

# THE DREAM NETWORK

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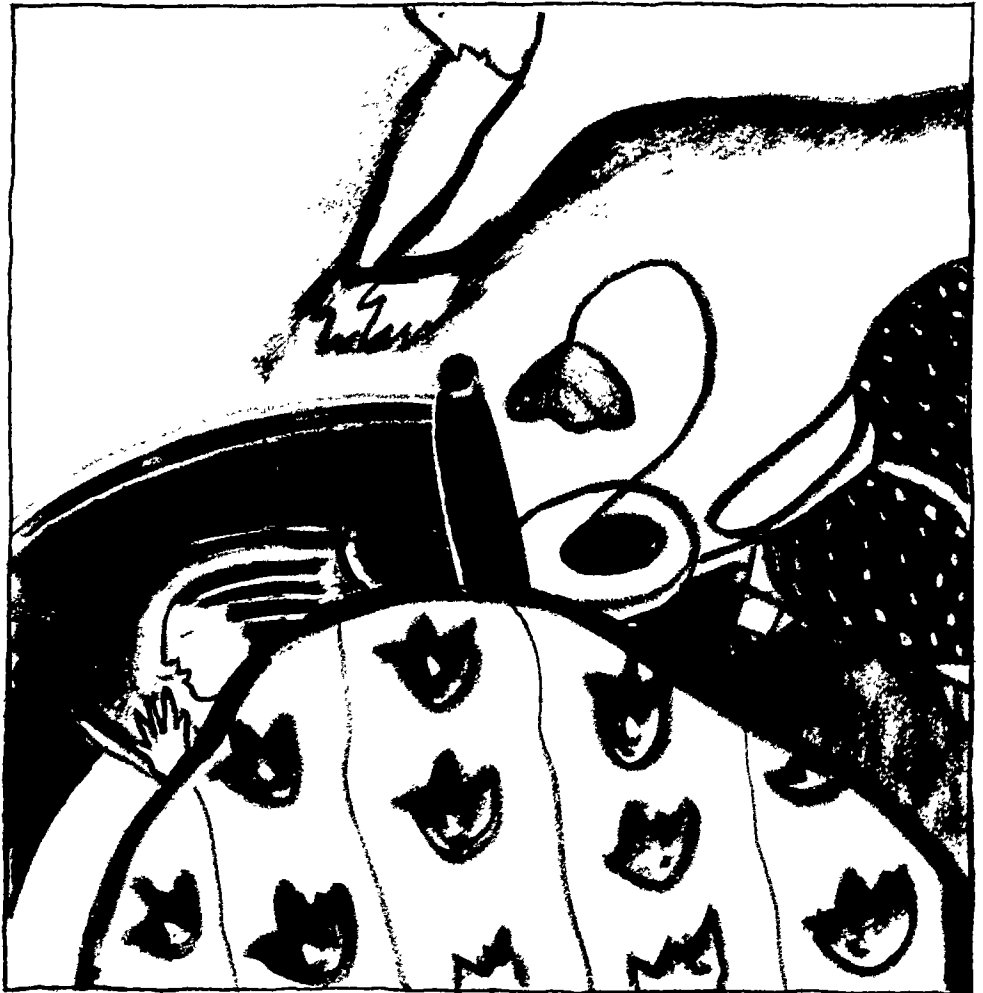
## LUCID DREAM CONSCIOUSNESS A SUBJECTIVE ACCOUNT

by Deborah Jay Hillman

As an advocate of a working alliance between dream research and a subjective knowledge of the dream world, I believe that one's own dream journal is a good starting point for studying dreams. A recent article by Charles Tart, entitled "Terminology in Lucid Dream Research," prompted me to take a closer look at how I have understood and experienced lucid dreaming.(2) I agree with Tart that meaningful research in this realm depends upon a clear definition of the term "lucid dream," both in questioning subjects and in writing about lucidity.

Tart proposes that we remain faithful to Frederik van Eeden's definition of lucid dreaming since van Eeden was the first to call attention to this special category of dream.(3) According to this definition, the knowledge (during a dream) that one is dreaming is a necessary, but not sufficient, aspect of lucidity. In addition, there must be a shift in consciousness to a state that resembles waking, although the environment is perceived as other than that of the ordinary waking world.

However it is drawn, a map of consciousness (including such categories as "lucid dream") is at best a rough guide to subjective territory whose features change their subtle contours and shadings according to the unique



mental and emotional makeup of the individual who encounters them. By comparing this map with the actual terrain we discover on our inward journeys, we give order and meaning to our experiences and -- collectively -- either strengthen or weaken the conceptual validity of the map itself. Each of us is a witness to the awkward and imprecise boundaries drawn around an experiential category. The more we explore dreams and related states

of consciousness, the less fixed those boundaries appear.

What follows is a brief description of some of my experiences in the realm of lucid dreaming. While they conform to Tart's definition of this state, they also suggest a fluidity with other states which only an integrative view of consciousness can properly address. It is towards such an integrative view that I believe dream research must include the collection and evalua-

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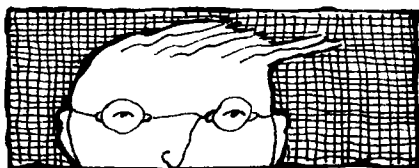
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tion of personal narratives and reflections about the dream world. As researchers we need to ask not only whether people's experiences fit our definitions but also whether our definitions adequately contain the experiences people describe.

For several years I have been interested in lucid dreams, flying dreams, false awakenings, and out-of-the-body experiences and in the kinship of these four qualitatively distinct yet overlapping states. When I discovered Celia Green's book, Lucid Dreams, I was familiar with the various forms of flying in dreams, had had a few incipient out-of-the-body experiences and some false awakenings (neither of which I knew a name for), and was altogether ignorant of lucidity.(4) Since the book emphasized the interrelatedness of these four types of experience, I anticipated the spontaneous occurrence of a lucid dream sooner or later.

I had my first full-fledged out-of-the-body experience about six months prior to my first lucid dream. Out-of-body consciousness thus became an experiential reference, for me, in understanding lucid dreaming. Lucidity is as closely linked to out-of-the-body experiences, on my own map of consciousness, as it is to ordinary dreams. It combines elements of both: a waking-like consciousness separate from the sleeping physical body and an environment of self-created images. From a waking point of view, lucid dreams seem too much like out-of-the-body experiences to be regarded as "dreams" in the usual sense of the term and too much like dreams to be thought of as variant out-of-the-body experiences. It is as though, during a lucid dream, my consciousness is projected into the dream world itself. While I am aware of having created this worked in thought, I experience it, none the less, as

tangible and "real."

The fluid boundaries separating flying dreams, lucid dreams and out-of-the-body experiences are illustrated in these two excerpts from my journal:

"The roller coaster track leads through a wide, semi-darkened tunnel and emerges high over a dingy river full of barges and large constructions of some sort. As the car I'm in ...begins to drop over the edge...I realize that I am dreaming and will not be harmed.

"I tell myself that I can fly and remain above the water. Now fully conscious, I soar along towards a large wharf...It is gray and weathered, and one or two men are standing on it. I assume that they repair the boats. The flying is very exhilarating, however I decide to land. I am curious to know whether my presence will be seen. I begin to walk...in the direction of one of the men. It appears that he is completely unaware of me...It occurs to me in the dream that I may actually be out of my body. (November 9, 1983)"

"I found myself staring up at the ceiling...Attached to the ceiling, and the object of my gaze, was a round rug, perhaps two and a half feet in diameter, woven of thick yarn. It was mostly yellow with bright tufts in the center...Although it appeared quite "real," it occurred to me that there was no such rug on the ceiling, and I must be having a lucid dream...Immediately I realized that I could easily move out of my body in this state and go up to the ceiling to get a closer look. As soon as I willed myself to do so I had the very pleasurable experience of floating directly to the rug. I just seemed to "lift out" of my body... (January 10, 1981)"

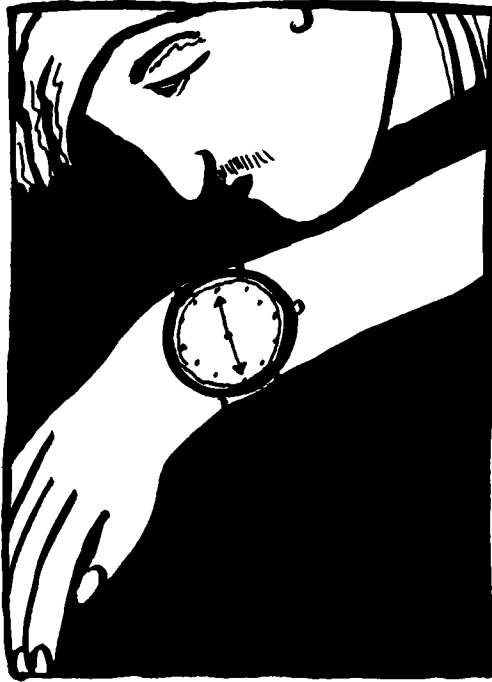
This interweaving of elements, both experiential and cognitive,

does not characterize the majority of my lucid dreams. Yet, when these permutations occur, the lucidity remains distinct. Thus a lucid flying dream is not confused with an out-of-the-body experience even when my dreaming mind questions what is "really" happening in the experience.

My first lucid dream captures, in its simplicity, the fundamental character of practically all of my subsequent lucid dreams. It is described in a journal entry dated January 10, 1976:

"My first definitely lucid dream occurred recently. I became lucid in (a next-door neighbor's) back yard in Akron (Ohio), near the edge of my own family's yard. A squirrel brushed against my leg. I felt its fur on my bare skin even though I seemed to be wearing long pants. I was delighted with the experience of having my full consciousness located in my dream body."

