

Evolving a Dream Cherishing Culture

Since 1982

Vol. 27#2

Dream Network



Dreaming Politics

Dream Tending & Story Telling ~ *An Interview with Stephen Aizenstat*
Let's Wake Up ~ *Help Save Our Planet ~ Rachel C. Norment*
Dreams and the Future ~ *Russell Lockhart and Paco Mitchell Dialogue*
Recurring Dreams and Their Messages ~ *by Anne Sayre Wiseman*

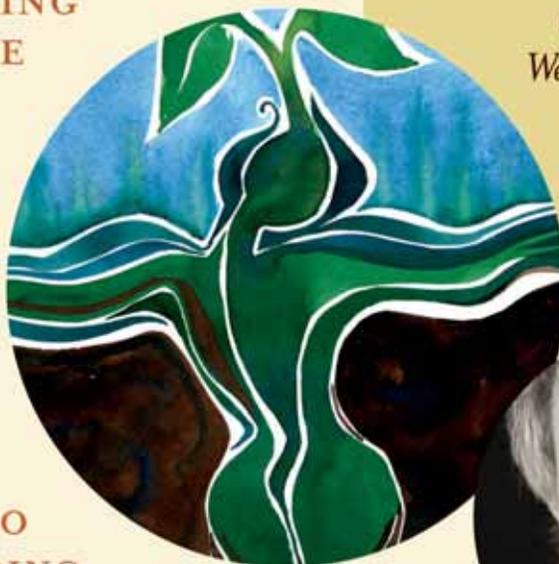
Dream TENDING

SEMINARS WITH DR. STEPHEN AIZENSTAT
IN SANTA BARBARA, CALIFORNIA

DREAM TENDING: CULTIVATING SKILLS, SUSTAINING A LIFE PRACTICE

MARCH 12-15, 2009

Dr. Stephen Aizenstat extends and deepens Dream Tending training in this seminar for beginning and experienced Dream Tenders. Participants will have the opportunity to build on the skills learned in introductory seminars and advanced Dream Tending programs—nurturing and developing individual styles and talents.



The art of Dream Tending offers a portal to the poetics of imagination. In tending dreams, images are vivified, the psyche animated. We become curious and open in the process. We befriend the archetypal imagination and are in turn welcomed into the presence of soul.



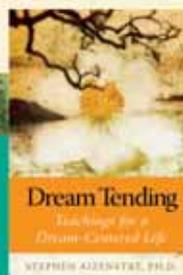
INTRODUCTION TO DREAM TENDING

JULY 10-12, 2009

This introductory seminar, Dr. Aizenstat will help the dreamer find relationship with the archetypal imagination—describing both traditional and emerging methods of dream work that explore common dream themes, nightmares, archetypal images, and the recurring dream. Seminar topics include: the Personal Unconscious, the Collective Unconscious, the World Unconscious, and Ongoing Dream Council.

DR. STEPHEN AIZENSTAT is a clinical psychologist and the founding president of Pacifica Graduate Institute. Dr. Aizenstat has conducted dreamwork seminars for more than 30 years throughout the United States, Europe, and Asia. Visit Dr. Aizenstat's website at www.DreamTending.com

for in-depth Dream Tending information and resources.



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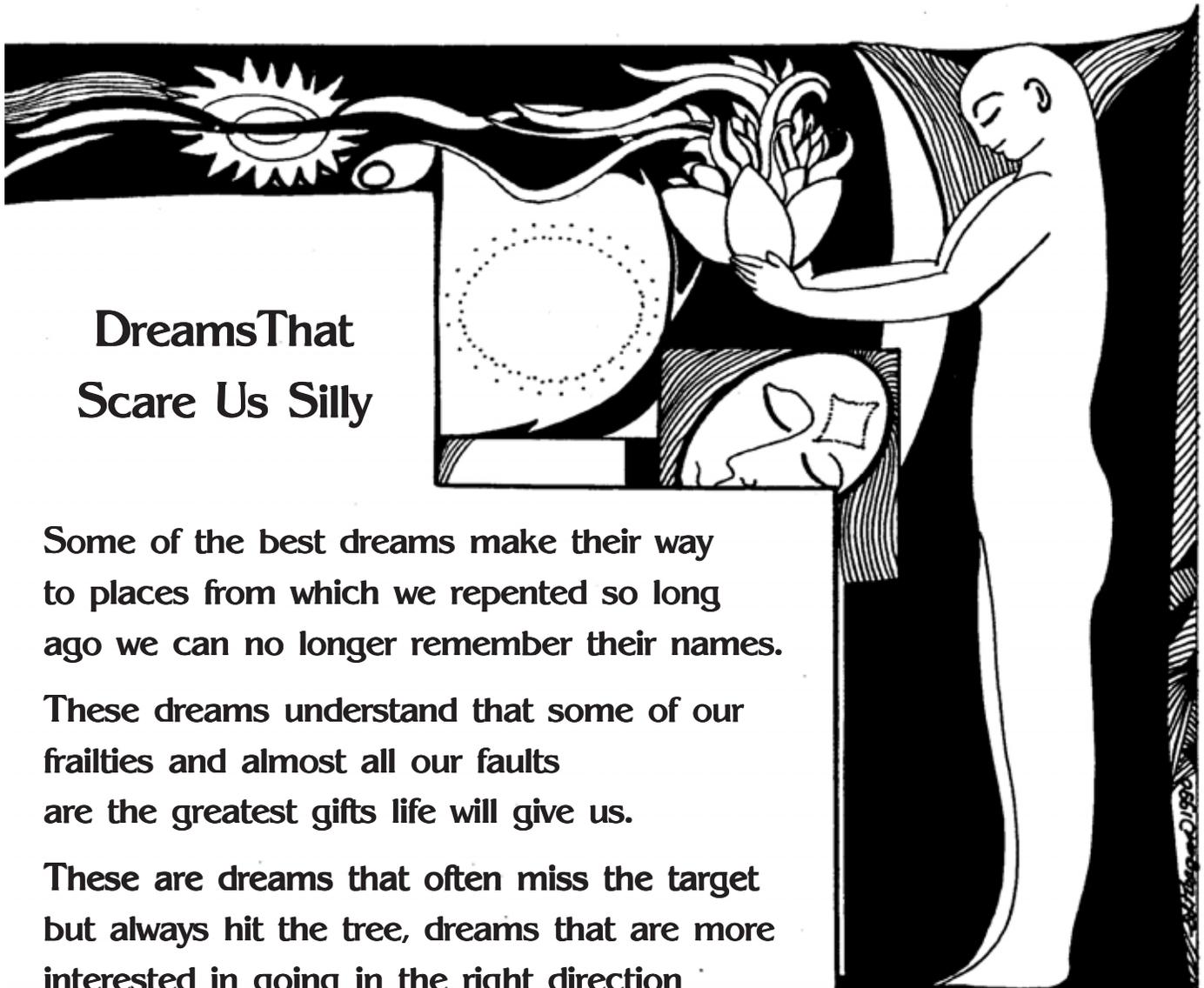
Dr. Aizenstat presents a complete system for living a life centered in the actuality of the dreaming psyche. Drawing on nearly 40 years of work, he describes his holistic, embodied approach to working with dreams. For ordering information, contact the Pacifica Bookstore at 805.679.6121. Email bookstore@pacifica.edu.



The Dream Tending Seminars will be held on the campus of Pacifica Graduate Institute. Pacifica is an accredited graduate school offering masters and doctoral degree programs framed in the traditions of depth psychology. The Institute has established an educational environment that nourishes respect for cultural diversity and individual differences, and an academic community that fosters a spirit of free and open inquiry.

PACIFICA
GRADUATE INSTITUTE

For more information on Dream Tending Seminars contact: PACIFICA PUBLIC PROGRAMS
249 Lambert Road, Carpinteria, CA 93013 Tel: 805.969.3626, ext. 103 Fax: 805.565.5796
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Dreams That Scare Us Silly

Some of the best dreams make their way to places from which we repented so long ago we can no longer remember their names.

These dreams understand that some of our frailties and almost all our faults are the greatest gifts life will give us.

These are dreams that often miss the target but always hit the tree, dreams that are more interested in going in the right direction

than hitting any predetermined mark, dreams that have egos larger than our own, dangerous dreams that never have the usual number of parents.

These are dreams that leave the house of the soul unlocked, dreams that set out with a list of proper errands that somehow get lost along the way,

dreams that take the air out of your bones.

Your first urge will be to avoid them. Don't

These are the only dreams that know the way home.

Fredrick Zydek

Statement of Purpose

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Evolving a Dream Cherishing Culture ~ Since 1982

Our purpose is to raise individual and cultural appreciation for the value of dreams by making available information that will assist and empower you in taking responsibility for your personal/physical, emotional, psychological and spiritual well-being, with the help of dreams.

Our goals are to unite and serve individuals who respect dreams, to empower dreamers in demystifying dreamwork and to assist with the integration of dreamsharing into our everyday lives and 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 on many levels: personal, cultural and global.

Recalling a dream is a signal that we are ready to understand the information that has been presented. Helping you to learn to understand the meaning of your dream—by journaling, studying, sharing your dreams with others one-on-one or in groups—is our primary mission and the purpose of membership in our esoteric organization. Enacting or manifesting the dream's hint can bring healing and personal empowerment.

We seek to provide a balance and to give all cultures/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 that which is surfacing and given the limited space in the print and Online Journal. The emphasis will change over time to allow for a wide range of ideas and opinions to be explored and expressed. We invite you to indicate areas of interest and questions you would like to see explored on our website and in future issues.

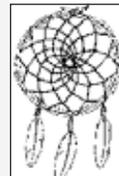
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Upcoming Focus

for WINTER Vol. 27 #4

Dreams as Agents for CHANGE

*How have your dreams stimulated
dramatic changes in your
relationships, lifestyle, career...*

Lifeline: 4 Weeks
after you receive
this issue.

About Our Back Cover Artist Ben Schnirel

Since 1986 Ben Schnirel has been a professional landscape artist, receiving many awards including the prestigious "Arts in the Park" national competition. His work has appeared on TV programs such as *60 Minutes* and *Good Morning America*.

Ben paints, explores and lives in the red rock desert of the SouthWest. He translates into oil and acrylic the endless shapes and colors to be found in the sandstone canyons and mesas there. He raises his interpretive works beyond the level of realism to a poetic view of nature from a more remote period of time.

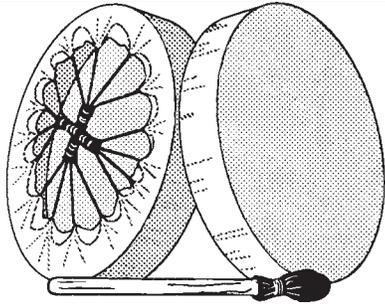
At age 22, he made a 30-day solitary vision quest in the area where he lives and has his studio near Moab, UT, alongside the Colorado River. His quest took him into a then primitive wilderness of deep canyons, mysterious rock formations and seldom seen arches.

"The visualization and creation of artwork has been a major part of my journey through life, recapturing moods and places of inspiration and dreaming visions never before seen.

To me, painting is like sculpting on canvas, building 3-dimensional forms using light and shadow in harmony with warm and cool colors."

You may view Ben's artwork at www.MoabArts.com or contact him by
Phone 435-259-2386
Email DreamKey@frontiernet.net
PO Box 311, Moab, UT 84532

Editorial



Drumming for Change

I have been moved to tears, touched into the deepest recesses of my heart and soul by the articles and poetry contained in this issue.

The wisdom, thoughts and feelings—translated into words—ring a wake up call and sing in harmony like a chorus of well trained voices. They are, each and every one, a masterpiece! I thank you, one and all, for allowing me the privilege of conducting this symphony for you, our readers.

Jean Schul's interview with Stephen Aizenstat (p.11), Rachel Norment's *Wake Up* call (p.16), Russ Lockahrt and Paco Mitchell's ongoing dialogue (p.20) and each of their columns, *Dreams in the News* (p.30) and *Dreaming Planet* (p.35)... convey messages of hope as well as urgency.

Bottom line: Each of us must take responsibility; something BIG has got to give. We must **CHANGE**.

Jung said (and I've used this quote many times):

"In the final analysis, what is the fate of great nations but a summation of the change in each individual."

Appropriately, **CHANGE** is the focus of our winter issue.

We ask the question: *How have your dreams stimulated dramatic change... in your relationships, your lifestyle, your career.* I'll add here, *in your life.*

Consider sharing your experience with us! And submit your reaction to this issue, pro or con, as a letter.

CHANGE is what we so desperately need insofar as the upcoming U.S. elections. Though I always strive to be objective in my stewardship of this publication and keep within the confines of our subject-specific focus, there is no room for objectivity nor boundaries in this regard, in my opinion. The buzz words, colors and symbols make my position and plea to you absolutely clear. I am strongly inclined to believe that most of you agree with me.

Our contributors certainly do. VOTE on November 4th and work and pray each day for a positive outcome!

On a lighter note and out of the Blue comes Fredrick Zydek, a dream poet *par excellence*. Bask in the brilliance and joy of each of his poems, presented on pages 3, 26-27, and 45.

Enjoy the bounty and harvest of Autumn.

Talk to you again during the Holidays!

Yours, In Service to Dreams,
Roberta O

Editorial Policy

We invite you to submit letters, articles, poetry, reviews and artwork focused on dreams and mythology designed to inspire and educate our readers. We accept articles from every-night dreamers and professionals, ranging from the experiential to the scholarly.

Typical article length is approx.1600-2000 words. A photo and art work to enhance your submission is requested. Artists wishing to have their work considered for our covers, please contact the editor: Publisher @DreamNetwork.net. Electronic/email, .pdf, .tif or .jpg files are preferred for text, ads, artwork & photos. Please include SASE with USPO queries & submissions.

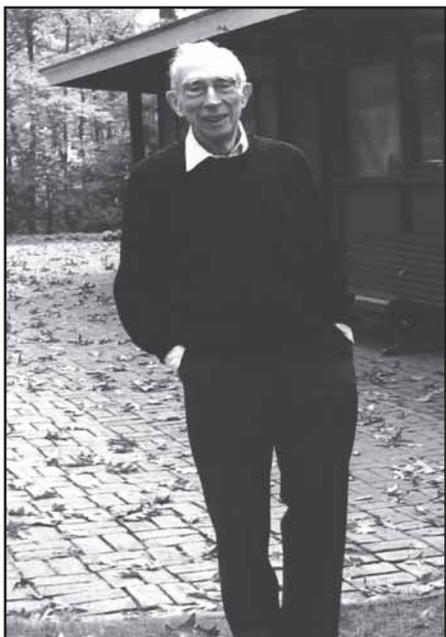
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We encourage you to list your dream-related research requests and ask that you notify us of dream-related events, services or books which would be of interest to our readers.

We are perpetually 'Exploring the Mystery,' and invite your Questions as well.

Letters, Questions & Dreams

Honoring Our Dreaming Elders



Montague Ullman

In Shared Remembrance

I know that Monte dwells in your hearts, just as he dwells in mine... just as he dwells in the hearts of countless people I don't even know, for whom he was a light, a gift, a blessing. I truly believe his remarkable work, embracing the human spirit, will grow and spread as a force of healing in our world. Through your work to extend the gifts of dream work to so many others, you've helped to strengthen all that Monte stood for.

I have lost a very dear friend to whom I am deeply grateful. He has enriched my life, my soul, my very capacity for seeing, and I cannot mull over a dream without an awareness of Monte. That myriad ties have formed around the globe through the sharing of dreams, is as fitting a tribute to Monte as I can

imagine. Let us keep up that wonderful, hope-filled work in years to come, with Monte's spirit close at hand.

Deborah Hillman, Burlington, VT

~~~~~

### My Tribute to Monte

When I listen to people's dreams, Montague Ullman and his work are with me.

When I work on my dreams and with people on theirs, Monte's training is deep in my heart.

When I think of the dream work going on all around the world, I know Monte has been there, is there.

When I go to dream workshops now, I bring Monte's reverence for dreams and the dreamer with me. How fortunate those of us who knew him are to have been in his presence and to have his presence forever in our spirits.

*Thank you, Monte.*

*Deborah Gordon-Brown*

~~~~~

95 and still going strong



Charles & Victoria de Beer

Any 95 year old person has many a tale to tell. Charles de Beers' story starts with his growing up in

Belgium where the family spoke Flemish, French and English. Due to the economic climate at the time in Belgium in 1933, when Charles was only 15 years old, he decided to travel to South Africa. Here they had family who did have work for him in the Belgium Congo in the family business where he stayed for 20 years till war broke out there. He returned to Johannesburg and after the war he went back to the Congo, that was renamed Zaire, and worked in the import / export trade for another 20 years. He retired to the South Coast and is happily living out his years doing things he enjoys. Charles de Beer is well known for his interest in dreams and their symbolism. He said, "I have always been a mystic and just always knew instinctively how to interpret dreams." It started with the dreams of one of his mothers' friends and gradually more people started consulting him. He has been doing dream interpretations for people from all over the world via the internet until recently, when his eyesight started to fail him. He has written two books on the topic and has been interviewed on radio and TV. Charles enjoys good health and still sings in a choir and recently took part in the show that Mbango Retirement Village put together with cowboy and country songs.

