorically violated the too narrow rules of our Western civilization, a violation that initiates the soul's search for Self, confirming that our culture forbids a fantasy that is often necessary to unite sex and love, masculine and feminine, spirit and soul. ❀



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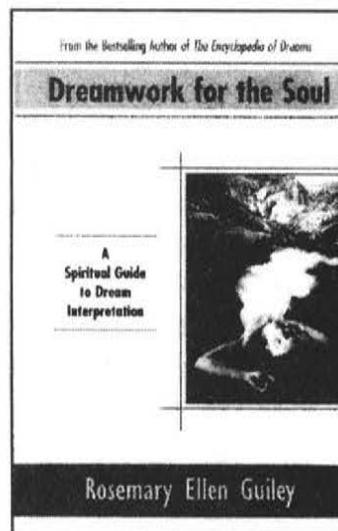
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Mystical Love Poems

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Descriptions of physical love have long been interpreted in mystical terms. An example is the "Song of Solomon" a.k.a. "The Song of Songs" from the *Old Testament*. The actual authorship of the poem is uncertain. This poem appears to be a collection of secular love songs, but since it is attributed to King Solomon, it was accepted into the *Old Testament*.

Arab philosophers approached the poem psychologically. The Shulamite maiden became identified as the Intellect of Nature, which King Solomon sought to possess. Also in the view of a polarized universe the radiant King and the maiden were assumed to symbolize light and darkness, spirit and matter, or soul and body.

Another interpretation is that the poem expresses the love of God for Israel. Ariel Bension, studying the allegorical writings of Christian and Moslem mystics, concluded, "Under the Oriental ornamentation describing the love of Solomon for Shulamite, they found a deeper meaning. It represented to all of them the heavenly love which is free from sensuality and in which the lovers are humanity and God. Or, the mystical union between God and the soul" (See, *The Zohar in Moslem and Christian Spain*. Likewise, the ethereal Beatrice of *Dante and the Dark Woman* of Shakespeare's sonnets seems to have the same level of mysticism.

Interpretations will arise within the reader; each of us will understand according to our own capacity and each will find what we seek or expect.

"The Passionate Pilgrim" - Stanza III and IV

An excerpt from "The Song of Solomon" 4: 9-14.

- 9** Thou hast ravished my heart, my sister,
my spouse; thou hast ravished my heart
with one of your eyes, with one chain of thy neck.
10 How fair is thy love, my sister, my spouse!
how much better is thy love than wine! and the
smell of thine ointments than all spices!
11 Thy lips, O my spouse, drop as the honeycomb:
honey and milk are under thy tongue; and the
smell of thy garments is like the smell of Lebanon.
12 A garden inclosed is my sister, my spouse;
a spring shut up, a fountain sealed.
13 Thy plants are an orchard of pomegranates,
with pleasant fruits; camphire, with spikenard,
14 Spikeard and Saffron; calamus and cinnamon,
with all trees of frankincense; myrrh and aloes,
with all the chief spices:
15 A fountain of gardens, a well of living
waters, and streams from Lebanon."

The Scofield Reference Bible p. 707

The following example from Shakespeare further demonstrates the mystical use of love poetry.

"Did not the heavenly rhetoric of thine eye,
Gainst whom the world could not hold argument,
Persuade my heart to this false perjury?
Vows for thee broke deserve not punishment
A woman I foreswore, but I will prove,
Thou being a goddess, I foreswore not thee:
My vow was earthly, thou a heavenly love;
Thy grace being gain'd cures all disgrace in me.
My vow was breath, and breath a vapour is,
Then, thou fair sun, that on this earth doth shine,
Exhale this vapour vow, in thee it is:
If broken, then it is no fault of mine.
If by me broke, what fool is not so wise
To break an oath, to win a paradise?"
Sweet Cytherea, sitting by a brook
With young Adonis, lovely, fresh and green,
Did court the lad with many a lovely look,
Such looks as none could look but beauty's queen.
She told him stories to delight his ear,
She showed him favors to allure his eye,
To win his heart, she touch'd him here and there,—
Touches so soft still conquer chastity.
But wheter unripe years did want conciet,
Or he refused to take her figured proffer,
The tender nibbler would not touch the bait,
But smile and jest at every gentle offer:
Then fell she on her back, fair queen, and toward:
He rose and ran away, ah, fool too froward!

Dream Inspired Poetry



Destination

Compact, beautiful
This place she finds in the wilderness.
Remote but not hidden
The woman climbs over sandstone rocks to
discovery.

Is this where he wanders?
The elusive fair man who haunts her dreams,
Who causes her to chase him over the solid
and hard land.
To be where he is?

She sees now:
He prefers this to her—
A small wooden house he has built,
A structure of wisdom on red rocks,
A place of bold learning
And wild being.

From beneath the sandstone
Comes a nymph who greets him by name.
And the woman knows at once all is lost.
He is taken forever by this wind.
By this fortune of wood and rocks and air.
By the wild desires of his open heart.
Here, closed and afraid, hasn't a chance
Next to this.

There are wild things in dreams,
But none wilder than this free and floating truth:
The handful of passion we call life
Rushes toward a destination,
Regardless of our stilted hopes for steadiness.
Regardless of our fervent prayers.

by Janet Emmons
from her new Dream Poem book,
Sudden Tremor of Black Air

Dream Lover

looking gloomy nights in the eyes
staring softly behind memories
recalling bliss furthermore
chilly navel fights in suprise
glaring coffee desires enemies
further once again out the door.
he walked freely swaying arms
eyes of diamonds with deceit
manipulative morning news.
she walked free from all harms
ground barely touching delicate feet
humming innocent rhythm and blues.
paths of fate joined and went
on in only one direction
concealed beneath ink covered paper.
surely he thought, she must've been sent
satisfaction of morning erection
no need to have to date her.

Rob Lorrah

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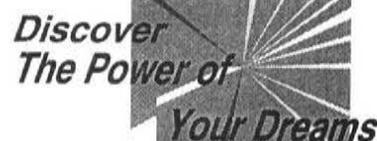
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Book Reviews

by Dick McKleester

Dreaming In The Lotus: Buddhist Dream Narrative, Imagery & Practice

by Serinity Young. 1999
296 pp., \$18.95,
Wisdom Publications
199 Elm St., Somerville, MA
02144. www.wisdompubs.org

This is a brilliant analysis of the role of dreams in Buddhism based on the sacred biographies of Indo-Tibetan saints. Dreams play a powerful role in the lives of these saints, foretelling the births of religious figures, describing their accomplishments, and revealing esoteric teachings. The author has made many wonderful discoveries about the nature of dreams in Buddhist thought and practice, covering an amazing number of texts and a broad timeframe. The book is packed with rich interpretive insights.

The author has done fieldwork in India, Nepal, and Tibet (among other places) and is currently a professor at Southern Methodist University. This compelling study reveals her experience of those cultures and their sacred texts, offering a profound gift to all who are interested in the role of dreams in various cultures. She arrives at the startling conclusion that without dreams, there would be no Buddha and no Buddhism. Along the way, she paints a fascinating picture of how dreaming is viewed in a wide variety of cultures. Her depth of knowledge about cross-cultural research on dreaming is profound and her use of that knowledge is quite enlightening.

The author brings her own questions to this study and does not shy away from controversy. A final chapter studies the role of gender in examining dreams and their interpretations, looking at the roles

that female figures play in the dreams and the ways that women's dreams are interpreted by men. This points to Buddhist perceptions of women's power and powerlessness. "In short, women are free to be powerful in men's imaginations or psychic experiences, but not in social reality."