In this fleeting episode, the experience of being conscious in my "dream body" was so novel and extraordinary that I chose to savor it rather than experiment with its possibilities. Tart writes, "I doubt very much that lucid dreams are exactly like ordinary consciousness in their quality of consciousness." (5) Indeed, I have found lucidity to be an exquisitely heightened form of consciousness in comparison with my ordinary waking state. It seems to me that lucid dreams of this nature are instances of self-remembering, a concept central to the psychological system of Gurdjieff. Colin Wilson, in describing the process of remembering oneself, writes, "if you close your eyes, you sink into a subjective inner world in which you think only of yourself. If you look at your watch when someone asks you the time, you forget yourself, and become aware only of your watch. But try



looking at your watch, and also being aware of yourself looking at it. You will find that you can only do this very briefly. After a moment your attention slips and you either forget your watch and become aware only of yourself, or forget yourself and become aware only of the watch." (6)

It appears that, in my lucid dreams, forgetting the object of concentration results in awakening from the dream while forgetting myself results in a return to ordinary dreaming. Generally, my forgetfulness takes the latter form, and I experience a "fading" or "slipping away" of the lucidity. The balance of consciousness required to maintain consciousness in the dream is extremely delicate. In my journal I have noted that it is the mental equivalent of learning to walk or ride a bicycle, yet in practice it is much more difficult to achieve.

Instinctively, I use my sense of touch to focus my concentration and prolong this inherently unstable state. In the squirrel episode I was introduced to the pleasure of tactile sensation during a lucid dream, but the brush of fur against my leg

was fleeting and gave me nothing to "hold on to." With my hands I can sustain contact with objects in the dream, and this has been my routine method of attempting to remain lucid. For example, I dreamed that I was standing in a bedroom beside two "large and elaborate bicycles," and having become lucid, I

"slowly and deliberately placed a hand on the silver metal gear...of one of the bicycles and was thrilled by the sensation...I knew the significance of the state I was in and how tenuous it was. I began to walk, thinking, 'I am here; I must try to stay here!' I ran my right hand along the wall. It seemed that (this) was a good way to maintain the state. My movement was slow and careful..., I concentrated all of my energy on what I was doing...(dream journal, February 18, 1978)."

Frequently I discover, by means of my sense of touch, that I am conscious in the dream, as in these two examples:

"...I am gliding along just a few inches above a treeless yard of yellowish grass. I wonder whether I can feel this grass, and I allow the palm of my hand to brush over it. Yes: it feels as slightly dry grass would feel if I were awake (dream journal, February 12, 1979)."

"I am carrying a small tray full of...glasses, and I am aware of the texture of the tray and the glass. The glasses are tumbling over on the tray, and with my left hand I'm setting them upright again. This vivid tactile experience makes me realize that I am indeed conscious in this dream; that this is the state of lucidity (dream journal, April 10, 1983)."

Rarely does the thought, "I am dreaming," precede the transfer of consciousness to the

dream. Typically, I become conscious in the dream first, and the knowledge that I am dreaming follows as a consequence of this state. The knowledge that I am dreaming is implicit in the perception that I am operating in a self-created world -- an environment made up of my own images -- in a manner independent of my physical body.(7) I tell myself that I am having a "lucid dream" (rather than a "dream") since that signifies to me the nature of my altered state of consciousness.

Tart proposes the term "dreaming-awareness dream" to refer to an otherwise ordinary dream that includes knowledge of the fact that one is dreaming.(8) I found an example of such a dream in my journal. In this dream I was concerned about a moving car with no driver when

"...it occurred to me that I was 'dreaming' (the dream did not become lucid at this point) and nothing could really happen. I decided to forget about the car. It could roll on up the street as it was nothing but a silly dream image (dream journal, April 17, 1977)."

My failure to become conscious (that is, "lucid") in this dream did not preclude the resolution of anxiety brought about by the "dreaming-awareness."

In another dream I "figured I was dreaming" because I realized

"all of a sudden that I could become fully conscious in this setting...I did (become conscious in the dream)...and I placed my hand on a wonderful velvety plant growing in clump-like fashion close to the ground...Later, I remember touching light, reddish wood (probably a table); running my hand along it and noticing what an effort of will it took to remain conscious like this (dream journal, May 11, 1983)."

Here the implied reasoning is: If I can become consciously present in this setting, then I must not be conscious in it now; and if I am not conscious in it now, then I must be dreaming. In the car episode, the self-observation implied in the thought, "I am dreaming," reflects a "more conscious" state of mind than that which characterizes ordinary dreams. In both dreaming and waking, consciousness is a matter of degree as well as kind.

What difference might an altered, lucid-like waking consciousness make in the perception of the waking world? Full lucidity in the dream demonstrates the plasticity of the self-created world of images, in contrast with the apparent objectivity and fixedness of the material world. The "laws" governing the environment in a lucid dream seem alien to those ruling the physical world. In the squirrel episode I can feel the fur against the skin of my leg although the fabric of a pair of pants intervenes. That which is ordinarily more "solid" becomes insubstantial in the dream.

Curious about the images' susceptibility to conscious influence, I have made some efforts to "will" changes in my lucid dreams. Sometimes (though rarely) I succeed with the speed of thought. More often -- and particularly when it involves a human form -- the imagery is unyielding to my design. I have also experienced a kind of "compromise," as in the following example:

"I see an opening, smaller than a door, to the outside. I crawl through and find myself in a lucid state of dream consciousness. (I...am there and aware of my ability to determine what will happen next.) As I emerge from the opening I think that the gray, almost dark appearance of dusk should change to bright light...But being present and

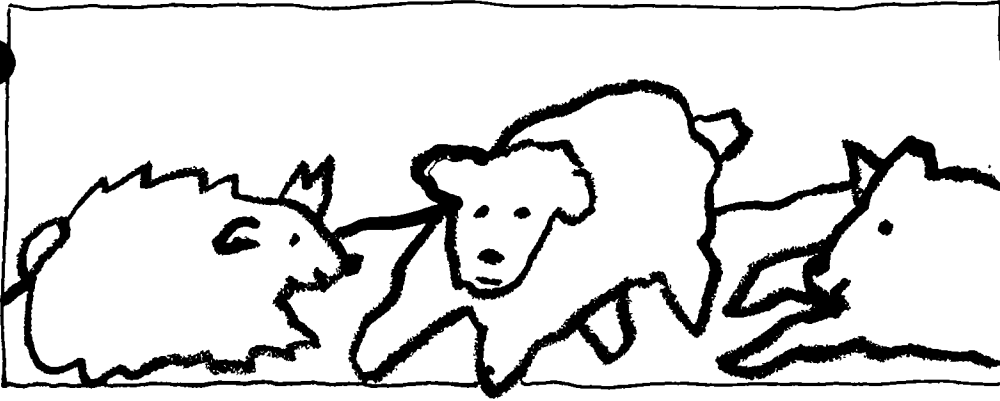
fully conscious is more important to me, and I let the matter go. I look ahead...and see that full moon is hanging just above the roof of a small, gray and weathered wooden house, and directly beneath it a window (or is it an open door?) shines with a bright yellow light (dream journal, August 1, 1978)."

Efforts to "control" lucid dream content can illuminate conflicts between conscious and unconscious motives. What I "want" to have happen (consciously) may not be in agreement with what the dream is telling me about myself at a deeper level. Changing my reaction to what is taking place in the dream has been the more rewarding course. In a recent lucid dream I lovingly embraced a hostile, threatening character who immediately went limp and sobbed in my arms until we became one and the dream ended.

The frequency with which I dream lucidly waxes and wanes. I have had more than one lucid dream in a single week, and I have had none at all for a period of several months. I have not examined the circumstances that seem to favor lucidity, though it is clear that thinking and reading about it has a positive effect. While writing this article I had one lucid dream -- the first in a number of weeks.

While I have made no serious attempts to induce lucidity, the effort to prolong consciousness in the dream has been a consistent interest. Not long ago I had a dream in which I find myself

"...in the dining room of my family's house in Akron, Ohio, walking towards the family room that was added on in back. The dream becomes lucid...and I bend down to touch the floor in order to 'stabilize' this conscious state. Directly across from the dining room is a door. I go outside and find snow on the



ground. As I pick up clumps of it with my bare hand, I notice that my ability to maintain lucidity in a dream has been improving with practice (dream journal, January 22, 1984)."

Seldom, during our waking lives, are we as passively conscious as we are during most of our dreams. Yet rarely are our waking moments as consciously focused in the here-and-now as the lucid episodes to which our dreams may sometimes give rise. Heightened consciousness during a dream state suggests that we might become more conscious while awake; that we might "wake up" even more. With all of its diversity and nuance of consciousness, dreaming is likely to be as significant to the field of consciousness research as it has been to the development of human psychology. Lucid dreaming may soon be recognized as one of the royal roads to consciousness.

#### Notes:

1. See Hillman, 1984, "Making Room: A Perspective on the Existence of a Professional Dream Association," Dream Network Bulletin, Vol. 3, No. 4 (March/April 1984), pp. 10-13.

2. Charles C. Tart, 1984, "Terminology in Lucid Dream Research," Lucidity Letter, Vol. 3, No. 1, pp. 4-6 (Lucidity Letter is available from Dr. Jayne Gackenbach, Department of Psychology, University of Northern Iowa, Cedar Falls, Iowa 50614).

3. See van Eeden, 1972, "A Study of Dreams," in Tart, ed., Altered States of Consciousness, Second Edition, New York: Anchor Books, pp. 147-160 (Reprinted from Proceedings of the Society for Psychological Research, Vol. 26, 1913, pp. 431-461).

4. Celia Green, 1968, Lucid Dreams, Oxford: Institute of Psychophysical Research (distributed by State Mutual Book and Periodical Service, N.Y.).

5. Tart, op. cit., p. 5.

6. Colin Wilson, 1973, The Occult, New York: Vintage Books, p. 397.

7. Judith Malamud writes about the implications of the fact that one is dreaming and how these relate to the development of lucid awareness. (See Malamud, in press, "Becoming Lucid in Dreams and Waking Life," in Wolman and Ullman, eds., New York: Van Nostrand Reinhold.) Generally, my lucid dreams begin at an experiential level of awareness. Implicit in this is the knowledge that I am dreaming. Thus the "direction" of the deductive reasoning is reversed.