Our 'Letters' section is the place for you to ask Questions about dreams — yes, even your own dream — and to share your experience, inspirations, or critique.

You may also choose to initiate a controversy or debate!

Please send your letters to:

**LETTERS % Dream Network
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TWO BOOKS BY WILDA TANNER!



*Mystical
Magical You*

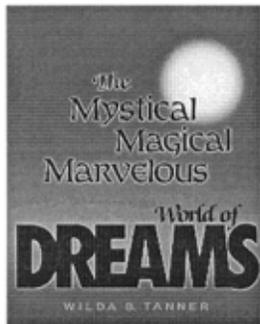
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With his long white hair he looked like an elderly cowboy character sitting in his rocking chair on his porch. He feels very fortunate that he can still live independently in a house in Umtentweni, cared for by his second wife Victoria.

When Charles turned 90 all four of his children, his 11 grandsons and two great-granddaughters came out to South Africa to celebrate the event. This year it will be a smaller gathering, but signifies a greater achievement.

*Heloise de Beer, Umtentweni,
South Africa*

~ ~ ~ ~ ~

**Dream Network Summer
2008: Congratulations!**

Congratulations on producing another edition of *Dream Network Journal!* I'm honored to have been a part of this issue, and very grateful to *Dream Network* and all that you do.

Namaste, Artemis, Seattle, WA

~ ~ ~ ~ ~

Congratulations on an excellent issue! I received my copy on Wednesday and two days later had read it from cover to cover. I think this is an outstanding issue with lovely tributes to Rita Dwyer and Jean Campbell. I enjoyed the other articles, also. I was especially interested and pleased to find the review of Sabine Lucas' book Past Life Dreamwork. My husband and I both have read it in the past few weeks; I had discovered it at a Barnes & Noble on our way to the Haden Institute's Summer Dream Conference in North Carolina in June. I have had various dreams through the years that I suspect may be revealing past lives and was especially interested to learn what she had to say on the subject.

Rachel Norment, Charlottesville, VA



I haven't been in a dream group for many years and the magazine offers a chance to learn of others' dream experiences. It helps me to better understand the life-review type dreams of an older adult and in learning new aspects of dream interpretation. Thank you!

Kenneth Elder, Austin, TX

~ ~ ~ ~ ~

I came across a recent copy of *Dream Network* in my local bookstore and found it very interesting. I especially enjoyed the review of The Rarebit Fiend book that recently came out. I've had that one on my wish list for awhile as a result.

Anthony Owsley, Scottdale, GA

~ ~ ~ ~ ~

Debra Won!

I would like to thank you for the subscription to *Dream Network Journal* that I won. I am new to the internet and your site was one of the first ones that I visited. Lucky Me! I have been working with my dreams for about six months and have started a dream journal. I have been studying the Edgar Cayce material on dreamwork but I am still having some difficulties in interpreting some of my own dreams. So I have been praying daily for help and guidance and "more info" on symbols and meanings and-VOILA!!! I won your journal subscription. Synchronicity is starting to work its chain through my life.

Thank you for being one of the "links." I'm looking forward to my first issue.

Debra Michel, Fleischmans, NY

Dreaming Politics

What Are Our Dreams Revealing about...

The Economy: Food, Shelter, Clothing

Global Warming/Hot House Effect

U. S. Presidential Elections

Pro Choice vs. Pro Life

Wealth Vs. Poverty

Natural Disasters

Precious Earth

Health Care

Peace

War

Dream Tending and Story Telling



by Jeanne M. Schul

Stephen Aizenstat, Ph.D. is the founding president of Pacifica Graduate Institute, a private graduate school offering masters and doctoral programs in psychology, mythological studies, and the humanities. Dr. Aizenstat is a Clinical Psychologist, a Marriage and Family Therapist, and the creator of Dream Tending, which is a method of working with the figures and landscapes of dreams as "living images." Dr. Aizenstat regularly conducts Dream Tending workshops; a calendar of upcoming events can be accessed at <http://www.dreamtending.com>. He also has a DVD on Dream Tending produced by Bison Films and an audio CD series on Dream Tending available through Sounds True. His book, *Dream Tending*, will soon be released.

An Interview



with Dr. Stephen Aizenstat

Jeanne: When I watch you dream tending, what fascinates me most is how you shape-shift; the manner in which you physically change your physical being as you listen to the dream. I have witnessed you seeing the image, sometimes when it is not even in the narrative of the dream. So, if you could speak to that magical ability, I think it would serve anyone attempting to work with dreams.

Steve: Not magical, but imaginal. When I develop an image-centered relationship with the figures, by that I mean entering their world on their terms, images come to life, present themselves, say, "Here we are." On the other hand, when or if we meet the dream for the purposes of interpreting or analyzing, then we're going to bring our rational mind only into relationship with the material or content of the dream. At that moment, the visitation is lost, the actuality of its presence disappears. To witness the activity of a living image is a very different mode of perceiving and therefore a quality of relationship is needed. The "trick" is to meet the dream in the way of the dream. When I bring a dream-like consciousness to the dream then one thing happens, dreams come alive; and if I bring a rational, analytical mind for the purposes of interpreting the dream, then something else altogether takes place, dreams become static. It's not that interpretation or analysis is bad, it's just that my preference is to first let the dream come forward to show itself as its Self, as an embodied enactment; then, secondly, to bring my capacity for insight or analysis. I think that is what you are most likely noticing. It really is a different mode all together. It's a mode of perception that is anchored in an imaginal consciousness rather than an exclusively logical, scientific mind.

Jeanne: How do you teach that or suggest that people wishing to get there begin the process?

Steve: There are four core skills that I suggest experimenting with. One is curiosity. When we get curious, we get interested. Rather than jumping so quickly to what we think the dream means, we get curious and follow the activity of the images and the figures of the dream. Curiosity takes us to a very different place altogether. The second, along with curiosity, is a way of listening. One way of listening is to listen for the purposes of offering an answer. So, we're already rehearsing what the answer or the response will be before we have even listened fully to what is being presented. When tending dreams, it's a question of taking a deep breath, getting anchored, and becoming receptive and responsive: listening first and allowing the conversation to emerge out of the silence, rather than using our active mind to fill the space. Responsive listening is the second skill. The third is to really pay attention to detail or particularity. Rather than seeing each image as the same—for example, the elephant, or even the house as all being of one kind—noticing how each image comes with its particular distinction. When we view every house or creature or elephant or animal as the same we go into a kind of explanatory system and begin to categorize these images. On the other hand, if we notice that each house is different in its own details and that each animal or creature has its own particularity or uniqueness or oddity, then we slow down, take the time to watch and look and carefully notice its particular actuality. The fourth core skill is patience. In order for images to reveal who they are, we must slow down and be patient. With patience, images will reveal what they offer from the inside out. Working with these core skills we get interested in the "visita-

tion" of the living images. We are asking the question, "Who is visiting now?" rather, than being hell bent on determining, "What does this mean?" Our insistence on "getting to the bottom of things," and finding the "correct answer" or "meaning" renders the image lifeless.

Jeanne: That's a lovely way of answering that question.

Steve: It's similar to the artistic process, I would imagine. When I watch you dance, for example, one way is to rehearse the steps and know the choreography; and that's wonderful, helpful. Another way is to know the choreography and then in performance to allow something else to move through and fill the body. There's a certain spontaneity that goes with the discipline. It makes all the difference. When you watch, some people fill the room with their resonant quality. They originate from a deeper source. Other people are moving through the action but you don't have a sense of their depth of presence. And the same is true, I find, when working with a dream. When we work out of the deeper sources, something comes forward that otherwise would not.

Jeanne: What is your feeling about working with dream images to create poetry, haiku, or dance?

Steve: Well, I think that the psyche itself is poetic from the beginning. So, there's a poetics of psychic reality; it's not as linear or rational or literal as we might imagine. Rather, there's a certain kind of poetry that's always going on. After all, the dreams, when they come forward, aren't in paragraphs or sentences. They present themselves in imagery, and often in story, gesture, or sound. A certain quality of metaphoric elaboration is already a part of the enactment. There's a poetic quality from the beginning. To meet the poetic psyche in the way of a poem is very different

than to meet it as a literary critic, for example. I think to appreciate that a poetic quality is already a part of the dream is to listen and allow the dream to live in its own rhythm, its own complexity, and its own intelligence. It's just remarkable to imagine that every day there are a thousand images available to depict any particular dream motif. The dreaming psyche "chooses" a particular set of images and after creatively combining them, putting them together, a story comes forward that at first glance often makes no sense whatsoever to the rational mind. Yet, once you start listening with a poetic ear, something altogether different happens. It's as if the poetry is already there presenting itself for those who have metaphoric ears to listen and aesthetic eyes to see. And like seeing through a looking glass, each dream is multi-leveled like a parable, commenting on circumstances of the day, on my life history, and on the archetypal themes that are running through it. In addition, it's picking up on images or expressions from the world's psyche or the world's soul. All that's happening and can only happen as a creative presentation. Otherwise, every dream would be two volumes of written narrative. Like a great painting, it captures us and opens us in multiple ways, which is what I think dreams are meant to do. They come forward and, when we tend them, rather than interpret or analyze; they engage our imagination. Like an extraordinary painting or a great piece of art or a remarkable piece of theatre or dance, dreams resonate with poetic depth. That which is to be revealed will become known if we allow ourselves to take a step back and allow them to work on us as much as we work on them.

Jeanne: One phrase that has resonated with me for a long time that you often say is that "the body is always dreaming." Long before I ever

started studying dreamwork, I was using dance as a way of working with my dreams, not to analyze or necessarily even understand, but to make the image alive for me. I just want to hear how you are now with the idea that “the body is always dreaming.”

Steve: I have a couple of ideas about that. As I have suggested, I don't think dreams originate in our rational mind. They originate from a deeper source. One such source is the body. When we experience an upset stomach, or a place in our back where we're feeling tight, or the onset of a cold or flu, or more seriously, something like a cancerous growth, the dreaming psyche is going to pick up those symptoms and most likely present them in the imagery of dreams. On that level, the body is always dreaming. So, when we listen to dreams, we are always listening to the body talk about itself in one way or the next. On another dimension, images themselves come with body. They are alive and active and they walk about. They breathe and have presence and pulse. They certainly are not incarnate like our bodies, but in an imaginal context—in the world of dream—they're very interactive and very embodied. In that context embodied images have emotion or feeling. It's not only we who have emotions in response to the image. Images will come with emotions to begin with and then in turn create an affect inside of us. It's simply a different way of appreciating dream and it's not esoteric. It's very “just so.” When we take the time to listen to dream or to watch the actuality of the dream presentation, we see images walking about affecting one another—one figure impacting another figure. Embodied images are filled with emotions and feelings; and they tend to evoke our response. We then can allow our bodies to move with gesture or even with dance to greet the image. In a curious way, in

those moments we are interpreting the dream—not through words or through our mind—but through our bodies. We're meeting the image body of the dream with our bodies. That kind of interaction I find quite important and useful.

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“I think that collectively, however, there is something going on in the Deep Psyche that knows somehow that the global dominance of the American Empire is coming to an end. That's what I would say. I think the Obama phenomenon, in some ways, is a response to that grief. I think that the political dreams of our day have as much to do with the process of dying as they do with the desire for change.”

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Jeanne: How about those dreams in which—not people—but animals are communicating with us?

Steve: Our tendency is to interpret the animal or capture it or dissect it like you would a butterfly; put it in the case and label it. The animal means an in-law or the animal means an aggressive creature like a boss that's overly aggressive or it may be a partner who is overbearing. Our tendency is to attribute personal characteristics to the creatures. There's probably some value to that, actually. In addition, though, the animal has its own reality, its own autonomy, its own independence, and its own presence. In all the stories when we follow the animal something out of the ordinary is bound happen. When the creature comes and you follow, we find our way “back to Kansas.” When ET comes, something “out of this world” reveals itself. Animals forever take us on a journey, are important

guides through unknown terrain, or serve as important teachers. Sometimes they even come to us as ancestral spirits. So, I always suggest taking great care to listen to the intelligence that lives in the animal and taking the time to follow the animal. If you follow the animal, something unexpected tends to show up.

Jeanne: You have a book coming out quite soon.

Steve: Yes, in the first part of next year.

Jeanne: What can you tell us about it?

Steve: The book is called Dream Tending, and it documents the approach that I use with dreams. It is woven around a personal story. There are some personal reflections about my experience and my relationship to dream and how it has affected my own life. There are many teaching points. So, it covers the primary ideas that anchor Dream Tending. It talks about the concept of the “living image.” The book has a full chapter about tending nightmares. It has a section about tending images as medicines for work with physiological ailments and illness. Part of the book describes in detail Dream Council, which is a way of sustaining relationship in a long-term way with dreams. And too, the book talks about the World's Dream, an eco-psychological approach to dream work.

In addition to the teaching points, there is an experiential component, so that people who are reading the book will have an opportunity to work with their dreams. There are particular exercises or methods that are presented—tools that are embedded all throughout the text that will help people work with their dreams and have an actual experience of what tending to a dream is and how that is different than simply interpreting or analyzing a dream. When tending a dream, there is an immediate correspondence to the challenges

presented by daily life.

In fact, in the book I have a section on the practical applications of working with dreams. I offer skills, elaborations, and case examples of working with dreams in the workplace, in intimate love relationships, in relation to money, and vocation. So, there are a lot of practical applications of how to work with this material in relationship to issues of everyday life.

Jeanne: How does the book play into the huge following of people who have taken the Dream Tending classes and those who are interested but haven't yet participated?

Steve: The challenge of the book is to do two things. One is to really put a lot of what I've been working on for now over thirty years in one place, so that people will have a foundational text or a touchstone out of which to continue and sustain their practice of dream tending. To work with dream, to tend dream, is a life practice as much as it is a therapy. It's a way of being in the world, oriented and anchored in dream, in a relationship to dream. So on one hand, I think it is going to be very helpful and useful for those who have worked with me and worked with the art. In addition, the book is written in such a way that a person who has never been acquainted with my work or has never worked with dream will have an opportunity to move through the book gradually and find the methods and the tools that they might find useful in developing a relationship with a dream. So, it's really working on two different dimensions at the same time.

Jeanne: You also have a DVD out now. My experience of it is that it is very beautiful.

Steve: Yes. There's a DVD—about an hour long—and that's about the Dream Tending method and it depicts

it in visual form. Then, there's a CD series through Sounds True that's just been reissued. It's a six CD set on Dream Tending that provides the methods and the tools and examples and it's in narrative. So, between the movie and the CDs and now the book, there should be a lot of information as to how to work with dream from this point of view.

Jeanne: Where do you think your work will take you now that you have this concrete piece of it complete?

Steve: I'm doing a couple of things that I find most exciting. I'm working with at risk teenagers, actually, working with dream and working with this approach to dream; working with kids that have been in and out of jail and having a hard time with drugs, school, or a really difficult time in family life. Many of them are coming from juvenile hall, so you would not think that dreams would be the medium that would be useful. It is surprising, and quite frankly, deeply satisfying to work with a group of 20 or 30 teenagers in each session who are pretty hardcore by any of our standards; and yet, you introduce image or you introduce the idea of dream and imagination gets ignited and we're talking story and all kinds of things start coming forward. The liberation to engage the most tortuous of feelings and life circumstances is remarkable. We are in deep conversation for hours on end. So, I'm very interested in doing more of that.

I'm also working with a project of the United Nations, working with dreams in relationship to international environmental policy formation. Bringing dream work to this initiative, the development of an Earth Charter, is instructive because with dream we start at the place that honors multiple perspectives. As we know, embedded in the imagery of dreams many points of view present themselves from the get-go. Dreams are an under utilized resource and a little

known source of intelligence in the world of diplomacy. We get so fixed in our positions; and yet, when dream or image or story comes forward, we're placed, at once, in imagination and we're looking at things from many different angles. So, I've introduced dreamwork into a number of forums now: working with the policy development and also working with leaderships groups at this level.

What's been gratifying for me is bringing groups of people together that otherwise would be in conflict. I have found that dreams are a way into what lives at the core of our humanity. When dream work comes into the room so does compassion, understanding, empathy, and a willingness to work through our differences and find common ground.

Jeanne: One question that was offered by the editor of Dream Network Journal was any relationship you might find between the dream and the political environment right now as we approach the election.

