

Group Dreaming

Spring 2013



Dream Network Journal



Let Us Dream, Dance and Drum Together

30th Annual Conference of the International Association for the Study of Dreams **Dream Castles in the Sand**

Virginia Beach Resort & Conference Center 2800 Shore Drive, Virginia Beach, VA

June 21 - 25, 2013

The Conference will feature three world-renowned keynote speakers, over 140 presenters from around the globe, an opening reception, the Dream Art Exhibition and reception, a Dream Hike, the annual Dream Telepathy Contest, the ever popular costume Dream Ball and other fun special events appropriate to the beachside location. Come meet and converse with your favorite authors and personalities as well as a multitude of kindred spirits interested in sharing the joy and benefits of understanding dreams and dreamworking.

The Program is multidisciplinary with a little something for everyone, professionals as well as those simply interested in dreams. It is organized in tracks for the best opportunity to participate in the discipline of interest to you and recordings will be available so that you can catch up on any lectures you may have missed. Sessions include: presentations; symposia; panels; workshops; special events; morning dream groups; and poster papers. Tracks include: Research and Theory; Arts & Humanities; Education; Religion, Spirituality and Philosophy; Clinical Approaches; Dreamwork Practices; Extraordinary, PSI and Lucid Dreaming; Mental Imagery; and Dreams & Health.

Keynote and Invited Speakers



Tenzin Wangyal Rinpoche
"Lucid Dreaming from a
Bön Buddhist Viewpoint"



Kevin J. Todeschi
"Edgar Cayce and the Use of Dreams
for Self Guidance"



Mark Blagrove
"From Freud
to Neuroscience"



Matthew Wilson
"Hippocampal Memory Reactivation in
Awake and Sleep States"



Eben Alexander
"Dream Experiences Accompanying My
Week-Long Near-Death Experience"

For additional information and to register:

www.asdreams.org/2013



"I read a quote on FaceBook, attributed to music icon John Lennon, that said:

'A dream you dream alone is only a dream. A dream you dream together is reality.'"

Jean Campbell



Mission Statement

Evolving a Dream Cherishing Culture

Since 1982

Our purpose is to raise individual and cultural appreciation for the value of dreams. We will provide information that will assist and empower readers.

We hope to aid in the personal development and healing of our physical, emotional, psychological and spiritual responsibility and well-being, with the help of dreams.

We aspire to unite and serve people who respect dreams by aiding the integration of dreamwork into the everyday life of our culture, always mindful of the dreamer's integrity. We believe dreams can become agents of change that often reveal important new insights about the health and developing life of the dreamer.

Recalling a dream is a signal we are ready to begin understanding the information presented. Our primary mission is helping readers glean meaning from dreams through journaling, studying and dreamsharing one-on-one or in groups. Enacting or manifesting your dream's hint can lead to healing and empowerment.

We seek balance, giving all cultures, nations, voices and schools of thought an opportunity to be heard. There will be times when a particular area will be given greater emphasis, depending on what is surfacing. Given the limited print and online space the emphasis will change from time to time. Still, a wide range of ideas and opinions will be explored and expressed.

We invite you to indicate areas of interest and questions you want to explore or pose in future issues. ☺

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Upcoming Focus
for SUMMER 2013

SHAMANIC DREAMS

"Not only is the shamanic type emerging in our society, but also the shamanic dimension of the psyche itself!" —Thomas Berry

Lifeline: 4 Weeks after you receive this issue.

About Our Cover

Drum, Dance & Dream
Photo-Collage by Laura Atkinson



Laura Atkinson is a photographer currently residing in northern Rhode Island (USA) who has explored the links between creativity, visual arts, and the realities of the dream/awake state for many years. She focuses on creating photographs during explorations of living life as a dream. She has a special devotion for observing synchronicity. Laura can often be found with her camera slung around her neck, walking along the shore, examining details of nature, listening to a sunset, visiting a butterfly sanctuary, or packing up her car for her next road trip journey to beautiful and distant places.

Ask and you shall receive!

Sandy Steckling requested information in a recent DNJ 'Letters' column (v31#4-p.7). To quote her: "I have an idea for a dream topic in DNJ. Dreams that are shared or what is often referred to as mutual dreaming."

Group (or mutual or shared) dreaming is a topic that's never been explored in DNJ; in fact, we don't believe it's ever been explored in depth in any publication. The question we asked: What is Group Dreaming?

Inside—wow!—there are numerous, exciting responses to the question.

Jean Campbell, co-editor for this issue, is at the center of the evermore compelling, growing group dreaming movement... she, and others who are mentioned throughout. "They" gathered some years ago and began talking, asking essentially the same question as Sandy, then invented the first online *PsiberDreaming Conference*, out of which have grown several groups, projects... and events. In the process, much has been learned about our ability to dream *together*; pioneering work in the contemporary field of dreams.

The ultimate question guiding us into the future of this extraordinary and promising phenomena is "What Next?"

Members of the World Dreams Peace Bridge have written most of the accounts you will find in this special Group Dreaming issue of *Dream Network Journal*.

Steve Swan provides a comparison in his article "*I Dreamed We Were Superheroes*." Steve participated in the very first of the Dreams to the Tenth Power experiments and has been part of the Peace Bridge since it began.

Janet Garrett entered a Master's degree program while part of the Peace Bridge group and replicated the design of the original Dreams

to the Tenth Power group dreaming experiments for her successful graduate research topic. She describes this process in her article: "*The Thesis and the Bridge: The Empathic Nature of Group Dreaming*."

Ghazaal Bozorgmehr talks about some of the subtleties and arabesques of extended group dreaming in her article "*The Bridge That Dreamed Me Over To Danube!*"

In her article for this issue "*Contest Inspires Group Psi Game: Dreaming Minds Unite!*"... Joy Fatooh discusses the origins of her very successful design of the Group Dreaming Psi Game featured at last year's PsiberDreaming Conference. In addition to the fun they provide, PDC games and contests also offer statistical data around mutual dreaming and other psi phenomena.

Valley Reed provides a window on the potentials of spontaneous group dreaming with her article "*Mutual Dreaming With A Little Help From My Friends*" Given the opportunity to compare dreams, several people attending the 2009 PsiberDreaming Conference discovered that they had shared dreams. These dreams led to the ongoing group of Dream Tree Healers.

Diane Greig and Jaye Beldo's complementary articles on the *Benefits of Long Term Dream Groups* and *Dream Democracy* bring additional insight into the collective narrative developed when we share dreams.

I would like to thank Roberta for inviting and allowing this in-depth exploration of Group Dreaming. Likewise, It is truly a joy to have been working with Jean on this special and important issue.

Now, let us dream together... and enjoy Spring!

Notes from RO:

Our best wishes and love go out to Ann Sayre Wiseman and Allen Flagg, both of whom are working with challenging health issues. (Please note Ann's invitation to download her new book p.7.)

~~~~~

It appears I've been with this work for so long, that I've begun conferring Ph.D. degrees! In fact, I granted two Ph.D.s in our last issue... to Elizabeth Howard and Irene Clurman, each of whom thanked me graciously while informing they are, in fact, both Masters. Indeed they are!

~~~~~

Our upcoming, summer issue will focus on *Shamanic Dreams* I'm excited to be collaborating with Paco Mitchell.

From Paco: "My current interest in this topic has to do with Thomas Berry's comments about the "shamanic aspects of the psyche" ("*The Dream of the Earth*"). He said that one of the most important things we can do—in light of the global environmental crisis—is to develop the 'shamanic personality.' "

"There is a type of dream that is "shamanic," and it always brings back information from the "beyond," information that we need. Animals speak to us. We see in the dark. We fly. We spark fires in caves. We hear the speech of the birds, rocks and trees. Everything has a voice. The world is ensouled. It most emphatically does not center on the ego; it centers on the mysterious Other."