8. Tart, op. cit., p. 5.

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## PARENTAL GUIDANCE THROUGH CHILDREN'S DREAMS

by Linda Ravenwolf

Early one morning my eight year-old son jumped out of his bed, bounded into mine, and said with great emotion: "Mama, I dreamed I was reading a book, and these white mole-like fuzzy creatures came out of the pages, and I loved them. Then you saw them, and said that we had to get rid of all of them, except for one. You dipped them in rubber cement, and they couldn't breath! I was so sad and worried about them. I felt so bad. But then I picked one of them up, and it popped right through the rubber cement, and it was so glad to see me!" He cried and repeated, "It was so glad to see me!" "Well, quick," I said. "Let's get the rest of them out of the rubber cement!"

The little fuzzy creatures were definitely "warm fuzzies" -- some good feelings of his that he felt I'd unfairly smothered. But feelings about what? Ah! The creatures were also like his stuffed animals. The day before, while making his bed, I'd complained about them. "Johannes," I'd said, in that awful way mothers sometimes speak when they're housework weary. "It sure is hard to make your bed with all these stuffed animals on it. I have to take them all off, then put them all back on. Couldn't you just sleep with one of them?" Apparently this had hurt his feelings, though I don't remember any response from him about it at the time -- oh, maybe a vague whine. The book fit in, too, since he usually takes a book to bed with him and talks about it to his stuffed animals.

"Quick!" I repeated. "There, I think we got them out in time. Are they okay?"

"Maybe." He sniffed. A minute later: "Yes, they're okay."

"I'm sorry that happened. I didn't realize what they were, or how important they were to you."

"Well, they're okay now, but they sure are hungry."

"What do they like to eat?"

"Hamburgers and hot peppers."

Of course. Those were his favorite foods at the time.

"Let's make some hamburgers for them, and give them a party."

"Okay!"

By the time the party was over, my son was dozing. I carried him back to his bed and returned to my own dreams -- and made a mental note to ask him to help me make his bed the next time, rather than do it all myself and complain about it.

Though I haven't worked extensively with children and dreams, I've noticed that my son doesn't feel the need to translate dream events symbolically (and he prefers to draw a picture of his dreams rather than write them down). For example, the next day I said to Johannes, "I wonder if the little fuzzy creatures stand for some of your feelings?" He quickly retorted, "Mother, I'd rather think about them the way they really are." At the same time, he knows that some elements in dreams are not to be taken literally. Once he dreamed that he found a lucky bingo number on the floor at the shopping center. The next time we were there, I told him to look around, just in case, but he said, "That's not what the dream meant. It meant that I'd done the right thing and that something good would happen." Shoot! I'd hoped it was precognitive.

The dream about finding the lucky bingo number followed a nightmare in which a monster pursued him home from school. When he told me about it, I wondered aloud if the monster's name was "cursive writing." (He just snorted and wouldn't comment -- but he hated cursive and his teacher had been sending exer-



cises home with him). "What do you think I should do?" he asked. I suggested that he ask Batty, a friendly bat he first met some years ago when we began going on imaginative journeys together. He thinks that Batty is "sort of like a part of God"; Batty can look into a jar of stars and find the answers to Johannes' questions. "Or," I said, "maybe you could just ask the monster what it wants." But he decided it'd be safer to ask Batty, and Batty told him that the monster meant no harm. It was just lost and wanted to get back into its own dimension. Batty showed Johannes how to get the monster back into its own world, and the monster was very grateful.

Sharing dream images can often communicate an intense feeling better than direct words. An example: One busy day, against my better judgment, I let him talk me into going into town to look for a particular book for him. I went to several places and couldn't find it and felt impatient about the whole thing. That night, Johannes dreamed: "I'm out in the middle of the desert in a bus. It's hot and I'm thirsty. But I don't know the bus driver, and I don't know if she'll hear me if I talk to her." What a message! The images made a much greater impact on me than if he'd merely said, "Yesterday you acted like you didn't care about me, and like you weren't my mother." We didn't need to discuss the dream. I just hugged him, and told him that I'd had my mind on work yesterday, and that

we'd order the book.

Happily, not all his dreams about me point out my failures. Sometimes I rescue him or come along and help him out in some way. At other times, I'm simply present in his dreams as a familiar figure. This past year, we shared our dreams in a new way: three times we both went to the same dream locations and compare details the next morning. There were enough correlations to strongly suggest that we'd had joint dreams. To ask whether these dreams were telepathic or actual begs a host of questions: What is telepathy? What do we mean by "actual"? Is consciousness indivisible, or can a portion of consciousness be projected elsewhere while most of the consciousness stays "home"? Is telepathy a projection of consciousness or a reception? Are there different kinds of telepathy?

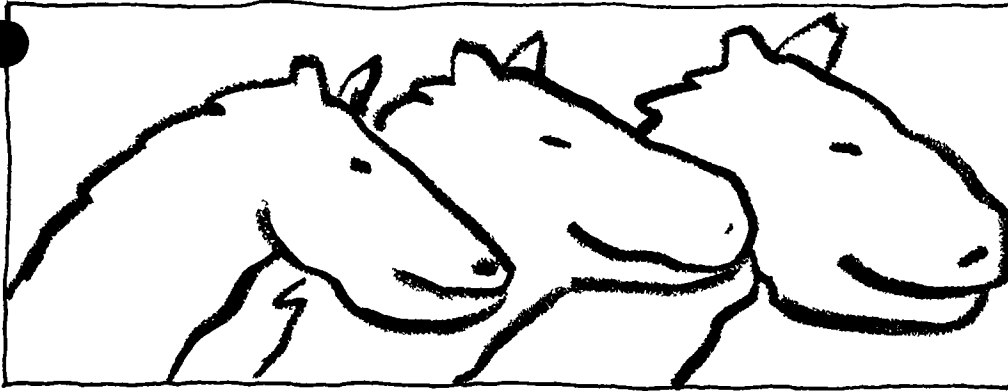
Though my own dreams guide me in parenting, they don't reveal my child's side of the story as well as his dreams do. His dreams help me to help him; they help me understand his joys, fears, and aspirations. I never press him to share a dream, but he knows that I'll stop what I'm doing and listen attentively when he wants to share one. My husband and I encourage him to think about and share his dreams by sharing our dreams with him and with each other. I also encourage him by asking, from time to time, "Have you had any funny, scary, or beautiful dreams lately?" Sometimes he hasn't, but one of his stuffed animals has -- and since they can't talk, my son has to share their dreams for them.

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## DREAMING MY WAY TO THE WINNER'S CIRCLE

by John Perkins

In June a friend and I decided that we would do whatever we felt necessary in order to live off our earnings at the race track. I felt the time had come for me to return to my former winning ways.

About nine years ago I began to go to the track, using unemployment benefits as my bank roll and over four or five years of serious betting, I have had only one losing streak. Intuitively I know that my overall lifetime percentage of wins in all the games and sports I've played is over seventy percent.

So last spring I went to the track just to relax, and I picked two horses to win, bet them both, and sat back and watched the action. As I stood by the rail waiting for the race, I looked down and noticed a betting ticket on the ground, under my feet. I picked it up and stared at a ticket for a \$5 bet on the race coming up -- and it was for one of the horses I had selected! Now one never finds live tickets at the track, so I felt like the gods and goddesses smiled upon me. And then -- the horse won!

Of course you can call that sheer "luck." I knew to win consistently would take more skill and dedication than I had ever devoted to the game. I placed

this decision in the category of a conscious choice, to distinguish it from unconscious choices delivered to me through my meditations or dreams. During the three weeks I pondered this decision and discussed it with June, my lover, my dreams dreamt of other matters. But as soon as I committed myself to buying the Daily Racing Form, every night I began to dream on the subject. One dream was:

"I drop in on a friend of mine through a skylight and she and I go to the race track. The next thing that happens is that I collect from everyone little bags of gold dust. Little tiny bags that look like tobacco ties that Native Americans use in their medicine wheel gatherings to symbolize gifts and offerings to the spirits."

This dream not only had a straightforward message, it practically commanded me to go to the track. However, for a real clue to how my dreams perceived my chances, consider this dream I had a few days later:

"After a long absence, a race horse named Red Gift II is running again. He looks very beautiful, regal. Also I'm looking at the past performances of this horse who is 19 years old. He's run something like 100 or more races. A lot of races."

Now nine years ago a small bet on Red Gift II changed my

whole attitude about my ability to succeed at the track. A quick glance through my journal for that day reminded me of how green and timid I had been, having been to the track only five times before. I worked out a system of picking a horse to win and betting it to show. In other words, though I only bet a horse to show, I wanted it to win.

I knew early that it would be a two-horse race, between Red Gift II, a new horse from Italy and Katonka, a talented horse primed for a win. In the post parade Red Gift II looked majestic, yet I still had trouble choosing between them. I was in for big stakes, of course, \$4 to show. That means my choice had to come in first, second, or third. I finally decided on Red Gift and told the ticket seller, "Number 5, two times." I casually threw him a five, and he said, "I'm sorry this is the \$5 win window." I had entered the wrong line! Stunned, I handed him another five and took my tickets.

In a dramatic race, Red Gift's jockey led it to the rail at the top of the stretch and beat Katonka by a step at the finish line. I couldn't cash my tickets right away, however, because one of the jockeys, objecting to the move along the rail, said he was cut off. The stewards let the decision stand though, and my heart returned to my chest and got out of my throat. Having experienced the entire range of emotions possible at the track, I wrote in my journal, "It paid me only \$33, but for the thrill of it all, it's worth it. I think I've found my game." And now nine years later, I wanted to return to this game and make it my career.

The second half of the dream, being called up from an older part of my life, also spoke of return. Horses don't race for nineteen years. Nineteen years ago I myself raced around as a happy eleven year old blissfully,

unaware of the coming divorce of my parents and the spirit-crushing challenges of college and adult life. Since then I've run many races, including a brief stint in the rat race.