Steve: I was just in Europe and talking about the current presidential election. I was offering lectures from a depth psychological perspective about Americans' reaction to the war in the Middle East. I was talking about this in relation to dream. What came back from audience after audience was a powerful response to the political dialogue unfolding in the United States. The power of the imagery is vivid and vital. The interest, the curiosity, more importantly, the passion that gets constellated around what is happening in this country is being experienced as nothing less than a revolution of thought and mind. What is being sparked is way bigger than what most Americans can imagine at the moment. And of course, that has to do with the Obama phenomenon and the presidential election. People are responding strongly overseas, just as they are in this country. I suspect

it is similar to what happened when the presence of Lincoln or FDR or even for that brief moment Kennedy was at work in the imagination. What's being evoked is a revolutionary impulse. Folks were not telling me that they were seeing Obama or McCain as literal figures in their dreams, but I have picked up, again and again, a certain kind of rising tide of passion. I'm not sure it's linked only to this particular election. It's linked to something else that is operating in the Zeitgeist at the moment. On the one hand, there are images of liberation appearing more frequently in dreams. On the other hand, images of grief are also making their presence known. I think they go hand-in-hand. I think the new news is that in the United States, in our psychology, collectively, there tends to be a lot of grief that's coming forward as well as the more obvious enthusiasm. Of course, the dream images of grief can be attributed to the war that seems to be never ending, to environmental concerns like global warming, or to the worries about the impending economic recession/depression, but it seems much deeper than that. It seems as if, in a curious way, in the psyche of Americans, there's a grief over the Empire itself. We're coming to terms with the idea that we are not any longer Number One on the planet. That fall from grace, the idea that other countries, other nations, are emerging, and we, as the dominant empire, are on the wane; there's a kind of grief that comes from that. It creates a kind of numbness or a kind of denial. And, of course, when not fully conscious, then the dreaming psyche will pick that up. What I'm experiencing is not only dreams of liberation and other corresponding images of hope and desire that Europeans and Asians are having about America, but here in the United States, I am seeing a lot of imagery that depicts grief, dying and

death. Our first response is to literalize these images. A figure dies in the dream and we imagine an aspect of our personality that's dying or somebody in our world is in ill health or we're dreaming of our own mortality. I think, collectively however, that there is something going on in the Deep Psyche that knows somehow that the global dominance of the American Empire is coming to an end. That's what I would say. I think the Obama phenomenon, in some ways, is a response to that grief. I think that the political dreams of our day have as much to do with the process of dying as they do with the desire for change.

Jeanne: What else would you like to share? What have we not touched?

Steve: About 30 years ago, when I first started working with dreams, dreaming was very popular. Working with dreams was a popular phenomenon. I think it started all those years back with Carlos Castaneda and lucid dreaming, going back years now. There was a kind of curiosity in the interest of dreams. It was all the rage. Dream books were selling as soon as they hit the shelves. The field of Depth Psychology was coming forward through the Human Potential Movement. The work of Jung was beginning to take hold in this country and other places. The mythology of Joseph Campbell became popular. There was a kind of move toward imagination and dream. Over the last ten or fifteen years, much of the popular interest vanished. People were not as interested. But in the last year or so, there seems to be a resurgence of fascination in dreaming and in the imagination in general. The imaginative processes are again capturing the curiosity of so many people.

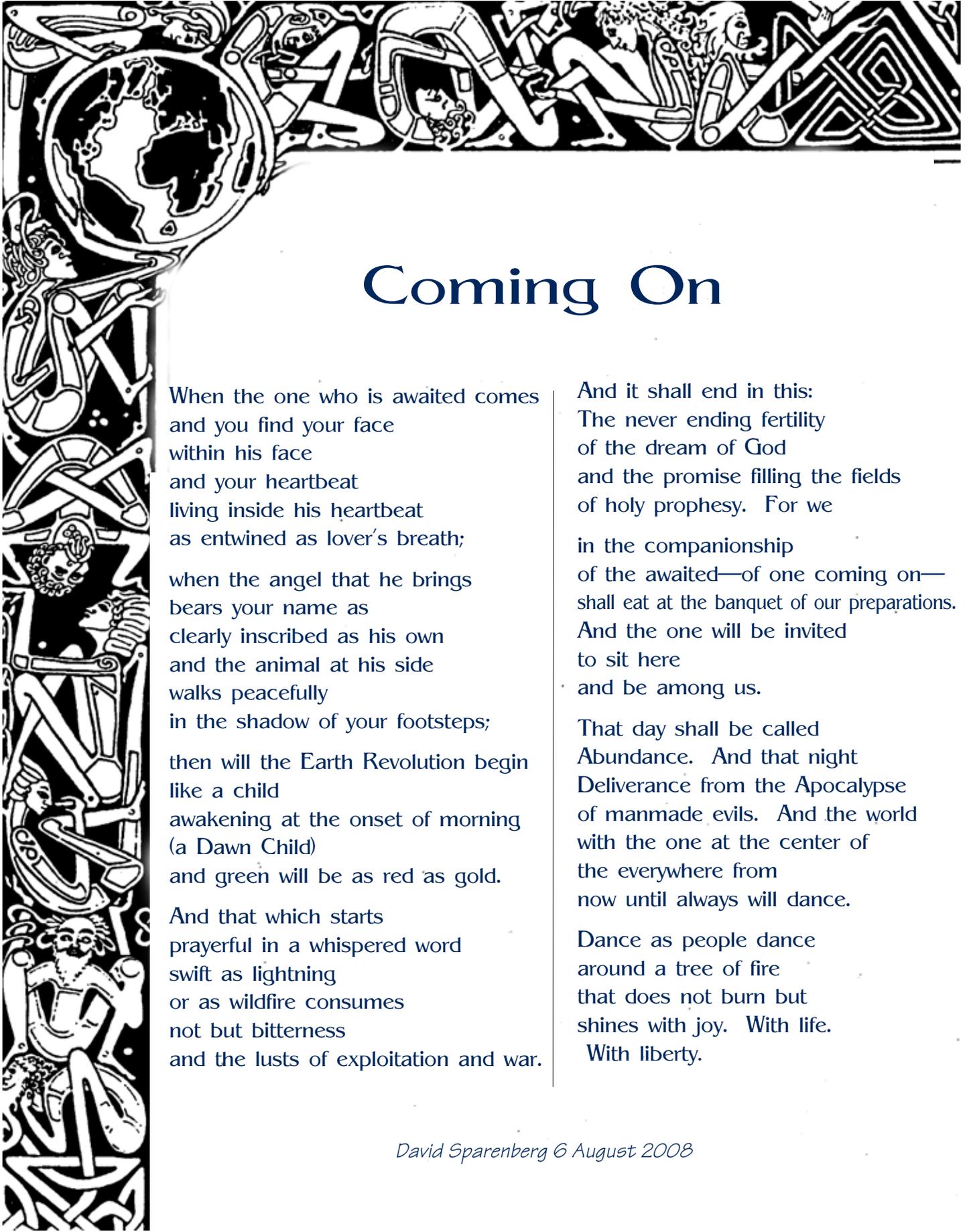
Everywhere from Oprah to late night radio, we're beginning to hear people talk about dream and getting interested in dream. As I travel

around the country, workshops are much more highly attended. So, I think there is a renaissance of interest at the moment.

What I advocate is that people get into small dream groups. I know that for a long time that was frowned upon and people thought it was best only to work with dream one-on-one. But now, more than ever, I think there's a kind of a call back to the earlier times in human experience where people gathered together in small groups and talked story and talked dream. We all don't need to be psychoanalysts or trained therapists. It's just okay to sit and tell about our dreams, to let the dreams get to know one another. The fear is that we are going to hurt each other; we're going to get overly psychological. But if we don't intrude or we don't impose or we don't leverage dream, we can just simply listen to each other's stories. People have been doing that for thousands and thousands of years. I think it's a way of making contact. It's a way of accessing imagination. It's a way of guarding against the era of too much programmed information and too many video screens. When I watch my kids and others kids, they're in screen time so much of the time that they (we) lose contact with the spontaneous imaginative process that is indigenous to each of us. If nothing else, talking dream opens up story and evokes imagination. I think it's a wonderful thing to see the return of an interest in dreams and a return to an engagement with the dreaming psyche. ∞



The interviewer, Jeanne M. Schul, first met Dr. Aizenstat at a DreamTending workshop, which was so inspiring that she immediately signed up for his professional training program. Then began her doctoral coursework in Depth Psychology at Pacifica Graduate Institute. She is now writing her dissertation focusing on *Creating Dances from Dreams*. She can be contacted at jeanneschul@gmail.com



Coming On

When the one who is awaited comes
and you find your face
within his face
and your heartbeat
living inside his heartbeat
as entwined as lover's breath;

when the angel that he brings
bears your name as
clearly inscribed as his own
and the animal at his side
walks peacefully
in the shadow of your footsteps;
then will the Earth Revolution begin
like a child
awakening at the onset of morning
(a Dawn Child)
and green will be as red as gold.

And that which starts
prayerful in a whispered word
swift as lightning
or as wildfire consumes
not but bitterness
and the lusts of exploitation and war.

And it shall end in this:
The never ending fertility
of the dream of God
and the promise filling the fields
of holy prophesy. For we
in the companionship
of the awaited—of one coming on—
shall eat at the banquet of our preparations.
And the one will be invited
to sit here
and be among us.

That day shall be called
Abundance. And that night
Deliverance from the Apocalypse
of manmade evils. And the world
with the one at the center of
the everywhere from
now until always will dance.

Dance as people dance
around a tree of fire
that does not burn but
shines with joy. With life.
With liberty.

David Sparenberg 6 August 2008

Let's Wake Up



Help Save Our World

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NATURAL DISASTERS have been much in our thoughts the past several years. They are frequently in our dreams. How do we interpret such dreams?

Dreams can have multiple meanings and layers of significance. They can be bringing to consciousness one's deep inner concerns about activities, relationships, and emotions in our personal lives. At the same time they can be speaking about worldwide cultural, economic, and environmental issues. At times they may be warning of possible future events.

In my dream journals, I have found dreams relating to various natural disasters, beginning with some of my earliest recorded dreams. Some describe great flooding or massive snowstorms; others describe struggles to survive after some major, but undefined disaster has struck.

In 1994:

I am living in a small village or community with my family. Some

kind of natural disaster strikes. The whole community becomes buried under water or a blanket of something—maybe a blizzard of snow. We are very fearful and worry about our families and friends. Somehow some of us survive, while others die. Either the water recedes or the snow melts and we begin looking for survivors. I don't find my daughter anywhere. I look and look and can't find her. I drive out into the countryside—into a valley searching for her. The dream ends or shifts before I find her.

In 1998, I had a dream that began:

I am in an institutional setting. We learn a major natural disaster is fast approaching. There is no point in trying to leave. We just need to find the safest place within our building.

What do these dreams mean? Were they warnings? Expressions of personal concerns? Both?

These and many other dreams pointed to unconscious feelings of

being threatened. By 1998, I was conscious not only of my personal concerns but also of a collective concern about the potential dangers resulting from global warming.

Six years later, in 2004, the dangers had not gone away. Two dreams the same night cried out to be noticed.

The first dream:

Apparently something drastic has happened and my family and I are told that we will have to move. The news bearer is apologetic, saying he understands this will be quite a strenuous undertaking for us.

I agree that it will be, but I'm resigned to the inevitable. I begin thinking of the need to take only a fraction of our belongings in the move.

Next I'm standing on a hillside looking skyward and see a huge transport plane overhead. I'm concerned by how low it is, as it goes from my right to the left. I can see that the plane lands somewhere below, perhaps beside a highway,

not at an airport.

Then, as my family and I drive down from the hill, we see many people standing out on surrounding hillsides looking up expectantly, wondering what is taking place, seemingly waiting for something. We circle around and stop on a level area part way to the valley, then get out and stand watching and waiting, as are the others. I get the feeling that we are waiting for some 'authority' to appear below to make pronouncements to the multitudes that are waiting there.

I awakened with a feeling of unease, almost an ominous dread, but I managed to go back to sleep; then five hours later I awoke from this dream:

My husband and I have gone into some hotel in an unidentified place to await the arrival of a group of people. At first I'm thinking this group is part of my family, but when they arrive it's obvious they are unknowns. A woman and at least two men walk into our room. The woman sits on my bed, then gets right up and hastily walks back out. The men follow her and we follow them. As we come up to them I overhear conversation between the men and I catch the word 'infinity.' I become concerned.

I call my husband to me and tell him I'm worried and ask if he heard what the men were talking about.

Did he hear the word 'infinity'? Yes, he heard and he immediately says it's their word for the end of the world. This is exactly what has worried me. I take it to mean that they belong to a group that is involved in secret affairs, perhaps something we have read about. I'm alarmed and don't want to have anything to do with them. After I hear my husband's response, I leave and return to our room.

The first dream of this night recounted a displacement of people similar to

what happened during Hurricane Katrina, even to evacuation by means of large planes. Was it a warning of something that could happen in the future? The dream occurred nineteen months before Katrina.

The second dream did not spell out a particular catastrophic event. However, it did point to a deep unconscious fear, one that was growing in my consciousness, of a possible end result of a crisis we are facing.

When I studied my dream journals, I recalled that these two dreams came during a period when I was experiencing some stressful health issues, but nothing as drastic as the scenarios of these dreams. The dreams might be simply exaggerating the anxiety feelings or expressing feelings of lack of control in my personal life. But maybe I am also alarmed about our collective crisis.

Six weeks later I had this dream:

Other people and I have been preparing to travel somewhere, evidently on foot. We are told that things are going to become 'impossible' and some people are giving up. I'm thinking we should at least try to leave and go to a safer place.

I tell a female friend I see we should begin our journey; we should try to go as far north as possible. As we begin walking, it begins to rain. We see two people lying on their backs on the ground. They have just given up, thinking it's no use to try anything to prevent whatever might occur. I wake up, feeling this was an awful dream. It had a feeling of doom, perhaps of the impending end of the world.

I believe the import of these dreams goes beyond the personal level. They seem to be speaking of one of the most serious problems our world faces, the consequences of the damage we humans are inflicting upon the environment.

One of my earliest recorded dreams, back in 1972, told of living under difficult conditions after a major disaster.

Life is not as we know it now. There must have been some major disaster. People are scattered and having to live under 'survival' conditions. I am in a small building with people I don't know. I see the need to be organized concerning jobs within the building for survival, for rationing and using the food we have. I try to get the other people's attention to tell them of this need. But they are noisy and won't listen. We have trouble with various stragglers coming by and wanting to cause trouble. There is also danger from strange animals.

In 2003 people were still not listening in my dreams:

I've gone to some building to get out of stormy weather. I find lots of other people there. Someone may question why I'm there. I say I've just taken refuge from the weather. I receive a phone call from someone I don't know. The person has heard of me and is begging me to warn other people about an impending disaster. I ask what s/he is talking about. The person says it's what was in the newspaper and it will happen in two days.

I then remember seeing the item referred to. After getting off the phone, I turn to people near me and try to tell them what was said. No one wants to pay any attention.

But in fact it is urgent that we all pay attention.

In 2003, the world had just experienced the widespread effects of the Asian tsunami, caused by an under-sea earthquake. Shortly before I had this last-mentioned dream, P.M.H. Atwater, researcher and author who has written extensively on near-death experiences, reincarnation, and related phenomena, wrote in an area

monthly newspaper the following:
“The island of La Palma in the Canaries north of Africa is separating—three more feet of recent date. An eruption would cause half of the island to fall into the Atlantic Ocean, creating a tsunami wave that would devastate the entire eastern seaboard of the United States, not to mention areas in Canada, Europe, and other countries.”

Was this the article I’m referring to in the dream?

With the breaking off of glaciers and the melting of snow fields worldwide, we will see a rise in sea level that is predicted to flood seaports and coastal areas worldwide in the coming years. This would have the same effect as the potential tsunami Atwater mentioned.

So far, the economic and political leadership in the United States has not taken the threat seriously enough to take the necessary steps to avert this catastrophe, or even to plan how to deal with the situation if it happens. Individual and national greed and desires for short-term benefits and pleasures derived from the damaging environmental practices blind us from seeing the greater long-term suffering.

Al Gore points out in his book An Inconvenient Truth the dangers facing the world due to global warming. He is quoted on the back cover of the book:

“In order to face down the danger that is stalking us and move through it, we first have to recognize that we are facing a crisis. So why is it that our leaders seem not to hear such clarion warnings? Are they resisting the truth because they know that the moment they acknowledge it, they will face a moral imperative to act? Is it simply more convenient to ignore warnings? Perhaps, but inconve-

nient truths do not go away just because they are not seen. Indeed, when they are not responded to, their significance doesn’t diminish; it grows.”