You are warmly invited to share your own shamanic dreams and experience.

~~~~~

Errata: Orna Ben Shoshan graciously and frequently allows her exceptional artwork for our pleasure. She did so for the cover of our winter issue, the title of which was incorrect. It is *Astral Injection* (not Inception). Apologies,

## Letters, Questions, Dreams

DNJ Winter 2013 ~ Stunning!

Another stunning issue! I especially loved Irene Clurman's "Tarot in Dream Groups" with its Tarot cards, Marlene King's "Twice Baked Dream" and Christoph Gassmann's "The Gap in Consciousness."

Hope you are well and thriving. DNJ certainly is!

*Karen Ethelsdatr, Union City, NJ*

### Happy Birthday, Liz

I received my copy of Dream Network Journal for Winter 2012. Not only have you published my article "Remembering the Harmonic Convergence," beautifully printed inside ... and my name is on the cover! What a wonderful surprise for me.

Not only that, it says Elizabeth Howard, Ph.D.... so I said to myself, "Well, finally I have my doctorate and Roberta has given it to me!" Well that rates a correction if you like, but is correct on the inside that I have an M.A.

Thank you so much for the wonderful gift that arrived just on my birthday.

I have a lot more writing to do, maybe even another book, so thank you for some very happy moments.

*Elizabeth Howard, Gainesville, FL*

### Dreams come then... often happen in real time

I am writing to express an interest in a dream topic; dreams that occur while something related to the dream happens in real time. The dream I am sharing is an example of this but the dream occurred while my friend died and—as we can't say for sure what happens in death—it is a little different than what I have in mind. Here is one quick example of my own.

The dream ...

#### "Not the right time yet"

*My father is lying on the floor.  
Medical people in white coats are  
all around him, looking down on*

*him. One of them says he might  
be dead. I get really upset and tell  
them that the time isn't right yet.  
The time isn't right yet. Then, I  
wake up.*

I learned my father had a heart arrest (he lived in a different town at the time) and was rushed to the emergency room at exactly the time I had the dream. The medication he was taking for his cancer had caused the heart arrest. The medication was shortly thereafter taken off the market. I knew my father was terminal, but, in the dream, I felt they were interfering with the time he was meant to go. I felt it was important that he died when the time was right for him and that the time had already been set.

*Sandy Steckling, Kingston, WA*

### Eco Ebook Update from David Sparenberg

My eco-shamanic/eco-spirituality FREE EBOOK, *Life in the Age of Extinctions*, has exceeded 30,000 free downloads. Here is the link: <http://www.ovimagazine.com/cat/56>. The book speaks of the Earth and into the human condition we all share and are part of. Have a read, *Pay It Forward*, and share generously. The message is for all and the download is truly free. Those of you who actually know me will not find this a bit surprising.

*David Sparenberg, Seattle WA*

### Sandy Hook: Intentionally Created?

The recent spate of school, theater and other mass shootings has had a profound impact upon our psyches as well as our country. The Sandy Hook Elementary shooting has affected the political world like a brutal and blunt club. The ramifications of it are driving our politics in various different directions, none of them good, including rumblings of a new Civil War from radical Second Amendment types.

It is obvious to one and all that "monsters" such as Seung Hui Chou, James Holmes, Adam Lanza, etc. can not only

create mass hysteria and paranoia but also actively drive the country in directions I don't think any of us support. In effect, they are operating like "black engines" in the body politic.

It would seem to me incumbent upon dreamers, particularly those with some conscious abilities, to dive into dreaming to explore whether or not such events, such shootings, are being intentionally created, "incubated," to drive our history in certain directions and if so to report who is doing it.

Are there dreamers willing to dive down into that Underworld beneath Sandy Hook to confirm such a monster creation process is ongoing, in order to stop it? Where are such dreamers? Many dreamers seems all too willing to fly up on the latest version of dreams as angel wings to avoid such deep and dark places. This is a great sadness and a betrayal of what dreaming can really do; in my opinion, what dreaming is meant to accomplish.

*Jeff Lewis, Minong, WI*

### Satisfy the Image! New book by Ann Sayre Wiseman

Ann Sayre Wiseman is pleased to announce that she has just completed an illustrated book that combines a wide variety of dreamwork, guided imagery, creative problem solving, body work, and life mapping. Much of this work is material shared in workshops. If you are interested in receiving a copy, please contact Ann at [anssayre@aol.com](mailto:anssayre@aol.com) or for more information see [www.anssayrewiseman.com](http://www.anssayrewiseman.com) Your feedback and comments are welcome.

### Longtime Reader Discovers DNJ's Website

I just read the *About the Editor* on your website. I love the dreampoem, *The Journey Within...* of your descent to the bottom of the ocean. I've been a reader of the Journal for years, but this is the first visit to the website. Blessings for the continued gift of the Journal.

*Barbara Clark, Eureka, CA*

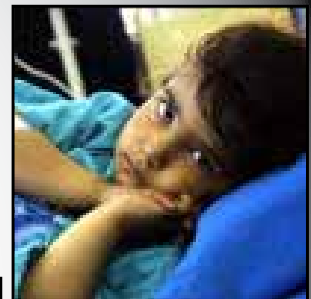


# World Dreams Peace Bridge

DREAMING TOWARD WORLD PEACE SINCE 2001

There can never be too many people dreaming of peace.

Da is... 大  
Fu is... 福  
Mu is... 夢







# What is Group Dreaming?

By Jean Campbell

**WHAT IS GROUP DREAMING?** What is Shared or Mutual Dreaming? In general, the language around dreams is troublesome due to the variety of theories about not only what dreams are, but about the nature of time/space and consciousness. The difficulty only increases as we move toward concepts like lucidity, telepathy, precognition and waking-life synchronicities. Yet it seems to be true that people can share dream experiences while asleep and recall that experience when awake.

When I began group dreaming research in 1975, I was one of a handful of people who believed it might be possible that we could appear in one another's dreams, but no systematic evaluation was in place. I called these first experiments "Dreams to the Tenth Power" because groups of ten people were asked to dream together weekly for a period of two to four months. They were given a date, a location in space and/or a theme, and asked to report their dreams for the period.

Even though in many cases, the subjects of these experiments had never met in waking life, they were able, in dreams, to meet, to recognize one another, and recall performing the same or similar tasks together. I called this Group Dreaming because it involved members of selected groups.

Later, during the 1980s, Linda Lane Magallon, who participated in the last of the Dreams to the Tenth Power experiments and continued with her own experiments for several years, produced the book *Mutual Dreaming*. In that book, she defines mutual dreaming as the meeting of two or more dreamers in the same dream; and further describes mutual dreams as falling into two distinct categories: *meeting dreams* and *meshing dreams*. In the first category, dreamers meet in the dream and recall the meeting environment; whereas, in the second type of mutual dream, elements of the dream are recalled similarly, though the dreamers may not recall one another as part of the dream.

The advent of the Internet allowed for extended and continuous exploration of group dreaming experiments, so that by 1996, I began to moderate the online discussion forum for the International Association for the Study of Dreams (IASD). There was ample evidence that people could share dreams on a mutual or group basis, either spontaneously or in a planned manner—giving the idea of “dream sharing” a whole new meaning. Some of these experiments, as well as the earlier Dreams to the Tenth Power experiments, are described in my book *Group Dreaming*, published in 2006.

The evidence around group or mutual dreaming might have remained the interest of a small pocket of researchers had it not been for the events of September 11, 2001. At that time, with the bombing of the World Trade Centers in New York, the Internet was flooded with discussion of the precognitive dreams people recalled. Subsequently, the discussion turned to whether we might be dreaming the future together, on a regular basis—a spontaneous, ongoing, group dream.

In response to this discussion, because people were asking what they could have done to prevent or forewarn of the disaster, I sent an invitation to some fifty friends around the world, asking them to join the World Dreams Peace Bridge, a Yahoo discussion group. “...so, if you believe that we can dream the future,” that invitation read, “and if you believe that the future is not fixed, but that we are dreaming it up as we go along; how would you like to join me in dreaming up a little world peace?”

With that invitation, of course, I declared my personal belief about the nature of dreams: that dreams are part of a spectrum of “field” of consciousness; that time and space are agreements we share; and that we can be much more conscious of our own roles in creating and sharing the events of waking reality than we currently are.

With the establishment of the Peace Bridge, still going strong after twelve years of togetherness, there was also established a forum through which shared dreams could be time-stamped and observed. Now it became possible to distinguish between “spontaneous” mutual dreams (because members of the group regularly report and discuss their dreams) and “planned” or “incubated” mutual dreaming events such as the group’s “DaFuMu Dreaming for World Peace”, scheduled for the fifteenth of each month.

Through observing, discussing and acting upon the dreams we collectively brought forward, members of the World Dreams group could also observe the role of what Carl Jung named “synchronicity” in the mix: those periods of time in which life reflects the dream. Cynthia Pearson, who observed the waking synchronicities of a group dream in research done in the 1990s, called the weaving of group members’ dreams and waking experiences “arabesques.”

One of the things that happened with the creation of the World Dreams Peace Bridge is that people already interested in the phenomenon of mutual dreaming have been given the opportunity to study this phenomenon in a personal manner.

A second boost to the growing interest in group, mutual, and shared dreaming originated almost simultaneously with the World Dreams Peace Bridge in 2001: the creation of the IASD PsiberDreaming Conference.

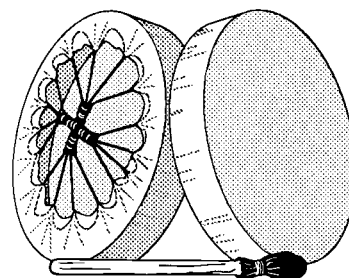
When Ed Kellogg, Richard Wilkerson, Rita Dwyer and I began having the conversation about creating an online conference that could include global participation, a conference that would focus on the variety of “psi” or “paranormal” or “extraordinary” dreams people experience, we never anticipated that the conference would grow into one of the most successful online dream events ever. The annual two-week conference has met with increasing interest over the years since it began and, among other things, has provided another forum in which to study mutual and group dreaming, of both the spontaneous and planned variety.

Probably the most fundamental question raised by the recognition of mutual dreaming, over and above the implications of this type of dreaming for our understanding of time/space and consciousness, is the question of our responsibility toward community or “the group” which comprises all life on the planet. If, as group dreaming experiments imply, we can utilize our dreaming state to meet and experiment with solutions—solutions which we can then apply in waking physical reality—then what?

This is the question discussed in Diane Grieg’s “*Call of the Dreamtime Goddess*” and one which frequently comes up in the community of online dreamers, where working with Iraqi and Syrian refugees, aiding survivors on a Japanese earthquake, or sending healing energies is only a dream or heartbeat away.

In that regard, it might be said that dreaming provides the same pitfalls as enlightenment does in general. The more we learn about dreams, the more we learn about human potential; and the more we learn about human potential, the more our response-abilities increase.

What we do with that potential is up to us. There is certainly a lot to learn. ∞



# Call of the Dreamtime Goddess:

## Reflections from the Collective Narrative of a Long-Term Dream Group

By Diane E. Greig, Ph.D.

### Abstract

Since 2009, a group of 8 women in western Canada, facilitated by the author, have come together in a ritualized process to discuss their dreams in face-to-face monthly sessions and via a password protected online website. During the first year, it became apparent that there was a collective narrative forming. By examining the dreams in progression, a mythical story arose reflecting the lives of these women, the guiding feminine and the supportive masculine energies at a deep level. This narrative, *Call of the Dreamtime Goddess*, is presented along with a synopsis and participant comments regarding the benefits of long-term dream groups.

It is concluded that significant and transformative changes may take place individually and collectively within long-term dream groups.



### Introduction

In 2009 a group of 8 women, facilitated by the author, began to discuss their dreams in face-to-face monthly sessions and online. This dream group is composed of women aged 48 to 63, including 2 yoga teachers, a landscape designer, 2 visual artists, a photographer/author, a clairvoyant, and the author, a psychotherapist. We come together once monthly for 2.5 hours in a ritualized process using nature as the metaphoric container. Each session is begun with a centering breathing/meditation, and a check-in. We follow a modified version of the Montague Ullman dream group guidelines.

In addition, between monthly face-to-face sessions, dreams are blogged on-line in a password-protected blog inviting a history of dreams in progression, which are also commented on by other group members. As we discussed dreams each month we began to incorporate each others' symbols, images and themes weaving dynamic reflections on both the inward and outward lives.

It was evident that examining the dreams in progression revealed the unfolding of a collective and mythical theme—that is, a story was forming, a reflection of the participants at a transpersonal level. The initial 28 dreams—participants' responses to the dreams and by employing a depth psychology lens/ intuitive inquiry research method—I summarized each dream's contents and extracted the themes from the group responses to each dream including repetitive symbols/images, archetypal material, and how the dreamers responded to transformational dream content. It is as if each participant stands in a river dreaming contents from their position in the collective river, each being a stream of the greater river's story.

The collective story, *The Call of the Dreamtime Goddess* demonstrates the trials and journeys of mid-life women, an up-to-date story about their psychological helpers, the masculine and feminine within the dreaming, and our western acculturated framework including personal and cultural shadow.

The following collective narrative is a weaving of those 28 dreams.

### **Collective Narrative: The Call of the Dreamtime Goddess**

*I see a bronze head in my stomach. I am trying to digest it while a man is cradling me in his arms and gently rocking me awake.*

*Thugs kidnap me and a sack is placed over my head. They drive off with me between them in the back seat. I do not know the destination. I am holding a puppy, trying to protect it from being hurt but realize it's too late as its feet are already bleeding. Another puppy is opening its eyes. I have a brown paper bag that my sister gave me and I discover a necklace in it while black snow is falling outside.*

*I see a girl focused on creatively drawing while another woman is copying an intricate set pattern from a king's robe. Now back in my house, a maze appears but it is so difficult I cannot find the way out of the house, and I know there is a wounded fawn in the forest, waiting innocently.*

*But as I descend into my basement I discover a large odd-looking woman who has been sleeping for a long time. One eye is partly open and she is waking up! The surprise of her and her immensity scares me and although frightened I'm also empowered by her presence. Now I am able to chase arguing men out of my house. I have hope.*

*There is still no map of this territory I am in and I'm not sure how to navigate my way but a vibrant forest appears, shimmering from a distance, with a Queen tree bearing gifts.*

*And, now Shiva is in my bathtub regurgitating, cycling energy, with a pink and green necklace over the high heart. I am beginning to feel rejuvenated.*

*As I sit in a group of women quilting and sewing, I am reminded that the women's groups of yesteryear enliven and validate women and the feminine. There are some projects that can only be completed as a group. A tall woman in a long robe is straightening a large picture frame while an angry man appears and a woman must walk alone. A new house and feast is discovered!*

*In my hands I have another map now of this territory and although I'm not sure how to get where I'm going, I know my destination. But, the path is blocked by the busyness of western culture. There is not enough time for reflection in my life and I realize I need to let go of some of the daily activities.*

*Now, I see wolves in my house. I feed them bacon and eggs to pacify. They leave. They howl and I find my voice, the courage to speak my truth, I can say stop! It is enough! I discover a new attic space – a special place for dream group gathering and the hag appears anew.*