Those who pick up books such as this to learn more about the connections between Buddhist Dream practices and Lucid Dreaming, may be in for a surprise. She devotes a special appendix to this topic, showing that even though elements of modern lucid dreaming practice and traditional Dream Yoga may seem very similar on the surface, on a deeper level they are very different. "In the broadest sense—the control of dreams—the two [approaches] are similar... The context, content, method and aim of these two practices remain totally different, however. They certainly have very different histories."

The differences between these two approaches have a lot to do with a fundamentally different view of what the self is, and what exactly is the aim of developing dream practices. The in-depth discussion which follows will be fascinating to readers who can appreciate learning about these differences and the assumptions that are made in different cultures. This questions some of the simplistic assumptions that Kilton Stewart and Stephen LaBerge have made and which have influenced so many of their readers. While it is easy to think people in very different cultural contexts are engaging in activities very similar to ours, our understanding of difference enlarges our view of the world and the many different ways of approaching dreaming.

The illustrations and color plates complete an important book which will be welcomed by many

with an interest in evolving Buddhist perspectives on dreaming.

What Would Buddha Do? 101 Answers to Life's Daily Dilemmas

by Franz Metcalf, 1999
Hardcover, \$15.00
Ulysses Press PO Box 3440,
Berkeley, CA. 94703
800-377-2542.

Franz Metcalf, a longtime teacher of Buddhism, draws on the vast store of Buddhist literature in cobbling together a how-to book for living in the modern world. What would Buddha do when he can't resist having dessert? Or when his child misbehaves? Or when faced with close-minded people? The answers are all here in well-chosen snippets from Scripture, plus Metcalf's own sage comments. To be sure, Buddha would have edited out some of Metcalf's informal chatter, but when it comes to boiling down profound notions, Metcalf is right on the mark. The abiding themes are mindfulness, the inter relatedness of all things and compassionate regard for others.

While there is not much specifically about dreams, this book could easily be read in conjunction with *Dreaming In the Lotus* by Serinity Young. This book is not just for Buddhists, but for anyone who does not have all the answers to life's daily dilemmas, and who is open to learning about a Buddhist approach. It is very practical and an easy read.

Much as the "WWJD" movement seeks to help people live better lives by drawing on the lessons from the life of Jesus, this book makes the wisdom of Buddha accessible on a daily, practical level. I have recently seen bumper stickers for *What Would Kali Do?* and *What Would Zena Do?*, but I'm still watching for the matching books. This one would make a fine gift. ☸

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Sex, Symbols and Dreams

© 1997 by Janice Baylis, PhD.
Sun, Man, Moon, Inc
Box 2914, Seal Beach, CA 90740

Reviewed by Ziah Borkesh

Associative thinking permeates our waking thoughts and language. Witness these similes: white as snow; syllables - lie ability as a liability; clothing as persona; teacher as giver of instructions or tests, and on and on.

In this book, Janice Baylis explores how this associative thinking remains active in dreaming. She covers seven main areas of acquiring associations. These are Life Experiences, Qualities and Properties, Words, Figures-of-speech, People, Family and Psychological Components. This is like Complexity or Chaos Theory, where an underlying, deterministic system breeds complexity by splitting into specialized forms; they call this bifurcating. Baylis calls these bifurcations, Symbol Substitution Systems. More complexity appears when each bifurcation/system splits again several times, the cascading of Complexity Theory. Baylis ends up with 55 cascades she calls sub-sets of associative thinking.

To validate her findings, Dr. Baylis cites three dreams for each sub-set; one dream from a known authority (Artemidorus to Zeller), one from her teaching files and one with sexual imagery. She includes sexual qualities, words, people and archetypes.

A fun connection are the 55 comic-strip illustrations -ADAM to ZIGGY - which also teach about the various forms of associative thinking in waking and dreaming. The weakest part of her information is in the section on family where she doesn't use the comic-strips.

It's an informative, logical book, well researched but also fun. I agree with Rita Dwyer's assessment, "Fascinating stuff."

I secured my copy from amazon.com.

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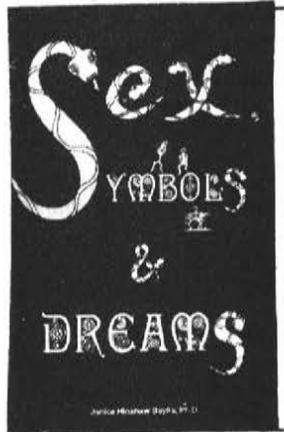


Inner truth

Sex, Symbols & Dreams

by Janice Baylis, Ph.D.

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~ Rita Dwyer

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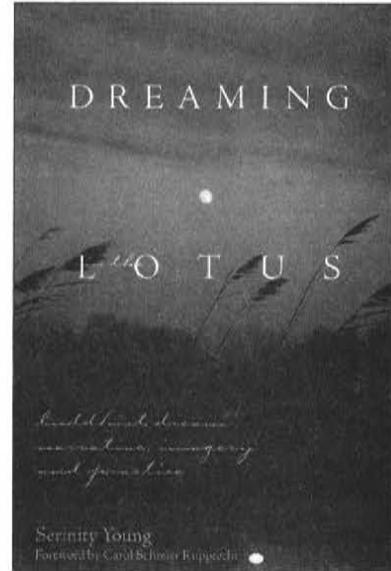
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~ *On Line* ~

Dream & Question

Sexual Harrassment Dream

I had a dream that
*one of the people
who works with my
best friend is
approaching to talk
to me about
a house he is selling.
When he sees I am
not paying attention
to him, he decides to
impose himself on
me. He touches me
in my private areas
forcefully. I can't
understand why he
would do such a
thing, since we work
for the same company.
It made me
feel strange.*

Can you help me understand this dream?

Please email your comments
to: norma.mendez@usaa.com

After his divorce this father's two-year old daughter was taken from California to Virginia. She lived there with her mother and step-father. From time to time the natural father would dream of his daughter. Then he would phone his sister-in-law, her aunt, living in California and ask about his daughter. The dreams followed major events in the girl's life: starting kindergarten; an appendectomy; graduating high-school.

When the daughter, Susan, was twenty-two she came to California to meet her father in person. Ah, those subtle ties that bind. How do I know all this? The father became my husband. He always told me when he'd dreamed of Susan.

On a less subtle level is the Biblical story of Joseph, Father of Jesus. Joseph, being guided by a dream to take his son and hide in Egypt, fits the way dreams really work. There is high probability that a father would be warned of danger in a dream.

13: ...the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. "14: When he arose, he took the young child and his mother by night and departed into Egypt." 15: and was there until the death of Herod... Matthew 2:13-15

Fathers' dreams about their children are less about day to day care and more about the father's psychological effect. Finding the proper balance between enough but not too much control is very tricky. Often the dream messages are clear.

I am in a jungle watching Tyrone Power and Gene Tierney acting in a movie. In the background is the ominous sound of native drums beating restlessly. I fear an uprising.

In our discussion, this father agreed he acted with too much power and tyranny toward his children, saying, "It's for their own good." But he indicated that as teenagers they were beginning to rebel. Indeed "the natives were getting restless." - slang for trouble is brewing. Heeding the dream message, he began to honor their growing independence and individuality. It didn't come easily but he learned to be less controlling.