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“So far, the economic and political leadership in the United States has not taken the threat seriously enough to take the necessary steps to avert this catastrophe, or even to plan how to deal with the situation if it happens. Individual and national greed and desires for short-term benefits and pleasures derived from the damaging environmental practices blind us from seeing the greater long-term suffering.”

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Recently a growing number of people and world leaders have finally begun to pay attention. We are hearing calls for going “Green.” As I write this, Britain’s prime minister is announcing that a “Green Revolution is in the making.” We need to take all possible measures to halt and reverse global warming and its serious consequences. It is my hope that our next governmental leaders will make this one of their top priorities.

Is it too late to avoid all the disasters that are potentially impending? We are seeing some of them now—typhoons hitting Japan, earthquakes in China and elsewhere, floods in the U.S. Midwest, wildfires in California, and devastating hurricanes such as Katrina. This makes it even more urgent that we accept differences between groups (local and world-wide), put aside conflict and war-making, and work together to provide for the basic needs of all. If we don’t, we will sacrifice a viable world for selfish and

petty gains. Let us listen to the wisdom of our dreams and act with heartfelt compassion to protect and preserve our planet earth and all its life forms.

I believe, as does dream analyst Jeremy Taylor, that all dreams come to help us in some way. He states that no dream—not even the most terrifying ones—ever come to say: “Nyeah, nyeah, nyeah—you have these problems and you can’t do anything about them!” This means that the dreammaker—the divine within us—believes that if we take seriously this all-important problem, there are things we can do to prevent a catastrophe. We must work together to eliminate toxic substances from all areas of our environment and to find new sustainable and environmentally sound resources, while maintaining the ecological balance of nature, even if it means sacrificing personal and corporate gains.

I believe the dreams I’ve shared are saying, **“Wake up, everyone, before it’s too late!”** There’s a crisis in the making. Let’s work together to save our world. ∞

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Rachel Norment, M.A. in Art Education, is a watercolor artist and dreamwork facilitator certified through the Marin Institute for Projective Dream Work in California. She is also a facilitator with the Healing Power of Dreams Project of the International Association for the Study of Dreams of which she is a member. In her book Guided by Dreams: Breast Cancer, Dreams, and Transformation she reveals how knowledge gained through dream interpretation guided many of her decisions during treatment and recovery from breast cancer and how the experience inspired her own spiritual and personal awakening. She may be reached at rgnorment@embarqmail.com.

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This article is adapted from three columns written by Norment and published in a Charlottesville, VA, area monthly newspaper, Echo, in 2004, 2005, and 2006.

Dreams and the Future

Part II



A Continuing Dialogue Between Russell Lockhart and Paco Mitchell



This is the second in a series of excerpts from an ongoing dialogue between Russell Lockhart and Paco Mitchell. The first dialogue—and what prompted this exchange between them—is published in Dream Network Journal/ Spring 2008. Volume 27 Number 1.

Paco Mitchell: Last time you said, “The eventual discovery—or actually, rediscovery—of dreams (which has only just begun) will be as monumental for our fate as the discovery of fire was in the early days of our becoming human.” Can you say more about this “rediscovery” of dreams and what it might mean collectively?

Russell Lockhart: Well, the audacity of that statement when reflected back to me is alarming! But then intuitions are frequently alarming. One knows the truth in one’s bones, but then trying to convey that truth to others is about as easy as trying to show someone your living skeleton! However, here are some things embedded in this idea. The first is centrality. Dreams will become once again ever more central and crucial in individual and collective life—in spite of all that animates against this process at the present time. Imagine a collective life at all levels informed and led by dreams! Almost impossible to imagine, but I believe it’s coming. The second is continuity. At present, our experience of the reality of psyche is terribly discontinuous—dreams are disconnected from our daily life, synchronicities are separated so as to

seem unrelated, we experience our own dream life as not connected with the dream life of others, or with the world. But, at bottom, we are all linked by a kind of rhizome layer. There is the appearance of discontinuity only because our consciousness “dips in” from time to time and there is much that works against dipping in at all. But the future will bring the discovery that we are all connected at the rhizome level, that the full story of our dream life and the dream life not only of others but of all things is accessible there. The third is circulation. I think of the image of Aquarius here, the Water Carrier, which I imagine as individuals immersing themselves in the rhizomic layer and “bringing back,” that is, telling in words and deeds or in other ways, the “story” of what was experienced there.

PM: I can imagine lots of different forms of public telling: books, articles, poems, songs, plays, films, conferences, rituals, dream-groups, discussion-groups, etc. But private telling as well—dreamsharing between couples, friends, parents and children, with strangers, and so on. Is there a fourth aspect?

RL: The fourth is what I think of as coming—and I mean this in all its senses. We have hints of a climax of some inordinate dimension coming. While futurists such as Ray Kurzweil see that “the singularity is near,” and argue that it will be technology that ushers in “the Great Coming,” I think rather it will have more to do with the advent of “the Coming Guest,” that spirit of the future foreseen by (George Russell, the Irish poet) and by Carl Jung. I think people far and wide are experiencing what I call “inchoate anticipations” of this singularity in their numinous dreams and synchronistic experiences. What is it that will be born from this orgasmic singularity that all of humanity will experience? I tend to think that our consciously directed visions will fail us and that we will need to look with a more welcoming spirit to art and dreams to even begin to get a sense of what is coming.

PM: This resonates with what I came to in “Dreaming Planet” (*Dream Network Journal Volume 26, Numbers 3 & 4; Volume 27, Number 1*), where I expressed the hope that—if enough of us pool the wisdom we sometimes encounter in our dreams—a new jolt

of evolutionary energy may work its way into consciousness in time to help humanity shed its skin and manifest whatever is trying to be born. What you say brings to mind this dream from the early 80s, which may be an example of what you are calling "anticipations."

In the first part...

American military planes are returning from battle and they are dirty and dilapidated. They all turn into one large commercial airliner, likewise dirty and dilapidated, which subsequently crashes. Out of the wreckage rise four large, iridescent, translucent spheres. They are named: Gold, Silver, Zephyr and Harmonium. They stop in front of me. I feel they have some intention in regard to me. I go into a building and tell a dignified, authoritative woman what I have seen. "Yes," she says, "people are working on that (i.e., the four spheres) all over the world." The fourth sphere is somehow associated with the image of a tree.

RL: You know, when people hear dreams (or read them), they invariably ask, "What does this mean?" This, I believe, is a disruptive question. A more circulatory response would be to attend to what hearing the dream arouses. "Understanding" the dream is not nearly as important as following the hints the dream generates. That is what I call the Eros function of a dream and in that regard dreams are more like stories to be continued than objects to be put under the microscope of understanding. You had that dream some twenty-years ago or so, and even then, there is that clear image of people working on the spheres all over the world. Many people are working in isolation I am sure. What a difference it would make if more people knew of this!

Paco: "There is that Zen story where the Master addresses his monks: "There are many urgent tasks that we must attend to, and little time.

Therefore, we must slow down."

Russ: "Precisely the quality that is near extinction, but so vitally needed now. Only then would we be able to experience "the joy that dwells far within slow time,"

PM: Here's a more current dream that seems to work along the same lines:

A foundry has been setup in an outdoor location. The terrain is sloping and uneven. People are lined up in a long, serpentine column, waiting for their sculptures to be cast in bronze. Each person has made one piece. To my surprise, I am free to wander around observing without hindrance. I walk over to where the metal is to be poured, the "crucial" area where the "crucible" is used. As the first mold is being positioned for pouring, I see a very large hydraulic/mechanical arm swing toward the pouring area. It crashes into the mold and breaks it. Nevertheless, it seems, in the confusion, that the first mold has somehow been poured. The arm is holding a slightly tilted crucible. I see the molten metal inside and can tell that it is beginning to crystallize, which means that there is not much time left to carry out the remaining pours. If the metal gets too cold, it will stop flowing and will solidify inside the crucible. Suddenly, though, the first broken mold falls away and I see a perfectly round, polished bronze sphere (in realistic terms of a rough casting, this would be an impossibility).

It is a stunning sight. My impression is that there is a relationship between the breaking of the mold by the "large arm" and the paradoxical perfection of the resulting casting, i.e., the perfect sphere emerges from "out of the wreckage."

RL: Imagine, everyone with their own individual sculpture! What a contrast to the current craze of near viral mimetic duplication where everyone wants to be like someone or something else.

PM: Imagine how many other similar dreams are being witnessed each night by the "planetary dream brigade," and what a spectacular benzene-ring those dreams would form, if only they could be brought to light. Hopefully, we can bring some of them forth "before the metal freezes."

RL: Yes, your dream has a sense of urgency and I see this same sense of urgency in many dreams of this nature.

PM: I recall Jung referring to "the last fifty years of civilization" just before he died in 1961. That puts his time point around the same 2012 that is so much the object of focus now. We don't have forever to carry out the transformations implicit in the dream. Yet, to say that the situation is urgent doesn't necessarily mean we have to "speed things up." In fact, the opposite may be true. There is that Zen story where the Master addresses his monks: "There are many urgent tasks that we must attend to, and little time. Therefore, we must slow down."

RL: Precisely the quality that is near extinction, but so vitally needed now. Only then would we be able to experience "the joy that dwells far within slow time," as the poet John O'Donohue tells us in *A Blessing for One Who is Exhausted*, a poem that might just be the necessary medicine for the exhaustion one hears as a wailing lament everywhere these days.

PM: "Lament" is a good word for it. I can imagine the world's symptoms—both on personal and environmental levels—laments for the loss of "slow-time."

By the way, Russ, can you say more about the idea that synchronicities are so separated as to seem unrelated?

RL: Synchronicities impact us so strongly because, for a brief moment, the "veil" that normally hides what Keats called the "penetralium of mystery"—that rhizomic layer I referred to earlier—is pulled aside and we have a momentary glimpse of our fate. These encounters range from invoking only mild curiosity to the most profound, stunning, even life-altering experiences of the conjoining of two "realms" of life. But synchronicities are not isolated events. There is a theme or motif, some "thread of destiny" that links synchronicities together, as if periodically we stepped into a darkened theatre to witness the play going on there and tried from these momentary and periodic glimpses to "make sense" of them. It is hard, some times near impossible. But there is a play, a story, going on behind the veil—of that I am convinced.

PM: An example?

RL: I was a kid about 8 years old, horsing around with my Cub Scout buddies on a mountain trail. At one point, I lost my footing and began to tumble down, was getting pretty bashed up, when suddenly I "saw" a huge owl in the sky and its speech penetrated me: "Grab the tree." I smashed into a small tree, breaking my fall, and held on as the owl instructed. That tree was the last thing in my way before going over the precipice and my certain death. This is synchronistic because of the conjunction in time of two realities. That owl saved my life. But all synchronicities have an "intention." So, I must ask, "What for?" Since then there have been many synchronicities

involving owls... in dreams, visions, and real owls as well. I feel as though I was inducted or initiated into... into what? When I look at these synchronicities across all these years, now I see they form something like stepping stones, a story-path if you will. I think this is what you are pointing to as well in your articles in these pages, on the way dreams reveal one's destiny and fate. And you know how "animated" (as if animals were somehow involved) synchronicities have become between us since we began this dialogue.

PM: I've also been thinking about all these remarkable synchronistic events we've been experiencing on both sides of our exchange. In particular, I'm intrigued by the owls. I've never dreamed about owls, to my knowledge, until recently. I still think there is a connection between the owl and the heron (my totem animal, so to speak). In myth, the heron is definitely associated with dawn whereas the owl is largely nocturnal. But then why did I once see a heron fishing at 1:00 AM on a cloudy, moonless night? I learned from an optometrist that herons have a *tapetum lucidum*—a layer of reflective cells at the back of their eye, like all nocturnal creatures: owls, mice, cats. Seeing into the dark—what a gift! The planet has been spinning since its inception; every creature is conditioned by diurnality. Therefore, we're programmed for light and dark phases—above all, the animals, who were here long before humans. They carry so much more history than we do, and still they seek us out in our dreams and synchronicities, apparently for the purpose of dispensing their evolutionary wisdom, teaching us the value of seeing into the dark. Your early "tumbling" experience shows what life-savers they can be. Maybe someday we humans will remember just how vitally important they really are to us.

RL: Jung decried the loss of the animal spirit and felt it had a lot to do with the loss of vitality across the whole dimension of religious experience. The animals went the way of dreams in formalized religions, so the animals took up residence, as it were, in the dream world.

PM: Yes, the dove of Aphrodite, the eagle of Zeus, the owl of Athena, the heron of the Egyptians and Greeks, the phoenix of the Romans—all virtually subsumed by the dove of the Christian Holy Spirit. But then the Holy Spirit itself has been subsumed by the Materialistic Spirit that has become the world's religion. Where did that Holy Spirit as Paraclete go? Into the unconscious. And now it is pressing and forcing its way into consciousness through whatever cracks and channels are open to it: accidents, injuries, dreams, synchronicities, drug experiences, meditation, prayer... ecstasies" of all kinds.

RL: Yes, those are all places of "inchoate anticipations" of what is coming, what cannot be held back.

PM: In my opinion, humanity has reached a crucial choke-point, a funnel through which everything that will happen in the near future must pass. The amplitude of time that allowed the Egyptians, the Greeks, the Romans such leisurely elaborations of their myths is foreclosed to us. The funnel, like a venturi, or even a tornado, accelerates our experience of time to a disorienting degree. Our new myth will be born out of compressions of time and space such as we have never seen before. The best, most hopeful comparison I can think of is the compounding of heavy elements in the heart of an exploding star, or perhaps, in more earthly terms, the subterranean mystery of diamonds.

RL: Sounds like something we should dream on, Paco.

... to be continued.

Recurring Dreams and Their Messages

by Ann Sayre Wiseman

LIKE AN INNER OBSERVER, the recurring dream situation is offering you a metaphor for the way you have learned to conduct your life.

A metaphor is a symbolic way to recognize a problem that is too close for you to see, or too on-target for you to accept as your truth.

Dreams are wonderful helpers. You owe it to the dream to take it one step further; translate the metaphor, use it as a warning and a guide. Here are some examples:

1. The Pilot had recurring dreams that terrified him: **He was coming to the end of the runway again and again and he could not get his plane off the ground in time. He was headed for disaster.** Seeing the dream as a metaphor of his modus operandi, he realized that the dream was telling him that the load he is carrying in his life is too heavy for the capacity of his limited strength and the time he allows himself to succeed is much too short if he continues like this he understood he was headed for a heart attack.

2. The woman whose husband left her had recurring dreams of... **being stuck half way up a ladder that had absolutely no support.** The dream showed her... **holding a child in either hand, paralyzed with waiting and unable to balance or get down.** The Metaphor showed her that the waiting position she was in was impossible. She had to take charge, teach the oldest child how to climb down by himself, return to the ground where together they could create a support system.

3. The man who suffered paralyzing panic attacks when he was stressed said he often had recurring dreams of... **being stuck in a hole surrounded by reporters who did not help him.** He said **he was too small and wasn't allowed to get out without permission from the**

nurse. Those details from his dream alerted him to the fact that something from his childhood was the origin of his paralysis. He suddenly remembered when he was three he had his tonsils out and was terrified by a big nurse that told him if he moved he would die. Fear and stress still caused panic attacks that paralyzed him. This dream was a realization that gave him a chance to befriend the inner child and find an antidote to the early terror.

4. The traveler who dreams...**he gets lost and cannot find his home, hotel or people to help,** looked at the metaphor and realized he is so goal oriented that he lives like a blind man, doesn't bother to register the reality of his whereabouts or even acknowledge his surroundings, so he often feels lost.

5. There are so many dreamers who dream... **they are to be tested** and they are either unprepared or never knew the answers. The metaphor may shed light on more details but the basic readings of the metaphor to consider is why they are allowing themselves to be put in this situation. They have not learned to defend the fact that the test they face is not appropriate or it is unreasonable. When we feel stuck in the helplessness of childhood tests it is time to take charge, improve your negotiation skills, strengthen your self-defense and consider the possibility of being in the wrong job or relationship.

6. The man with recurring dreams of desperation woke... **in the act of throwing his wife from the car.** He was so terrified he could not see the metaphor, his life was so out of balance all he could do was to push his wife out the door. But that would only re move his feelings of desperation for one moment, what he needed was to stop his speeding car and get HELP immediately.

7. People who dream of... **the baby or the dog or some helpless dependent never getting fed** are usually looking at a metaphor for some infant needy aspect of themselves that craves nourishment or care. It is easier to attend to the

projected infant than to look inside or attend to that starving part of oneself.

8. The girl who said she often dreams... **she is always driving without a steering wheel,** wondered how that was possible. As a metaphor of her life position, she realizes that her mother was the steering wheel and she had no control of her own life.