So last spring, barely a week into my new adventure, I had these dreams which showed that my dreaming side fully supported my conscious decision. Next I felt I had to have agreement from June that I could create a space in our relationship to allow this enterprise to grow. The "contract negotiations" between us were tough. To win at the track would require a total shift in my outlook, how I would use my "spare time," when I would have time to be with her, and when I would need to concentrate on winning. In our conversations she raised an issue which has plagued gamblers throughout the ages. Like many people who have not had long experience with winning at games and sports, she felt that to gamble meant to lose. From her viewpoint, to gamble and win seemed like a fantastic wish not to be seriously entertained by any rational adult. Even when I mentioned this to friends, I almost always got a polite chuckle or a few stories about people losing.

After these initial tests I knew that to win I needed firm internal resolve. I would need that because I saw I would have to hide my activities from people in order to avoid their spirit-crushing and confusion-creating negativity. I remember from my experiences as an eleven-year old that I won at games and contests when I had a clear sense I would win; you might say when I had an aura of winning. My dreams offered me this perspective too:

"I am teaching a group how to accept that which they want more of, in other words, a procedure that moves from 'adequate' to 'flowing' to 'flourishing.' I teach them how to do it by having

them envision being at the race track, adequately picking winners, and letting that be the trigger for the 'flourishing' of more that they want. I discover a memory device: Adequate Flow Triggers Emotional Readjustment, or A.F.T.E.R. Then someone is there explaining my releasing and letting go procedure."

This dream showed me in charge with helpful information flowing from me to other people. I needn't get upset or be afraid of other people's opinions because in my dream they are interested and listen to me. Indeed, since this dream, I can listen to losing stories with some equanimity though I wouldn't want to spend an evening doing it.

The adequate to flowing procedure comes from an insight into human psychology I learned from Dr. Steven Clarfield, a recreational psychologist in New Jersey. He believes that we unwittingly set ourselves up for frustration and perhaps even failure by trying to find creative solutions to our challenges before we find satisfactory ones. "Biologically, a risky situation awakens our Naked Bear, or our survival instincts," Dr. Clarfield explained to me. "Once we have hit upon a minimum satisfactory solution, our Bear goes back to sleep. This doesn't mean we stop looking for the best solution. But because we know we'll be okay, even if we have to use our adequate first solution we have freed ourselves to reach for more daring, creative possibilities. Both my waking and dreaming self were enthralled by the possibilities of picking horses and watching them come in. My dreams helped out in a number of ways -- directly picking horses, noting jockey styles or a specific trainer to watch, telling me which bets to avoid. All of this has been helpful, but the best thing my dreams have done for me has been to sharpen my Winner's Atti-

tude. They have reinforced a notion that I have picked up reading that many people are losers at the track and in life because they harbor a loser's disposition by dwelling on all the bad things that have happened to them.

My dreams have tended to confirm the opposite attitude and encourage me to go on in an optimistic vein. Look at this dream I had in the middle of July, two weeks before I began to attend Monmouth Race Track.

"I'm at Monmouth and I'm running the place. Someone comes up to me and asks if the winners of the races will be announced. I say, 'Sure, but only if their winnings total less than \$300; we don't want anyone being mugged on their way home.'"

Thanks to some dream-inspired research and approaches which I've been able to test out at Monmouth, I have developed a method of betting which succeeds well over half the time. On my bad days I ought to break even, and on my good days I ought to do very well. But now that I have found out what to do, can I bring myself to do it with the consistency and quality necessary to win enough to support myself? Can I marry myself to my technique?

In just five weeks I was at a pivotal point in my career as a winner. I had a few wasteful days foolishly stretching for long shots but then I decided to settle down and go with what I knew would win time and time again. My dreams predicted my troubles and my turn around:

"I am having a series of arguments with different people about different aspects of the track. I end up riding a train, catching a cab in the wrong direction with about six people including June. We get out of the cab, turn around, and catch



the train back going in the right direction."

Had I listened and followed the wisdom of my dreams earlier I could have saved myself some money and unnecessary grief. Here's one:

"I'm playing around with a few races and I have a stack of cards I've made up on the twenty major betting opportunities and how to evaluate them quickly so I don't have to keep thinking about it. I can put down my possible bets on paper, locate the pattern -- what I have and what I want -- and come to the right betting decision automatically."

This dream seems to be related to a dream I had earlier which gave me an identity for what I'm doing at the track.

"I am at the track and I think, 'Gee! The owners have their colors and the jockeys wear them. I need something to identify myself with. I think of Catalytic Betting."

On waking I stretched my new title to Catalytic Betting and Wining. Then I practiced, made bets, won and lost, honing my re-emerging skills. My dreams voiced their approval:

"I'm thinking about the track and my horses are all coming in. Actually, they're floating around the finish line. They all float across the finish line together."

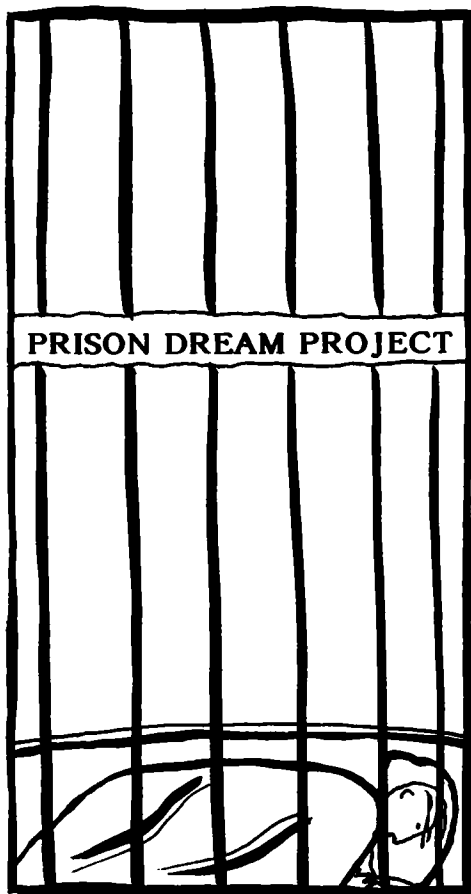
I hope it is my fate to be a winner for at this moment I see little chance of avoiding it!

**John Perkins**  
684 Washington Street  
New York, NY 10014

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John Perkins is a dreamworker interested in attitudinal healing.

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From your publisher/editor:

Connie Dehard continues to work hard to obtain sponsors for our large list of incarcerated people who are interested in DNB but are broke. Here is my most recent letter from her:

"Congratulations on another great issue [July/Aug]. I like your suggestion that dream groups take up a collection for The Prison Dream Project. I'm sure it will be well supported. If every DNB subscriber would send in one dollar, we could supply quite a few subscriptions for inmates which also would mean more subscriptions for DNB, both very positive goals in my estimation!

As you know, any extra copies of DNB that you send me, I send on to them. I wonder what a great service you are doing...for you surely are and it is sincerely appreciated!

All the best to you and your staff, Connie.

Also from Connie, her "column".

\*\*\*

Recently a "New's Item" was forwarded to me and I would like to share it with you, the readers, as it points up so meaningfully how, with a little bit of encouragement a very creative endeavor begins.

When Lou Torok was serving a prison sentence in Ohio he was befriended by many people who voluntarily wrote to him. He became aware that there were thousands men and women serving prison sentences in all parts of the U.S. who desperately waited for mail. Eight years ago ex-convict Lou Torok founded Prison Pals, a much needed service. He writes, "Quite simply, we need more citizens willing to get involved by mail..."

The message here then will be obvious to everyone. Caring is like a flower, it automatically seeds more of itself.

Chris Hudson, a sensitive, intelligent man, has opted to encourage people in prison through the Dream Network Bulletin. As Chris told you in the May/June issue of DNB, "Remember this is your newsletter. How it grows is up to you." So, like Chris, let us all seek through private experience and social contact to actualize our potentials, and in such a way that the potentials of others are also encouraged.

You are invited to send helpful suggestions, gift subscriptions for inmates and donations to:

**Connie Dehard**  
**Prison Dream Project**  
8126-13th Ave, Burnaby  
British Columbia V3N 2G4





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**DREAM NETWORK BULLETIN**  
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**PUBLISHER/EDITOR:**

Chris Hudson

**EDITORS:**

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 Tom Cowan

**CONTRIBUTING EDITORS:**

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 Tony Crisp

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**487 FOURTH STREET**  
**BROOKLYN, NY 11215**  
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# EDITORIAL

My apologies to the new and faithful for the lateness of this issue. As expected, Fall brought a flood of new subscriptions, and with them, hundreds of letters that require response. "Is there a dream group in my area?" "Would you recommend some good books?" "I had this amazing dream, what do you think it means?" etc. Sometimes 30 a day! Tom Cowan has been on the radio twice, news about the Network has appeared in dozens of newspapers around the country, and more daring souls are braving the waters of dreamgroups or forming their own. Ours is a quiet revolution. The revolution of the inner-looking who examine their dreams with open minds. People who are in such groups, keep dream journals, or simply share with others are less regarded as "kooks" as dreamwork is gently being removed from the exclusive domain of psychoanalysis. Only the dreamer is the expert in the new dreamwork.

Once again, thanks to the other editors, Tom and Jack. And welcome Linda Ravenwolf in Alaska, Tony Crisp from England, and Deborah Hillman as Contributing Editors. They've been invaluable these past few issues and are all dedicated. Thanks also to the following folks for contributions of \$25 or more:

Kay C. Greene, PhD \* Dr. Richard Goldwater \* Dean McClanahan \* Paul Elovitz, PhD.

There's a lot of discussion about God in this issue (see Tom's Dreamwatch). I personally was touched by Norma Chivera's experience (see page 14) as well as H. Ercan's. H. is a Turkish subscriber (page 15) who frequently dreams of heaven. Dream experience, so universal, is as individual and important as how each of us feel about God. Which reminds me of a dream I had awhile back:

" I sense a presence above the end of my bed. In a distinct, clear tone, the voice says, "The Unconscious is God!". I awake with deep feeling of awe."