*In the night a gentle queen helping others sleep is searching in an old large desk for a key. An older masculine figure knows its location but sits saying nothing however; the woman uses incubators and technology to help find creative solutions and excavate the darkness. A male helper arrives to navigate the difficult landscape. He cajoles and with trickster-like qualities we traverse the light and shadows. Before long we are walking arm in arm in an entertainment playground.*

### **Collective Narrative Synopsis**

*"The collective psyche shows the same pattern of change as the psyche of the individual."*

*Carl Jung*

To summarize, the collective narrative of the *Call of the Dreamtime Goddess*, the dreaming opens with an image of a man awakening a woman. Simultaneously, another dreamer dreams about a bronze male head in her abdomen. Thus, the masculine principles of gentle, intentional helper and the image of undigested patriarchy both present in the group dreams. The story turns to how the feminine is pulled underground, a wounding, the opening of innocent eyes, and the potential to discover treasure in this dark place. Then dreams arise to say that artistic ways as opposed to linear thought will be necessary in order to find the way out of this shadowy maze. The wise woman, Baba Yaga is discovered awakening in the underground and empowering the woman, helping her chase away the patriarchal voice.

Nature is validated as the container and pathway to discover what is required to traverse the journey toward awakening. One must go into the pulsing forest, the wildness, to invite the vibrancy, potential, strength, solace and personal empowerment of the feminine energy, that is, gifts from the Queen Tree. The transformational image of Shiva appears regurgitating; cycling energy -- a regenerational pattern is underway validating both masculine and feminine energies. Shadow is being excavated and cleansed. Through images of transformation and regeneration the destruction of the old framework may be understood and stabilized.

The dream of women's quilting sessions reflected and validated the dream group's work. A woman in a long Buddhist like robe is helping repair the situation while an angry male appears and each woman must walk along in

her individuation journey. There are opposing forces in the psyche toward feminine energy growth and although the group is crucial in advancing the awakening of consciousness, each participant must also journey alone.

In the dreams, busy-ness and lack of time for contemplation are targeted as problematic to attending to *The Call*. Fears arise toward change but a night queen who visits finds a solution by using creative ideation and the western cultural tools of technology. Through both masculine and feminine ways we connect more fully. With care and attention a male helper arrives to aid the woman; he is now more active and developed. In the landscape of shadow and light he is able to help this time with trickster-like agility of cajoling, being strategic and funny. Through his various capacities, together they are able to traverse the landscape to the destination. Then together they leave an entertainment playground arm in arm, that is, intertwined.

After presenting *The Call of the Dreamtime Goddess* narrative to the women dream group participants, they stated:

- The feminine is wounded – crying, calling, waiting for us, powerful, transforming, available, co-operative, and the story seems accurate for us individually, as a group, and the world;
- The beckoning call of the feminine is recognizable;
- The feminine although stifled in some dream sequences rises and brings her voice and presence to assist in reclaiming the feminine self;
- The process resonates deeply; group dream is a modern day myth;
- With the help of archetypal energy, movement toward wholeness occurs,
- The masculine as well as the feminine develop through the sharing of images in long-term dream group.

### **Benefits of a Long-term Dream Group**

When the participants were asked why they continue to stay with the process of long-term dream gatherings, they responded that this group has survived and blossomed because of commitment, trust, compassion, consistency, reliable facilitation, respect, good leadership, willingness to explore, and flexibility within the group container. They commented that they have grown in ways such as, increased self-trust, creativity, risk-taking; knowledge of the psyche, and generally they feel more empowered in their lives.

In addition, there seemed to be a readiness and synergy right from the beginning with the opening dreams lead-

ing the way to the unfolding of the narrative. Nature was an appropriate container in which to discuss dreams as both light and shadow aspects of dreams may easily be understood and related to when compared to aspects of our natural world. And, by attention and intention long-term dream group process becomes a place for spirit to flourish quickening psycho-spiritual growth, that is, inviting an awakening to both personal and cultural elements that are undeveloped. Transpersonal and deep aspects of the psyche responded to the group's attention and the Hag, Shiva, Queen, a trinity, and more bubbled up shifting the dreaming, the participants and their lives. The women re-member and re-cover deep ways to be together on both the inner and outer arcs of living. Discovering and recovering shadow material has led to greater wholeness, a broader perspective, personal transformation as well as, collective wisdom. Long-term dream groups invite depth connections, build trust, non-competitiveness and a place for spirit to be nourished.

In conclusion there may be profound narratives, arising from long-term dream groups, which are beneficial for the individuals, their families, their work, and the greater collective. By taking the call of the repressed feminine energy seriously we help heal the framework of western culture. As the collective dream narrative herein demonstrated the development and balancing of feminine and masculine energies, and their embrace is how we transform ourselves and the greater collective and thus create a new era. Although this is not a new premise, helping the greater collective via long-term dream groups is an under-explored and under-utilized avenue. ∞

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This paper is based on an upcoming book, *The call of the Dreamtime Goddess* edited by Diane E. Greig with contributions from some of the participants of this long-term dream group. It will be available in 2013. In addition, part of this work was first presented by the author at *EUROTAS, the European Transpersonal Association Conference*, 2009 in Milan, Italy. Most recently this narrative was presented at the *International Association for the Study of Dreams* Conference in Berkeley, CA in 2012.

DIANE E. GREIG, Ph.D. is an international presenter and writer on: the benefits of long-term dream group sharing toward psycho-spiritual transformation and collective wisdom; women spy stories of the second world war; and cultural/collective shadow. She has a private practice in British Columbia, Canada, as a psychotherapist and dream-group facilitator. Currently, Diane is Membership Chair and Regional Events Co-Chair of the International Association for the Study of Dreams. During the upcoming year she will be re-leasing a book on the transformative stories of participants engaged in long-term dream groups.



I Dreamed...

# We Were Superheroes

By Steve Swan

**A**S SOMEONE WHO HAS BEEN INVOLVED with Jean Campbell's experiments in group dreaming for over 40 years, I've gotten used to raised eyebrows and quiz-zical looks when people inquire, "What do you mean by group dreaming?" Okay, I'll grant it's not your usual fare for conversation.

Most listeners think that dreaming with others is the equivalent of a superhero stunt: leaping tall buildings in a single bound, flying through the air with the greatest of ease, being able to predict the future or see through walls.

So, in talking with friends we might imagine what it is like to have powers like a superhero. It is one thing to talk about group dreaming with your friends, and it's quite another to actually have an experience where it seems one has, or is, dreaming with others.

These days I have little interest in the scientific debate of what exactly happens when people set an intention and agree to dream together. My personal experience is that something unique does happen, but I'll be the first to admit there are few rigorous studies that embrace the topic. Rather than add to the debate, I'd like to address what

happens *for people* when they do decide to dream together.

It was in the late 70s when Jean Campbell asked me to participate in something called Dreams to the 10th Power. It was a very simple experiment. There were ten of us who agreed to dream together. We set a place where we would rendezvous in the dream state and settled in for an interesting evening of dreaming. Most of us managed a dream where we went to the designated place and interacted. In addition to the dream—and while I was in a lucid state—I managed to have Jean appear as a bush in the corner of my apartment bedroom. It scared me in exactly the same way that walking around a corner and finding a stranger in your home might. I had the same experience one does "when someone is in the room." When the bush spoke as Jean, I was frightened out of my mind and all dream activity abruptly stopped. It is one thing to talk about group dreaming and quite another to begin to experience it.

By this point in time, I had known Jean for quite a while. We were close friends. I had no reason on earth to be concerned about her being in my apartment in the middle of the night in a corporeal state or in a dream state. How-

ever, having an experience that ratified the notion that we might meet together and share in our dreams was very unsettling. "Why?" you might reasonably ask. Wasn't that our intent?

I think most of us are quite comfortable with the idea that our dreams are our own. As soon as we begin to take on the subject of group dreaming, we immediately find ourselves in the face of having a shared dreaming experience with other people—which might be described as: "Let's all put our collective unconscious in a basket and share." What fun! Except how much fun is it to share things that are not necessarily in our conscious awareness?

It is already odd for most of us, sitting at the breakfast table reminiscing about the hot dream we had with someone who is not our spouse, to answer said spouse when she/he ask, "Why are you smiling?" While a few people share their dreams completely with loved ones, most of us often do a lot of editing before we recount a dream. People who are comfortable with interpreting dreams may be some of the worst offenders. I'm pretty careful about what I'll share with a group of experienced dream workers. Most of us don't want our secrets rolling about in the room unless we've decided to share them.

As part of a dream community we get pretty comfortable addressing our dream nakedness, sexual adventures and even our disjointed, wacky dream experiences. Deciding to talk about these things with friends and colleagues is one thing. Inviting them to be in an experience in your dream, and you sharing in theirs is a whole new level of trust and... ah, sharing.

In a later exercise, we were invited to dream with our family. It sounds innocent... And then you start imagining what it would be like to dream with the people who really are your family: your father, your mother (aren't they the people who had sex to make you?), your brother (you know the one who picks on you), your sister, your grandparents, your cousins, aunts and uncles. You get the point. Consider what it means if you share dreams, or if you could share dreams, with your family. My reaction was, "Do I have to dream with my dad?"

Late in 2001, after 9/11, Jean Campbell again issued an invitation. This time it was to an international group of dreamers physically located all over the world. The mission was simple. It was to gather together and dream of peace. And so the *World Dreams Peace Bridge* came into existence as a Yahoo group of wild-eyed dreamers sharing their experiences as they dreamed of peace.

Group dreaming for this bunch was always on the menu. We created our own language to reference dreaming together for Peace. After our resident Jung expert May, who is Chinese, and Kotaro, who is Japanese, debated the

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exact meaning of several Chinese characters, we ended up with *Da* (Great big) *Fu* (Fortunate Prosperous) *Mu* (Dream). *DaFuMu* dreaming became the standard call to action when we needed to support one another or focus on a specific project.

We created a dream lake where our members could rest, heal and restore. Dreamers often met there in the dream state. Usually dreaming together resulted in people having dreams with lots of similar features: strong wind, an arid landscape, or the ocean. People would often have a sense of other group dreamers in their dream experience; these were often mirrored.

I never had the slightest hesitation about dreaming with strangers who were thousands of miles away. In the ten years I've shared group dreaming with my friends on the *Bridge*, I have never shared an experience that made me cringe because I'd revealed something inappropriate. I have also never discovered anything inappropriate from my mutual dreaming. Personally I suspect we are all much more connected—and defended—than we have any true conscious awareness of being.

Entering into group dreaming invites all kinds of possibilities. If you try it, don't be surprised if it works. Sometimes having superhero powers is fun. ∞

# Contest Inspires Group Psi Game: Dreaming Minds Unite!

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**I**T ALL BEGAN IN A DREAM TELEPATHY CONTEST, where strange —stranger-than-usual—things happened.

It was 2006, my first year attending the International Association for the Study of Dreams (IASD) annual online PsiberDreaming Conference (PDC), which always includes psi dreaming contests. For this one, Beverly D'Urso was "sender," endeavoring to mentally transmit a target image. We contestants were to post our dreams online; when four pictures were posted, we'd each choose which best matched our dream. Finally, judges would select winners with the best "hits."

On the designated night, I took off flying and called out, "Beverly, show me the picture!" *I find myself "flying over a snowy scene.... A stretch of bare soil... A very large dog appears.... Another smaller, darker dog is with him, possibly a rescue dog... Suddenly I am indoors looking at and hearing an announcement of the answer... pictures of different types of dogs."*

Mary Pat posted her dream just after mine: hers had "Reindeer with red leather harnesses... intense cold, rounded hills of snow and ice..." and then, "the image of a dog, nothing else, the background dark.... I realize he is a husky..."

At least four others dreamt of snow. Bob dreamed of a snowball fight, then twice of dogs: one on a bed with him, one on the bedroom floor. Val dreamed her parakeet was "the size of a large dog"!

When the four pictures were posted, surprisingly, none had a dog. But one was a scene of snow and bare ground with two elves looking up into pines: a young one in a gray jumpsuit, a scowling older one in a red pointed cap. Had anyone dreamed the elves?

Yes! Sonia's dreams had *a boy in a gray jumpsuit; B.A.'s, a boy, then "a red triangular shape."* Dolores dreamed of *two dwarves in pointed red caps.* Ilkin got the facial expressions: "Grumbling/curious.... Looking for something.... Snow." Patricia dreamed of *elves sheltering in a tree from a storm; "the dog alerts them...."*

Some dreamed evergreens and Christmas scenes. It was

like putting together a puzzle. Indeed Ed, an experienced psi dreamer, dreamt that *he fails to solve a blue and white interlocking puzzle on a white countertop.* He correctly took this as a clue that the dreams of snow were better "hits" than his!

We were delighted when Beverly revealed the target: the elves-in-snow. Then she posted her own dreams from her night of "sending," including this: *"Extremely large dog... climbs into this little bed with me. I am saying, 'No, no, no....'!"*

So where did all the dogs come from?

Finally Suzanne disclosed that, the same night, she'd also participated in another dream psi experiment. The target? A team of sled dogs in the snow!



Discovering these and other complex interconnections unfolded an extraordinary camaraderie. Kathy posted that she was "impressed with the way people are dreaming together; we seem to have woven a tight fabric of related dreams in the last 24 hours, a harmonious dream song..."

I agreed. "What an experience, tuning into shared dream-space with not only Beverly but, as it turns out, all who participated. Everybody wins by participating and experiencing our connectedness. There could be no greater reward."

The judges deliberated an extra day, citing "the strange and wonderful things that happened," then gave ties for

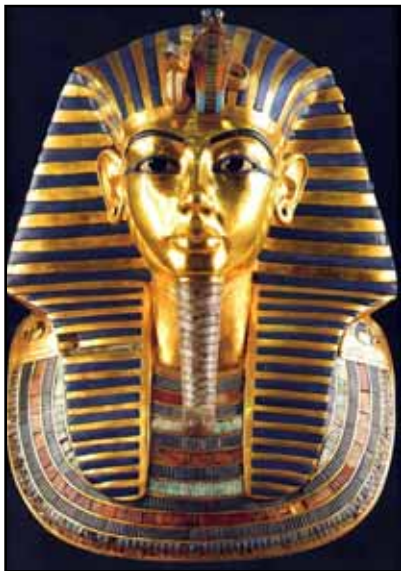


first, second *and* third with a flock of honorable mentions. I posted, "It was difficult to evaluate my own dreams' relation to the target without looking at everyone else's. Think how fun and rewarding it would be if that were the object of the game, especially if choosing among possible targets as in [this] contest; treat it as a group dream and say, for instance, "Wow, there's a lot of snow in here! And look at all the elves. I vote #1 is the target."

Six years later I helped create just such an event for the 2012 PDC. The Group Remote Viewing Game proved a splendid test of the hypothesis that a group can work together to generate dream clues, and then solve a mystery.

The question: Do people, dreaming toward a common goal, form something like a group mind?