9. The handsome young school bus driver dreamed... **he had no breaks and was headed for a crash.** He said the bus had no breaks but the metaphor suggested that he had no breaks and warned that his reckless behavior with the young girls, who trusted him, was surely headed for a crash if he didn't watch where he was driving them.

10. The Nun said she had recurring dreams of **sacrifice** and one day she dreamed that... **all her orifices were plugged into the church and she didn't exist as a woman or even as a person.** The message she got from this metaphor was that it was her choice to unplug her ears, her mouth, her vagina, her life... and see if she could take charge of the life she really wanted, now that she had discovered that psychotherapy could help her find herself.

11. One woman had recurring dreams for years that... **she heard a crying child in her house. She said she spent the whole night looking all over her house and could never find it.**

While working with the metaphor, she realized that the only place she had never looked was in the bathroom mirror. There she found the crying part of herself that wanted to be an artist and was still waiting for the promise she had made to herself years ago.

12. The woman who dreams constantly that... **she is back in the classroom and hates teaching, begs to quit but her husband cannot hear her.** Even though she gave up teaching eighteen years ago she continues to dream she is back in the hateful situation. The metaphor showed her that when her husband

A Dream Within a Dream

In my dream...

I wake up suddenly with a feeling of panic. I'm on a single bed with white sheets and the room is small with one light bulb burning. It's an attic room. The room has sloping walls and very dark wood. In the dream... I wake up and sit straight up as I awaken and my heart is pounding very fast... but I can't open my eyes. My whole body is alert except my head is groggy. I reach for the door and—in my white nightgown—I run down the stairs and into the street. I'm in a European city, running on gray cobblestones and the rain is pouring down.

I feel like I'm missing something but I'm still groggy and so I'm stumbling through the streets. I'm searching for something. I finally come to a large, large church, with very high wooden doors. I burst open the doors and I look forward up to the altar. It's very long, like 50 meters. At the front of the altar, there's the baptismal font where they put the baby's head and there's a ring of black hooded men standing around it. They're performing a ritual but I can't see what they're doing. Finally, my mind clears and at the same time the black-hooded men turn to me and they're holding up a dead baby. They've just drowned the baby. They turn to show me the baby and I feel absolute dread, terror because I realize what it is I have forgotten.

I wake up the same way I woke up in the dream: sitting straight up.

I said in my head when I was fully awake, "See what the church has done! "

Inside and Outside the Church

I am sitting at a long wooden table at a church across from a lady with long curly hair. At first we are talking then I focus on her eyes, and her eyes turn glossy like that of a cat. Her eyes start off dark then they reveal that her soul is evil. The power of her wickedness causes me to fall back in my chair. When I fall back, my spirit tells me to get up quickly, because she is about to attack me.

My body is facing her as she is coming after me. It is as if we are elevated in the air as she is attempting to attack me. As she comes closer, I start to pray.

I pray that she could not hurt a child of God. I start to cast her out in the name Jesus.

Still she comes after me! Then, I start speaking in tongues, my spiritual language, and she backs off. I remember when she was coming after me, she was trying to bite me with razor sharp teeth like that of an animal.

My dream then takes me outside the church. There are a group of ladies talking. I tell them that there is evil at this church. I see the pastor of the church I attend now. He is wearing the leadership clothes the people at our church wear. I see a lady that actually goes to my church. She is on the other side of a white line. I warn the pastor not to cross that line. I warn him that on the other side of the white line is where evil is. He laughs it off, takes his hand out of his pocket, crosses the white line and says, "What white line? This one?" ...Laughing, he continues to walk off.

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Recurring Dreams Cont'd from page 23

can't hear her needs, she feels her life is a sacrifice or self-punishment for the needs of others. If things were to change, she had to risk standing up for her needs and stop waiting for approval or permission to quit doing what she hates.

13 The woman who often dreams she is mentally disabled, dreamt... **she was locked in a psych ward "at the mercy of ruffians" who were robbing her life.** Details like that help locate the problem: the metaphor showed her that ruffians where only children. It was up to her to change the "ward," discipline the "ruffian," create boundaries for herself and a better environment to live in.

14. This woman had recurring dreams... **of a beached whale and the waters are receding.** While working with the metaphor she confessed that she has been the Captain of her ship teaching big groups of bright people how to "Chart your own course." "Now I am no longer teaching, I see that I am like the beached whale and—like a sailor living on land—I am off course, starving without my second mate, with no purpose

in my life. I must return to deeper waters and "chart my own course."

(We often teach others the things we need to teach/learn ourselves.)

15 This woman had recurring dreams... **of careless, disgusting overflowing toilets.** She was convinced the dreams were telling her about the state of the world. The toilets of the world are not functioning properly. But working with the details of the dream as a metaphor of her life, she had to consider what needed to be flushed. What was a toilet seat that was too low to the floor? When do we experience low potty seats with no privacy, no dignity? In childhood of course! When we are in the infant position waiting for others to clean us, we have no options. As a metaphor she had to look at this first as a personal statement. She had no options, no privacy, no dignity; what was she going to do about it? Before trying to change the awful world situation, she needed to take responsibility for giving herself more privacy, more dignity, and more options.

16. The woman who often dreamt that... **she has discovered new**

rooms, new doors, sacred spaces used this metaphor as a permission to enlarge her possibilities, give herself some new dimensions, an office of her own, a studio, a job that has more possibilities and delights.

17 The woman whose recurring dreams showed her **as an Olympic skater "who can skate on lawns and hotel rugs"...** looked at this metaphor and realized her Olympic prowess was good in all kinds of indoor places: "carpets and rugs." She realized this was a confirmation of her abilities and as a therapist, this might expand her practice and offer her a new clientele.

Consider recurring dreams as urgent, life-changing alert messages from some sort of inner observer that has wisdom and insights to offer us when in sleep and dreaming. The fact that they come again and again tells us that we do not listen. When our day mind is turned off in sleep, our blind spots are open to the deeper wisdom of the big picture and the possibilities that our unconscious observer can see us more clearly. ∞

Tapping the Dream Tree

Sometimes the sap from this tree is like maple syrup. It takes a lot of time, effort and brewing before the thick sweetness comes into its own. Some are like rubber trees. What they produce bounces back no matter how hard we try to hit

them out of the field, over the fence and out of our lives. Well beaten paths lead to some trees while beautiful shadows, often of our own making, keep others so well hidden it is difficult to find them. Certain of these trees live so high

in the mountains of the mind, they bear fruit only a few times in their lives. You must study The Book of Where to find them. Worry they may lead you onto the road of Armageddon but pray they will show you the way to get back home.

Fredrick Zydek

Imaginary Worlds

Sometimes they come in dreams,
places where men fly and birds
articulate in grand opera, places
where water runs uphill and rain
comes in a variety of flavors.

I enter some from the back door.
I could be driving out to the farm
or headed to the coast. Suddenly
rainbows can compose music
and earthworms discuss politics.

I've entered worlds where fear
and chance come in many colors;
opportunity and freedom give off
fragrances thick as fog; pearls

form in the roots of moss and gnats
know more about communication
than a house full of Polish aunts.
Who would believe the messages
carried by bovine and flies, the songs

beings shaped like roses sing,
or the clear possibility of the wind
when it wears winter in its hair?

Dare I tell you how predictable
they've become, how ordinary?

Fredrick Zydek

Montague Ullman

A Personal Reminiscence

by William R. Stimson



AWE AND AMAZEMENT shot through me the first time I saw Monte Ullman work on a dream. It was the year the woman I was in relationship with fell in love with another man and moved out. First I threw out the bed and all the furniture we'd bought together. Then, in the beautiful big empty front room to my Chelsea apartment, I started up the Dream Community of New York. I thought if I could bring together people who connected on the level of dreams, the bonds would be meaningful, deep, lasting... and we could grow into a community. It started out as a big weekly dream group that was free and open to all. Every week I phoned around and found a different outside leader. One group member came who introduced us to the Monte Ullman method. I'd never heard of Monte and learned he lived just north of the city. Some months later when I needed a leader, I phoned and asked him to come lead us. By then the Dream Community of New York had put out its first newsletter. I spent every penny I had sending out newsletters all over the world. Monte Ullman had somehow gotten one and said he liked

my lead article, "***Dreams as a Subversive Activity.***" He said he agreed with what I said about dreams and with the grassroots network of free dream groups I was endeavoring to bring about. He said he'd be glad to come down and demonstrate his process. What a difference it made when he led the group himself!

He phoned some months later and invited me to his upcoming dream group leadership training weekend. He made it clear I was to come for free, as his personal guest. I took the train up along the Hudson to Dobbs Ferry, where he waited at the station with his car to drive me to his home on the forested mountain in Ardsley. Off and on, for the next two and a half decades, the trek up to his Ardsley leadership training weekends was my spiritual pilgrimage. If I came in the door with a check written out to him, he handed it back to me.

Through his every insight ran a professional brilliance, an intellectual subtlety and a psychological astuteness that was as uncanny as it was accurate. With dreams, he was inimitable. He stood head and shoulders above any one else. It was mesmerizing to be in the room with him when he worked. He was a real master.

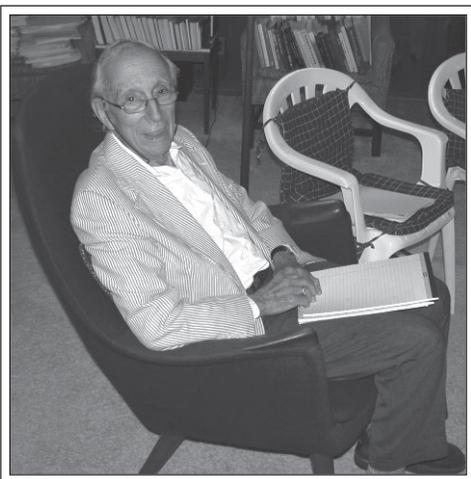
He was a quiet and thoughtful man, slow to speak. He weighed each word and phrase before uttering it and often paused to gather his thoughts before proceeding. His every utterance was tightly structured, edited and concise.

In Monte's leadership training groups I was at first wild and

ungovernable, like a mustang that had never been corralled and saddled. Over time—and out of my enormous respect for him—I struggled to master what I understood as his "rules." The way I worked in his groups early on irked Monte to no end. He didn't like that it took me so many words to say what I had to say, or that I had so very much more to say than others and took more than my share of the group's time to say it. Yet, he kept inviting me back and always refused payment. If he came down to the city he phoned ahead to invite me out to lunch. He told me over and over again, in somewhat of a helpless voice, "You're not good in the group, Bill."

From the bottom of my heart I worked—and still work—to follow Monte in every particular when it came to dreams, for the simple reason that everything he said and did with dreams accorded so exactly with my own experience with my own dreams. What I did require, though, was the freedom to do his process in a way that was authentic to me... one that sprang from my own history and came from the center of my being. To be real and to have fire in working with dreams, I knew, had to rise up out of one's own depths. We needed to find and to be ourselves in order to master Monte's experiential dream group method. Only this could make a group electric, give it that spark it needed to jump with life.

It was after I came to Taiwan, and began leading my own dream groups here, that I came to see that much of what I'd taken to be Monte was actually a subtle and substantial part of the process. Somehow he had managed to put into the experiential dream group—in the most apt way—those very features of his personality and his style that were most effective with dreams and that we all love the most.



The experiential dream group requires a heightened considerateness for the dreamer and for everyone in the group. It has nothing to do with showing off one's own brilliance. It's more important to back off enough to let the dreamer and the group have the space they need with the dream. There's a quality of listening, a kind of quiet—a meditative but attentive waiting—that is required to allow what the dreamer wants from the process to come forward and take control. There is really quite a bit more than initially meets the eye in this way of working with dreams that Monte gave us, and I continue to learn more each time I lead a group; I can see how it might take a lifetime to perfect one's leadership skills.

I phoned Monte more and more frequently from Taiwan to confess all this. Our connection deepened and became more intimate. He was excited at the work my wife and I are doing here to bring his process into the university curriculum; he was thrilled my wife translated into Chinese his book, *Appreciating Dreams*. He told me I should start doing dream group leadership trainings and I did. The more I did, the more I learned. The more I learned, the closer I became to Monte and the more I appreciated his rare qualities. It touched me how delighted he was every time he picked up the phone and heard me on the line.

Toward the end of his life, I phoned every month or so. Shortly before he died he came out with a sentence about me and dreams which surprised and astonished me so much that I grabbed for a pen and jotted his words down on a scrap of paper. It was the first really nice thing he'd ever said about me.

In fact, a quarter of a century before, the very first time I phoned to ask him down to lead a group at the Dream Community, he indicated something along the same lines.

"How can you know that?" I asked. "Because I read your article in the newsletter," he replied in the tone of someone stating the obvious. When he came down to my apartment to lead the group those many years ago, he seemed thrilled to meet in person the proletariat visionary whose article he'd read and be led by him into an empty room filled with common people seated around on the floor, eager and excited to work with dreams. He couldn't help but have glimpsed at that moment the vindication, the living proof, of everything I later discovered he himself had written about the huge grassroots potential of dreams to transform society. Monte saw what none of the other dream professionals could, not just because he was of a higher caliber, but because he himself was every bit the visionary. And in his sweet, quiet way, every bit the rebel, as I am—only more so.

Raised by a Jewish mother pushing him to become a doctor, he slipped away to experiment on the sly with séances. Indoctrinated in medical school with scientific materialism, he never lost his fascination for and belief in what was invisible to science, beyond its ken and out of its reach. A practicing psychiatrist trained in psychoanalytic theory and in the interpretation of dreams, he did the unthinkable and devised a simple group method of working with dreams that dispensed with theory and even with psychiatry.

What professional audacity to remove dreams from the keep of the privileged expert and give them back to the dreamers themselves! What astounding genius to dispense with dead theory and glimpse that every dream was its own theory of who the dreamer was at that moment! What true visionary scope to grasp the truth that ordinary people with no special training could untangle their most complicated dreams and benefit

immensely from doing so! Montague Ullman's greatest contribution, though, was who he was. He could see a person as better than they were because he had it in his power to ease—or in my case to hack—away everything that stood in the way until that person really was what, all along, Monte could see they were. He had this wonderful faith in all who came to him. Even those I myself couldn't believe in, he believed in and I have no doubt his belief transformed them to one degree or another.

I was certainly the most challenging student he ever ran up against. From the day he met me, it took him the whole rest of his life to help me become what I am. By the time I fully realized what he'd done, and before I got a chance to thank him, he'd died.

This great man is sorely missed, not just by me but by countless others—especially in the north of Europe I believe—where his process took root to a much deeper extent than it ever did in the United States.

I'm on my way to the Dream Group Forum of Finland next month and anticipate that after all these years, thanks to Montague Ullman, I may finally discover in faraway Scandinavia the dream community I set out looking for so long ago. ∞

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Dr. William R. Stimson is an adjunct Associate Professor in the Department of Social Policy and Social Work at Taiwan's National Chi Nan University where, with his wife, Dr. Shuyuan Wang, he co-teaches a course on dreams. This course has no lectures, uses no textbook, and demands no study. Every four-hour class meeting starts with an hour's open discussion of student's questions and then turns into a three-hour Montague Ullman experiential dream group. Everything the students learn in this course about dreams, they learn from working with their own dreams. William R. Stimson's writings can be found at www.billstimson.com. Montague Ullman's writings on dreams can be found at <http://siivola.org/monte>. e-mail: billstimson@mac.com

DREAMS IN THE NEWS



When Dreams Are the Enemy

by Russell A. Lockhart, Ph.D.

SLEEP? A good night is three-four hours max, then up and into the day before it's light. Battle with snipers, or bombs, mines, or with each other. Boredom's the worst. Back in compound after dark, eat fast, clean the weapons, check the gear. Then, you know what? We get two-three hours of war games on the Xbox. No, not kidding about that! Command thinks it keeps us sharp. In zone, they say, we're ready 24-7. A long sleep just don't fit into that. Luxury, they say, and plenty of time for that when you're back home. One good thing about it though. Not sleeping much keeps those god-awful dreams away. Man, a good night's sleep is just a few blank hours.

This little snippet is pieced together from articles and interviews focused on sleep problems in combat soldiers returning home from war in Iraq. It is not an exaggeration to say that one of the big casualties of war is normal sleep and dream processes. In a high percentage of this population (by some estimates one-third or more), the dysfunction becomes more or less permanent.

Jia-Rui Cong, a Los Angeles Times journalist, titled her review of the returning soldier's plight, "When Sleep Is the Enemy." From what the soldiers say, it is not sleep itself that is the enemy, but what happens there: the recurrent dreams and nightmares—particularly those that replay the horrific scenes actually experienced. As one soldier said, "It's just as troubling in the dream as when it happened in reality."