I'll have to ask Deborah if that's a lucid dream or not. At any rate, I will never forget it. It came at a time when I was wondering if dreams weren't just reprocessed experience that we read into too much. I no longer think that. I came into my personal interest in dreams through meditation, and am now more convinced than ever that God is within me and speaks to me through dreams. I usually choose to ignore much of this guidance! Jesus said "Be still and know God." I'm not much stiller than when I'm asleep or in deep reflection without physical activity. I can't communicate how much love and encouragement I got from thinking on this dream. My work on DNB became less mundane overnight.

The dream told me that there is an infinite depth to exploration of the unconscious Self, that this self is within my mind yet outside me (above the bed). I can listen to God in my own way, specific to my individual needs. All the information necessary for personal, philosophical and financial success (see John Perkin's piece) reside in my nightly "movies."

In a less spiritual vein, DNB is starting up a list of postpaid dreambooks available to subscribers. The Nov/Dec issue will have our first pricelist, but if you're interested in seeing which books (with prices) that we have now, send \$1 and I'll send a xeroxed list. Dreams and Spiritual Growth, Working With Dreams, Dream Work, and other excellent titles. The reason for this is that we're frequently recommending books to people in rural areas where they're unavailable. It's often less of a hassle to buy through the mail anyway, and your purchases will help DNB to increase to 24 pages and two colors, as well as expand our Dream Calendar to include many more groups and events.

Computers are helping to get this revolution of sharing underway. Next issue will feature an article on computers and dreams by Henry Reed. There is so much material in dreams that needs indexing and cross-referencing, that sophisticated databases are one answer to the old system of digging through old heaps of yellow pads in boxes for "that dream" you suddenly want to check. Frequent symbols and imagery can be added to one's own dream glossary. All the typing and formatting for DNB is done on a Kaypro computer. In fact, we have two of them!

Remember that the Calendar is now free. If you want to start a group, advertise a current one, or detail any dreamwork events and workshops, send the info on a postcard or typed letter well ahead of time. My only request is that you buy as many sample copies at \$2 as your budget allows, to spread around generously with clients, participants, and the simply curious. This will help advertise your events and groups, as well as get more subscriptions. We are grassroots, relying on word of mouth. We're not too cheap to afford advertising, just too broke from sending out thousands of sample copies over the months!

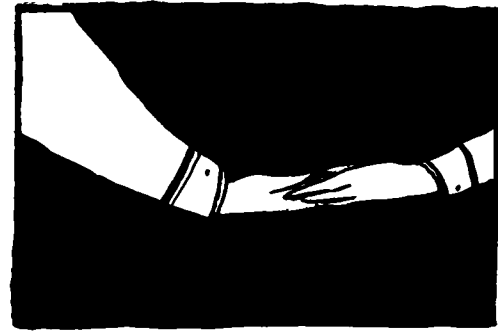
Subscription price will be \$15 as of the last issue (Nov/Dec) of this year, so resubscribe before then at the old price. Remember to send the number on the mailing label.

We are open to submissions, especially of personal experience, dreams come true, or timely dream subjects. Don't get mad if we can't publish your piece for one reason or another, sometimes there are space limitations. The maximum length is 2000 words and the article must contain a self addressed stamped envelope. As I've frequently said before, letters are also welcome and we publish as many of the best ones as possible. I personally love letters, and like articles to sound like letters. Dispense with formality and use a pseudonym if necessary.

Since this is a network, we try to include names and addresses whenever possible. There's a reason. It's so we can all communicate better with one another. Please write when you are touched by someone's sharing or the offering of information. When Frances writes us from Louisville, Kentucky, for contacts in her area, I call up Louisville in the trusty Kaypro and send her the names of DNB subscribers in that area and urge her to call or write them. Many contacts and groups have been formed through this free interchange of names and addresses but if you wish to remain private, please let me know.

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**PUBLISHER/EDITOR: 487 FOURTH STREET**  
 Chris Hudson **BROOKLYN, NY 11215**  
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## DREAMS COME TRUE



Several years ago I dreamt that my brother had died. He was sitting in a crouched position. His hands were folded in front of him like a Buddha. A smile was on his face. He looked serene and happy.

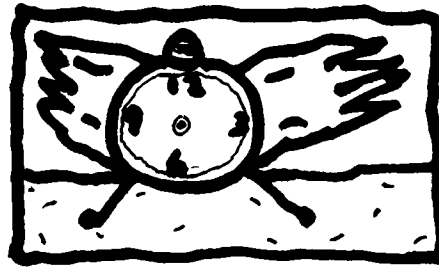
I was of course upset when I woke up. It seemed so real. I have three brothers. When I didn't hear from my oldest brother, Nat, in two months, I told my brother Ruben about the dream. Ruben was on his way to Europe and the Middle East and promised to call or visit him.

When Ruben got back he said I was crazy, because my brother was well and healthy. Two weeks later Ruben died of heart failure. I should have known it was Ruben, since I knew he had a heart condition, but since I was very close to him it would have been too awful to contemplate this. In the dream I had been unable to recognize which brother it was.

Though I was absolutely devastated when Ruben died, and all my beliefs about reincarnation and the eternal life of the soul didn't console me for one minute, so strongly did I feel the separation, the dream did help me. He had looked so blissful and at peace that it did somehow reconcile me to my loss. I believe in my heart this dream was given to me in order to help me cope with my great loss.

**Leon B. Van Leeuwen**  
 12 East 41st Street  
 New York, NY 10017

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DREAM CALENDARShamanism and Dreams

w/Stanley Krippner & Natalie Rogers  
Wainwright House, Rye, NY  
Nov. 10-11, 10am to 5pm, \$85  
**914-337-7965**

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**Brooklyn Dream Community**  
presents:

**Dreams & Divination**  
three free workshops that demonstrate the use of ancient wisdom in the interpretation and understanding of dreams.

**Dreams and the Tarot**  
led by Johanna Sherman, Wednesday, Oct. 22

**Dreams and the I Ching**  
led by Michael Gruber, Wednesday, Nov. 14 (bring a copy of The I Ching if you have one)

**Dreams and Runes**  
led by Tom Cowan, Wednesday, Dec 5

All workshops begin at 7:30 and are held at:  
381 Atlantic Avenue (between Hoyt & Bond)  
718-858-2237 for info

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**Awakening the Dream Poem**

Rituals and surprises leading you from a dream to a creative poem. Thursday Oct. 11, 7:30 pm. Contact:

**Caroline Kandler-Hulse**  
**718-447-1436**

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**Dream Arts Programs, Fall 84**

**Women's Dream Circle**  
Ongoing classes in women's consciousness, empowerment, and recovery of goddess energies. Taught by Dr. Pat Sargent.

**Dreaming: Pre-Columbian & Post Jungian Perspectives**  
Ongoing classes in the theory and practice of dreaming in historical and cross-cultural perspectives.

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**A Journey of Self-Discovery--  
Art in Exploring the Realms of  
Dreams and Imagination**

Monday Evenings, 6 to 8.  
**Elizabeth Caspari**  
30 Lincoln Plaza, 30N  
New York, NY 10023  
**212-245-7280**

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**On-Going Dream Group**

**Gayle Delaney**  
337 Spruce Street  
San Francisco, CA  
**415-668-7444**

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**Peace Dream Network**

For information about our "dream tape" to encourage world and personal peace, send \$1.

**Academy For Peace Research**  
Center Hill Road  
Plymouth, MA 02360  
**617-224-3696**

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**Dream Realizations**

A 28-day Dream Incubation Workbook, teaching dream journal interpretation techniques in the process of guiding creative problem solving. 8 1/2" by 11", 210 pages, spiral bound. \$15.95.  
**Henry Reed**

503 Lake Drive  
Virginia Beach, VA 23451

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**Dream Workshops**

w/Kaye C. Greene, Ph.D.

**Dreamscapes**

Sat and Sun, 11/3 and 4/84  
11am to 5pm, \$120.

**Confronting the 'Shadow' in  
Dreams and in Life**

Sat and Sun, 12/1 & 4/84  
11am to 5pm, \$120.

**Creating Your Life: Using  
Intuition for Life Planning (sections on dreams and imagery)**  
Teusdays, 7 weeks, \$150  
9/18 to 10/30/84, 7:30 to 9:30pm

**Reincarnation Exploration (section on role of dreams and fantasies)**

Thursdays, 7 weeks, \$150.  
9/20 to 11/1/84, 7:30 to 9:30pm  
Contact:

**Kaye C. Greene, PhD**  
30 Waterside Plaza, 13E  
New York, NY 10010  
**212-889-7956**

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**Ongoing Dream Group**

**Unity Church of Santa Maria**  
Angela Trissel  
3643 Lakeview Court  
Santa Maria, CA 93455

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**Dream Group Forming**

Interested in forming or joining a dream group here on Long Island, Contact:

**Lloyd Schwartz**  
1192 Flower Lane  
Wantagh, NY 11793

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**Dream Group**

I have been facilitating a dream group for the past three years and would like to form an additional group here in the Denver area. Contact:

**Peter Gross**  
5238 E. Warren Ave, Apt. A  
Denver, CO 80222  
**303-758-2986**

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**Personal Mythology and Dreams**

with Stanley Krippner & David Fierstein  
Esalen Institute, Big Sur, CA  
Friday eve to Sunday noon, \$130.  
Dec 21 to 23.  
**408-667-2335**

'tive. Taught by Dr. Larry Sargent.

### Mayan Dream Medicine

Taught by Dr. Martin Prechtel, practitioner of Mayan shamanism. In the Mayan village in Guatemala where he was taught shamanism, the dream is the central source of teaching and healing both personal and social. A shaman has ways of guiding the seeker to knowledge. Some of these ways will be explored. Nov. 3 from 10am to 5pm.