The target: King Tutankhamen's golden funerary mask.



The dreams: multiple puzzle pieces, including two or more of each of the following: ancient cities, artifacts, the Middle East, rulers, spiritual figures, temples, ceremonies, statues, portraits, boxes, graves, dimly-lit rooms, mummy-like wrappings, gold – lots of gold. There were surprising mirrorings in ways dreaming minds interpreted these themes. A few among many oddly intersecting dreams that pointed to the target:

Dale dreamt, "I am traveling to a remote place where I witness some type of ceremony inside a building... possibly a communion." Jay dreamt "a single image. A flat smooth shiny green leather case... containing a shiny metal plate (paten) with a single large communion host on it."

Sarcophagus-like, the case holds what many Christians call the body of Christ, considered—as Egyptians considered the Pharaohs—both God and man. But why

green? Perhaps because Rita was dreaming of a "magical/mystical... green box"?

Rita also dreamt of a golden "statue of the Mary, the Madonna" while Valley was dreaming of "the embodiment of Mary [with] large dark living eyes."

No one dreamed "Egypt," but Carol dreamed initials UR and thought of the ancient Mesopotamian city, while Kate dreamed "a repeating motif of blue and aqua" reminding her of "the detail work on an ancient frieze from Mesopotamia."

Kate had apparently zoomed in on the mask's lapis lazuli and turquoise inlays. It also has alternating blue and gold stripes; Sharon dreamed *gold stripes on a gold-framed portrait of a revered and famous man*, while Ed dreamed *blue stripes on the head of a powerful, reclining magician*.

Now here's another unscientific notion. When people dream together, does the waking world collaborate?

Maria recounted her experience on the night designated for dreaming the target. "I have a model of Tut's sarcophagus [that] toppled over that evening for no apparent reason, obliging me to take notice of it as I set it right again...."

Carol was deliberating which image best matched the group's dreams when "out of nowhere" an acquaintance told her, "Maybe you were a pharaoh's daughter in a past life.... I thought of you last night when I turned on a movie and watched The Mummy Returns!"

When I revealed the target, Kate was listening to a presentation on her iPod. "The presenter started talking (out of the blue) about Egypt, pharaohs, and how people had said Obama looks like a pharaoh."

At that moment Carol heard "Walk Like An Egyptian" on the radio.

A few participants' closing remarks:

Sharon: "So glad we all did what we did together. It does work...."

Maureen: "It's nice to feel that the combined vision—the pieces of the puzzle that each dreamer contributed, each in his or her own way—really made this event work. I'm very, very impressed with the success of this event and the rich psi content of the dreams. The communal focus felt extraordinary to me."

Laurel, quoting Martin Luther King, Jr.: " 'We must give an overriding loyalty to mankind as a whole in order to preserve the best in our individual societies.' Seems like this game has been an excellent example of a group coming together in this way."

Tony: "It's been a lot of fun and left me with a very strong feeling of – what's next!" ∞



# Mutual Dreaming with A Little Help from My Friends

By Valley Reed

**I**N 2008, I HAD REGISTERED TO PARTICIPATE IN THE INTERNATIONAL ASSOCIATION FOR THE STUDY OF DREAMS ONLINE PSIBERDREAMING CONFERENCE. I found myself hesitating before actually signing in and engaging, even after the conference had begun full swing. I had participated at previous conferences, even as a presenter, and felt comfortable in this community I had come to know since joining the IASD in 2000. I just couldn't seem to get myself there this time though. Well, when in doubt, a little help from your dreaming friends can be just the ticket.

The conference connects dreamers from around the world and creates a container for sharing dreams over multiple time zones and across continents, within a two-week period. We are talking non-stop dreaming. Well, in my experience, dreams don't stop simply because we happen to be awake; dreams are beyond the boundaries of time and space. It makes sense that a gathering such as this, would create such a ripe environment for mutual dreams to occur.

Rather than logging into the dream conference, I chose to log some zzz's instead and slipped into my dreams. I soon found myself in the midst of a dream with several of my dream friends, who suddenly appeared inside my dream to come and wake me up.

## Entering the Dreamtime with the Rainbow Serpent

*Upon entering my dream, I immediately receive a visit from a dreaming friend from Australia, Kathy Turner, who said, "Come on Valley, wake up! Let's go!" I could see she is connected to a red cord of light and there are 3 other women also coming with us, each connected by their own colorful cord of light. Now inside a conscious dream reality, I see another dreaming friend, Teresa MacColl. She appears in my dream and approaches an ancient tree that has been hollowed out; it holds rainwater and she is lying inside it. I then find myself speaking with an older, full-bodied woman with skin the color of the dark earth. This African looking Medicine Woman offers me a glass vial of a flower remedy that she has made. I decline her offer because I do not know her. She grimaces at my choice, shaking her head. I then find myself in a circle of women gathered together in the dark of night, all wearing dark hooded garments. Each holds a large orb of light in front of them, showing their sacred light. These women are healers, gathered together, as from a distant ancient memory. It is the light they each hold, which identifies them as a member of this sacred circle of women healers,*

*each with their own gifts and wisdom. I then began to hear music playing and see three aboriginal men bringing their song lines to me, offering their sacred song, to take me into the dreamtime. I find myself entering the dreamtime where the world is formed in dreaming. My consciousness is spread out through the stars in the galaxy and there swims the giant and beautiful Rainbow Serpent of Aborigine creation myths. The dream brings me into contact with this beautiful energy in a cosmic dance of the heart. The dance weaves back and forth, undulating into my heart and back out to the expansive beauty of the galaxy and the Rainbow Serpent.*

The next day, my dream was vivid in heart, my body and my mind. I was conscious through most of the night in my dreaming adventures. I realized I really wanted to share my experience with my dreaming friends who came to meet up with me in my dreams. When I finally arrived at the conference and shared my dream, I found there was a Telepathy Dreaming Contest going on. Everyone was sharing the dreams they had focused on the previous night with the intention of connecting with an undisclosed dreaming target.

I decided to share my dreams there, even though I had not consciously made the intention to participate in the contest. Not long after sharing my dream, I received a nudge from my friend Joy. She also did not participate consciously in the contest, but submitted her dreams anyway. In the process of reading through the dreams submitted, she noticed strong mutual dream connections with me and another dreamer.

**Joy:** *I come upon 2 large-trunked reddish-brown-barked trees that the path goes between.... I thought/said "Aha! 2 redwood trees" (in fact the bark was scaled, not shaggy) ...I decide to climb... and arrive in a big nest-like, rounded-out platform/hollow made by the junction of wide sub-trunks [very thick branches], worn smooth (aware this was more oak-like than redwood-like) ... I ask myself "Now what shall I do here? - Oh yes, heal my uterus, or see what's within it!" A shaman-like woman is before me then, waiting there in the high tree hollow, and I make this arrangement with her: If I do not succeed at this, then she will destroy me.... I decide it can only be a destruction of current ego patterns.... "Okay, destroy me!"*

**Val Bigelow:** *I see a very thick, large tree trunk or the bottom of a tree with some branches intact and some cut off (not a lot of leaves to be seen just THICK BRANCHES.)*

*Last segment... A girl is sitting up in a large tree (similar to the first tree dream) with a white top on and dark blue skirt or jeans. She may be turning*

"What eventually became of this mutual dream for me, is not so much that we experienced one together—although powerful in its own right—but that there was a deeper message here for me.

Our dreams seemed to bring us the potential to dream together for the purpose of healing in connection with the divine feminine, the earth, the sacred tree and each other."

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*down a proposal (of marriage?) but I can't see the person she is turning down.*

**Valley Reed:** *Teresa MacColl appears in my dream and approaches an ancient tree that has been hollowed out; it holds rainwater and she is lying inside it. An African-looking Medicine Woman offers me a glass vial of a flower remedy that she has made. I decline her offer because I do not know her.*

Yes, we all agreed these were very strong mutual dreaming connections. The conversation continued and the connections expanded to impact more dreamers. What eventually became of this mutual dream for me, is not so much that we experienced one together—although powerful in its own right—but that there was a deeper message here for me. Our dreams seemed to bring us the potential to dream together for the purpose of healing in connection with the divine feminine, the earth, the sacred tree and each other. I had experienced the power of mutual dreaming in a conscious dream state that drew me into the dreamtime... a place where we can dream the world into being. I felt inspired by this, so expanded on the energy of our mutual dream by creating the dream tree healers group. This online group of women dreamers has been ongoing since 2008, when we discovered our mutual dream. Together, we have gathered, shining our light in rhythm with the moon and the seasonal turnings of the wheel. We planted the dream tree, where the roots reach deep into dreaming, while her branches stretch out into the brightest reaches of the universe, so that together we may dream strong, with a little help from our friends. ∞

# The Bridge That Dreamed Me Over to the Danube

By Ghazaal Bozorgmehr

**I**N JANUARY 2011, A COMMITTEE APPROVED THE ABSTRACT I HAD WRITTEN for the International Association for the Study of Dreams (IASD) 2011 conference. I was so excited! And this is where the story begins... the story of a miraculous series of events that took me from my hometown, Tehran, Iran to the conference and now, close to the river Danube, to study about what it means to be a woman.

The invitation letter to the conference was now on its way and I had to make an appointment with the Netherlands Embassy. I knew the chances were not high; my visa had already been rejected three times. When you are from Iran, you know there is not much of a chance for you to get a visa to "the West!"



The appointment with the embassy was arranged for some time in March. *The World Dreams Peace Bridge* members generously offered to dream for me. The day finally came. I knew that I was taking with me the spirit of the dreaming family I belong to. After hours of waiting in a long queue, I was asked to go to one of the numbered cubicles. The young lady on the other side of the thick glass asked me for the reason I was going to the Netherlands and my answer was, of course, a conference on Dreams held by the IASD. "Dreams?" she asked with her eyebrows thrown upward in astonishment (almost touching her hair). "A conference on dreams? This is the first time I ever heard of such a thing!" And there I was for about half an hour listening to the visa officer's dreams! Well that was an unusual interview for a visa to the Netherlands, but it paled by comparison to the chain of magical events that connected Tehran to the Danube afterwards.

The result of the visa enquiry was supposed to come in May. On April 27, Patricia wrote on the *Bridge*:  
*I see you in Rolduc. You're going to get your visa and you will be there...* That aside, we can dream and visualize you giving your completed paper in Rolduc and having a wonderful time.

About a week later, on a sunny day in May, I came to believe again in the power of dreams. The *Bridge* did it again! They had dreamed me the visa which logically and according to the rules should have been denied to a single, young Iranian woman who had no attachments whatsoever that would guarantee her "going back to the country of origin." (This is the reason given to me every single time I had been denied a visa before). The whole thing unfolded as Patricia and the *Bridge* had dreamed.

Not much later, I magically found a place in Rolduc—the conference venue—whose rooms had already been fully booked and I had the most amazing week of my life up to now.

But things didn't end there; they only started there, in the beautiful, magical monastery of Rolduc! I would, however, like to pause here to offer a quick glance of the presenta-

tion that changed the course of my education and maybe my life. It was not, of course, an easy job for me to present before a group of international scholars who were certainly looking for something to gain from a dream-related presentation from Iran; I felt I was too small to meet such a huge expectation, or so I thought. Love, though, shaped the frame of the presentation and love proved to be powerful enough to help me open a very small window on what is going on in my homeland.

My presentation was on a Persian folklore love story in which a young woman saw a repeated dream of her lover. Maybe it was the story, or the monastery, or the smiles on the faces of audience participants and their joyful, tearful eyes... or maybe it was just plain talking about love and dreams that made me more and more passionate as I talked about the topic I was presenting: A woman in love; love in the Middle East and women in the Middle East. I will never forget my own surprise at the enthusiasm with which the audience discussed the topic after the presentation was over. I never knew or was not conscious of how I, as a woman from the Middle East, could be interesting to this international group of dreamers. More than that, though, I realized that the presentation changed my own way of looking at myself as a woman.

The conference at Rolduc ended a few days later but I think many of us have been carrying its magical resonance in our lives ever since then. When I came home from that wondrous trip, I thought, "Why shouldn't I pursue this line of study?" Studying about women was not something I thought of before the Rolduc conference, but here I was in the middle of my career—having been recently promoted to a higher position in my job—carrying this flame within myself that my dream family had ignited in my spirit. I was passionate to study again. Where would I get the money? My country was in a crisis; I was not earning enough to be able to support my education in any European country and Iran had recently decided to limit the scope of the previously very strong and well-funded field of Women Studies. On the *Peace Bridge* we always talk about "abundance"; it is a concept that we strongly believe in. So I decided to think in terms of abundance and I searched the net. There were programs, but why would they accept me among all the many candidates from all over the world? In spite of that, I prepared the necessary documents and decided that if I could find the resources necessary to help me study, I would resign from my job. I thought immediately of the *Bridge* again and asked for the power of their group dreams to help me.

In order to bring more of the magic into play, I asked Jean Campbell to write me a recommendation letter, a request that she kindly honored and I sent it as one of the two

letters required, along with my educational documents... and then I waited.

In March 2011—a year after the magical interview at the Netherlands Embassy—I received a letter that informed me that I was chosen as a candidate to receive a scholarship that would pay for my studies, my life in the country where I was assigned to study and even for my travel expenses! Was that possible? All during this time while I was waiting for the final decision to be made, I went back and forth on the *Bridge* to ask for dreams and positive thoughts and they never denied me my requests.

The shower of "smooth and easy" mantras and the intentions for dreams accompanied me through the visa process once more and I secured the visa and traveled to attend a Women's Studies program in Budapest on the Danube! Now that I am here—and every time I pass the river Danube—I think of all the effort and the dreams and the love that brought me here. I know, for certain, that this is not the end of the journey and that there is still a lot more magic to come. It is my most desired dream to be able to remain a link among the dreamers whose dreams have the power to change the world. ∞

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## Dream Related Poetry

### Let It Be

All sky seems to weep my guilt  
When I see me as parent, child and friend  
Immobile in their suffering, inept,  
As limp as rain in the wind.  
Then, I can step aside  
As Love, and see this clearly  
While calmly whispering  
Let it Be.

Or when I'm down in flailing mind  
Its raging torment I can't stop  
Nor halt its urging murmurs  
Telling me that all is lost.  
Then, I can step aside  
As Love, and see this clearly  
While calmly whispering  
Let it Be.

I dream, drink and play these games  
Then drown in vain disgust  
Helplessly tied in slavery chains  
By these habits' craving lust  
Then, I can step aside  
As Love, and see this clearly  
While calmly whispering  
Let it Be.

## Dream Related Poetry (cont'd)

I see you, brother, your hating eyes  
Your thieving nature stings  
As I feel my darkness rise  