To avoid sleep many veterans will stay awake using all available means until

they simply crash from delirium. Others, take the opposite course, using drugs or alcohol to obliterate themselves. Many suffer from REM behavior disorder, which means that instead of the general musculature being paralyzed during dreaming, the dreamer is able to move and flail about in response to the intense imagery resulting in injury to themselves or their sleeping partner. The available treatments are only minimally successful and often only for short periods before the major symptoms recur.

One soldier said ruefully, "I gave up my tranquility, as many of the other warriors did, so the rest of America can have theirs."

Yet, for the majority of Americans, there is no tranquility either. As William Dement has concluded from his years of sleep research, "We are a sleep-sick society." It is clear now that sleep and dream deprivation interferes with the necessary restorative processes available only from sleep and dreams. This contributes to the increase in inflammatory processes that underly all major disease substrates. The epidemic of obesity and much of the obsessive-compulsive nature of our waking lives likely begins in the deprivation of sleep and dreams.

Why do we rob ourselves of sleep and dreams?

Recent research shows that performance can be increased by more than 50% in even the most demanding tasks by the simple act of taking a 30-minute nap early in the afternoon. CEO's have been quick to catch on to this for themselves and for their major employees. Imagine an enlightened policy in the military and other cultural institutions that made room for adequate sleep and an afternoon power nap!

Don't hold your breath.

Sleep itself has restorative properties, but dreams are not just idle stories in the night. Recent research shows that people perform much better at solving problems previously worked on when they have had dreaming sleep. Even more: those who have dreaming sleep do better in solving problems that are completely new. This works for memory as well. Thus, something happens in the dreaming brain that does not happen in the waking brainsomething important, something essential, something fundamental. What it is has not yet been discovered.

A hint from recent studies indicates that evolution played a significant part in organizing our information collecting process during the light of day, but deep processing of it was reserved for dreaming sleep in the darkness of the night. To go against these deep processes means most likely that all levels of health—mental, emotional, physical and spiritual, and even cultural, are going to be degraded. If we do not honor and respect our biological necessity for deep sleep and for dreaming we are going to pay a severe price as a culture. And not just our culture. The World Health Organization, looking at data worldwide, has shown that sleep deprivation (and the resulting loss of dreams) depresses the immune system to such a degree that they are going to label such deprivation carcinogenic on a level with tobacco, asbestos and other industrial pollutants.

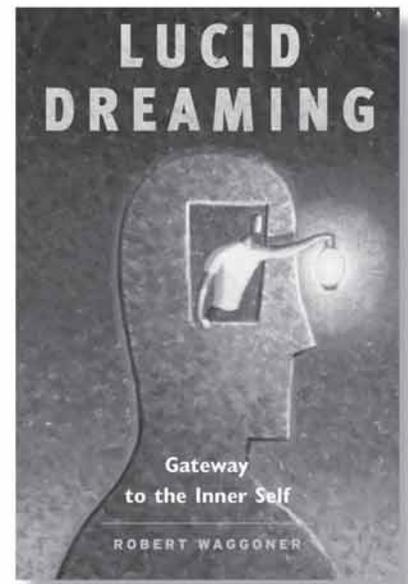
This suggests that perhaps the simplest way to begin controlling health care costs is a national campaign to insure that everyone gets enough sleep and dreams. But even more, such a phenomenon—if it reached an effective density in the general population—would likely unleash a major generation of creative and productive energy that would be beneficial at all levels... individual and collective.

There is no constitutional right to sleep and dreams and I can't imagine there ever will be. But the biological imperative can be overridden only to a certain degree by our machinations to treat our earthly body much like we treat the earth itself. Biology strikes back, just as the earth strikes back... and when this happens we fall into a literal danger that is beyond constitutions, beyond politics, beyond human control. Sounds like Hell in the making.

Our warriors are telling us that sleep and dreams have become an enemy. But I fear that, as is often the case, what we see in the extremities of war, reveals what is at the heart of our culture. Thus, if our leaders lie to us, it is only a mirror of our lying to ourselves. When leaders believe their own deceptions, it only mirrors the self-deception at work in the larger body of the collective culture. When freedoms and values (both cultural and economic) are destroyed by self-serving leaders, the mirror reveals we are collectively complicit. But somewhere in the night, dreams will tell the truth, confronting us with the need to have ears that will hear and eyes that will see and a will to make friends and not enemies of sleep and dreams. For this we need courage and encouragement.

No amount of technical innovation, no degree of pharmaceutical magic, no degree of focus on symptoms will work if we miss the crucial fact that sleep is our deep root to life, and dreams our deep source of the creative image. That is the deep medicine our sleep-sick society is aching in need of... yet which is so far from our general awareness.

It's time to truly wake up, by encouraging sleeping and dreaming a priority necessity in our individual lives, and as a primary value in our collective world. ∞



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Robert Waggoner is President-elect of the International Association for the Study of Dreams (IASD) and a graduate of Drake University with a degree in psychology. Over the past thirty years, he has logged more than a thousand lucid dreams. He is an international speaker and coeditor of the quarterly publication *The Lucid Dream Exchange* (dreaminglucid.com).

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Dream Inspired Artistry



“The Branching Woman”

Dream Painting by Brenda Ferrimani, for Patricia Garfield.

This is Patricia Garfield's dream from her journal dated 3/9/79, and also contained in her new book called, Mourning Dove Dream Poems:

I am with a group of professionals at a conference. We are discussing various aspects of dreaming. Several people have spoken earlier of the symbolism involved in "leaving", referring to leaves dropping from a tree. Zal and I are seated on chairs at the front. All of us are eating. I stand up and say, "We've talked about 'leaving,' I'd like to discuss the concept of 'branching.' I've had several dreams in which there was a growth. There was a woman's head and from it grew branches, almost like antlers, but many, more and more, each subdividing until it grew very thick, dense."

I describe more and more, feeling invested and excited. I finish with a flourish and there is a slight pause as the head person, to whom I've mainly addressed the remarks, gets up and ducks under a kind of table top in front of her to get more food. Meantime, Zal says to me, "You did that really well," and kisses me on the cheek. People get distracted with the arrival of more food and begin to eat. I don't get any response other than Zal's. This is frustrating but I still feel good from expressing myself. They are now distributing various kinds of cake. By the time they get to the table where I am now, there are only a few wedges left. I express a preference for one type but don't think I get it. There are several pieces on one plate, some to be shared with a blonde girl next to me. I just begin to eat without waiting further. One piece of cake is rather like crushed pineapple. I eat what I want."

BRENDA'S COMMENTS:

In July of 2008, my painting of Patricia Garfield's dream, "The Branching Woman," was part of the "Dreams Without Borders" Art Expo, marking the 25th Anniversary Conference of the International Association of the Study of Dreams. It was a phenomenal experience to be in Montreal with dream professionals from all over the world, and to be included among an amazing group of talented artists!

On the night of the Art Reception, I patiently waited as all the winning artists were presented their Nancy Richter Brzeski Dream Art Awards in front of an audience of both English and French attendees. My painting was not to be eligible after winning last year, but before I could become too sad, my name was called to be honored with a new type of award, the first of its kind: A Dream Analysis of Artwork with a Gestalt Therapist.

I was very honored and thrilled, yet at the same time a part of me wondered, "What is this award, really? Perhaps they all think I'm just a little off my rocker and in need of some serious therapy." The award and its therapy was gladly accepted—after all it wasn't the first time I'd required a session—and because knowing myself deeply has been the driving passion behind my art work for years. I've explored dreams with this motive with great *rewards*. My experience is always personal regardless of whose dream I'm retelling on canvas. How could it not be? I became excited and eager to work with this therapist who would help me understand more about my own experience and the "Branching Woman" inside me.

My appointment was with Layne Dalfen, author of [Dreams Do Come True](#) and host for the IASD conference. Immediately I felt comfortable with Layne. She's very knowledgeable, yet warm and natural in her

manner. She explained that her dream work style was eclectic. We would look at the painting from many angles using Gestalt, Jungian and other methods.

We began by my retelling the dream in my own words and then I was asked to give definitions and to make associations. I described what I was trying to express, "I wanted "Branching Woman" to have the feeling of being in a regal procession or even a fashion show." Layne asked, "What is a fashion show like?" "Well, it's highly publicized, important people come and see the latest creations. Being new and different, some of the fashions may look strange or outlandish. It's a visual banquet," was my reply.

We further discussed the feelings of being on stage, of being judged and the competition during a fashion show. Almost immediately, with Layne's guidance, I began to make a bridge between what I had painted and what had been recently happening in my life. (My artwork had been featured in a 4 page article of the *Boulder News*, and my home open to art appreciators for two city-wide studio tours.) I caught myself saying that my "style" of painting has not been in "vogue," but lately it has been getting a lot of attention and acceptance.

I reflected back to Patricia's dream and remembered the love and encouragement felt in the dream after she stood up and shared the vision of "The Branching Woman." "Has anything like this been happening in your waking life?" Layne asked. It occurred to me that over the past year I had moved to a new community where several other professional artists also have studios. Two women artists in particular had embraced me as a friend, showing great admiration for my dream art paintings. Then it struck me that the three golden leaves in the left corner of painting were the three of us! I thought I had added this golden detail only to give balance

to the composition, but not so. My beautiful new friends had been my unconscious inspiration.

Next we discussed the antler-branches. I had used a bull elk as my reference. This choice, together with leaves falling and autumn colors, meant for me the time in mid-life when so many women come into their full power. Also, I noticed a resemblance between the antler-branches and a brain with both right and left hemispheres. In my conversation, I mentioned Patricia Garfield, and other amazing women of her time, who had made it "fashionable" to be intelligent. This may be true, but at the same time I was casting a big bright shadow that needed to be recognized in myself. Owning my own "braininess" and being helped to know at last that it is OK to show it in public was an insight that will change me forever!

Layne further inquired about the two small stubby horns right above "Branching Woman's" forehead. "Do you have anything to say about that?", she asked. "She looks a little devilish doesn't she?" I admitted, "She's a little Pan-like, I think." I had desired to create in "Branching Woman" a mystique... something not quite human, but archetypal. Yet, even being conscious of this, the archetypal energies that had been channeled were a surprise to me!

We talked about Pan as a mythical creature. I described him as "a freak of nature, half human and half animal, playful, musical, charming and seductive. He was the god of fertility and very much connected to creativity. It's the raw, sensual energy I need, but with which I often feel uncomfortable.

Thinking about Pan reminded me of my recent interest in the movie "Fur" starring Robert Downey Jr. and Nichole Kidman. The movie was an imaginary tale of famous photographer, Diane Arbus' unconscious life,



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and what made her the unique artist she was. When I viewed the movie a few months ago, I was captivated and touched to the point of tears several times! A freakish man covered in hair moves into her apartment house and she is instantly attracted. She spends time with him to take his portrait and begins to fall in love with him. "She blossoms through her relationship with this man," I tell Layne, making an important connection for myself. Something about the love affair with the beast-man (in the movie) relates to my own life in a very powerful way, and has unconsciously manifested through the Pan-like horns of the "Branching Woman."

In my earlier years, allowing my creative muse to take me anywhere was forbidden. With a fundamentalist upbringing, many subjects were off limits and considered "of the devil." Deep inside I always had trouble accepting this, knowing creativity can not be limited in this way, so I've always liked to peek (when I could) at the forbidden! Now, sharing my inner visions and my dream art feels like introducing to the world a freak lover.

Lastly, I told Layne that it was my conscious wish to make the head of Branching Woman prominent in the painting and to make the body blend in with the background, because in the dream language "there was a woman's head"—no mention of a

body. I wanted to stay true to the dream as far as possible. Layne asked me to talk for the head and say why it needed to be prominent. "I have many thoughts that need to be expressed, theories and ideas, and I wish someone to listen to me," was the head's reply. From this I discovered a real "headiness" to my work, and a need for balance. The body needed to be heard more. What was my body saying lately? "Pay attention to me more! Give me good, nutritious food, move me, notice me!" I have always freely admitted that I am more at home in my head than my body, but I didn't realize it showed in what I painted.

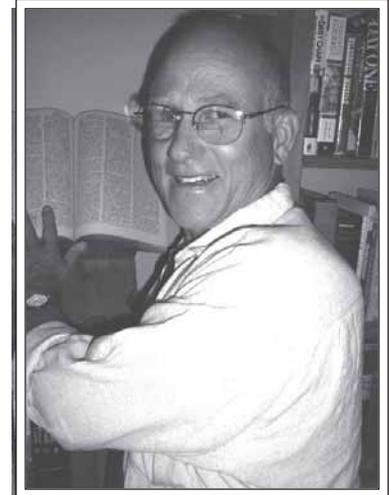
How do I feel about "The Branching Woman" now after so much consideration? I think she's so amazingly transformative. She was a powerful image before. Just standing in her energy enlivened me, and caused my life to expand in many wonderful ways. But now, the deeper meaning revealed through my session with Layne Dalfen, has increased my appreciation of all aspects of myself. The light and the dark are not only acceptable, but vital and relevant to the artist I am becoming. My inner perspective has been adjusted toward balance, bringing me even closer to a fuller expression of who I am.

I am currently building a body of work called *Amazing Women's Dreams*, which, when completed will be the basis for an art exhibit. These dream paintings will be a contemplation of questions like: What do amazing women have in common? What are their dream experiences like? What muses guide them? Have any of their dreams influenced a major life change or redirection? What demons have they confronted? Patricia Garfield is the third amazing woman in this series. "The Branching Woman" is the dream she gave me for this project. My next project will be painting a dream given me by Candace Pert, a world renown mind-body scientist, author of "Molecules of Emotion" and featured in the flick "What the Bleep Do We Know". ∞



Dreaming Planet

Reflections on Dreams
in a Transitional Age



by Paco Mitchell

Wisdom in Dreams

PART TWO

“The great problem of our time is that we don’t know what is happening to the world.” -- C. G. Jung

“They sow the wind, and reap the whirlwind.” -- Hosea 8:1-14

ANYONE WHO CANNOT FEEL the subtle intensities and shifting pressures of the whirlwind coming our way must not be paying attention. For centuries we have sown the wind, heedless of the consequences, and so we continue even today. But the whirlwind we stand to reap will surely come at its own convenience, not ours. Do we have enough time to undo the damage we have wrought, to “unwind the wind”? Is that even possible?

Different people respond differently to the human prospect. Some believe we are overdue for a global awakening and spiritual renewal. Others foresee the final collapse of civilization. A fervent faction of Christian Rapturists expectantly await the return of Jesus in a cloud. And a great, indeterminate number of people innocently assume that the future will simply be like the present, only with more gadgets.

Nevertheless, the forces and magnitudes shaping our future are so great, and the power of individuals to influence events seems so small, that an appeal to the wisdom in dreams must seem quaint indeed. How could dreams provide any guidance, let alone wisdom, sufficient to the problems of the day?

In addressing this question, we should remind ourselves that whatever precipitates the next phase of our evolution will originate as an image in the individual human psyche. All human dilemmas—past, present and future—are outgrowths of the same psychic potentials from which corresponding solutions also derive. We simply cannot escape from ourselves. From earliest times, every human act of creation or destruction first took form as a psychic image. And where is the creative, cosmogonic power of the imagination more evident than in dreams?

For centuries we have labored under a mechanistic philosophy which holds that both humans and the world are machines: soulless, discontinuous and void of meaning. But dreams teach the opposite: that this world—humans included—is replete with soul, flush with meaning, a unified Whole in every respect. Mystics have always known this. Now, finally, a new scientific consensus is beginning to emerge that validates the same ancient wisdom which dreams have always “known.”

For the most part, dreams come to us singly, as we sleep, in images crafted to suit our particular personalities. But occasionally dreams rise from the deeper, collective reaches of the psyche, bearing witness to an intelligence far greater than ours. They reveal insights into sweeping trends that dwarf personal concerns and touch on the threads of our common planetary destiny. On such occasions it is as if we were dreaming, not only for ourselves, but for others as well.

Anyone reading this article has probably had one or more dreams that belong to this category and serve this planetary—or should I say cosmic?—function. There must be hundreds of thousands, even millions of such dreams taking place every night. As the earth spins in its orbit and the shadow of the sun sweeps around the globe, the dreaming planet conjures a perpetual wave of wisdom in the form of dreamed images.

That dream wave, in its totality, probably contains all the wisdom necessary to save ourselves and our fellow creatures, and to restore a healthy order to the planet. Surely it would be a proper use of our time and energy to consult the oracular wave.

Diamonds and Tornado

Here is one dream that provided me, personally, with orientation and guidance—a form of wisdom—in a time of disorienting change. This dream marked the culmination of a long period of anticipation. For several years I had been watching a particular astrological cycle (a “Progressed Lunation”) which indicated that a major transition was coming my way. When I finally entered the critical phase, I dreamed:

I am in a house with several others. A tornado is coming. We prepare for it by practicing sky-diving maneuvers—ways to stay in touch as we hurtle around inside the vortex of the great whirlwind. There will be no escaping the tornado. In fact, a square hole has even been built into the ceiling of the room for the explicit purpose of permitting our absorption into the massive tornado. The last thing we have to do before the tornado hits is to swallow a handful of diamonds.