10 1/2 Ledoux Street  
Taos, New Mexico

### Women's Dream Dance

An intensive introduction to women's dreamwork and spirituality, taught by Dr. Pat Sargent. Cleveland Heights, OH. (Nov. 16-17)  
Contact:

Jean Dooley Zaharokos  
216-371-2667

### Works By Five Women

An exhibit at The Taos Pueblo Visitor's Center from Nov. 3 to Nov. 25. Pottery, jewelry, photographs, drawings, and antique glass beadwork by Marie Reyna, Sharon Dry Flower, Gail Russell, Mary Jane Martinez, and Vivian Platero.

For further information on any of these Dream Arts events, please contact:

Pat or Larry Sargent  
Box 981  
Taos, New Mexico 87571  
505-758-8123

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### Art, Imagery and Dreams

A five day intensive, January 21 to 26 at Leslie College thru the Expressive Therapies Dept. For further info Contact:

Ann Wiseman  
84 Huron Avenue  
Cambridge, MA 02138

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### Lucid Dream Experiment

Lucid dreamers interested in

sharing their experiences in the lucid state are invited to participate in the Lucidity Project of the Seth Dream Network. Contact  
**Linda Magallon**  
**Lucidity Project**  
**1083 Harvest Meadow Court**  
**San Jose, CA 95136**

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### The Dream Group Experience: Personal, Clinical and Psychohistorical Applications

Presented by J. Donald Hughes, PhD

Paul H. Elovitz, PhD, March 30-31, 1985 (Sat and Sun), \$150 (\$135 if paid by March 1st). For further info contact:

Paul H. Elovitz, Director  
**Psychohistory Forum**  
**246 Highwood Ave**  
**Ridgewood, NJ 07450**  
**201-444-5792**

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### Dry Country News

An excellent collection of thoughts on evolution, altered states, desert gardening, dreams, etc, with an emphasis on the Southwest. Published quarterly by a worthy publisher/editor. Samples, \$2.

Contact:

**Dry Country News**  
**14250 N. Hwy 85**  
**Las Cruces, NM 88005**

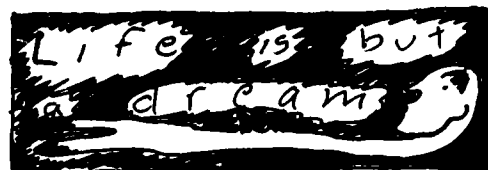
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### Readers of The Seth Material

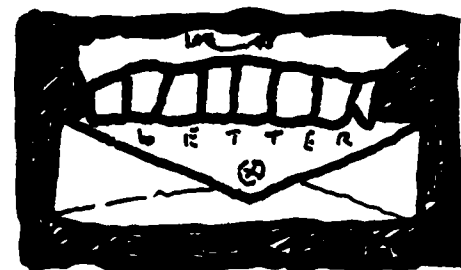
Bi-monthly newsletter, Reality Change (2.50 sample), annual conference. An excellent collection of material experientially based on Jane Robert's writings. Highly recommended, dream material, and also published/edited by a worthy:

**Maude Cardwell**  
**Austin Seth Center**  
**Austin, TX 78712**

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### LETTERS TO THE EDITOR



Dear friends:

(EDITOR'S NOTE: Mail service between the U.S. and the Soviet Union is unpredictable. Several copies of each letter must be posted to increase chances of receipt and individual letters must be relatively thin. Months can pass between the time a letter is posted and the time it is received. The following represents excerpts from two letters received in recent months.)

What you write about holocaust dreams is very interesting and important. I know of such cases here, too. Sometimes we have indications that they are related to the legend of Atlantis--that there was the same kind of holocaust, because of the same reasons, as this time's could be if we proceed with our type of "civilization" on the whole planet, using high technology and para-effects for negative purposes. That is why I stress the necessity of international control in para-investigations as well as in nuclear weapons: for example, in my article to the Bratislava Congress on Psychotronics in 1983.

One dream was: "The dreamer--a woman--is standing near an ocean beach, in terrible fear, her clothes burning on her. Behind her a town is burning down, bursting into flames, the houses crushing into themselves. Before her the sea is menacingly high, roaring in a stormy, high wall, like in a tsunami, destroying everything in its way. She

is feeling that it is the end for everybody, that they are guilty themselves. And suddenly there is a blackout." The dream was a recurrent one, with a feeling of tragedy--a vast tragedy. Another dreamer wrote a poem about her dream, connecting the holocaust to Atlantis. She felt clearly her incarnation there....

I enjoyed the March/April issue of the Dream Network Bulletin, particularly the most interesting article by Stanley Kripner. My congratulations and greetings to him!...I am sure your friendly thoughts reach us and help us out of some new situations. If not for you, our good friends, I do not know how we could survive and proceed in our work, under such circumstances....Here is my curriculum for the Philippines Healing Congress. They invited me with a very kind letter and asked me to send as soon as possible my curriculum and the title of my contribution. They seem not to understand what a problem it is to go there. Even if I'll be unable, as always before, to join their congress, it is of very great importance that they honored me by their invitation. It is a serious support for all of us here.

Much success in your good work for others! Your friend,  
**Barbara Ivanova**  
**Vernadski 50-A Flat 89**  
**Moscow B-454**  
**U.S.S.R.**

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Your bulletin is improving greatly. Excellent quality of writing. My own study of dreams began in 1953 with Kilton Stewart in New York City, in his dream groups and privately. I've kept dream journals ever since. My "other" selves speak to me in my dreams.

**Hazel Stanley**  
**New York City**

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### MEDITATION O

Dreaming deep I stumbled on alone  
 Down dim-lit tunnels soot begrimed and dank  
 Where stagnant water black beside the bank  
 Congealed like blood and stained the clammy stone.  
 A silent hell where white graffiti grin--  
 "Abandon hope"; "No living soul has he  
 encountered"; "Lost for all eternity"--  
 Lost, lost, except I vomit up my sin.  
 At length a dead sea loomed through freezing light  
 That shrouded leprous shores while far away  
 The lonely gulls cried cold along the bay  
 Like souls despairing, keening in the night.  
 And then she came, my Lady, for my sake,  
 And mercy brimmed in my eyes that bid me wake.

**Mark Allaby 1984**  
**11 Dunstable Road**  
**Houghton Regis, Dunstable**  
**Beds, England LU5 5DB**

Often in moments when feeling helpless in confronting the world's difficulties it helps to remember what degree of truth there is in the "The pen is mightier than the sword!" Seeing the last issue of DNB, it is good to see in clear print, a force against sterile intellectualism. Dreams are experience and it's good to see I'm pushing with you for a wider experience of life.

**Tony Crisp**  
**King Street, Combe Martin,**  
**Devon, EX34 OAG**  
**England**

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When I was a little kid I used to live to dream. I used to plan them during the day. Whatever interested me most, I'd carry it to my dreams and in the morning would remember it. I do a lot of dream planning now, too. Sometimes I try to meditate while I'm dreaming. I try to reach people I want to see or hear from. It works most of the time.

**Ms. Ola Williams**  
**42 Wainwright Avenue**  
**Trenton, NJ 08618**

To the editor:

God speaks to us through dreams in a universal language that "thinks" and expresses itself through symbols.

Dogs as symbols have appeared in my dreams time and time again, always leaving me with the question, "Why?"

The dogs in my dreams are of various breeds and colors. Some are large black dogs, others are rust colored, some black and white with long shaggy hair. But the main character in my dreams is a beautiful golden-beige colliie with a long line of royal ancestors. He is a symbol of faithfulness and his love for me is indescribable. He is my inseparable companion, a friend who never lets me down. He is highly intuitive, hears and sees through stone walls. He sees around corners of my life. But I always forget to feed him. Weeks pass and I haven't given him as much as a crumb. I am deeply saddened by my neglect of this noble creature.

After many years of asking myself "why" and delving into the

study of dream symbolism, the answer came. One day I was cleaning the refrigerator, thinking, "I must get rid of the... but before I had time to finish my sentence, I heard a sharp "woof! woof!" outside. It was Barney, the neighbor's dog. He kept woofing excitedly until I yelled, "OK Barney, I'm coming!" I offered him a plate of scraps, old enchiladas, beef bones and smelly fish. I chirped, "Here, have a party." With one gulp he swallowed the whole thing, bones and all. Then he stood there wagging his tale. Without a doubt, Barney was tuned into my thoughts and knew intuitively what I was thinking.

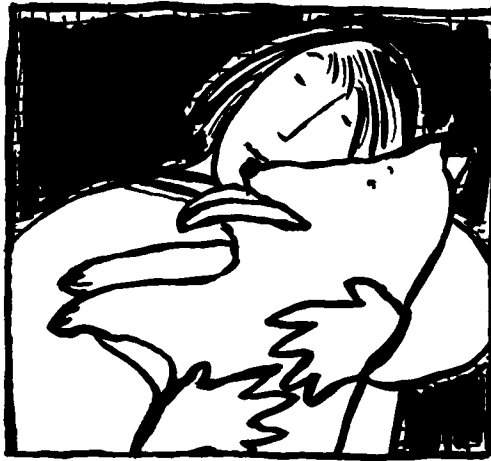
This incident triggered my thinking and I continued deciphering my dog dreams. Suddenly the answer flashed into my mind and I saw the light.

In my dreams the dog is a symbol of the spirit of truth. The Spirit Of Truth is my inner companion, my spiritual counterpart, my inseparable friend who loves me beyond all human understanding. No matter what I do, or how much I neglect Him, He still loves me, and eagerly waits for a signal that I need Him. He never lets me down. When I am lost, He knows the way. When I am in trouble He intervenes in a mysterious way to help me. Sometimes this intercession is a very dramatic experience. It has diverted accidents and saved my life many times by appearing as a dog symbol in my dreams or as my beloved indwelling Spirit of Truth when I awake.

What have I given him in return? A few scraps now and then.

I can plainly see that the dog dreams have a profound message for me. They are telling me that I have neglected my mind along with the talents God gave me. I have settled for scraps when I should have accepted the best of intellectual food.