Despite hard work for freedom  
Then, I can step aside  
As Love, and see this clearly  
While calmly whispering  
Let it Be.

And in a moment I see me shine  
And see others proclaim my knowing  
And being swept by pride I find  
My golden power growing  
Then, I can step aside  
As Love, and see this clearly  
While calmly whispering  
Let it Be.

But in another moment when unaware  
Of anything but Thee  
Thee of all and everywhere  
Beyond even bliss and mystery  
Then, that littler me just dies  
But Love just sees this too, and clearly  
While calmly whispering  
Let it Be

By Janice Collins

# The Thesis and the Bridge: The Empathic Nature of Group Dreaming

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**I** HAVE BEEN A MEMBER OF JEAN CAMPBELL'S WORLD DREAMS PEACE BRIDGE (WDPB) since 2006, although it seems that I've been there much longer. That's part of the magic of the Bridge. If it draws you in (and it doesn't everyone) then it's like a close, caring family. Jean's story of how the Bridge was founded in the aftermath of the 9/11 tragedy can be found in her book *Group Dreaming: Dreams to the Tenth Power*.<sup>1</sup> As I already knew some of this history before reading the book, it was the account of her experiments in *Group Dreaming* in the first half of the book that really caught my attention.

These experiments involved groups of 10 dreamers attempting to dream together about a specific theme on a given night. They took place in 1979-1984, when most communication between the dreamers was by post. In the most successful of such studies, Jean believed that significant instances of dream telepathy and precognition occurred, plus some dreams seemed to relate to the waking lives of other dreamers. Also, even though they had never met except in dreams, the participants often became very close to one another.

Fast forward to 2010, to the time when I was searching for a thesis topic for a M.Sc. in Consciousness and Transpersonal Psychology. Actually, 'searching' is the wrong word, because the only idea I had was to repeat Jean's experiments, using her basic experimental design but updated to use modern communication methods; paying more attention to the possibility of data contamination and a more rigorous method of data analysis. Luckily, my thesis advisor approved my plan.

I recruited a team of nine dreamers via the Internet, which, with myself as facilitator, formed a group of 10. (This became nine after one participant unfortunately had to drop out at the last minute.) I knew only one of the dreamers before the experiment started and all were strangers to one another. Geographically they spanned 21 time zones. The interactions among the dreamers (with each other and myself) took place in a closed yahoo group and rigorous controls minimized data contamination. Semi-structured interviews were conducted with each dreamer at the end of the experiment; these interviews formed the basis of a phenomenological analysis.

I wanted to see not only whether there were similarities in the dreams—or between dreams and the waking life of other group members—that could imply the occurrence of some kind of psi effect, but also to investigate the more psychological aspects of this process... such as how the experience of dreaming with a group of strangers affected the participants emotionally and how they connected to one another.

While the phenomenological analysis could not claim that any psi effect occurred, it could discover what the participants thought had happened during the experiment. To summarize:

Four of the participants revised their opinions on the reality of mutual dreaming in the positive direction. All but one participant either believed that some form of dream-psi occurred during the experiment, or at least might have done so. (This includes dream-to-waking-life connections as well as mutual dreams.)



All dreamers enjoyed participating in the study and half of them said they had learned from their experience. Three dreamers felt that there were transpersonal aspects to their apparently mutual dreams. Speculations about possible beneficial effects of mutual dreaming included contributing to a better world, connections to others and to humanity as a whole and assisting in personal growth.

A majority of dreamers felt that the group grew closer as the study progressed. I myself certainly felt closer to the group with each experimental cycle and began to care less about the psi possibilities than the empathic relationships that seemed to be developing among members of the group. I suspect that if we'd had more time this would have been even stronger but it was strong enough for a majority of the dreamers to continue to share their dreams in the yahoo group for almost a year after the experiment was over.

Thus, while the study did no more than suggest that mutual dreaming—or dream-psi in general—*may* have taken place, there was a much stronger indication that an empathic connection occurred among some of the dreamers. Montague Ullman has also noted this effect<sup>2</sup> in his experiential dream groups that are intended to help the group members understand their dreams, with the primary purpose of assisting their personal growth.

Such closeness is even more marked in the extended group setting that is the *World Dreams Peace Bridge*. This was very obvious when several *Bridge* members met physically for the first time at the 2011 IASD Conference in the Netherlands; it was as if we were close family members meeting after a long absence. Many conference attendees could not believe that this was the first time that we'd met in person.

On the *Bridge* we have a community that dreams together at least once a month, but we are really continuously interacting on some level. We dream for one another as well as for peace; we support one another in practical ways as well. This closeness feeds into our dreams and synchronicities abound. For instance, I myself have dreamt of aspects of someone's waking life, which I had no knowledge of in waking reality. There are also group experiences where someone asks for help from our groups' dreams and several members contribute to that individual's solution.

Thus for me, whether an actual psi effect occurs when dreaming together, that is not as important as the psychological effect on the dreamers, particularly when this includes the possibility of a strong empathic connection developing among them. In long-term groups such as the *World Dreams Peace Bridge*, such connections can lead to making positive changes in the wider world. As Jean writes: *"One dreamer, acting alone, can accomplish a lot; but*

## Want to learn more about Group Dreaming?

Here are six papers presented between 2009 and 2012 on the subject, available at [www.world-dreamspacebridge.org/presentations.html](http://www.world-dreamspacebridge.org/presentations.html)

Bozorgmehr, Ghazaal

*"Green Dancer: Passing Through to Peace."*

Campbell, Jean

*"Dreaming the Family Spirit."*

*"Drum Dance and Dream for Peace 2011."*

*"Who Are These People and Why Do They Keep Dreaming Me Before they Meet Me?"*

*"More About Group Dreaming."*

*dreamers working together, sharing their dreams, honoring their dreams, perhaps can change the world." ∞*

### Endnotes

- 1 Campbell, Jean (2006). *Group Dreaming: Dreams to the Tenth Power*. Norfolk: Word Minder Press.
- 2 Ullman, Montague (1979). *Psi communication through dream sharing*. Paper presented at the Parapsychology Foundation Conference on Communication and Parapsychology, Vancouver, Canada.
- 3 As well as being derived from the Greek work *psyche* (meaning "soul" or "mind"), *psi* is the 23rd letter of the Greek alphabet. In the 1940's, it was proposed by B.P. Weisner and R.H. Thouless that *psi* be used as a general blanket term to identify anomalous processes and causation. Used as an adjective or noun, *psi* provides a neutral substitute for terms like extra sensory perception (ESP), psychokinesis (PK), or even the survival of bodily death.



# Bateson's Nightmare: Cybernetics, Global Warming and Dreams

## Part Three

by Paco Mitchell

“Be impeccable with your word.”

—Don Miguel Ruiz

**T**HE BIG LEATHER-BOUND VOLUME of Eric Partridge's *Origins: A Short Etymological Dictionary of Modern English* occupied its own shelf in a bookcase. The book was a silent but eloquent participant in my conversations with Gregory Bateson, as we discussed cybernetic theory, Bateson's specialty. Etymology—the history of words—ran as a sub-text beneath our talks, like footnotes.

Every now and then Bateson would pause, saying: “Let's see what Partridge has to say about that.” Then he would haul himself out of his chair—he was about six-four—walk to the dictionary, turn on the lamp and flip the pages until he came to the entry on the word that had caught his attention. Invariably, Partridge had surprising or illuminating things to say about the word in question.

But there was more going on than just etymological footnotes to a conversation, for I now think that Bateson's interest in etymology was one of the lessons he was teaching me. Words and their histories—language in general—had something essential to do with cybernetics.

At first glance the two subjects seem unrelated. How could the isolated devotions of old philologists toiling in dusty libraries have anything to do with cybernetics—and therefore with modern engineering, rocketry, navigation systems, servo-mechanisms, computer systems, the metabolic regulation of substances within our bodies, the production and purpose of dreams, the science of ecology, the environmental crisis and global warming?

The connection is closer than we might think.

First, the history of civilization that led to the science of cybernetics is, above all, the result of language—including all those arcane word-histories ferreted out by etymologists.

Second, words themselves behave in recursive, i.e., cybernetic, ways. They have their own inputs, outputs and feedback loops, their high levels of systemic complexity, just like the more obvious scientific specialties of, say, engineering and biology.

For example, in patterns of word-use we find analogies to the *mechanical functions* of engineering projects: Words can be used as *levers* to overcome inertia; as *ratchets* to keep something from slipping back; they can serve the *gyroscopic* function of keeping a project oriented instead of spinning out of control; they can *support* an argument in load-bearing ways, like flying buttresses or posts and beams; they have hidden panels behind which secret arguments pulsate through invisible *circuit boards* imprinted with convoluted logic; they abound with yes/no *toggle switches*. In more aggregated form they can work like powerful *engines*, complete with *fuels* and *lubricants*, to *propel* things forward, *fly* above rocky terrain to give an aerial overview, *plow* things under, or armor entire surfaces with legal *boilerplate* impervious to insightful penetration.

Words also exhibit biological or organic properties, their own kind of *metabolism*—processes of *digestion* that assimilate ideas, *dissolve* them into their constituent elements, *absorb* and then *reconstitute* them in different form, *eliminate* them. Words can become *bloated*, *anemic*, *energized* or *soporific*. They can wake us up or put us to sleep. They can carry all the potentials of a live birth, and just as effectively nip those same potentials in the bud—dark angels of apoptosis.

On a broader scale, clouds of words can drift over entire nations like weather, generating storms and tornadoes of affect, altering the atmospheric pressures that oppress or relieve us—a climate of words.

Even when a word resides only in our minds as an unvoiced fantasy, or an unrecognized impulse to act, it still has its effects, its “inputs.” The unconscious teems with words and word-fragments, compounding them into spontaneous puns; and the heraldic potentials of dreams may come to us as single words or entire sentences.

Every time we give *voice* to a word, releasing it to reverberate through the world, its multiple effects circulate in feedback loops, compelling subtle adjustments by means

of positive and negative reinforcements. For the word is altered by its very issuance and use, then again by its reception, re-use, disuse or misuse. It is as if an energy field surrounds each word, linking it with other word-fields over time, in a great, evolutionary eco-system, the word-environment that underlies all of our human actions. Who knows how far the physico-mental energy-fields of words extend?

The above comparisons are metaphoric evocations, to be sure; but they are also more or less direct analogies for how words actually work, in truth. We would do well, I believe, to consider our own uses of words, against the background of this layered, metaphoric complexity, instead of taking them for granted in flat-footed, unthinking ways.

The power-properties of words may touch on the original primordial experience of language as word-magic. A hundred thousand years ago, great *mana*—life-energy or magical force—must have attached to certain kinds of utterances, to power-words, in the form of incantations, songs and chants; or the spell-bound recitation of big dreams and mythic stories, the calling forth and naming of animal spirits and gods—the original movers and shakers of the world . . .

\* \* \*

Without all this vocalizing, this agile weaving together of fantasies and perceptions into word-patterns, the planetary biosphere would still function cybernetically, of course, as it has for well over a billion years, humming along without words or language—though there would be no scientists to study it, no poets to sing its praises, no musicians to compose odes to joy or requiems for sorrow. Without language, there would be no control of fire, no bows and arrows or chipped spear points, no culture, art, writing, technology, music, musical instruments, poetry, literature—or anything else we think of as “human.” There would be hominid *societies*, yes, just as there are societies of baboons and elephants, dolphins and ants, but they would be animal societies, not human societies.

One gets the feeling that humans and language are indissolubly bonded, that articulate speech among humans is less an “invention” than a naturally evolving, necessary function of our primordial biology, carried over from our animal ancestors, cooked up in our enlarged brains in interaction with the world, all the while wedded to the profundity of a creative imagination as provided by the cosmos that evolved us—in short, language as it comes to us is a mystery. We enjoy the use of words and language because of the *genius of speech* implanted within us, part of the living “glue” that binds us to the animals, the plants, the planet and the cosmos.

But the slippery creativity of language also releases a shadowed, two-faced potential into the world, enabling our alleged *separation*, our very *alienation*, from the animals, plants, etc. That is another reason why the environmental crisis is also, in fundamental ways, a crisis of language.

In view of these considerations, we would do well to pay closer attention to our birthright—the gift of language—for at present we are *squandering* that birthright at a prodigious rate, using words and language in careless, worn-out, forked-tongued ways, with tremendously destructive consequences for ourselves, the environment that supports us, and our fellow dependents on Earth.

\* \* \*

The word *squander* derives from the image of water spilling from a jug and splashing on the ground, conveying the sense of fruitless, profligate waste. When we squander, we do not cherish, husband, nurture or conserve our words. We waste them.

This squandering process shows just as many cybernetic properties of inputs, outputs and feedback loops as cherishing does, for, as Bateson said, there is also an “ecology of bad ideas,” which tend to propagate like weeds throughout an eco-mental system. Hence, our carelessness with words and language—especially as propagated by mass media—has become contagious, spawning an epidemic of carelessness.

A typical consequence of this malicious trend is the following: The more careless we are with language, the more vulnerable we become to deviousness and outright falsehood, both in our own shadowy motivations, and as targets of the manipulative intentions of others. It is amazing what we can talk ourselves into—or be talked into—allowing, forgetting, agreeing to or ignoring. Sometimes it almost seems as if remaining un-conscious were a high goal.

Here is one recent and sordid example of the ecology of bad ideas: If certain elements in government wish to perpetrate a secret war, with secret aims, on a secret budget, with no real oversight or accountability, they need do little more than spread a little word-magic, fairy dust to put us to sleep. Rather than speaking forthrightly, they subject our common language to the rack. “Torture” then becomes “enhanced interrogation”; “the seizure of strategic resources” morphs into “defending liberty”; we have “overseas contractors” instead of “mercenary armies,” and so on. Before we know it, we have been hoodwinked into signing an unlimited contract written in disappearing ink.

Above all, the political and financial, military and industrial, marketing and entertainment areas of public life are rich fields for any word-and-language lover who wishes to shed light on our current malaise. This is rich soil for

historians, psychologists, therapists and analysts, a fruitful target for the X-ray utterances of poets, ample fodder for anthropologists, the scientifically-minded and every futurist. Preachers and theologians could take this sacred task to their libraries and pulpits. And every writer who wields a Mont Blanc pen, sharpens a #2 pencil, or whose fingers (or thumbs) flutter over a keypad, should be up in arms, manning the barricades to liberate words from their oppressed state and enthrone *La Déesse Langage* on the nearest altar.