In this next case the opposite, an uninvolved father, is the problem. The father had been leaving the mother to handle everything. His dream:

My wife was leaving for work and I was staying home. I asked if she wanted me to clean the house. She said, "Great." As she walked upstairs a drop of hot water hit her face. We realized the ceiling was leaking. I, following her upstairs, had the same experience. We knew it was because our oldest son had been taking such long showers in such hot water. She left for work and I was going to clean up the bathroom and stop

the hot water leak.

In the dream he comes behind the mother to clean up. Their son has been in too much hot water/trouble. Two days later there was another phone call from the school principal. This time the father went and talked to the school authorities. Later he confronted the boy. His son reacted very positively when his Dad finally took a hand in his guidance.

In his book, Men's Dreams Men's Healing, Robert Hopcke spends many pages describing his therapeutic exchanges with the father who had this next dream. I've shortened the story for this article.

This man had convinced a previous girlfriend to have two abortions, the blonde boys in the dream. Though married now, he is a somewhat reluctant father. His daughter is only eleven months old. He described their relationship as "diaper wars... in a sense it feels like opposing wills." Now his graphic dream:

I am watching a newsreel on a policeman who shot two blonde boys. ... I am there... and am ordered by the policeman to urinate on the two kids, which I do without feeling, until they become my daughter. I continue to urinate, telling her to turn her face to avoid my stream of piss, and suddenly there is a great sadness and shame within me. I finish and then quickly take her to the bathtub... soaking the sponge full of water and squeezing it over her head and letting it run down her body. "She begins to laugh and I see her joy but I know I have hurt her too. Men's Dreams Men's Healing Pg.170.

This summarizes what came out of that father's dream and the therapeutic exchange.. "In this baptism, therefore, we see the abusive, fascistic, patriarchal father authority of the first part of the dream initiated into another way of being. [The father's] consciousness leads him to love and to all that love entails: the ability to recognize, value, and care for another person..." Page 194

This higher form of fatherhood seems to be the aim of fathers' dreams about their children. The themes and background material of each of these columns about relationship dreams could easily be expanded into whole chapters or whole books. I've left untouched much more than I've dealt with. Hopefully the articles whet your appetite for further reading. ❀

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- Baylis, Janice, Sleep On It! The Practical Side of Dreaming and Sex, Symbols and Dreams. Sun, Man, Moon, Seal Beach, CA
Bible - Matthew 2:13-15
Hopcke, Robert H., Men's Dreams, Men's Healing. Shambhala, Boston, 1990.



RITUALIZING THE DREAM

©2000 by Marlene King, M.A. and You!

I am in the habit of periodically and randomly picking a book off my shelf, and finding some tidbit of wisdom which never fails to amaze me with its timeliness or profundity.

Recently, I re-encountered the notion of "ritualizing the dream" which I found in Robert A. Johnson's, *Inner Work*. In his chapter involving rituals and the dream, he recounts his experience with Toni Wolffe, a colleague of Carl Jung's, at the Jung Institute in Zurich, Switzerland. Johnson stated she was adamant with her patients about doing something physical and concrete with their dreams: "Toni Wolffe's idea was that dreams exist in modern people too much as airy thoughts and abstractions in the head. One has to notify the body that one has dreamed. She said: 'People can analyze for twenty years, and nothing below the neck is aware that anything's going on!'"

Johnson goes on to emphasize that humans have an innate need to involve their bodies and feelings with their dreams. He states, "Ideas and images from your dream should enter your emotions, your muscle fibers, the cells of your body. It takes a physical act. When it registers physically, it also registers at the deepest levels of the psyche."

Ritualization of the dream content need not be elaborate or complex. In fact, a simplistic approach to cement an aspect of the content in the physical world is best. A physical action or gesture is enough to anchor and bring deepened meaning full-circle from your dream experience. Johnson likened it to the dream giving you seeds and you replanting them in the earth and harvesting their fruits.

As an example, a recently reported dream from a woman who was experiencing a period of grief due to the loss of a loved one:

I am watching my former mother-in-law, who recently died, take care of my current husband's money. It was a specific amount of \$400 that she felt he would squander, if he kept it for himself. Since they did not know each other in waking life, I thought it curious why I would pair them in my dream. D.L.

There are specific rituals this dreamer could invoke in order to physically integrate this dream experience. She might cash a check for \$400 and physically count and hold the currency and note what meaning it may have for her. Money is a medium of exchange, a pun on the "currency" of the situation, a symbol of value and worth. There were also feelings of responsibility to be a caretaker of someone else's property which held significant value. The dreamer might elect to show her current husband a photograph of the deceased so that a visual reference of whom she was and the relationship she shared with her could be established in her husband's understanding. Perhaps, in fact, the dreamer may want to deal with her grief by being able to share the depth of her feelings concerning the loss with her husband, and this dream is providing the bridge.

In another example, the following dream was submitted by a woman trying to sell the home she inherited from her parents but has had little luck accomplishing a successful sale:

I am standing in the yard of my parents' home and am underneath the

branches of an old oak tree in the yard. I notice the leaves are all brown and wilted and I begin to pick them up off the ground, wondering if it is a bad omen that the house will never sell.

E.I.T.

This dreamer may break the psychic barriers that could be keeping the house from selling by ritualizing her dream. She could physically go to the property and pick up the oak leaves which have fallen and do something meaningful with them, like performing a burning bowl ritual of release or placing them in a family Bible or scrapbook.

Ritualizing dream content has roots in the ancestral past. Ancient cultures honored, revered, practiced and understood the process and power of the ritual. "Ritual is the tool that makes it possible to bring forth the essence of the dream situation." Ritual ties the inner and outer experience of the dreamer to the dimensions of consciousness; the inner landscape of the dream takes on new dimensions when anchored in some level of the physical.

Johnson proposes that small and subtle rituals are the most effective. They need not be on a grand scale and can be either practical or symbolic. He suggests the best results are obtained in private personal ceremonies.

After journaling your dreams, consciously note how you will in some physical way perform a meaningful ritual based on the dream content. Keep it a small and simple and enjoy the magic of deepened integration and psychic power from your inner world of dreams. ☸

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Carl Jung was a psychologist concerned with the soul. He commented, "The main interest of my work is not concerned with the treatment of neuroses but with the approach to the numinous. But the fact is that the approach to the numinous is the real therapy and in as much as you attain to the numinous experiences, you are released from the curse of pathology." – Jung Letters

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The Goddess Re-Visioned

Part Two: Dreaming the Depths of Pathology as Soul

by Maureen B. Roberts, PhD
["The Dark" Nathair]

In exploring how pathology—including the eruption of Dionysian madness—reconnects us to soul, it's worth bearing in mind that, if deconstructing norms and allowing for space in which shadow may limp and dance have a part to play in therapy, then there's little room for correcting, civilizing, patronizing, advising, moralizing, soothing, or privileging the 'light' of pleasant, or comforting 'spirituality' over the darkness of pain, suffering, and life's unavoidable cruelties.

Therapy, if it is to honor all the gods, hence soul as polytheistic, must give voice to the wounding and darker fires through which soul is forged. These blackenings, then, which lure soul to the Underworld in their dreams of death, prismatically scatter seeds of nocturnal meaning into many fields of personal, cultural and political life where—bathed in soul's moisture and moonlight—they await germination.