God is speaking to me



through dreams, urging me to get my life in order; in plain language He is telling me, "Get with it!"

**Norma Chivera**  
**920 Ramona Avenue**  
**Albany, CA 94706**

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Dream, just a dream  
 but written like a novel  
 and to live like a romance  
 Deep, deep inside  
 of my whole life.

When I was a little kid, (4 to 5) every night I was dreaming of "something" which is still so clear in my mind but difficult to explain. It was something with two dimensions. It was taking in a two dimensional world. This was so unusual to me, I was afraid. There were lights with two dimensions and a big space with just two dimensions. I was feeling very bad; I was thinking it was a bad creature which used to disturb me. (It was a living being, or at least inert) When I grew older with a large variety of three dimensional dreams, I completely forgot about my childhood dream. Last year, (I'm 20 years old), after four years of yoga meditation, I discovered again this two dimensional world. Now I'm not frightened but it still causes me to feel strange.

These days, I have a different sort of dream which also appears as a vision in the waking state: Paradise. "The unique paradise I never knew." I remember

it either from the past or from the future. I can feel I am a soul which travels on a circle just like a planet in its orbit. Paradise is a point in this circle. It's a point I'm passing again and again after having turned all the circle.

Paradise is somewhere white, green and blue. The dream of this always begins with a close-up:

"I see the eyes of a beautiful girl that I love, blue and green. She's not human, but an angel. I am, too. We are loving each other. We wear white clothes and are sitting in a large group in a big circle. (it's not really sitting, we aren't touching the ground but are in the air). The ground is green, green grass. It's on a hill near the sea. I feel very comfortable there with my girlfriend. We are so near to each other and I know I can easily touch her hand, kiss her, but there is no need to. There is so much love flowing from a deeper level than physical things that it seems unnecessary to have a body touch with her. We are already contented, fulfilled. I can see through her body. We can, when we feel like it, lose our individuality and become a big unity which is not solid, but so beautiful and so real with shining lights and pink and blue clouds. Then I see an important day in paradise: There is a master amongst us. He is smiling. He isn't talking but there is a deep, natural communication. We aren't using a special technique for this, there is already a "permanent communication." We understand we will be leaving paradise to work amongst human people. We aren't sad, we know we will join each other again in this paradise. Then I become much more concentrated, first a child but still too innocent and pure for the human world. I become denser until at last, "me" in "my" body, in the human world of

our wakeful state. I am a little stranger. I ask myself, "But where am I?" And there is a deep sense of home. And a feeling of love for my love."

I hope my English is not as terrible as to leave my dreams misunderstood.

**H. Ercan Arisoy**  
**Portakalcicegi 4/3**  
**A. Ayrançi, sondurak**  
**Ankara, Turkey**

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One of the reasons I'm searching for a dream group and am also getting involved in the Dream Network is that my own dreams are becoming (or going through a stage) unclear to me -- new symbols and situations occur (old familiar ones barely appear) and I'm having a hard time waking with, understanding, interpreting them. I hope reading the DNB will spark new ideas, understandings of ways to work with my own dreams.

In addition I'm a dancer and many times use dream suggestions or ideas in my dances. It's good to know that I can share some of those experiences in the future with others.

I'm interested in dream connections in the Philadelphia area.

**Barbara Loeb**  
**32 East Sedgwick**  
**Philadelphia, PA 19119**

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Can you connect me with other NJ people interested in dreams in the Clifton, NJ area? I'd be interested in a peer type dream group. Thank you.

**Charlotte Steinmetz**  
**605 Grove Street**  
**Clifton, NJ 07013**

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I am interested in dreams and dream networking in my area and would like to get in touch with people in the Santa Barbara area.

**Julia Kohlas**  
**7578 Calle Real**  
**Goleta, CA 93117**

I have used a dream process to program dreams for teaching letter sounds, words and spelling. I started with parents and kindergarten teachers reading mother goose. The ridiculous images and infectious rhymes helped to program dreams. This of course capitalized on the findings of Carl Jung that "dreams are the sleeping mind's picture language whereby images are translated into thoughts." The process lends itself to spelling. I would like to join or contact a dream group in California if possible as I feel that group sharing would provide many learning possibilities. I would like to have contacts from parents and teachers as I feel sleep learning is an answer to many of our educational problems. Thanks.

**Dan Ungaro**  
**20220 Thelma Avenue**  
**Saratoga, CA 95070**

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I teach a class in dream interpretation here in Orlando Florida, and discovered your publication through a recent article in the Orlando Sentinel.

Your attempt to bring together individuals interested in understanding dreams is laudable. I am very interested in learning more of your efforts. Best wishes for success.

**William Phillips**  
**PO Box 17431**  
**Orlando, FL 32860**

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I really enjoy DNB -- nice flavor, fascinating articles. I'll review it in the Fall issue of Dry Country News. [see Dream Calendar for info]

Your computerized data base for dreamers is a great idea. I would like to make contact with dreamers here in the southwest. My primary dream group is my wife, who has numerous vivid dreams. Sometimes their meaning seems fairly obvious, and sometimes we both scratch our heads in perplexity. I go through episodes of occasional vivid dream-

ing interspersed with periods of not remembering too well. Occasional lucid dreams offer me insights into reality I can't quite put into words but I do know that my periods of lucid dreaming are correlated with periods of more magical waking consciousness, with attendant synchronicities, etc.

You're performing a useful service. It's good to know that things have progressed so far.

**Gordon Solberg, Pub/Ed**  
**Dry Country News**  
**14250 N. Hwy 85**  
**Las Cruces, NM 88005**

[Gordon publishes this excellent general interest newsletter with a focus on the Southwest. Deep and humorous. I recommend writing him (\$2) for a sample...ED]

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I've been interested in dreams for a long time and am delighted that people are finally catching on to the power of the subconscious, in more ways than one. By all means sign me up as a subscriber to the Dream Network Bulletin.

**Gail Rutheford**  
**Houston, TX**

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Dreams have fascinated me for years and I am just beginning to try to understand mine. Can you suggest a few good books on the interpretation of dreams -- I have not felt comfortable with those I have read. [see Dream Calendar. ed]

**Roberta Littman**  
**5811 NW 14th Street**  
**Sunrise, FL 33313**

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I am an avid dreamer and am particularly curious about the possibilities of applying dreams toward the goal of world peace. My belief is that there is a lesson to be learned by the threat of nuclear holocaust, and likewise, skills and insights that need to be gained before we will be ready for a peaceful existence. I think there is great potential for these skills to be



illuminated through dream images and would be interested in pursuing this path with others who share that desire. [see Dream Calendar, re "World Peace and Dream Tape"...ed]

**Lynn Beatty**  
c/o M. Fish  
4316 SE Hawthorne  
Portland, OR 97215

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Sir, We beg to request a donation of books from you to our lending library here in Nigeria. We also request for such book donations to help us in our programme of sending books to the Prison Ashrams Project here in Nigeria. We carry out a massive approach of spiritual and moral enlightenment to humanity and are seriously appealing to world bodies to help us in accomplishing this urgent task to humanity in this part of the world. Hoping to favourably hear from you. God bless you.

anyone may send to this. how about a gift sub? ...ED]

**Integrated Healing Unit**  
PO Box 1996  
Aba Gnu State  
Nigeria, West Africa

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I'm very much into dream analysis and keep a daily dream journal. Can I get contacted with interested persons or dream groups on Long Island?

**Lloyd Swartz**  
1192 Flower Lane  
Wantaugh, NY 11793

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I am currently enrolled as a sophomore at the University here at Fort Collins, CO. I have conducted a few informal Dream Polls and have come up with vastly different findings than the "experts." I believe a lot has to do with the particular pressures on our age group. At any rate I am interested in correspondence.

**Jason Weinland**  
2204 W Elizabeth  
Fort Collins, CO 80521

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I have been a "dream" person

all my life and have had some which came to pass just as I dreamed them -- I believe it's called precognition. Sometimes it is possible for me to interpret the symbolism, sometimes not, but I would like to know more about interpretation.

**Anne Maierson**  
Houston, TX

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In 1970 I was attending a Dream Psychology course at Berkeley. Each session would key in on a topic such as lucid dreams, changing dreams, etc. After the session on prophecy I had the following dream:

"I went to the post office and in my box was a letter from the Civil Service Commission. I opened it and in it was a rating for the Foresters roster. The rating was 102"

It seemed that this dream must be symbolic because I believed that the rating system only went to 100. However, Two days later when I went to the post office there was the letter from the Civil Service Commission and the 102 rating!

**Ron Otrin**  
6543 Holiday Road  
Redding, CA 96003

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I have recorded my dreams since I was a child, and now, as a family therapist, I encourage others to use their dreams as a therapeutic tool.

**Earlene Riser**  
5110 Arrowhead  
Baytown, TX 77521

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Having been greatly interested in dreams (have kept a dream diary since 1976) I have seriously considered getting a dream group going. Please send me your bi-monthly bulletin. Also, I'd like information about dream groups in my area, I would appreciate hearing about them.

**Bettye Jones**  
507 NE 24th Street

**Fort Lauderdale, FL 33305**

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As far back as I can remember into my childhood, I've been a telepath, empath, and used my dreams and visions as normal events. Because of curiosity, I've learned a great deal about these subjects and have lectured at Universities, etc. About five years ago a group I belonged to (DERG) published a pamphlet about our UFO dreams. They were interesting and some actual, similar sightings took place shortly after DERG members had their dreams/visions. I'd be interested in any information.

**Donna Pommer**  
3194 Ames Street  
Denver, CO 80214

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I will join the large number of inquiries you are no doubt receiving following the recent article in New Realities [Gayle Delaney, July/Aug. issue...ED]. Can you please inform me about study groups in Northern Virginia, adjacent to Washington, D.C.?

**Jack M Planalp**  
5301 Crown Point Road  
Burke, VA 22015

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I would like some information about dream groups in this area.