The point is that, willingly or unwillingly, we are all caught up in the current debasement of language and the silent conspiracy against its ethical uses. The best exculpation is to prove the judgment wrong—by paying attention to words, following our curiosity into their labyrinthine depths, locating and dealing with our outrage over the widespread abuses, amplifying our imaginative responses to linguistic possibilities, troubling ourselves to see into the layered, historical word-webs, making our contributions count in the agonizing process of the re-birth and renewal of language and culture, and finding new formulas that we ourselves are incubating, like eggs, then bringing them into the light of day.

\* \* \*

The Greek word *logos* is usually translated as “word,” “reason” or “logic,” and for an early Greek it would have enjoyed all those definitions and more: things like a telling, a story or account, a ground, a plea, or even, simply, speech. These everyday usages attest to the commonality of *logos* as something that applied to everyday life. *Logos* was also related to “story” in the sense of *myth*, an important connection that would have offended no good polytheistic Greek, prior to the onset of Christianity at least.

In a prefiguration of the later New Testament texts, Greek philosophers raised the *Logos* to a high philosophical principle, with such meanings as a principle of order (Heraclitus), reasoned discourse in rhetoric (Aristotle), or a divine animating principle (the Stoics). Thus, Greek and Jewish philosophers (Philo) laid the foundation, and by the time John got around to writing his Gospel in the first century A.D., it was no great stretch to claim that *logos* should be imagined as a cosmogonic, theological principle: *In the Beginning was the Word, and the Word was with God and the Word was God*. According to this biblical formulation—musical in its rhythms—The Word gave rise to everything that exists, standing as the ultimate creative principle, identical both with Christ and with God.

Today, it couldn't be more obvious that we have turned our backs on the subtle complexities of that grand theological formulation, one that sought to guide our aspirations and behaviors throughout history. The New Testament *Logos* no longer defines the divine principle in which we place all

faith, that which brought all things into being. Today, in our secular society, we place our faith in *whatever works, whatever profits us*, a materialistic utilitarianism that now serves as one of our gods. When the Rev. Jerry Falwell called for a vaguely defined genocide against Muslims with the revealing words, “In the name of the Lord, blow 'em away,” he revealed how far the Divine Logos, the old religious dispensation, had fallen from its once lofty position.

\* \* \*

There is much more to say on this topic, but I have already pushed the limits of space and, perhaps, the reader's generous attention. In closing, I would like to tell a brief dream I had a few years ago. Appropriately, the dream consisted of a simple sentence—a stream of words in the form of an equation. The dream said:

*Re-birth = re-interpretation in the light of a new Logos.*

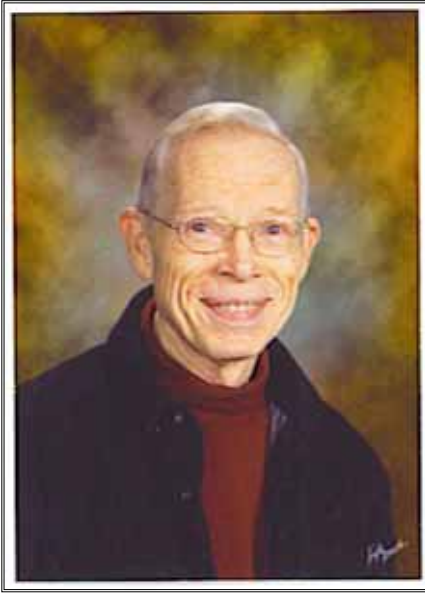
Such dreams confront us like burning bushes on the mounts of sleep; they burn, but are not consumed; they radiate mysterious moral imperatives. We then awaken from our slumber, laden with stone tablets bearing prophetic inscriptions from the greater self. Such dreams demand to be taken seriously, registered in the files of consciousness, incorporated and responded to, seeded and plowed into the low-lying fields of our experience.

As the recipient of this brief-but-portentous dream, I certainly feel a responsibility to follow its chiseled directive, by re-interpreting my own experience “in the light of a new Logos.” This is far from an easy task, but I am trying.

If we say that the dream shone like a flame in the darkness of my sleep, we can also say that it continues to shine like a beacon over the darkness of our time, directing the attention of those who care, toward the future. Because of the systemic, eco-mental nature of dreams and language, imagining this “new Logos” is a collective task, shared by all. One person, one dreamer alone, cannot do it; each of us has a potential contribution to make to the common pool.

In view of the current human prospect, I doubt that we can meet the challenges we face by responding with superficiality, or deceptions, or the fog of denial. That's what's left of the old Logos. Now we are engaged in a process of re-birth—a struggle, really, to move through a narrow passage—which demands a response from our depths.

The English word *response* comes from the Latin: *re- + sponsus*, meaning “a promise or betrothal in return.” The more of us who pledge our troth to a new vision of language, and who promise to be impeccable with our word, the greater will be the chance of bringing forth what my dream called “the light of a new Logos.” The alternative—continuing abuse of a cosmic gift—amounts to a failure of imagination at the crucial moment. ∞



# Looking for a Miracle?

c2013 by Arthur Stroock, PhD

**S**URE WE BELIEVE IN MIRACLES. We hear about them, read about them, joke about them, and wish for them. Just Google “miracles” and set to work reviewing over 56 million entries regarding miracles.

Considering various accounts of miracles, many of them seem to happen miraculously fast. But sometimes they happen so quickly and quietly, that we may simply classify them as weird occurrences that flow out of our minds as quickly as some of the dreams that we classify as weird. Things and occurrences that are difficult to understand often get clicked into our recycle bin. They’re still on our mental hard drive but may never be opened to consciousness again.

If we think about past life events, however, we just may bring up an event or experience that could qualify as a miracle. In my case, years ago while driving home very slowly at night on snow covered roads, I made a turn and my car suddenly went into a fast slide. Even before I had time to panic, the car instantly corrected itself, turned a hundred and eighty degrees, and stopped in the oncoming lane - a perfect U turn – with no other cars in sight. It was a miracle. It was unlikely that even the most expert stunt driver could have made that maneuver without slipping off the road and crashing into the adjacent trees.

There are healing miracles too. People suddenly throw down their canes or, more dramatically, are healed of cancer. Many others have healing experiences when in contact with healers like John of God, a world-renowned Brazilian healer. A couple of years ago he received considerable publicity when Wayne Dyer, the internationally known self-help author, reported a miraculous healing from terminal stage leukemia through contact with him.

“Getting back to miracles, the question was whether or not I could experience a miracle or complete healing in a dream. A previous dream, however, alerted me to the fact that my question might be somewhat limiting in that it is an example of polarized thinking, also known as black and white thinking. Of more relevance is a consideration of what occurred as a result of the recent dream work. A miracle or possibly a series of miracles had taken place. I had only to become aware of them. The miracle is that my life has been creatively enriched by making new friends, beginning a drumming practice and the satisfaction of hearing about a past life. My requests had been heard, but were responded to in far different ways than I had wanted and expected.”

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There is no doubt in my mind regarding the truth of Wayne Dyer’s report. I, too, had a physical healing through John of God. In my case, the night before seeing the healer, I requested a dream for information that would allow me to work with the healing process and had a dream in which John of God spoke to me saying he had some instructions for me. Although he said nothing further, my body in the dream was suddenly bursting with white light. It may be that the physical healing I thought took place the next day, had actually taken place that night in the dream.

For over a year, I've wanted another healing. I've been working with a troublesome knee joint that was initially so painful, it was almost impossible to walk. Extended periods of utilizing color therapy, sound, and Cayce remedies in connection with dream guidance have brought about improvement, but not a complete healing. Anyone with a holistic orientation knows that, in one way or another, emotional and spiritual factors are always involved with physical problems. An acquaintance who is an expert in channeling, indicated a past life issue with the knee. In a brief session, she presented a scenario in which as a slave my knee had been brutally shattered as a way of stopping my repeated attempts to escape. I used a visualization process to treat the past life experience as an unwanted dream and visualized a new, more agreeable outcome.

Later, I took another person's suggestion to get the related emotional hang-ups out of storage from my knee. She suggested drumming them out. The advice was followed and brought a strong emotional reaction, suggesting that she may have been right. The next day, I was virtually pain free. Even so, a complete healing—having the knee feel and function in a way comparable to the other knee—had not been accomplished.

Having done my work, that is, having worked with the physical and the emotional, it seemed time to look to dreams for help in a different way. A friend's recommendation to have a lucid dream to complete the healing reminded me that I had been negligent in learning how to facilitate lucid dreams, an important ability for a so-called dream expert. A lucid dream permits the dreamer to be aware of being in the dream state, while at the same time having some control over the action. A lucid dream meeting with Jesus, possibly the best-known healer of all time, might be just what the Doctor ordered.

There are a number of popular techniques used to begin lucid dreaming. One is to ask several times a day, "Am I dreaming or what?" The idea is that one becomes accustomed to asking the question, will thus ask the question in the dream state, and then achieve lucidity. Stephen LaBerge, in his book, *Lucid Dreaming*, states that lucidity is likely to occur within a month using such techniques.

For me, after becoming lucid, I could simply request a meeting with Jesus in person. But who wants to wait a month? We're living in the instant gratification era. Who says that miracles can't happen in regular everyday non-lucid dreams! So, I began regular nightly requests for any kind of dream meeting with Jesus. Although I had no meetings with Jesus, one morning I recalled a dream that contained a black and white framed picture of Jesus' face. Now that was progress. But why was it in black and white? My dreams usually reference pictures as a play on words about "getting the picture". Maybe in this case I didn't get the whole picture. After all, I just requested to meet with

him. Why not picture myself walking and talking with Jesus, and being healed? The entire endeavor is a bit embarrassing to share and is probably demonstrating some simple naivety on my part. Nevertheless, the dreams continued.

One dream, recalled in the early morning hours, was in the form of the song *When you wish upon a Star* from Disney's Pinocchio movie soundtrack. The words heard were "No request is too extreme." Did that mean my request for healing wasn't so extreme after all? The dream was so clear that I neglected to write it down immediately, a frequent mistake even among well-seasoned dreamers. Listening to the song on CD revealed that the phrase "When your heart is in your dream" immediately preceded the words I had recalled. Those words contributed to the spiritual dimension of the message, but also brought up another question. Could the dream be referring to my question from the day before of whether or not to loan a dear friend thousands of dollars. I settled on the thought that my heart was not in making the loan and that my request for healing from Jesus was the request that was extreme, but not too extreme.

Just as an aside, if you're wondering about music in dreams, there is a very informative article on page 53 of the January/February/March 2013 issue of the magazine *Venture Inward*. In it, Judith Pennington discusses clairaudience, including the role of music in "hearing". She also presents her ideas regarding the personality style of those who hear in dreams.

Getting back to miracles, the question was whether or not I could experience a miracle or complete healing in a dream. A previous dream, however, alerted me to the fact that my question might be somewhat limiting in that it is an example of polarized thinking, also known as black and white thinking. Of more relevance is a consideration of what occurred as a result of the recent dream work. A miracle or possibly a series of miracles had taken place. I had only to become aware of them. The miracle is that my life has been creatively enriched by making new friends, beginning a drumming practice and the satisfaction of hearing about a past life. My requests had been heard, but were responded to in far different ways than I had wanted and expected.

I have also been able to doubt my old rule of thumb, that to experience a healing we need to answer the question, "What are you going to do differently after the healing?". Sometimes that question can't be answered ahead of time. Answers can unfold during the process of living. The process of living gives us the opportunities to grow - to think and behave differently. We need to appreciate our growth as proof of many, but not so obvious miracles. In that way, we're more likely to see real miracles taking place than we are if we just sit back and wish for a miracle in the form of a dramatic angelic-like intervention. ∞



# The Space Between

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**W**HEN FIRST READING THIS DREAM, I was transported by its cosmic quality, texture and feel. But honing in on the details, other dimensions unfolded. As with all dreams, the "ahas" lie within the dreamer as to what resonates, but for me, digging deeper uncovered a few of my own, leading me to speculate on its universal as well as personal meanings.

*"I am holding a rod that has magnifying glasses of different sizes on it for looking at the stars. There are people there who study the stars and it changes them, their hair is pulled back and their faces shine - she calls them 'Star People.' Actually, they study the spaces between the stars."* ~Micah Hawks, CO

An innocuous word - *rod* - but super-charged with multiple definitions. I was astonished to find a rod can be a gun, car, fishing pole, piston rod or straight bar of metal or wood. It was an ancient unit of measure in Roman culture and is a linear measurement in the U.S.<sup>1</sup> Our eyes "... have rods and cones, each contributing information used by the visual system to form a representation of the visual world, sight. Rods are concentrated at the outer edges of the retina and are used in peripheral vision."<sup>2</sup> And Biblical references abound: "...and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. (Exodus 7:10) "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Proverbs 13:24) Taking the rod into the esoteric realm, rods are also referred to as the blips of light or entities seen in peripheral vision between dimensions.

In the landscape of the dream the dreamer holds a rod in her hand, which is like a scepter - or symbol of power. The different magnifying glasses attached to the rod indicate even greater ways/possibilities of looking at or enlarging her universe. Dreaming of glass in our culture can indicate good luck and prosperity ahead as well as seeing from one realm to the other.<sup>3</sup>

The "Star People" whose hair was pulled back and whose faces shone were changed by studying the stars - or rather the spaces between them. Based on new scientific evidence, it is the space between stars that is alive with activity and that births new stars: "The Greeks and Romans looked at the skies and saw animals and gods - but the first picture of the gas 'between the stars' in our own galaxy looks more like a pit of writhing snakes.... the idea that space could be filled with thin, churning

gas is distinctly odd - but astronomers have been trying to photograph the 'turbulent gas' for 30 years. 'This is the first time anyone has been able to make a picture of this,' said Professor Bryan Gaensler of the University of Sydney, Australia. <sup>4</sup>

And who is the "she" in the dream who refers to the Star People who are transformed by studying the spaces between the stars? Perhaps it is the dreamer with a message to herself? And an opportune time for her to wield the personal power to do so.

The dream conveys a strong sense of the feminine and masculine, the yin and yang, and the musical rhythms of life imbued with a child-like quality. I'm reminded of the children's song from grade school: "*Good morning to you, good morning to you, we're all in our places with bright shining faces and this is the way to start a new day.*" The dream suggests a musical concept that the important things are seen/created in the spaces between. (i.e., "Music is the space between notes." Claude DeBussey). The main theme in the dream is that transformation lies in studying spaces between what we THINK we want to focus on; it is not always the obvious that transforms us.

Thomas H. Maugh II states: "Stars may burn out and die, but their light goes on forever. All the light ever produced by stars is still circulating through the universe.... This light is a kind of cosmic 'fog' that dims light from distant stars passing through it, much like the beams from a lighthouse are dimmed by real fog. Now for the first time, astronomers have been able to...calculate the spacing of stars in the cosmos."<sup>5</sup>