Hecatean Dreaming

In this lunar light, in which dark Hecate's hounds of death bay, let's look at Mary's dreams:

"I was flying over my husband's steel mill and the surrounding neighborhood, which is very rough. I come upon an orphanage named "Our Lady Of Victory," a Catholic Children's Home. I descend in the dream to get a closer look, because this courtyard is full of statues, each kneeling in prayer

around the Virgin Mary, who is lying in horizontal state on a funeral pyre... a great black stone slab. The other statues seem to be crying real tears. Pan and Saint Francis are there. I leave this place to discover that 'they' are fixing up the slums and constructing new homes for the needy. This pleases me in the dream.

Through the next few years I began to have 'Baby Dreams'. I kept *finding a baby who was malnourished and unkept and I would attempt to correct the injustice and nourish and care for it (it was neither male or female). Sometimes my mother was there in a negative way, but each time I seemed to be the only person who could help this child and something would always happen to thwart my best intentions.* Last week after a long build up of tension about my job, my marriage, my loves and health problems, I walked in to work and gave my notice. I have circles and bags beneath my eyes and a broken spirit."

[In a later dream:] *"I birthed the Black Madonna. She was the most beautiful creature I had ever seen. I wrapped her in swaddling clothes and laid Her in the manger and opened my full and aching breast to feed her, after which we both fell asleep in each other's arms."*

The dream beckons, reassures and intrigues, not least of all because we've had several deeply impacting Madonna dreams shared around the Jung Circle Fire [our online dis-

cussion list]. The dreams (literally) moved me deeply; in other words, they prodded the Underworld soul in me.

Instead of trying to analyze the dream, then, I'll toss out some mythic associations and imaginal musings on it, as a way of celebrating and poeticizing the dream's inexplicable truth. (One can analyze only by killing, or dissecting. I prefer to hold the dream intact and to be held in turn by Eros as the full-spectrumed whole).

Psyche's Underworld Aesthetic

Firstly, I'm struck by the dream's Persephonic motions and metaphors of descent, death, blackness: all the soul's night array reflected in turn in Mary's own woundedness. The Black Madonna is one facet of the chthonian Goddess who images the maternal paradox of She who can remake what, as 'dis-integrating' Nature, she has destroyed through death. So Isis remakes Osiris. Persephone, the Greek mirror of the Black Madonna, is sometimes imaged as monstrous in form, with fangs and Gorgon eyes, like the Hindu Kali, but she is also nurturing Dark Mother to the depths of soul.

The dream, then, has to me (as yet another mirror of it), an underworld aesthetic that is soulful in extremis. The myth of Psyche also comes to mind, since her journey reflects soul's

painfully initiating and endlessly returning path.

In our lone struggles and woundedness are their divine cause and cure. Only when Psyche descends to the lowest pit of Hell and pilfers a measure of Persephone's treasure, can she be reunited with Eros, patron of psychology and father of the divine child.

The treasure—soul's initiation through death—is found in the Abyss of the heart's lone struggle to find its own authentic voice. Psyche feels the torture of loss and impossible effort. Weighed down with the Underworld lead of affliction, she contemplates the literalizing of death through suicide. Only wild Pan (who appears in Mary's earlier dream with the equally Nature-loving Saint Francis) helps her. Through 'pan-ic' transformed to courage, she attunes to the Madwoman, the Wild Woman, sisters of Persephone whose drums beat to Nature's wisdom... not to the cool, metronomic tick-tock of logic.

Perhaps the circles and bags beneath Mary's eyes are beautiful reminders of her own Psyche circles of death and return, of her toting with great toil from Below the 'bags' of Persephone's stolen treasure in order to share them with a suffering world.

'Hot Dog' Dreaming

The dream calls us, accordingly, to re-vision taboos and pagan shadows which announce the presence of the dark divine. For the infernal deities, too, have their part to play in the polytheistic drama of soul. While I was part of the Christian Church, for instance, I used to loathe dogs and yet all the while had recurring dreams about *black dogs that were dying from being so hot; they glowed like coals and I always felt immense pity for them and tried to comfort them in their*

death throes. Finally, in a last 'hot dog' dream, the dying black dog stood up and metamorphosed into a black Wolf, who led me to climb upward and jump from rooftop to rooftop, as I gleefully escaped a group of irate Christians, who were seated neatly around a rectangular table, shouting for me to come down. I didn't and went on to leave the Church, along with its repression of the instinctual, fiery

'bad,' or 'evil' by Christian orthodoxy.

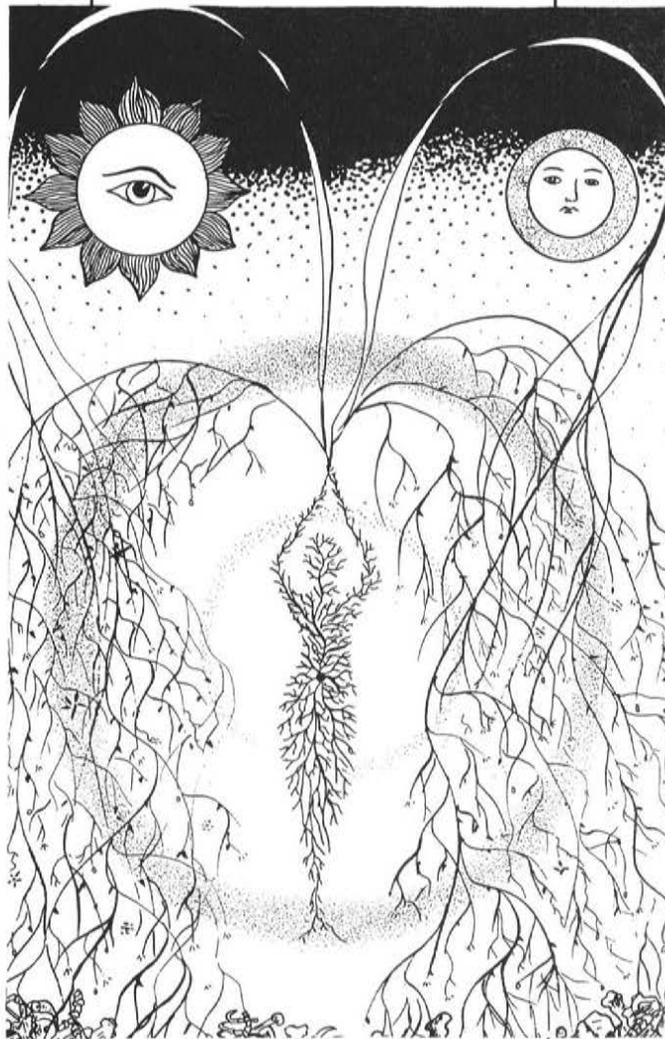
Bringing them back together—as mutually reinforcing 'contraries' essential to life—was what William Blake envisioned in The Marriage of Heaven & Hell and what Jung attempted with his Answer to Job.

Renewing the Waste Land

The same waning of the patriarchal dominant and earthing of soul and Goddess through their joint appearance as an Underworld, dark Madonna is the dominant theme of the following dream by Teresa (and note the Jungian slip with 'squarely one'):

"I am outside my house when I see a frail, bent old man standing near a leafless tree. I notice he is being threatened by a huge bird of prey, either an eagle or vulture. I know immediately that this bird is murderous and must be distracted, so I cry loudly, 'No!' - much like one would to distract a young child. The bird turns slowly to focus squarely one [sic] me with his/her black piercing eyes and monstrous yellow beak. Now I know I am in trouble, but can protect myself only by boldly standing my ground and staring it down. The staring continues and I make tentative conciliatory steps toward the bird... but it flies away."