**Jo Ann Holzer**  
2700 NW 56th Ave  
E 305  
Lauderhill, FL 33313  
305-486-2520

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I read an article in the Wednesday August 22 Rocky Mountain News about dreams in which The Dream Network Bulletin was mentioned. This sounds like a brilliant idea and I want to be a part of it. Please send subscription information right away.

**David Toth**  
Littleton, CO

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# POEMS

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## SUSTENANCE

Clambering out of sleep, we left  
our nourishment behind. The first  
leaves on the roof, the ray of light  
on the curtain's torn embroidery  
called us out of that other room

where, for a while, we were guests  
at a stranger's table. There the smell  
of wine mingled with fruit. And there,  
in front of all of us, a woman  
turned, as if constrained by her

desire. We knew that even desire  
could not sustain us long. Outside,  
the yard was dark; and through an open  
window somebody called. And when

we rose, we heard our voices fade  
as if our leaving had drawn their blood.

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## CARRIERS

Sometimes they come at night. Their quiet  
entry wakens you; their faces  
wait by your curtain. When did they first

arrive? Who were their fathers? Days  
return, as do messengers  
who hide in corridors and stand

beside your window. What you were saying  
fades; and now you listen, brought  
to a wide river you remember---

where, in the morning light, the water  
carries your sight beyond the islands,  
your will in its current, your letter home.

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## EXCHANGES

When the time came, we packed our bags  
and left our mother tongue-tied behind,  
regretting only that the words

we'd loved could not come with us. Signs  
sprang up, inviting us to linger  
or hurry forward. What we said

escorted us; and at the border  
we bid farewell. The amber light  
of late afternoon no longer seemed

familiar. Draping a foreign hill  
for which we had no name, it shed  
our words, and would not reply. In time,

the language of our birth became  
a private treasure, which we carried  
into the crowded streets, the shops,

the racous markets. Alien coins  
became our currency; and when,  
at night, we let our wandering thought

open our treasure-chest, we found  
a company of knaves, a band  
of thieves, a regiment of strangers.

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[© Ben Howard, 1984. Ben is a professor of  
Poetry and English at Alfred University in New  
York State and is the author of *Father of Waters*, a collection of poems published by the  
University of Nebraska Press, (Abattoir Edi-  
tions) 1979. His poems have also appeared in  
various national poetry magazines and literary  
journals.]

17 South Main Street  
Alfred, NY 14802

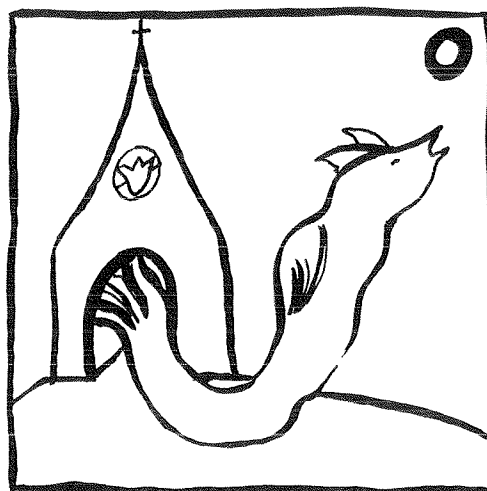
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words, contemplative material and dream material are similar in content and purpose, and we do well to approach them similarly. As Christian dreamers, we cross-pollenate our dreamlives and our prayer lives, the two enriching and deepening each other.

What spiritual growth and dreams have in common, the authors point out, is their relationship to our personal journey through life. Each of us is on a quest in pursuit of a personal destiny. In the authors' view, our destiny is what God expects of us; our quest is what we expect of God and life. As spiritually sensitive people, we believe that God or the Creator of Life has some purpose for us, our destiny, and that our journey on earth is to discover and realize it. Similarly as free agents with the power to make choices, we live with certain expectations and hopes about our lives. The universal challenge for all of us to discover our destiny and pursue our quest.

Often the literalness and details of daily life present no clues. We live from one day to the next, either happily or unhappily or somewhere in between, without evident signs that will grow in the direction that will justify our having lived. We wonder if when we get to the end of our lives, we will discover that what we have lived was really not life as we were meant to have lived it. Dreams, scriptures, and prayer offer an alternative to the literalness of life. They provide us with a symbolic approach to questions about quest and destiny. In them we realize how and why our mystery and God's mystery interact and how the two are related to each other. In dreams we sense our destiny, we get our bearings, locate the next mile of our journey, and make the next move on our quest.

The authors make a meaningful distinction between "holi-



ness" and "wholeness," two terms that bridge the often murky gap between spirituality and those areas of psychic health that are discussed under a host of topics such as psychotherapy, yoga, relaxation, meditation, journal keeping, visualization, even dreamwork, to name a few. To the authors, holiness involves the ego's cooperation with soul, and wholeness centers on the ego's cooperation with the self. Both the soul and the self (however you personally define them) have unique needs. To successfully realize our destiny and complete our quest, the ego must cooperate with both the self and the soul. It must relinquish its own demands on occasions. It must see beyond the mundane task of regulating and manipulating the stuff of our daily lives which often prevents it from getting a clear sense of our destiny. But the soul knows, and as it speaks to us on both the conscious and unconscious levels, the ego gradually learns what its (our) life is all about. Dreams may be the spiritual training ground for the ego, for in dreams we frequently find the ego trapped in situations where it does not have its way and yet it must make choices. In dreams it learns that it cannot always come first, even though it must become the strong choice-maker, cooperating in a purpose greater than its own.

The result of dreaming and

working with dreams in a spiritual context is that we make a commitment to not letting our egos always come first. We meditate on the questions God presents to us in dreams; we discern and accept the spiritual energy that dreams offer us. Lastly we vow to live in such a way that we align our quest and destiny and realize them even as we live within the inevitable conditions over which we have no control, the conditions we often call fate.

The current debate raging in the political arena over the relationship between public law and private morality, over the relationship between spiritual values and legal enactments, over the question of the separation of church and state, has spurred millions of us to rethink ultimate values. In the process, those of us who dream out of a Christian background discover that we too are struggling with the same issues: what is the nature of spiritual growth, what role do dreams play in it, and how do we transfer our personal spiritual energy to the greater community where issues of poverty, affluence, war, peace, sexuality, love, justice, and injustice are intimately bound up with the national -- even global -- destiny. Dreams and Spiritual Growth is a provocative study of these very questions.

As we ponder the ultimate issues of our lives in the context of dreams, we nurture our spiritual growth. We commit ourselves to act upon what we say we believe in -- compassion, mercy, service, mystery, forgiveness, wonder, sacrifice, awe, love. And as we dream and pray over these truths, we become more convinced that dreams are the "language of the soul" and "gifts from God."

(Dreams and Spiritual Growth, Paulist Press, 1984, 545 Island Road, Ramsey, N.J. 07466. \$8.95)

# DREAMWATCH



by Thomas Dale Cowan

About the only religious issue that the 1984 presidential campaign hasn't thrashed out so far is the question of the "separation of church and dreams." You needn't consult your dog-eared copy of the U.S. Constitution to locate this age-old principle. Rather buy a copy of Dreams and Spiritual Growth: A Christian Approach to Dreamwork by Louis M. Savary, Patricia H. Berne, and Strehon Kaplan Williams. Here you'll find a thoughtful and inspirational account of how dreams have been viewed in the Juadeo-Christian tradition from earliest biblical times to the present.

It's also an excellent handbook of 37 dreamwork techniques for dreamers who want suggestions on what to "do" with their dreams.

The separation of church and dreams seems to have occurred somewhere around the 5th century A.D. when Church Fathers reversed a belief that had been revered by spiritual dreamers in the Old and New Testaments and even in the early Christian Church up to that time, namely, that God speaks to us through dreams. Instead of viewing dreams as a gift from God (the biblical Daniel even suggested that the meaning of dreams was a gift from God), Church leaders decided dreams could not be trusted. Dreamwork was trafficking in witchcraft, superstition, barbarism, even demonism.

Gregory the Great warned that only saints could really know the meaning of dreams (that leaves most of us out!); and by the Middle Ages, thinkers like Thomas Aquinas, influenced by Aristotelian logic, convinced

most Christians that dreams were produced by merely natural causes and of little value. In several well developed chapters, the authors trace this peculiar development from dreams being the Voice of God to dreams being nonsense. It is also their goal to bring back this sacred view after it has been successfully suppressed by the Church for seven centuries.

Once again, they suggest, we should adopt the belief of early Christians that dreams are from God, they are divine messages, they are encounters with angelic beings, even encounters with those who have died. Speaking from an impressive background of theology, psychology, and dreamwork, the three authors see dreams as the sacred/psychic space in which we encounter God or the Source of our Being. Rather than considering dreams to be answers to questions, however, they suggest that dreams are the questions themselves, opening up new possibilities for us, as they present us with spiritual perspectives on life-choices. Dreams are invitations to deepen our relationship with God and the personal messenger-spirits that play a role in our individual lives. In fact, the authors make no bones about it: Dreams are the material for meditation, for ref-

lection, for prayer.

They point out the often overlooked relationship between prayer and dreamwork. Citing Ignatius of Loyola as one of the chief proponents of what we might call "prayerwork," they show how he wrote into his instructions for the Society of Jesus the techniques that today we call "visualization" or "waking dreamwork" or what Jung called "active imagination." According to Ignatius, we should re-enter the parables of Jesus and the events of his life and experience them with all the senses, allowing the imagination to reveal the personal meanings within them. By doing so we open ourselves to God's grace and energy. The same techniques in dreamwork let us discover the deepest significance of our dreams, the energy that comes from the Source of our lives, the questions on which we should reflect. We discover contexts in which we must make choices that involve our destiny. Hence the Jesuit method of re-enacting scenes from the Old and New Testaments is basically the same method we use when we re-enter a dream; and whereas the former gives us fresh perspectives on the spiritual truths of Scripture, the latter presents us with fresh perspectives on the dream and its truths. In other

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THE DREAM NETWORK BULLETIN  
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