The dreamer stated that she and her friend spent the next evening after the dream out back on the trampoline, despite the Colorado cold, gazing at the stars... and perhaps, the spaces in between. ∞

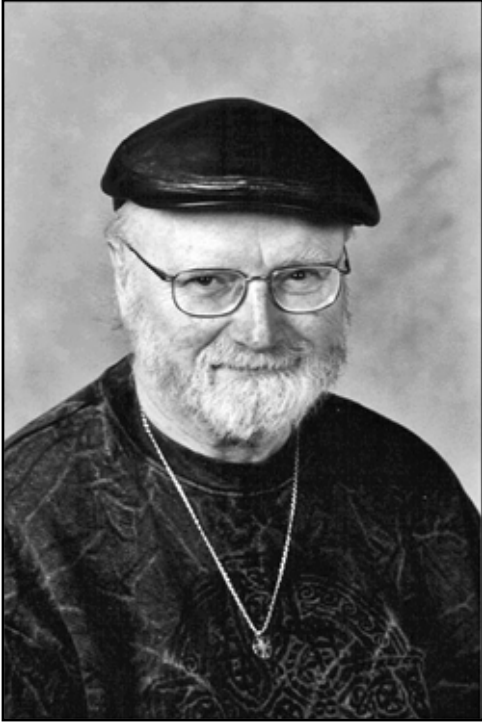
<sup>1</sup> Wikipedia. National Geodetic Survey (undated). "Frequently Asked Questions about the National Geodetic Survey." Retrieved May 16, 2009.

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<sup>3</sup> Lynn, Denise. *The Secret Language of Signs*. Ballantine Books, New York, NY: 1996.

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<sup>5</sup> The Los Angeles Times, November 1, 2012.



# Joanna Penn:

## Living and Loving Her Dream

Interviewed by Russell Arthur Lockhart, Ph.D.

**T**HEY SAY THE NOVEL IS ILL. The novel is dying. The novel is dead. The fashionistas of literary criticism, many of them novelists themselves, condemn whatever current cultural phenomena they see threatening the novel's mortality. The latest culprit is the Internet. With everyone able to publish without limitation, the guardians of quality are aghast. Still, more people are reading than ever before, and more people are writing as well. Maybe this is good. Too soon to tell.

One writer caught my eye recently. She's self-publishing eBooks which have become Amazon best sellers and now has a print edition of her first novel available in the US and UK. As a result of her success, she has acquired a New York agent. Her web sites for helping authors navigate both creation in the digital world and marketing books and oneself on-line have been among the top-rated resources for writers for three-years running. She's sparkly, vibrant and very much alive as are her books. After reading her ARKANE trilogy (*Pentecost, Prophecy, Exodus*), I decided to have a chat with Joanna Penn and she graciously agreed. She's a Brit with a background in corporate information technology, psychology and religion, and a degree in theology from Oxford University. She's been able to realize her dream of being a full-time writer and she loves it.<sup>1</sup>

**Russ Lockhart..** British accents mesmerize me, so if I go off into a trance you will know what is happening. I want you to know that I thoroughly enjoyed the ARKANE trilogy. I just devoured all three volumes. I have been reading a book called, *My Bookstore*, with essays by 80 or so writers describing their experiences with bookstores that have played an important part in their becoming writers. Is there a bookstore in your background that played an important part in your becoming a writer?

**Joanna Penn.** Absolutely. I love bookstores. Nowadays I read a lot of eBooks. But I still love to frequent bookstores. One that springs to mind is *Blackwell's* in Oxford.

**RL.** Ah, yes, a wonderful place.

**JP.** I was a student there in the '90s. I used to hang out in the Norrington Room, which is downstairs. It's a massive non-fiction area filled with religion, psychology, science, and travel books. I could just spend forever there. I used to spend all my money in *Blackwell's*. I got so many books! And, I got to study at the Bodleian library as well which was marvelous. So, yes, print books definitely. Now I work in the London Library in central London and I go to Waterstone's in Piccadilly, which is an amazing bookstore—six floors of books. [It's Europe's largest bookstore.]



**RL.** So in spite of the fact that so many bookstores are closing—at least here in the U.S.—you have some hope for their survival?

**JP.** People want community around books. Bookstores that enable activities around books like writer's groups and readings—those will survive and carry on.

**RL.** I'm glad to hear that. You've gone so deep into the new digital revolution that one wonders about the future of bookstores and also the future of libraries. Glad to hear that you see these places as not going away.

**JP.** It's funny you should talk about this. One of the things I'm going to do, probably this year, is try my hand at making books. I'm going to a bookbinder and learn how to make limited hand-made editions for people who love my work.

**RL.** I'll be very interested to follow what you do along these lines, as my wife and I have some experience in making books, from setting type, to making paper and binding. I don't hear this idea of making books by hand much anymore. Such a wonderful thing to do. This is exciting!

**JP.** Yes, everything is so digital. I spend so much time with words I want to do something with my hands, something creative with my hands, to actually make something. I figure this is a good way!

**RL.** Tell me, Joanna, what have been the most important influences on you becoming a writer?

**JP.** Probably the first writer that led me to feel this is what I want to do was Umberto Eco, with *The Name of the Rose* and also *Foucault's Pendulum*. Have you read those?

**RL.** Oh, yes.

**JP.** I've always been interested in religion, and Eco showed me it was possible to write about religion in a fiction book. Trying to write like Umberto Eco obviously was not something I was going to do and that froze me up a bit. But then Dan Brown came along with *The Da Vinci Code* and *Angels & Demons* and this made me realize you could write fiction with religion, history, architecture, and archeology—deep and meaningful things—but in a fast-paced way that people would enjoy. Dan Brown helped me decide to write this way. Eco and Brown are two ends of a spectrum. I'm a massive reader and read very widely. In thrillers now, I like James Rollins. He writes from a religious angle.

**RL.** Your ARKANE trilogy is certainly a thriller. The thriller is often described as "escapist" literature, a kind of distracting entertainment from the drudgery of everyday life. I've never been happy with this idea of escape. To me, fiction, no matter how great or poorly done, offers a portal of possibilities, an opening into possible worlds and has the



potential of going deeper inside us than we often realize. Are you writing for people to escape or does your fiction have a deeper significance and purpose?

**JP.** I have to say that when I started writing I had a job as an IT consultant. I really was miserable. Reading fast-paced thrillers was all about escape, about how to get out of this commute for 45 minutes before I get to my job and how to fill my lunch hour when I was really down. I'm lucky now. Since becoming a full-time author and entrepreneur, escape isn't so necessary. But I want to write fiction on two levels, to make people think about deeper things and at the same time to have a really good ride. I will be writing more in my next series and think it is deeper than the ARKANE series. I'm addressing some depth issues without trying to lecture people at the same time.

**RL.** Harold Rosenberg, literary critic of *The New Yorker*, back in 1975, expressed the hope and dream that everyone would be an artist, what he called one-person cultures. With the advent of digital publishing and the Internet as everyone's stage, are we close to realizing Rosenberg's dream, or are we falling into some potential nightmare?

**JP.** I hope it's not a nightmare. I like the sentiment that everyone can be an artist. I think that all children are artists and then we grow out of it and we push down the artistic tendencies. It took me 25 years to come back to it. I am self-published. I'm not a patient person. I think self-publishing my books made it possible for me. If I had to wait on traditional publishing, you would not have had

my books. There are pros and cons with this new environment. I think, though, that if people want to express the stories inside they should be given a chance to get them out there.

**RL.** Wordsworth long ago complained that the psyche was shut out because “the world was too much with us.” Can you imagine what he would say today when we are flooded by so much din and distraction? How is it amid this flood you can get yourself into the solitary space and time and place and energy where you can create, where you can write?

**JP.** I’m an introvert. I make sure I have a place. When I had a day job I got up at 5. Now, I make sure I have silence. I have ear plugs. There is no music, no email, no logging on. I just set aside specific times to create.

**RL.** You titled your trilogy the ARKANE trilogy. There is a certain play on words, of course, because you bring a great deal of arcane knowledge into your writing. You are very deft at doing so. It never seems like filler. It’s not something where you turn the pages and skip over. I was thoroughly taken by the richness of the material you brought to bear on the development of the plot and the development of the characters. The history, the mythology, the religion, and the cultural aspects—it was wonderful. It is part of that sense I have that there are ways that fiction can bring in material that can seep into one, and into the popular culture, into collective consciousness, where ordinary non-fiction may have trouble doing so. You are doing that and I look forward to your new work that you say goes even deeper.

**JP.** Thank you.

**RL.** But *your* ARKANE stands for “Arcane Religious Knowledge and Numinous Experience.” How did you come up with that?

**JP.** I had this secret agency that investigates spiritual things located under Trafalgar Square. But I wanted to come up with a name for it, an acronym that meant something. I wanted to use arcane and I thought if I changed the “C” to “K” that would be cool. I’m glad you liked it, because a lot of people don’t get what “numinous” is. I wanted to go into all kinds of arcana as such.

**RL.** After reading the name the first time and what it meant it was clear you had an interest in Jung and archetypal psychology. How did you get interested in Jung?

**JP.** It was when I studied theology at Oxford. I wrote a paper on psychology of religion and of course Jung was one of the first psychologists I studied. I was particularly taken with *Memories, Dreams, and Reflections*. While I was writing *Pentecost*, Jung’s *Red Book* was published, his personal journal of breakdown and filled with images.

It brought out all the things I had learned about Jung in the beginning of my studies and let me investigate him again. In his life story I found he had been in Tunisia and in America, and also in these places I write about. In the *Red Book* there was this painting of the Pentecost flame. That was amazing to me because as I was researching that whole synchronicity idea for the novel, it actually happened to me. What I love about writing these books is that as I research this stuff it seems almost to be true. I just tweak it a bit. It’s fiction, but it’s based on a whole load of facts.

**RL.** One of the things that impressed me was that you would bring in some fact that had just happened—like the story of Arafat’s poisoning—and mix it together with ancient arcane things. This brings together disparate things to create a meaning with a trajectory, not just some far out thing, but meaningful things that get through that aim beneath the surface.

**JP.** That Arafat story was synchronicity again. Just the other day, someone emailed me about a show on the Ark of the Covenant. People are always interested in these big archetypal stories. That was part of the reason for writing the books because I wanted resonance with the collective unconscious, the memory we have in our culture around these big religious questions.

**RL.** Well, I think you are succeeding in a way that is very effective. I don’t think I would have devoured the books the way I did if this was not happening. To me it’s a good indicator of that “getting through” the surface into the deeper regions that I refer to as chief among the possibilities of fiction. You are really on the right track.

**JP.** Thank you for that.

**RL.** So far we’ve been talking about “dreams” in the sense of aspirations, a common usage I will be writing more about soon. But what about actual nighttime dreams?

Do your dreams ever come into your work, or your work into your dreams?

**JP.** I don’t record my dreams as in writing them down when I wake up. I definitely dream richly and I have nightmares. I have quite a dark mind, as you will have found in my books with all those violent deaths and horror aspects. I think the supernatural can be horrific. I like the shadow idea and I like going into the darker side of us and I do sometimes dream very violent dreams. Sometimes, I worry that when people read my books that they think that’s me; that I am into violence and death. But part of what’s great about writing is that writing about these dark things helps us reconcile these darker issues. In fact, writers like Stephen King and James Herbert and hopefully me are actually more psychologically normal because we can tackle horror in our work. What do you think?

**RL.** I couldn't agree more, Joanna. This leads to the next question. Your heroine, Dr. Morgan Sierra, seems modeled somewhat on one Joanna Penn. Is this an example of the old saw, "Write what you know?" Or, is something else involved?

**JP.** The author wants to have an experience through her creation. Now Morgan is kick-ass, ex-Israeli military, which I am not. She's like my superhero alter ego, I suppose. I certainly love writing her story. I like writing a strong female aspect.

**RL.** In the documentary, *Bergman's Island*, Ingmar Bergman says that before he writes a screenplay or a stage play an image seizes him. Sometimes it's from a dream, sometimes from a childhood memory, sometimes from something he encounters on the street. He can't get these out of his mind until he relates to them seriously and begins writing from them. You will remember the iconic scene from the *Seventh Seal* where death and the knight meet on the beach and play chess. This scene developed from a childhood memory. Bergman had seen a small painting up in the lofty ceiling of a church where a dark figure and a knight were playing chess. Do you experience this? Does something grip you and that becomes the basis? Or do you plan out, outline, and write from there? How does it go?

**JP.** Oh, the idea or image comes first exactly as you say. I am a very visual person. A lot of my writing comes from the places I've been—Israel in particular. I've been eleven times. A lot of my passion for these topics comes from things I've seen in Israel and other places. Also when I'm researching, things really happen! For example, *Pentecost* was originally called *Mandala* and was even more about Jung. Then I was in St. Mark's Basilica in Venice. I looked up and saw the Pentecost in those golden mosaic stones and this changed the whole book for me. That image. I had the idea for the stones. And then I saw the flame coming from

the stones in Jung's painting. This happens to me all the time. The other day I saw on a billboard a man with an octopus tattoo up his back and this image was seared into my mind. I wrote the scene yesterday in my new book. The man has become a woman with the octopus tattoo and she's become a whole new character. I plot around the images. And then I do research and find nuggets that help to make it more real for readers.

**RL.** It's quite an adventure for you!

**JP.** I'm so pleased to be able to do this full time. I love the research. Last year I went to Budapest to research another book. Budapest is chock full of horrific stories of the past, what happened to Jews and all kinds of horrible things that would be brilliant in a book. I love this kind of traveling, researching, writing life. I am a very happy writer.

**RL.** What about your new work?

**JP.** Well, it's a new series and new characters. Before that, there will be a new ARKANE book. This one will be on the Kabala and the Spanish Inquisition. That will be ARKANE number 4 and will come out later in 2013. And then next, a novella as well about Hungary.

**RL.** Can't wait. Thank you, Joanna.<sup>2</sup>

**JP.** Thank you for having me, Russell. ∞



#### Endnotes

1 To find out more about Joanna's fiction visit <http://www.JFPenn.com> and to connect with her writer's resources visit <http://www.TheCreativePenn.com>

2 This interview is a prelude to my next series of "Dreams in the News" pieces that will be focused on the "Fictive Purpose of Dreams."

You may contact Russell at [ral@ralockhart.com](mailto:ral@ralockhart.com)

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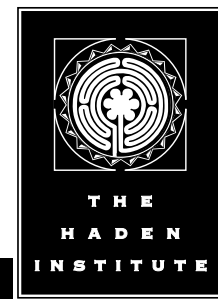
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- **Chelsea Wakefield**

Dreaming the Hatum Karpay:  
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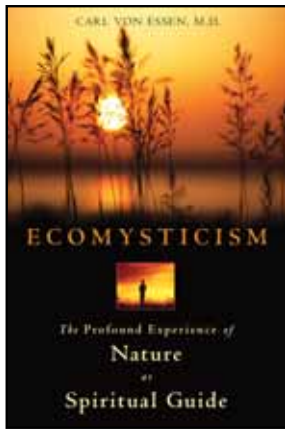
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**ECOMYSTICISM**  
**The Profound Experience**  
**of Nature as Spiritual Guide**

by Carl Von Essen, MD,  
Inner Traditions/Bear & Company, VT 274 pp, \$18.00



The author of this book is not particularly eloquent. He appears to lack the poet's touch to fashion "winged words." Notwithstanding, his book is solid, clear, honest and us sensitivity. All of which may be more than can be claimed for many a poet whose muse is sickly and obsessively introverted.

Doc Von Essen starts out referring to William James' Varieties of Religious Experience, takes measure of Lovelock's Gaia Theory, and shares this under the subtitle Eros, page 25: "Around me, in a forest, in a handful of soil, in the rivers and ponds, are living cells...of various size and complexities—a throbbing pulse of life, all related to me through that common ancestor, the veritable Adam of Creation, a speck of protoplasm."

Continuing onto page 26: "Contact with living beings is an obvious human need... Now, however, there is a progressive 'extinction of experience,' a consequence of world population growth, ecological degradation and urbanization.

"Are not many human conflicts generated in the crowded concrete beehives of urban life? Human beings in such environments may funnel the aggressiveness that is part of our evolutionary survival mechanism into mutually destructive acts. Even the substitution of domesticated animals for wild fauna in our everyday world, according to...ecologist Paul Shepherd, impairs the respect and understanding of our spiritual place in the natural world. And the ecologist and philosopher David Abram asks whether our modern intellect is not rooted in our forgotten intimate association with all the sensory images of nature that surrounds us."