Here the old man and leafless tree might well be symbolically synonymous, and as such bring to mind the 'waning sick King' mythic motif, the aging of the ruling dominant of the collective, which must make way for new life (often an enantiodromian reversal - upwelling from the unconscious). Note the dreamer's allusion to the 'child' bird as the opposite of the old man. The sick King trad-



realm of Hadean depth. The Wolf stayed with me as a soul guide in Underworld and later became a shamanic totem.

Jung discusses the dog in the context of alchemy and as the dark side of the Moon, Hecate, or Diana; hence (also) Persephone's animals were dogs. Wolf, as I've hinted, coincides with Hadean instinctual depth, which mythically parallels the Christian Hell, with the major difference that (amoral) Hades is included in the mythography of the sacred, whereas Hell is rejected as

itionally mirrors the state of the land, as in the case of the wounded Fisher King—a Christ figure—in the Grail legend. The land then becomes a Waste Land, imaged perhaps as the 'leafless' tree. And Christ is of course the ruling image of the divine Self throughout waning Piscean age of dualistic thinking.

The archetypal old man as Saturnian *senex* is characteristically melancholic, sick, leaden, and barren, as opposed to the fruitful warmth of Nature. The dreamer's black-eyed bird, then, may be doing its much needed work of removing (like a vulture) the sick old king in order that a new divine child may be birthed. Will the dreamer be willing to let it carry out its ruthless task and inflict a necessary death? In the dream, she resists it, but then makes a conciliatory gesture... as though she starts to appreciate the necessity of death as the route to rebirth. Was there a parallel personal myth at work here... her own growing acceptance of soul's dark night as the heavy-hearted *nigredo* of alchemy?

The *nigredo*, as the alchemists understood (and experienced), is a black affliction of soul, a melancholia feeding on death and flying through Underworld in the guise of the raven, who is black as the eyes of the dreamers' predatory bird. The dreamer mentions, as well, the bird's yellow beak; in Celtic lore, the Black-bird, for instance, has a yellow bill which symbolizes its power—as a link to Otherworld, to dig into the blacksmith's gold—just as the leaden heart of the *nigredo* precedes the gold of the risen Sun of new insight.

Soul's Need for Depth

Soul, coextensive with World as Soul, when deeply wounded is driven to its own depths to find its needed medicine. In alchemy, as a dramatization of soul's diurnal rhythm, the sun falls repeatedly from daylight awareness with the weight of Saturn's monastic metal, which cradles and shields soul in Underworldly lead. The Vulture is a bird of

death (black), the Eagle a bird of the Sun (gold). The verbal slip perhaps alludes to the basic alchemical mandala, the squaring of the circular unity: the bird focuses 'squarely one' on her.

It's precisely our fear of death, depression, madness and loss, our turning a deaf ear to the gods who call to us through these soulful symptoms, that keeps us fated to heed their cries for recognition as legitimate facets of the Underworldly divine. In other words, until we retrieve the treasure from the depths, the depths keep dragging us down through illness, madness, suicide, depression. As an example, in the context of the flow of psychic energy, chronic depression arises when energy that is normally channeled into conscious alertness and outer activity is pulled down into and sometimes trapped in unconscious depths. And until what soul craves is retrieved from Below, soul will continue to hunger for depth.

Those prone to heaviness and depression (descent, or lowering of libido) are therefore often the ones who are best able to dredge up the treasure from the deeps. The currency of Underworld is forged from lead; dealing in it is the price we pay for plundering the deep and salvaging its elusive riches. Indeed, taking depth to the extreme of initiatory death, if one does not go over the edge or off the deep end, one cannot explore the depths, nor know the total abandonment to falling that spells death for the sovereignty of the light-loving ego.

The Marriage of Logos & Eros

Schizophrenics and shamans in this sense know what it means to fall into the Underworld domain of Dionysus and be torn apart by powerful maenadic energies. Such 'dis-integrations' can amount to an initiation and the forces that have torn you apart can in turn become

your most powerful allies. Black Madonna, too, calls us to depth, death, soul, reconnection to the divine in matter, to shadow, Nature, feminine and the dark night of the soul... to all that has been missing from an overly sanitized, overly rational, distant and exclusively masculine God-image. Only if we can transcend the tension of the opposites through centering our consciousness in the heart of the mandala will the divine androgyny be restored.

Without the feminine, the masculine is sterile and lacks the grounding and empathy of soul; without masculine detachment, the feminine wallows in suffocating depth and moisture and cannot be articulated through the cool clarity of the word. The positive Logos as the love of truth, and positive Eros as the truth of love, must marry within the individual and in the World if we are to birth the Puer of new beginnings... and survive our own apotheosis as human gods. ❀

Extracted from The Erocentric Vision: The Mythogenesis & Dreaming of a New Wholism c. 1999 Maureen B. Roberts. Not to be reproduced whole or in part without permission.

*'Erocentric' is a term I coined to denote this new weblike consciousness grounded in Eros as the feminine principle.

*Note that all original dream material has been used with permission.

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Soul's Journey

by Maria Volchenko

Once there were two cowherds who, going into the field at the same time every day, decided to take turns tending their combined cattle. This way, one could rest while the other worked. The next day they rose as always, well before dawn... and as soon as they reached the pasture, one of them lay down under a tree and fell into a deep sleep, while the other looked after the herd.

Some time later, as the man on duty occasioned to pass by the body of his friend, he saw something that made him stop and forget the herd and his duties. The sleeping man was serene, his breathing deep and even, his mouth slightly open. As he watched, suddenly—from his friend's open mouth—a small reddish mouse, hardly larger than a cricket, scurried out and into the field. The cowherd, hardly believing his eyes, was overcome with curiosity about this strange creature and rushed after him.

The mouse led him on a merry chase along mountain ridges, deep valleys, through open fields and dense forests, coming at last to a vast bog. The stump of a huge tree stuck out of the surrounding quicksand; it was broken by lightning, with a great hollow burned into it. Moving lightly over the slippery bog, the mouse ran to the great stump and down into the hollow. The cowherd sat down to wait.

Only a short time later, the mouse reappeared and raced off and went back the way he had come. When the two got back, the

cowherd was amazed to see the mouse crawl back into the mouth of his sleeping friend and disappear.

Uncertain of what to do but overcome with curiosity, the cowherd shook his friend awake and asked him:

"What is happening?"

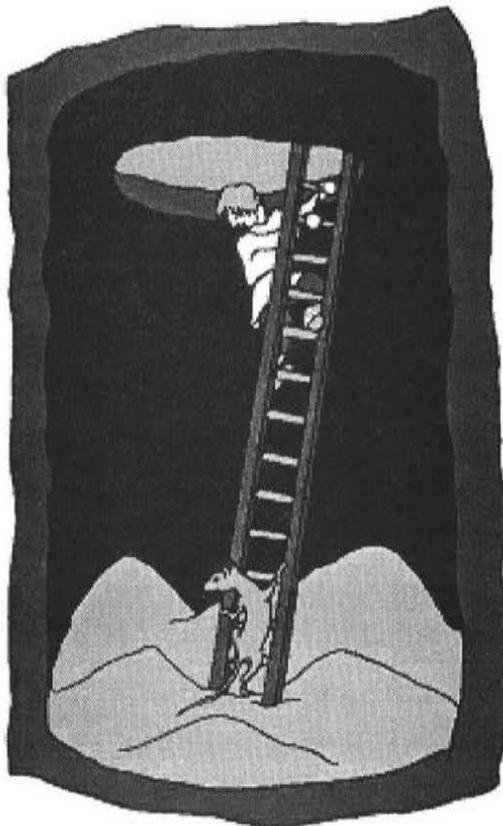
To which his friend replied:

"I was having a dream."