When the tornado finally arrives, the atmospheric pressure drops and we are all sucked up in the turbulence. As we whirl around with the debris inside the giant funnel, we try to execute our “maneuvers” to stay in touch. The experience is awesome and frightening, but when I remember the diamonds I have ingested, I know that—whenever and wherever I land—the diamonds will be with me and will form the basis of a new life. End of dream.

This dream is like an imaginal star in my inner heaven, set among the constellations by which I navigate. But it can help others as it has helped me. True, the dream is “mine,” as much as any dream can be, but it really belongs to anyone

who derives benefit from it. In that sense it is a collective image belonging to the starry constellations of humanity as a whole: a single star in a galaxy of images, all dreamed by individuals.

Taken as a collective dream, then, we can say that we are all facing a tornado. It will come, whether we want it to or not. In fact, the carefully constructed hole in our ceiling suggests that our common dilemma may reflect, not a whimsey of nature, but something built-in and structural. In other words, the tornado presupposes a process driven by archetypal determinants beyond any one person’s control. If the tornado implies that an archetypal shift is taking place, then we are better off preparing for the tornado than pretending it’s not coming, or that we magically won’t be affected by it, or that the devastation will be negated by our sentimental religious fantasies (we are “raptured” while others are destroyed).

How do we prepare for it? By practicing ways of staying “in touch” when the dislocating forces are at their greatest. A rule of thumb might be: Start practicing now to build up structures of consciousness and practices that will help you stay in touch with others any way you can, since you will not be able to “control” the forces at work. Instead of seeking power or control, practice spontaneous, creative, improvised forms of cooperation. Use your intuition. Use your imagination.

You also have to swallow some diamonds, which may not be a pleasant experience. What are diamonds? Above all, they are irreducible values, the hardest natural substance, forged in the body of the earth from one of the



DREAMTIMES: DREAM EXCHANGE

CUDDLE UP WITH YOUR SHADOW

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ANALYZING THE COMPLEXITIES of our egos/personalities has fascinated probing minds for centuries. Carl Jung was one of those seminal figures that plunged into the depths of the psyche, attempting to peel back and identify those layers that make us “tick.” He discovered that we each possess positive and negative sides of the “shadow” (those instinctual parts of self that have been suppressed/hidden in our socialization process) that also reflect masculine (animus) and feminine (anima) aspects. They can rear their heads in nightmares or “Big Dreams” and are often objects or situations we fear.

A woman who wants a new career in writing submitted the following dream that illustrates an encounter with shadow:

I awoke around 5:30 to do affirmations and fell back to sleep and had an awful dream.

I am in an old house with doors and walls asunder. An old mangy cat is trying to get in and I am trying to keep it away from Max [her pet cat]. I look for something to throw at it and find a glass jar but the cat gets up in my face; its eyes are different and it bares its teeth.

I woke up panting with fear. I’ve been having beautiful meditative thoughts/visualizations when lying awake and then go to sleep to have ugly dreams.

B.F.~Portland, OR

I worked through the dream with the dreamer in the following way:

I am in an old house with doors and walls asunder.

“The house where one lives frequently suggests the set of attitudes one holds at the time” and the house, as a symbol of self, in this case, is breaking down. The dreamer was in the process of reinventing herself vis-a-vis a new career path as a writer so it is not surprising the old “self” is deteriorating.

An old mangy cat is trying to get in and I am trying to keep it away from Max [her pet cat].

Cats, usually symbolic of the intuitive aspects of the self, represent the feminine (anima)—either positive or negative—depending on how the dreamer views it. This cat may be the part of the dreamer that is dangerous or wild; her anima/shadow trying to literally “get in her face” to command attention. By ignoring the shadow part of self, the beauty on the journey keeps getting interrupted by fear; if welcomed, it frees one to see clearly and move forward without encumbrance.

I look for something to throw at it and find a glass jar.

I asked her about the glass jar. I was reminded of the novel by Sylvia Plath, The Bell Jar, that recounted the story of a Boston student “...who won a guest editorship and finds a bewildering new world at her feet. Her New York life is crowded with possibilities... but she can no longer retreat into the

safety of her past. Deciding she wants to be a writer above all else, she struggles with problems of “morality, behavior, identity and her disappointments, anger, depression....” and I asked how this situation was like that of the dreamer’s?

...its eyes are different and it bares its teeth.

I woke up panting with fear.

This cat (shadow) really wants the dreamer to pay attention to it and “face it” before it’s harmed or chased away! Teeth displays an aggressive quality; what does it mean that the eyes are “different?” I suggest it would be a great opportunity to re-enter the dream and confront the cat and see what it has to say. If, when or until we confront/integrate the shadow parts of ourselves in our humanness, it will “rear its ugly head” to reconcile and integrate.

Response: I did work a little with the cat. One thing that was really obvious was the cat’s eyes. One was misshaped, maybe even a different color which was a mirror image for the imperfection of my eyes. I didn’t get any message specifically, but it later transformed into my grandmother’s beautiful white Persian cat, Tasha, which had a green and blue eye!

The “eyes” are also a dream pun for “I’s” within the self. This dreamer is on the right track to integrate and cuddle up with shadow that is ready to be recognized so that the fear of that instinctual part of self can be absorbed and put to rest. ∞



Dreaming Down Under

INTRODUCTION

by John C. Woodcock PhD

SUBSTANCE

I AM A DREAMER! By that I mean more than the fact that I dream like everybody else or that I fantasize. I dream yes, but I have also developed a discipline of dreaming over a period of twenty five years, while living in the USA. I recently returned to Australia in 2003 where I continue on a daily basis with my discipline which now has become the centre of my life. My dream discipline affects what I do in my daily ordinary life and also effects what I do. It thus has become the seed-bed of a new cultural form.

By sharing a small aspect of my discipline with DNJ, I hope that it may weave together with all those other threads of culture forming in the psyches of the many other contributors to DNJ. In this way, we can support one another in the effort of bringing a future to birth that is based on something other than Fear, the force that has such a strangle hold in the world today.

My discipline of dreaming includes the usual practices of remembering, recording and re-entering. I also strive to bring the dream into relationship with my daily life. This practice includes developing new habits of thought and giving up others—often very difficult to do. For example, during the course of the day, if I feel weighed down and depressed can I recall my dreams and explore whether my feelings are more related to them, than say, the observable facts of my outer life?

Just this one example requires a wrenching away from the cultural habit of 'explaining' everything in terms of our Positivistic bias which states that the only reality comes through the senses and is thus the only reality that can be verified. I cannot overstate how much even this one simple practice comprises a seed of a cultural revolution, overcoming the Positivism that along with Fear, also seems to have the world in a kind of death-grip.

Included in my discipline of dreaming is also an epistemology of the dream. By staying faithful to the images of my dreams and by inhibiting the habit of assimilating the image to the already known facts of my life, I can begin to discover new thinking (not thoughts—which are the product of my brain, but thinking—which is the movement of the dream itself). As this movement is felt—lived in my being—I can sometimes feel the very substance of my being change over time. One outcome of this alteration in substance is that I begin to perceive previously unseen aspects of reality. This fresh perception can then lead to new knowledge of the world and thus my own being.

Now this is quite a mouthful. What can I possibly mean by distinguishing thoughts from thinking and more alarming perhaps, what can I mean by experiencing the substance of my being changing? All this requires a little unpacking. Please bear with me.

Over the years of my dreaming, I have had a long series of dreams of flight, which include passing through walls and ceilings, as well as flying. These dreams started up again upon my return to Australia in 2003. Here is one, to give you a taste:

Dream (2007)

*I feel myself floating up and realize
I have come out of my body.*

*I move around the room and then
expand out over the country-side,
above. I feel free and unafraid.*

(This is the fruit of all those years of effort, where I had entered these states before, each one with its own teaching. All those years of preparation!) *I freely fly around and see an intense white light below that attracts me. I want to go there but... not yet, as I want to play.*

*I am filled with delight
and playfulness.*

*I now see a strange city that is full
of prosperity, order and beauty,
bustling with life.*

*I go to a bar and notice that I can
go through walls, etc. My body is
transparent to solidity. As I swing
my arm through a wall, electric
light playfully emanates. I playfully
swing my arm through a Bar*

*Tender's belly. He notices a feeling
and acts like Mr. Messenger from
City of Angels: "I can't see you but
I know you are there."*

I laugh gleefully.

*I am happy and delighted. Ascending
again, I begin to get concerned*

*that I have wandered too far afield.
As I have this fear...*

I gently come back to my body in bed and wake up with the memory of having been on a flight.

We have a huge difficulty in understanding these dreams today because of our incorrigible habit of considering substance as a 'thing' out there, in which we no longer participate. From this habit we are led to declare, for example, that air is a 'thin substance' or even lacking in substance. It is not hard to recognize the materialist prejudice hard at work here. And as I said, part of my discipline of dreaming is to give up old habits of thought. Such dreams as this one, in this sense, have been initiatory-initiating me into the reality of living substance i.e. substance in whose being I participate, and so discover new and fresh aspects to my own being.

Let's explore this a little. As the dream said itself, over the years, I have been prepared by my flying dreams and part of that preparation has been to familiarize me with the living substance of air. This initiation requires a surrender of attachment to solidity and separateness as the sole Reality. As I said earlier, such a move becomes a seed for a cultural revolution, and the resistance to such a move within each of us is huge! It took many dreams of this initiatory kind to loosen up my own prejudice. How does this work?

You can see in the dream description above some hints of what I actually experienced in my flight. Two qualities emerge that today are in complete conflict. In my dream, however, they have become complementary. It was not always that way with me and this is why I say that I have experienced a change in the substance of my own being. The two qualities are 'play' and 'fear.' When I first began my dreams of flight, fear was the

major quality at work, along with inflationary tendencies in my ego. In every instance, fear pulled me down to earth and my being became gravity bound. The world of solid objects emerged and became impenetrable—just how we ordinarily experience the world today—as a collection of separate non-interpenetrating objects in space.

In this most recent dream however, playfulness and delight are the major qualities and I felt them *as my* being, *not in* my being, as if I were observing a playful attitude in myself. And so I flew. I really flew, as is quite ordinary to all aerial being. My substance changed under the infusion of the playful spirit from its earthbound nature to its aerial nature and so I moved about according to the laws of this new nature. When I grew afraid that I had 'wandered away too far,' my earthbound nature called and a descent naturally occurred... until my body had once again gained its solid substance. My flight was over.

THE EPISTEMOLOGY OF THE DREAM

All these thoughts that I share with you now, are the reflections of the living thinking of the dream above and the others that preceded it. I have engaged them for many years as part of my discipline of dreaming, staying faithful to the dream images and to the dream substance, allowing them to teach me, enter me and to change my language and perceptions of reality. I often feel inadequate to the task of rendering such phenomena into language that could carry meaning for our desperate culture today.

My dreams of flight are teaching me that although solidity is indeed real and we are indeed beings of solidity—as measured for example by smashing a thumb with a hammer—solidity is not the only reality of our own and the world's being.

This is the knowledge we so desperately need! Our individual being and that of the world are the same and that being comprises different substances, living substances in which we can once again participate through voluntary acts of will.

PRAXIS

The obvious test, of course, is whether I or anyone can experience our aerial substance with the same degree of reality as we do our solid natures, i.e. on a daily basis, enough that the modern prejudice towards solidity may be overcome in experience. The short answer is yes! There is a growing body of evidence emerging from the pages of *Dream Network* and other literature to suggest very strongly that such a challenge is indeed taking place, with no little risk to those who are pulled into the debate. Overcoming habits in actual experience, especially those concerning the Real is not an exercise for the timid. To spell this out would take a much longer essay but for now let me leave you with a quote from someone who I and many others consider to be a pre-eminent spokesman for the reality of substance. He recalls a childhood memory in which he participates in the reality of his and the world's liquid and aerial being and is able to render the experience in beautiful speech:

"I listen to the plums ripening, I see the sun caress every piece of fruit, turn all their round surfaces to gold and put the finishing touches on all of nature's riches. The rippling of the brook shakes the bells of the columbine. A blue sound rises. The cluster of flowers releases an endless flow of trills into the blue sky." ∞

Gaston Bachelard; [Air and Dreams](#)

Contact Dr. Woodcock by email at woodcock@lighthousedownunder.com



by David Sparenberg

**Chameleon, Butterfly, Dragonfly
A Divine Guide
to Lasting Fulfillment**

by Cindy Silbert,
published by BringUtoLife,
Inc, paper 170 pp, \$14.95

**Dreams & Spiritual Growth
A Judeo-Christian
Way of Dreamwork**

by Louis Savary, Patricia Beren
and Strehon Kaplan-Williams,
Paulist Press
Paper, 241 pp, \$18.95

This first volume is especially written for women with the expressed intention being able to provide "A women's step-by-step guide to find true self, balance and lasting fulfillment." Notwithstanding, I am hopeful that my male perspective—tempered as it is with poetic sensibilities—will be welcomed.

I find Cindy Silbert's book the work of an awakened, nature-sensitive soul, opening with gentle honesty to share gifts she has discovered (or recovered) along her earth journey. There is much here to brighten the imagination, touch the heart and enliven the spirit. Besides which, I have a personal partiality toward dragonflies, butterflies and that miniature, wingless dragon of circus camouflage, the chameleon.

I offer three quotations, two from an

early chapter, **Embody**, *Awakening the Divine Archetypes*, the third from a late chapter, **Destiny**, *Live Courageously*:

p 11: "The key to working with any archetype is to first understand the power of embodiment. Like the bird that flies without thinking about it, you're in a constant state of embodiment without realizing it. What you embody is what you express and what you express is what you eventually manifest in life. So if you embody fear, you'll manifest your worst nightmare. If you embody a fragmented sense of self, you'll manifest a life of confusion and chaos. If you embody your True Self, then you'll manifest a life that fulfills your desires."

p 12: "The most powerful expression of feminine energy is Mother Nature. The three Divine Archetypes that the Divine Feminine has assigned to assist you are elemental, or 'of nature.' Because of their elemental origin, they are a vibrant Divine source linked to the constant and perpetual current of nature that is not only energizing, but also surging with creative energy."