On page 27, Essen sounds again a personal note: "Most of us are oblivious to much of nature's language.... With

the specter of global urbanization threatening to deny whole generations any animal contact save with pigeons and pets, I have a foreboding feeling that the collective psyche will continue to fragment...a process that the psychologist Peter Kahn calls 'environmental degradation'—a loss of experience, thus a progressive depletion of the memory of our connection with nature."

With these quotations we are embarked on an immense, significant journey. Before moving further, however, perhaps I should reconsider my opening comments on the missing poetic in the author's vocabulary. Instead, we might admit the poetry of natural Earth, of which Von Essen is a keen observer, and the anti-poetic of human alienation, anguish, and despair, over which he worries.

Carl Von Essen's book is divided into three parts, where some chapters are titled The Hunter, The Explorer, The Poet & the Artist, The Healer, Ecocrisis and The Future Rests with Us. I can introduce only two of these.

Out of my opening declaration it may be most appropriate to take up the journey with the chapter The Poet & the Artist. There Dr. Essen presents several recognized poets, but includes among them Henry David Thoreau. This inclusion is explained on pages 96-98: "Thoreau is little recognized as a poet, yet much that he wrote about nature is poetic...his prose in Walden...and especially in his journals, is laced throughout with the free and spontaneous qualities of poetic expression.

"This strange, solitary, yet all-too-human man broke through the constraints of 19<sup>th</sup> century conventions to become among the first to awaken the American spirit to honor its deep connection with its natural roots. Whereas much of American society was focused on conquering the land (and its original inhabitants) voices such as Thoreau's rang out, louder with each succeeding generation to reach, hopefully, the numbers now needed to make a significant turn away from ecological disaster.

"Thoreau embraced wildness and drew it into his self. He perceived the world as a means and a symbol, and became, to the admiration of Emerson, a transcendentalist of simplicity and roughness. His spiritual unity with nature went

beyond physical proximity. It was when nature presented a mystical mirror of himself that Thoreau created...the poetic writings that are recorded in his private journal."

In chapter Ecocrisis, Von Essen writes of Philosophic Reason and Nature's Revenge, examining the thinking of many, including Arne Naess, Murray Bookchin, E.O. Wilson and especially Finnish philosopher Georg Henrik von Wright. Through von Wright Dr. Essen explores possible scenarios of humanity and Earth's future. Most of these are gloomy—a couple terrifying. Notwithstanding, Essen is more a grounded realist than a pessimist. Where it otherwise there would be no book to review, the author having faced our sealed fate and resigned himself to silence. In fact, Essen's disposition brings to mind a line from Kierkegaard: "I am neither leniency nor severity: I am—a human honesty."

Yet it is in The Future Rests with Us, the final chapter, that the author sets forth his alternative to hopelessness and resignation. Therein is the section title Needed: The Moral Equivalent of War. On page 211, as much as anywhere throughout, is the passionate core of Carl Von Essen's message.

"The message of hope that this book seeks to convey is the recovery of our universal innate spiritual connection with nature.

"This is a key to opening the gates of love for nature, the biophilia that is shared, often unknowingly, by all humanity. That love, in turn, is a key to the perception that nurturing the life and resources of this small planet is our main responsibility. The love affair with nature is like a love affair with the most beautiful woman... The heart throbs—the ecstasy is the same, the need to nurture and protect exceeds all else.

"Humanity's materialistic treatment of our biosphere has gone on long enough. Our collective head and heart need to be reunited to achieve an ethic of our relationship with the biosphere. Environmental thinkers are raising their voices... Thomas Berry, among the most respected, writes, 'In relation to the earth, we have been autistic for centuries.' He urges that 'we cease our industrial assault, that we abandon our inner rage...that we renew our human participation in the grand liturgy of the universe.'" ∞



## Dream Democracy: Integrative Dream Narration

by Jaye Beldo

*"In order to see, you have to stop being  
in the middle of the picture."*

Sri Aurobindo

**I**N MOST OF THE GROUPS I've participated in throughout my life—whether involving school, work, home and even ones based on recreational activities such as sports—the undermining elements of factionalism, ego conflicts, and various other differences have interfered with achieving a lasting sense of genuine conspiracy or breathing together.

Originating in the shadow sides of our psyches and hidden by our outer personas, these factors serve to discourage healthy and effective group functioning on many levels, in terms of achieving consensus, creating viable solutions to problems and gaining clarity of visionary goals/objectives for the group. Why, in spite of sharing common interests, political, socioeconomic and humanitarian values, are we unconsciously antagonistic towards the groups we choose to be a part of? What kinds of subjective reluctance do we harbor in fully contributing ourselves to the group consciousness? What prevents us from experiencing truly universal communion with others?

My experiences with persistent group dysfunction, from Rock bands to working at the local food co-op prompted me to develop "Integrative Dream narration" (IDN). IDN came quite spontaneously to me one day. I thought that combining dreams into a story in which each group member could participate would be quite effective in overcoming the blocks which inhibit group communications.

I first tried IDN in a class of art students who, along with myself, could not fully cooperate with one another in a way conducive to our spiritual and emotional well-being. I had each participant write a dream synopsis on a note card, emphasizing to use symbolic, transformative dreams concerning wholeness, i.e., getting in contact with the Self (meaning the ultimate core or nucleus of the psyche). I then combined the dreams to create a collective story in which all could listen to and participate in since each individual dream contributed to the cohesiveness of the narration. The inherent fluidity of dreams became much more apparent; I did not have to struggle to synthesize the dreams for they all seemed to combine on their own accord, much like tributaries flowing naturally into a river and then into the ocean.

Instead of assuming the role of an improviser or story teller, I was more like a mediator of the group mind that was being created through the merged dreams. When I finished the story, class members sat in peaceful silence. The narration had evoked a shared consciousness amongst us. We all seemed to be open to one another and breathing together in the true sense of conspiracy.

We experienced what the Greeks meant by agreement: *symphonein*, meaning: to resonate together. No one was prompted to speak right away. The silence was not an uncomfortable one. We all enjoyed this feeling of being fully present, instead of just pretending to be together under the guise of a shared interest. None of us, it seemed, needed to follow the impulses of our egos to rationalize and explain the experience away. During the rest of the class, we were able to reach a consensus as to how the remainder of the semester would be navigated and actually came up with a syllabus which all agreed upon.

I have since employed Integrative Dream Narration to enhance the integrity of many different collectives with very effective—although never predictable—results, since there is little or no premeditation involved. Many of the resistances we have towards surrendering to a group consciousness, resistances deeply rooted in fear, loosen up and a new found integrity is created. The word “integrity” has its original meaning in: “entire, untouched, unmarred, an original state.” What has so thwarted the success of many different groups, I feel, has been the inability to recognize such a sense of entirety and originality that is always present, if only subliminally. For example, according to the Australian Agorigines, Alcheringa—or DreamTime—was the original state of the world prior to the arrival of human beings. The world in its unmarred entirety. IDN serves to facilitate a contact with primordial community, encouraging an experience of inter-relatedness that helps to diminish many anxieties and isolating/alienating effects that are deliberately promoted in consumerist societies where the power of authority is abused. A holistic speaking,

listening and feeling becomes possible once the collective dream matrix is brought into awareness and utilized, substantially grounded in the body politic, so to speak.

Since many illnesses, both somatic and psychic, are induced and prolonged by blockages, encouraging the opening up of communicative channels on all levels, both conscious and unconscious, allows mind, body and spirit to align themselves to a healing sensibility, not only from within oneself but from within others as well. IDN influences and heightens one’s awareness of shared experiences, of the subtle body, that are for the most part rooted in unconsciousness and remain unrecognized by most of us, especially when we spend so much of our time maintaining our protective personas when we are amongst others outside of the comfortable circle of our families and friends.

Dreams in themselves have a fluid, autonomous quality to them. We are constantly astonished by what our unconscious minds can create. The word “influence” has its origins in the word, “fluid.” Directing the current of dreams towards communal integrity can greatly enhance the success and effectiveness of small group functioning and its influence upon our collective environment. To paraphrase Carl Jung, the profound sense of inter-relatedness evoked by IDN has its basis in synchronicity, or the merging of outer and inner events to create meaning. IDN evokes synchronicities as a result of the dreams being combined. On an intuitive level, awareness of synchronicity becomes heightened in not only the narrator, but the participants as well, and influences the ‘direction’ the narration takes by sensing what is occurring when each individual integrates into the group dream dynamic. Imagine the possibilities of creating atmospheres where synchronicities occur like a much needed rain storm through our combined dreams.

I once gave a demonstration of IDN to forty people at Unity Church in Minneapolis, MN. Six people volunteered to participate and contributed their chosen dreams. One dream concerned a woman... *who is led by three angels to what she called a “Wellness Spa,” but she didn’t know how to run the place.* Another woman dreams... *her grandmother is pregnant.* One participant dreams that... *her ex-boyfriend appears and tells her how sad he is that they are no longer together.*

During the course of the spontaneous narration, everyone arrived at the ‘wellness spa’ where there was a fountain in the center. I always emphasize communal places where all can gather in the narrations I conduct. The grandmother gave painless, underwater birth to a golden baby. The baby was then handed to the woman who came to the fountain with her ex-boy friend. I finished the narration, making sure all dreams offered were included in the story and listened to the enthusiastic comments from the participants and the audience. Afterwards, the woman who dreamed

about her ex-boyfriend came up to me and confided, "I didn't want to say this in front of everyone but the reason that my boyfriend and I broke up is because I want to have a child."

As I proceeded with the narration, something in me or rather, in the Integrated Dream Community, intuited this and had the baby handed to the couple as some sort of reconciliation that I intuitively sensed was needed.

The combination of these dreams created the matrix in which this synchronicity took place. As the narrator, my sense of individuality became less and less pronounced as all the dreams were combined. Perhaps synchronicities occur outside of the realm of the ego and it is only when we are not solely in ego's realm that we experience them.

The synchronicities that occurred during the narration manifest also in bodily response in both the narrator and participants. At first there is a considerable amount of tension, which is natural when strangers come together to form a group. The tension usually is born of the illusion of separation the participants sense in each other. Breathing becomes restricted (the antitheses of *conspiracy* or breathing together). But when all the dreams are integrated, the tension dissolves and what I sense as the collective heart begins to open up, the heart of understanding which transcends judgment, definition and ego-centered identity. Interiorizing the communal heart in turn opens one's own heart, creating a reciprocal balance between self and group. As I proceed with the narration, I feel blockages in my own body begin to open, for my body is but a microcosm of the collective dream macrocosm. I cannot emphasize enough for participants to pay attention to their bodies during the narration. The results of opening are beneficial in that we can respond to our own dreams without the usual anxieties born of trying to interpret (as opposed to integrating) the dreams.

In another IDN session with two alternative health practitioners, I integrated the dreams but somehow felt compelled to "control" the atmosphere. I was the only man in the room and the other participants brought in some very powerful, archetypal figures. One in particular was the goddess Oya, the African Goddess of "Weather." My third chakra, the chakra of will power became tight. There was such resistance within me that I could hardly carry on with the narration. I then felt it was safe to make myself a bit vulnerable and asked for help from the others, something I would probably never do under other circumstances. Next, I found myself surrounded by the other participants who began doing some energy work on me. I managed to trust it. The woman who brought Oya to the forum kept reminding me that the rocks of blockage and resistance she perceived in my gut would be worn away by some soothing water. She kept repeating this while circling her

"Dream Democracy can be used to integrate the dreams of a dysfunctional family to create a harmonious dream consciousness. Consider the long-range benefits of democratizing the dreams of the board members of major corporations with its employees. Or integrating the dreams of a republican with those of a democrat.

Imagine the theoretical possibilities of integrating the dreams of quantum physicists. The collective dream body created from such integrations could hold the key to long range solutions to some of our most immediate and seemingly intangible problems."

---

hand near my solar plexus. Suddenly, it started raining outside. As the drops hit the window panes, I felt myself relaxing even more. I managed with the help of the dream to overcome some very deeply fixed control issues through this atmospheric synchronicity.

Once awareness of the relation between one's body and the integrated dream body is heightened and then trusted, an interactive stage seems to set in as cited in the above example. Participants are asked in many ways to contribute to the narration, instead of just one person creating what happens. The interaction takes place not only in oral articulation of dreams but in working with imagery, movement and energy as well, creating a foundation on which to base further involvement in collective dream work. In essence, a Dream Democracy is being created every time IDN is used.

Integrative Dream work has not only promising therapeutic potentials but most importantly, political possibilities as well. I sense that with each IDN, a revival of the original democratic spirit occurs. Dream Democracy can be used to integrate the dreams of a dysfunctional family to create a harmonious dream consciousness. Consider the long-range benefits of democratizing the dreams of the board members of major corporations with its employees. Or integrating the dreams of a republican with those of a democrat.

Imagine the theoretical possibilities of integrating the dreams of quantum physicists. The collective dream body created from such integrations could hold the key to long range solutions to some of our most immediate and seemingly intangible problems. ∞

# Dream Networkers/Regional Contact Persons

We are honored to be able to assist in making quality dream-related information and resources available to you via the willingness of these knowledgeable individuals. All are committed to the value of dreams; each has her/his own area of interest or expertise and can help point the way to the most appropriate resources to meet your needs. Many are available to answer questions from any caller, regardless of location. Please respect each individual's requests insofar as time availability. If no specific time is indicated, assume that you can call at anytime; you may get an answering machine. When leaving a message on a toll call, expect a collect call in return. If you would like to serve in this way, please contact us: by Phone: 435-259-5936 via Email: Publisher@DreamNetwork.net or our website: <http://DreamNetwork.net>.

---

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