"And what was it about?"

And this is the wonderful dream his friend retold:

"I was walking forever through fields and forests, over mountains and across bogs, until I saw a high tower in the distance. As I came closer, I saw an easy way up the tower to the



entrance and followed it. Inside, there were long dark stairs that led to a room without windows or doors, but a fabulous room, filled with golden coins."

He suddenly broke off his account with a curious question.

"I can see that the sun is not yet high and it is long before my time to work. Why did you wake me?"

His friend told of the bizarre activity that he had just witnessed and together they decided that such a strange story must be investigated. Upon seeing the stump, the cowherd, who had been asleep, was struck by the familiarity of the scene and the ease with which the stump could be climbed.

Their search was not in vain, for a huge sum of money was buried in the hollow of the tree, so much that the two friends had to run home for picks, shovels and sacks for their loot. The money made them rich and successful men, and indeed they still live in wealth and continued friendship. However, for years the mystery surrounding their good fortune disturbed their rest and dogged their leisure hours with puzzlement.

Finally they met a wise old grandmother who, it was said, was a great dream teller. Hoping she could solve their mystery, they told her the strange story of the mouse, the dream, and the treasure. She explained to them that the mouse the cowherd had seen was in fact the soul of his sleeping friend. If he had not immediately wakened him after its return, and in fact asked him for the details of its journey, that journey would, like most dreams, have been forgotten, as the soul keeps in secret its

travels. ❀

From the book *"PRISONERS of DREAMS. Fairy Tales for Adult Children"*

Published in Russia in 1999, English edition is in progress.

Dreaming & Soul Recovery

by Robert Moss

From the shaman's perspective, soul loss is the root cause of much illness and affliction in our lives. We suffer deep grief, abuse or trauma—or succumb to negative habits and addictions—and a part of our vital soul energy goes away. Chronic depression, lethargy, memory gaps, low resistance to illness and emotional numbness are among the most frequent symptoms of soul loss.

Soul retrieval is central to shamanic practice and it involves four vital processes:

- (1) The shamanic practitioner makes a conscious dream journey to locate aspects of the client's vital soul energy that may be missing. These are often perceived as younger versions of the client, stuck in a scene from the client's earlier life or in other locations in nonordinary reality, even the Land of the Dead.
- (2) The practitioner consults with spiritual guides—their own and those of the client—on *what* is appropriate to bring back.
- (3) The practitioner effects an energy transfer to bring the recovered soul-parts back to the client, blowing the energy into the heart, the head, the solar plexus or other centers of the body.
- (4) The client receives guidance on integration; living with that boisterous three-year-old they left behind all those years back may require some practice!

I can tell immediately when a soul retrieval has been successful, by the

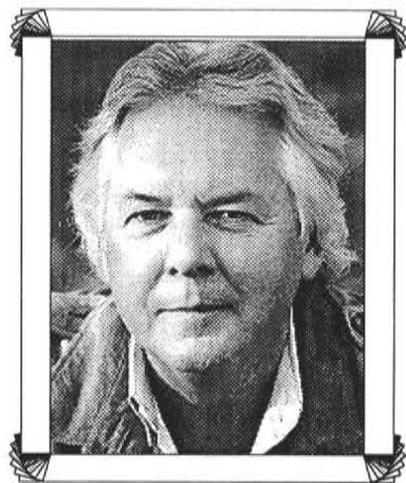
energy lift, the return of lost memories, appetites and joie de vivre, and above all the brightness of spirit that shines from the eyes.

I have introduced physicians, nurses and therapists to the soul retrieval journey and quite a number of them tell me they have been able to integrate this powerful healing art into their mainstream practice, with wonderful results.

Our dreams can tell us which parts of ourselves may be missing, and when it is timely to bring them home. Recurring dreams in which we go back to a scene from our earlier lives may indicate that a part of us has remained there. Dreams in which we perceive a younger self as a separate individual may be nudging us to recognize and recover a part of ourselves we lost at that age. Sometimes we do not know who that beautiful child is, until we take a closer look. There is a marvellous story in my book *Dreamgates* about what happened when a woman went back into a dream of a beautiful five-year-old in a red coat, and found herself fusing at the heart, in a blaze of light, with the part of herself she had lost at age five through family trauma.

Unfortunately, a common effect of soul loss is dream loss. Indeed the absence of dream recall is often a primary symptom of soul loss, as if the part of the sufferer that knows how to dream and travel in deeper reality has gone away, out of pain or disgust. It is fascinating and deeply rewarding to observe what can happen when people who have forgotten how to dream start dreaming again. This can amount to spontaneous soul recovery.

A middle-aged woman recently approached me for help. She told me, "I feel I have lost the part of me that can give trust and know joy." As preparation for our meeting, I asked her to start a dream journal, although she told me she had not remembered her dreams for many years. When she



came to see me, she had succeeded in capturing one tiny dream fragment.

She remembered that *she was standing over a table, looking at three large-size "post-it" notes. Each had a typed message. But the ink had faded and she could not read the messages.* Slowly and carefully, I helped her to relax and encouraged her to try to go back inside her dream. Quite quickly, she found herself inside a room in the house where she had lived with her ex-husband prior to their divorce, almost twenty years before. Now she could read the typed messages. The first read in bold capitals, "YOU CAN DO IT." They were all about living with heart, and trusting life.

She realized that she had left her ability to love and to trust in that room for nearly twenty years. I asked her what she needed to do. She told me, "I need to bring my heart out of that room and put it back in my body." She gathered up the messages and made the motion of bringing them into her heart. As her hands crossed over the place of her heart, we both saw a sweet and gentle light shine out from her heart center. She trembled, eyes shone, and she told me, "Something just came back. Something that's been missing for twenty years."

As this story suggests, while soul retrieval may require shamanic intervention, soul recovery can be a gentle and spontaneous process, midwived by dreams. In the most literal sense, dreaming can make us whole. It not only connects us with lost or buried aspects of ourselves. It connects us with our larger identity—our Higher Self—and our larger purpose. ❀

The Motel Dream

by Sandy Sela-Smith, M.A., IMHC, CHT

There are times we have dreams that significantly transform the way we live our lives. For me, the "motel dream" has proven to be such a dream. In June of 1998, I recorded the full dream as I remembered it on waking and began to work with it image by image, feeling by feeling. This presentation comprises the majority of the dream. Portions were left out, because I haven't worked on them and including them feels inappropriate. Following the recorded dream, I present four perspectives on dream interpretation specifically related to this example. I conclude with an invitation to readers to take the dream as if it were their own as an experience in self-discovery.

The Dream

I am in some small southern town to give a presentation though I am not sure what I am presenting.

I am walking along a tree-lined street at night to the place where a woman-friend had made reservations for me at a motel. The motel owner required a reference before he would assure me a room. This friend had given a Christian organization as a reference thinking that it would be more respected than some secular reference. I arrive at the motel and check in. It is too hot to go inside so I decide it is OK to sleep outside.