p 124-25: "What if Destiny is not an end at all but creative potential that you could mold and shape into the life of your dreams? Instead of a place you end up, what if Destiny is a journey through a dynamic and ever-changing future? Destiny is, in fact, the expansive fulfillment of your desires. Just as you have free will to live your life, you have free will to determine your Destiny."

~~~~~

**M**y second choice for review has provided inspiration for a new workshop with which I am involved. While my personal approach to religion is eclectic—non-denominational and advocating interfaith dialogue—I am

thoroughly familiar with the Biblical Canon and Bible stories remain profoundly compelling.

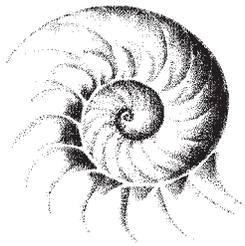
Dreams & Spiritual Growth is a valuable work recanting and interpreting dream-based Bible stories for Jews and Christians alike. The volume includes, as well, 37 exciting dreamwork techniques. All in all, this title is an excellent resource for the faith-based dream practitioner, whether cleric or layperson.

A short tour through several quotations will give my readers a good sense of at least one side of the content of Dreams & Spiritual Growth:

**Destiny p 117:** "Destiny involves us in paradox; we seek fully to know our destiny, yet accept the fact that we will never fully know it. While we are called to try to understand our ultimate purpose and to live as consciously aware of it as possible, we are also called to give up having to know exactly the ultimate meaning of our lives' experience. Our destiny is where God's mystery and our mystery intersect. Dreams and dreamwork allow us to increase our consciousness of God's call and relationship to us."

**Soul p 119:** "We define the soul as that dimension of us most directly connected to God. Our soul carries the destiny (*telos*) energy. ...Moved by the grace of God our soul guides us to sense our destiny by using dreams. Dreams have been described as the voice of the soul at work."

**Journey p 121:** "If *destiny* is what God wants of us and *quest* is what we want of God, then the *inevitable* (fate) is what both God and we must deal with. Our *journey* then may be viewed as the intersection of these three great forces—destiny, the quest and the inevitable."

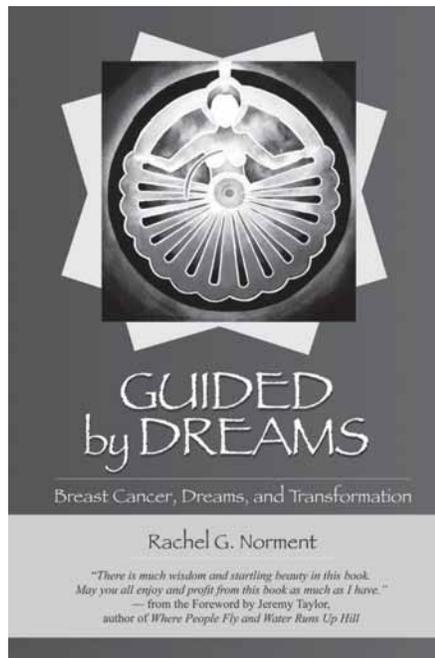


**Healing p 164:** "Perhaps the major need today is for a strong commitment to bring healing and resolution into everything we do... as individuals, in community, with God and in the world. What would it be like if the people of the world took as focus not the maintaining of conflicts, the building of armaments, the fostering of hatred and differences... but working for unity and resolution, no matter how great the conflict. In dreams and dreamwork we learn to face our adversaries and establish new relationships with them.

Can we afford to do less than this in the outer world?"

**Dreams & Holiness p 188:** "In this book we do not intend to define the role and enumerate the duties of a spiritual director. We simply propose some ways by which dreams and dreamwork can be used in spiritual direction to intensify spiritual growth... and thus foster the process of holiness and the eager acceptance of one's unfolding destiny."

With these two volumes, we confront the twin challenges of the internal quest for true self, on one side of our life sphere and the *transhuman* connective with the God-dream. On the outward-turning side, the prophetic promise of visionary and dream-evolving planetary citizenship, rooted in justice, spiritual abundance and compassion. ∞



**Guided by Dreams:  
Breast Cancer, Dreams  
and Transformation.**

Rachel G. Norment. (2006)

Richmond, Virginia:

Brandylane Publishers, Inc.

Forward by Jeremy Taylor, D.Min.

ISBN # 1-883911-66-4 \$16.95

**Reviewed by Susanne Fincher**

Rachel Norment's healing mission is clear in her book Guided by Dreams: Breast Cancer, Dreams, and Transformation. The detailed narrative of her breast cancer experience pulls the reader in and we go along with her on the transformative roller-coaster ride that a diagnosis of cancer sets in motion. Rachel educates herself about her illness and she explores the many options for treatment—both traditional allopathic remedies of surgery, radiation, and chemotherapy and complementary healthcare options such as homeopathy, Reiki, and art therapy.

But there is more. Rachel's attunement to her inner world provides the reader a window into her use of dreams for guidance and affirmation of her treatment choices. For example, a dream *of a short man*

*picking her up with gentleness and ease* helps her select the doctor to administer her radiation treatment. Her dream after surgery of *unearthing a breast and shoulder that she must gently put back in place* reflects the reality that even though modern surgery is pain free, the body registers it as a trauma and dreams help the body image to once again be made whole.

Of special interest to me are the color illustrations of Rachel's artwork (pp. 93-100). Most are mandalas, symbols of harmony and wholeness according to Jung. That Rachel is an accomplished artist is seen in the lovely mandala on the book's cover. This one, she tells the reader, was created to depict by means of symbolic composition and color the healing experienced during radiation treatment. Several other mandalas were created at a workshop that was helpful to Rachel in clarifying her vocation as a healer.

Rachel's book is a fascinating read and a godsend to anyone challenged by the diagnosis of cancer, especially breast cancer. It provides helpful information on medical treatment options and offers a map of the psychological path traveled by cancer patients. An appendix listing the questions Rachel asked her doctor could serve as a guide for readers making their own list of inquiries for health care providers. The glossary includes explanations of medical and psychological terminology and the bibliography lists reference sources.

The last of the dreams in her book has Rachel giving a "*Life-Saving Demo or Lecture to Women*." In the dream *she feels it is important to do the demo/lecture, whatever it takes, because "it possibly will save lives."* (p. 182). With the offering of her book, Rachel Norment lovingly fulfills the aspiration brought to light by this dream. ∞

# Lucid Dreaming

## Your Own Virtual Reality

by Christine Breese, Ph.D.



**L**UCID DREAMING IS LIKE A VIRTUAL REALITY MOVIE SET INSIDE YOUR HEAD. Lucid dreaming is the act of realizing that you are dreaming while you are still in a dream. When you realize that you are dreaming, the sky is the limit on what you can do. Have you ever fantasized about being a brain surgeon? Then lucid dreaming is your chance to do it without having to go to university for eight

years. Have you ever wanted to be a gymnast? Lucid dreaming is the way you can do it without years of training and the perfect body type for such endeavors.

You can even use lucid dreaming as a chance to train and practice for real events in your life. If you have a speech that you must give, and it makes you nervous to do so, you can practice



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your public speaking skills in front of a dream audience. If you have always wanted to play the guitar like a pro, you can have a dream teacher and literally learn guitar while you sleep. You can also problem solve and try different actions and see results in dreams. Perhaps you have a difficult confrontation to deal with; you can use different ways of communication to see what works.

Ego fulfillment can be done during lucid dreams. I personally have had the fantasy of being a big-time producer or director in Hollywood, but the likelihood of that happening in my regular life is pretty slim. First of all, I'm not willing to live in Los Angeles all the time, and I also don't have interest in working my way up the ladder in the movie industry for a goal I most likely couldn't achieve. However, I have fulfilled this ego and desire many times in the world of lucid dreams. I have directed huge big-budget productions with expensive sets and costumes for period pieces, and I have worked with almost every star that I've ever been interested in. I sure did have a lot of fun and technically, my brain doesn't note that it didn't really happen!

That is the beautiful thing about dreams, especially lucid dreams. Your mind does not sort out what has happened in real life and what has happened in dream life. The same neural pathways are used, and even new ones are created based on the experiences you have in the dream worlds. This is why learning can happen in dreams. As far as your human brain knows, it really happened!

I wrote the course on Lucid dreaming in the curriculum of University Of Metaphysical Sciences and I have taught many classes on lucid dream techniques. Some techniques are more complicated than others but I offer one to you today that you can start with right now. If you are able

to do this every day, you will have lucid dreams within a month or two.

## Dream Signs

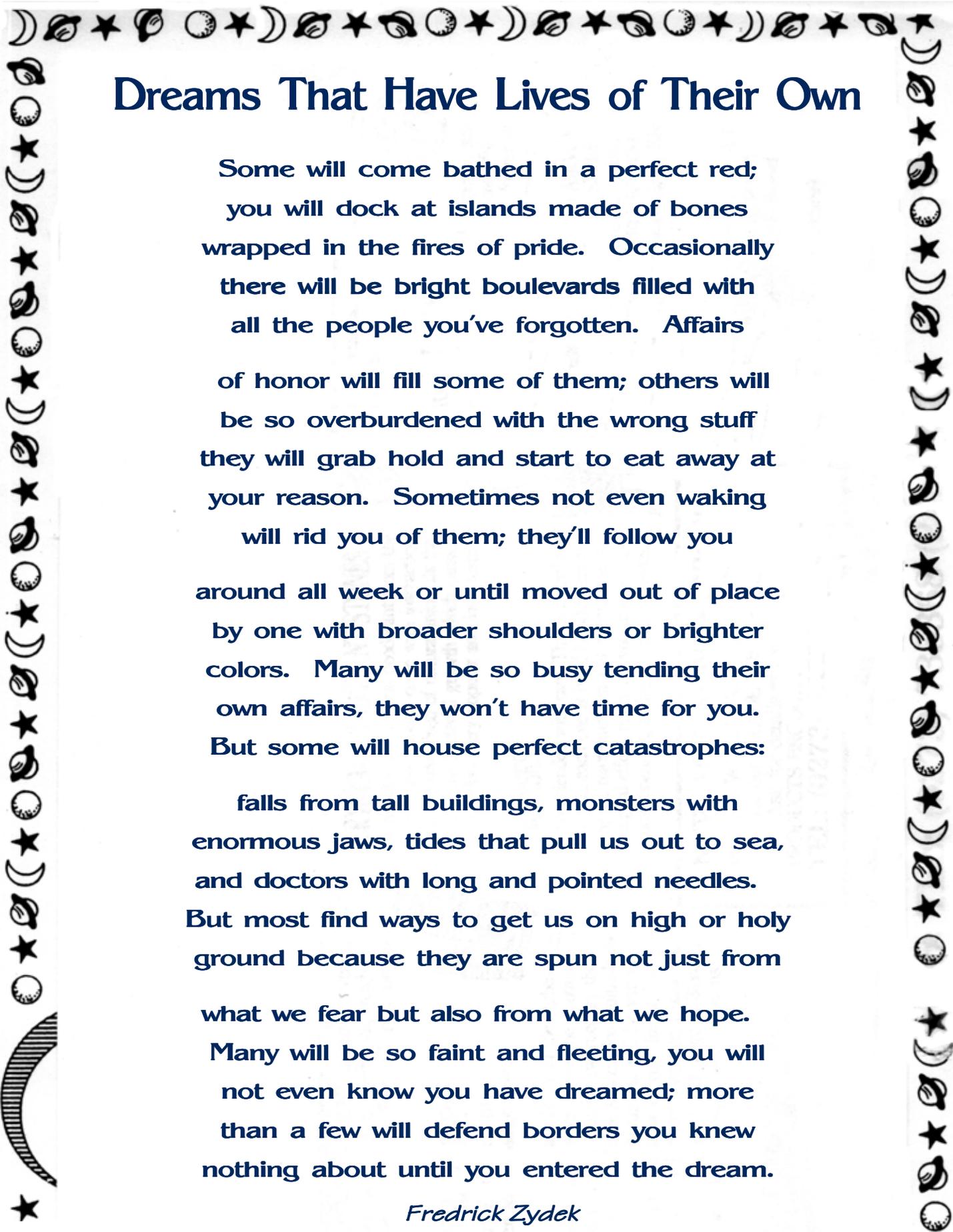
A lot of people think that lucid dreaming is a power only those who are spiritually adept can achieve. Actually, lucid dreaming is quite easy to achieve and only takes a little mind training that can be done during your daily life. I did most of my lucid dreaming training during my waking hours as I went about my day.

The trick is to learn to look for dream signs. Dream signs are anything that happens that is out of the ordinary. You can use these dream signs to trigger yourself to ask the question, "Am I dreaming?" Of course, you always answer, "Yes!" Then look around you as if you are in a dream and ask yourself how you are now seeing things differently, now that you realize you are awake in the dream. (This is done in your daily waking life and can be used as a tool for enlightenment as well, since after your human life is the dreaming of your soul!)

When you do this often enough, on a daily basis, your mind carries this habit into the dream worlds. You will find yourself looking for dream signs during your sleep just as you did during your waking hours. Here, too, in the dream worlds you'll ask yourself the question, "Am I dreaming?" Of course, you always answer, "Yes!" Then you will literally awaken in your dream and you are free to change your set, start a whole new dream, fly, change the feeling and the nature of the dream, conquer your monsters, learn a new skill, and whatever else your heart desires to do in the virtual reality dream world in your head. You are the star of whatever movie you would like to invent.

So, how do you look for dream signs?

*Continued on pg. 46*



## Dreams That Have Lives of Their Own

Some will come bathed in a perfect red; you will dock at islands made of bones wrapped in the fires of pride. Occasionally there will be bright boulevards filled with all the people you've forgotten. Affairs

of honor will fill some of them; others will be so overburdened with the wrong stuff they will grab hold and start to eat away at your reason. Sometimes not even waking will rid you of them; they'll follow you

around all week or until moved out of place by one with broader shoulders or brighter colors. Many will be so busy tending their own affairs, they won't have time for you. But some will house perfect catastrophes:

falls from tall buildings, monsters with enormous jaws, tides that pull us out to sea, and doctors with long and pointed needles. But most find ways to get us on high or holy ground because they are spun not just from

what we fear but also from what we hope. Many will be so faint and fleeting, you will not even know you have dreamed; more than a few will defend borders you knew nothing about until you entered the dream.

*Fredrick Zydek*

# Thunder Heart

Work to be one  
with the words of the wind.  
Rise up  
into the shapes  
of sun and water;  
of the colors of  
leaves and the fragrance of orchards.

The way we now live  
is worthless lies.  
Mother is not only  
Beauty. Earth is also justice.  
Wait a moment,  
don't grow impatient.

Is your name now Satan  
when it could become Eden?  
Do you live in man's death wish  
who could dwell in God's dream?

Give yourself freedom  
to walk and breathe deeply.  
Feel how it feels  
to belong and be free.

Wherever you go  
go as change to  
the circle of motion.  
Bring seeds to all seasons.

Speak your heart  
with the strength of thunder.

David Sparenberg 25 May 2008

## LUCID DREAMING ~ Cont'd from pg. 44

The hard part is paying attention and keeping your consciousness focused on looking for things that are out of the ordinary. Human beings are on automatic pilot to such an extent that we don't notice things that are out of the ordinary, even though they are there all the time. So, the first task is to become more alert, more present in the moment and to pay attention to what is happening around you all the time. Vigilance is necessary to be successful at noticing dream signs when they happen, remembering to ask your question immediately and changing your focus on reality.

Keep a notebook with you throughout the day and write down any unusual things that you see. Is your boss wearing the most ridiculous tie you have ever seen in your life? Did someone say something out of character? Did an appliance stop working? Did a guy ride by in a purple car? What has happened that is unusual in this particular hour? You will notice that there are more things that can catch your attention, even if they are only slightly unordinary.

Dream signs don't have to be out of the ordinary, either. You could simply tell yourself that every time a phone rings you will ask your question and awaken in the dream. You could use something as ordinary, for example, as every time you turn on a light—or see a light—as a trigger to ask your question. You could use something as simple as every time your neighbors' dog barks, you ask your question. Dream signs can be anything you choose them to be. Then when you are in the dream world, even these ordinary signs will appear and trigger you to ask yourself if you are dreaming.

Once you get the hang of it, it's really easy! Try not to wake up from your dream when you suddenly achieve lucidity for the first time. I was so excited the first time I woke up in a dream that I literally woke myself up from sleep! If it happens, just try again. It could be a wonderful new beginning and the riches from within your own virtual reality dreamworld will bless your life forever. ∞

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### Author Bio

Christine Breese, Ph.D. is the founder of University of Metaphysical Sciences ([www.umsonline.org](http://www.umsonline.org)), Universal Church of Metaphysics ([www.ucmeta.org](http://www.ucmeta.org)) and Starlight Journal ([www.starlightjournal.com](http://www.starlightjournal.com)). She is presently creating a retreat center in California. A charismatic speaker, she brings humor to an otherwise serious subject. Meeting Christine Breese often changes people's lives for the better. Visit Dr. Breese Website at [www.christinebreese.com](http://www.christinebreese.com)

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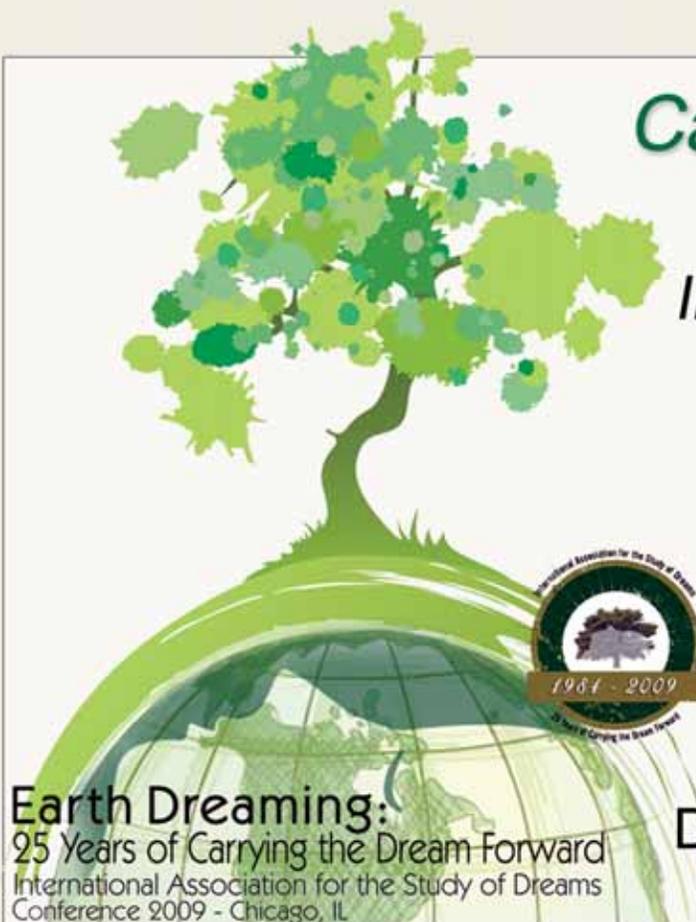
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