I notice a number of others have placed their beds outside their rooms and now I see my bed is outside as well. A long-time friend is there with me. He and I lay down on the bed and he begins to kiss me. I am aware of the warmth of the night and the warmth of my body. I touch his groin area and begin to give him oral sex when we seem to come to our senses and realized people might see us. We decide to leave the outside of the motel and go to a house next door where it would be more private. It is too late somebody has already seen us. As we hurry toward the house, a very unkempt old man approaches us and prods me with his walking cane. He has a very disrespectful air about him. He seems to be the owner of the motel and expresses his anger that my friend and I had exposed ourselves in public. He turns to me and asks me how I dared to have someone make my reservations based on a reference from a Christian organization. His verbal attack and jabbing at me with his cane feel extremely threatening. My friend and I enter the house. It is an old dark southern house that seems familiar but I don't know why. My friend and I go to the upper floor. He moves me to the bed and begins kissing me again. I can feel him pressing against me. Though we are both clothed, I can tell he is large and wonder if he is too big to enter me. He continues to press against me until our coverings are off and we seem to be naked from the waist down. We seem to be having oral sex again. We hear a commotion outside; the motel owner has informed the town that we had been publicly immoral, and they are coming to get us. We begin trying to make the house secure by locking everything and shutting everything up. My friend is locking doors and windows. I go to the screened-in front porch to throw a latch and notice that the padlock is very flimsy. It is too late. I look out to the street and see many cars pulling up with their headlights on; people are coming with weapons to get us. They are silhouetted against the flood of lights from the cars and are extremely angry; they are like a hanging posse. I try to run but can not escape them. A woman comes at me with a wooden device of some sort to hit me. She screams that she is going to kill me. The object has two wooden pole-like legs connected by a flexible, collapsing square piece of wood. I grab it from her and throw it behind a piece of furniture so she can't hit me with it. The swarming crowd invades the house, and separates us. I am terrified, and sure they are going to kill me. They drag my friend off and surround me. I am frantic. Somehow I get loose and run to the front door. While some of the people are attacking me, others drag my friend outside and brutally attack him with sticks and stones. I look out into the night and see my friend on the grass, bloody, and motionless. He is under some kind of open-sided carport. I cry out in horror and run to him. I believe he is dead. I kneel over him in anguish to see if there is any life left in him. My fears are true; he is dead. I wail in desperation "What have you done to him." I rock his limp body in my arms, sobbing uncon-trollably. I can now tell he is not dead, but he is badly wounded.

He is bleeding and uncon-scious. I am not sure if he can hear me speak.

My whole body wants to howl-cry for what has happened to this man I deeply love.

I awaken feeling extremely distressed.

Dream as a Metaphor for Current Life Circumstances

For a number of years, I have loved a man I will call Thomas, the man whose image is in this dream. He has also loved me, but the expression of that love has always been platonic. Thomas is a slender man, quite tall, handsome and athletic. His sea-blue eyes have a way of penetrating into my soul, as no others ever have. We worked together years ago, but our lives led us to opposite sides of the country. We manage to see each other several times a year and communicate weekly using Internet e-mail.

Two weeks before I had this dream, Thomas's work brought him to Florida. I changed my reservations for a trip to San Francisco and spent the following evening with him. When I arrived at his motel Thomas welcomed me with a kiss on the cheek. We spent the evening celebrating his birthday, walking on the beach, and enjoying conversation. Sunset over the Florida Gulf set the stage for dinner at an outdoor restaurant and the continuation of our conversation. We shared what was happening in our lives, feelings about past loves and speculation about the future. A local band under palm trees sent a rhythmic beat into the summer night.

It was one of the most tender times I had ever experienced with my dear friend. Mixed feelings always flow through when I spend time with Thomas. I find him very attractive and have often thought I would like a more intimate relationship. I value our friendship and the depth and breath of our conversations. Years ago following my divorce, he let me know that he valued me very much but did not want a romantic relationship; I decided it was necessary to disconnect my sexual feelings for him to maintain our connection. Each time we meet, I experience an awkward, teen-age-like discomfort growing out of a subtle search for nuances to indicate a change in the dimensions of our relationship.

One week after this dream, his work unexpectedly returned him to



Florida. Seeing him again so soon and after the ensuing dream did not go unnoticed. Something else happened that was unusual. Thomas had never been to my home since I had moved to Florida seven years earlier; but this time, he offered to pick me up for our time together. This also did not go unnoticed. I experienced a warm feeling when I watched him play with my new puppy.

After a long walk on the beach, we stopped to appreciate a spectacular horizon of amber, deep rust-orange, and azure; a combination of colors I have never seen before or since in a sunset. Thomas was unusually animated in his excitement. The colors in the sky were exactly the colors he had in mind for painting a room in his home. He had been unable to find anything that matched until that sunset.

My heart opened to the beauty of the evening and to the warmth I felt in that moment for this brilliant and complex man who can genuinely enjoy profoundly simple things. Not wishing to risk the intimacy of our friendship by sharing the anguish of my dream from the week before, I remained silent.

It would be easy to interpret the dream as a statement about my present relationship with Thomas. I am attracted to him, but experience conflict in my feelings. In the dream it is "too hot on the inside." This may be related to being uncomfortable with my sexual feelings for Thomas. In the dream, I avoid the heat inside by "going outside." and then to the dark house to hide sexual expression. This may symbolize dissociation from sexual feelings I intentionally cut off in order to stay in the relationship. In the dream, I have "oral sex" which

may be a symbol for our intimate conversations. In the dream, after the expression of sexuality becomes known, I experience a painful separation that leaves Thomas unconscious and unable to hear me. In waking life, I believe I would lose him as a friend should I let him know how I feel.

My dream may be telling me that I believe he is unconscious and could not hear me even if I spoke. I have no clear answer as to what I should do. One week later, on the warm sand of a Florida beach drenched in the sunset colors of the sexual chakra, I remain silent.

Freudian Interpretation of the Motel Dream

From a Freudian perspective the "motel dream" could also be interpreted as an Oedipal/Electra dream. According to Freud's (1900) psychosexual theory, human beings move through six sexual phases of development; however, if a stage is not successfully transversed, the individual will become fixated at that stage. During each phase, the developing child is focused on a part of the body. The third developmental stage, which occurs between ages 3 and 6, is identified as the phallic period. The focus is on the penis or in the case of girls, on the lack of a penis. The child wants to possess what gives pleasure and annihilate whatever might block pleasure. The penis is used as an instrument of aggression. Girls envy the father's penis and see mother as a rival for ownership of it and wish to annihilate her. Thoughts of destruction of the parent breed fears of retaliation causing the male child to fear castration or the female child to fear damage to her body. Though different responses to this fear are possible, the most common response is for the child to give up the Oedipal/Electra wish by repressing it into the unconscious. This alleviates the fear and allows the child to continue development into the latency stage of the pre-teen.

Based on Freudian interpretation, my contact with Thomas accesses sexual feelings that draw me back to

what has been unresolved in my phallic stage of development. The dream represents a "textbook" example of the Oedipal/Electra stage. The "Thomas" in the dream is a symbol of the "good" father of my childhood for whom my child-self had sexual attraction. The "old man" in the dream is a symbol of the father who in childhood waking life rejected the child's sexual overtures. In the dream he pushes her away with his cane, a phallic symbol used aggressively against her. >From the Freudian perspective, the female child interprets the father's rejection of her sexual wishes viewing him as mean, angry and disgusted with her, as was the old man in the dream.

The angry townspeople coming to attack and kill me in the dream symbolize my fear of retaliation from my mother for having sexual feelings about my father. I attempt to protect myself by "shutting everything down and locking everything up." As all children in this phallic stage, I am terrified of losing both my father and mother. The dream would reveal that I am fixated at the Oedipal stage of my psychosexual development. My conflicted feelings about Thomas in the present have connected to the conflicted feelings in the past. If I work with my father's rejection of me I may be able to release the phallic stage fixation that the dream discloses.

Jungian Interpretation: Nature of the Motel Dream

From a Jungian (1945) perspective, though the dream may be revealing events from my childhood, more importantly, the dream is communicating my current feelings. It may be exposing how I have shut down about my own sexuality, unable to know what I need to further my growth toward individuation. The Jungian viewpoint would interpret the dream as my consciousness calling for me to become aware of all my feelings by shining light on them.

The dream points out my conflicted feelings regarding expression of sexual interest in Thomas. I am

being: asked to reconsider my decision to keep feelings hidden, even from myself. The dream reveals my fear of being hurt. It reveals how I have juxtaposed the archetypal romantic animus against the shadow warrior. I look at my desire for a sensual relationship and my fear of it, my desire to love and my desire to kill the object of my love.

Perhaps I need to look at my anger at Thomas for not hearing me, making it seem necessary to "lock up" my feelings about our relationship. I need to shine light, "I am not sure of what I am presenting." It is my dream, it is also a dream of the collective unconscious. Might it also offer an invitation to become aware of what is hidden and feared in the reader?

Dream Reentry, a Gestalt, Transformation Approach

In these Freudian and Jungian interpretations there may be aspects of truth and valuable insights.. However, analyzing a dream only from a thinking perspective, as if it were a puzzle or a mystery limits the healing potential I believe is available in experiencing the feelings of a dream. Strong emotional responses in dreams provide pathways into the unconscious.

I have embraced a perspective from Chaos theory similar to what Abraham (1989), Krippner (1994), and Krippner & Ryan (1998) identify as "chaotic attraction." This idea basically suggests that we draw to us what is in us, on some level, I create the world I experience. I can know what is in my unconscious by examining what I draw to me, including what is in my dreams. By interpreting everything I experience as reflections of aspects of myself, I have an opportunity to discover what unconsciously directs my behavior. More importantly, by accessing this level I can change what I draw to me by altering my way of interpreting the world. New meanings come when I provide expanded information beyond what I had in infancy and childhood when most of my structure were first being organized.

When I first began to work with this dream, I was neither drawn to the explicitly sexual components, nor aware of any sexual arousal. Gilligan (1991) suggests it not uncommon for women and girls to disconnect with the sexual-feeling-aspects of themselves. My decision to re-enter this dream brought the visual images and emotional feelings back. Though there were many other images in the motel dream that were powerfully energetic for me. I elected to focus on the image of the unkempt, angry man. It was not difficult to find the energy of the motel owner.

I closed my eyes, focused on the image and re-entered the dream. The old man had a scruffy, unshaved face, he wore dark, dirty clothing, and looked as if he had not bathed for a week or more. He reminded me of my father when he was in the darkest days of his depression.

When I felt as if I was back in the dream, I asked the old man why he was so angry with me. He/accused me of misrepresenting myself as a Christian woman. He was expecting the person in his motel would be an innocent woman, but instead, I had proven myself to be a filthy, sexual pervert, having sex like a prostitute in the public eye. I didn't feel an emotional response to his accusations. But I did feel confused about his reference to my misrepresenting myself. I couldn't understand what difference it should make to him whether I "acted" like a Christian or not. I did feel somewhat ashamed that my actions might have reflected negatively on the organization my friend had used as a reference. The old man became vehemently angry, his face turned purple with rage. He lifted his cane and began to poke at me again. It felt like he was trying to get me to become as angry with him, as he was with me. I don't know how but I knew, he had made a small peep-hole into the motel bedroom. Somehow I knew he had intended to watch me, the woman he believed to be a Christian, as she got ready for bed. He raged at me for having stolen this experience from him.

My first response was to be re-

pulsed but then I asked him what he hoped to discover by peering into the bedroom. He almost spit his response out at me...he wanted to see innocence. When he observed me publicly display my sexuality, he concluded that I was not innocent but rather I was a vile degenerate.

Though he did not tell me directly, I knew that the man had been sexually abused when he was a child, and had experienced a loss of innocence early in his life. He had tried every way he knew to regain it but failed; he could not feel the innocence that had been stolen from him in his childhood.

Though no words passed between us, he knew that I knew what had happened to him. He began to sob. He told me if he could have just seen innocence in me, he would have been able to remember it as it once was in himself and somehow reconnect with what had been lost so long ago. Somehow, my actions had taken away what seemed like his last hope. As the old man completely broke down in grieving tears, he turned into a small child. I embraced and rocked the little one in my arms. I knew the mournful sadness and the sense of loss of innocence for I had experienced the same pain, deep sadness, and loss. It was a loss that felt total, complete, unbearable, my entire body was engulfed in the agony. A howl-cry that had been buried in the center of me for over forty years swelled up in my chest and poured out like a thousand wolves on a cold-Alaskan night. The cry was so penetrating it felt to me as if the world had disintegrated.

Silence fell. I felt as if a war had finally come to an end, every cell in my body was exhausted to its core. Words came out of me from somewhere that I do not know. Words for the child, words for me...words that entered the deepest places and filled the spaces where war had raged for so long:

"You have believed that innocence is ignorance, that innocence is the absence —of sexuality. My dear one, innocence is blamelessness. You did not lose innocence in abuse. You accepted blame for something that

was not yours to accept. You disconnected from awareness of your innocence. What you lost was the sense of safety and trust that you held based on ignorance, and you have longed to go back to ignorance believing it will return you to safety and trust. Your grieving is for knowing that once you know, you can not go back.

Growing up is about moving from ignorance to knowledge of good and evil; it is about making choices based on that knowledge and about discovering that the source of authentic safety and trust comes from choice in the moment. Looking back and longing for another time steals the present moment from you. Life exists only in the present and life experienced with blamelessness as choice, is innocence."

Hearing these words the child's heart melted. The child had grown up believing innocence had been stolen and that sexual desire was proof that innocence, safety, and trust were gone. When I re-entered the dream and made connection with the "old man," I was able to feel the pain of what for so long I had believed to be the truth. For so long I had attached innocence to sexual non-experience and corruption to sexual experience. I felt tears on my cheek and pain in my heart. I knew that I was the old man, I was the child. He was my hidden sexual self that has been made to feel dark and dirty, unclear, and perverted for experiencing sexuality. An expansive warm feeling filled my being as I reclaimed the innocence that I had separated from when I was sexually abused in my childhood. I was able to release the guilt of having lost that precious part of myself, For the first time since I was a small child, I experienced the beauty of blamelessness within myself. What I have written here is only one piece of the dream reentry, and only one part of the motel dream. Not included are processing experiences regarding the physical image of the old man that reminded me of my father; the feelings about the accusations; and the use of the cane to poke at me; the peephole into the bedroom; my shame

for actions that reflected negatively on a Christian organization or other images and feelings in other segments of the dream .

An Invitation to Own My Dream

If you, the reader, choose to, you can take a dream such as this "as if it were your dream." You can find the places in the actual dream, in a re-entry to the dream, or the interpretations that resonate with you. Enter the feelings that emerge as you dialogue with your own dream waking re-entry images as I have done with the old man in my dream. By discovering what you have hidden away, bringing the hidden into consciousness, it is possible to gain deeper insight and reconnect to that from which you have been disconnected. By bringing what is unconscious into consciousness, it is possible to create with choice. Awaken to the dream. Namaste. ☸

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