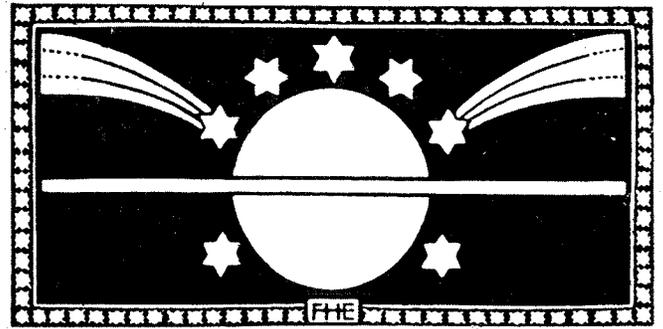


# dream network bulletin



volume 5, number 3

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## *Unlocking the Past through Dreams*

JEANNE MARIE GUTOSKI

Illustrations by Norma Churchill

While most dream writers acknowledge that dreams frequently contain elements of the past, I have discovered very little literature on the actual process of using dreams to unblock the repressed memories and feelings of early childhood. Almost all of the 2800 dreams I have recorded in the last 5 years have been clues to, or memories of my past. The following is a microcosm of a book I am writing on my journey to recover my true self through dreams and psychotherapy.

In early 1981, when I began to work with June, my first female therapist, I was deeply depressed and unhappy, and I had long despaired that I would ever be able to lead a normal life. Along with my parents, husband, and teenage children, I blamed only myself for a lifetime of neurotic behavior, which included the frequent abuse of alcohol and drugs. June's unwavering trust in me, and her belief that there must be a reason for my pain, gave me the courage to continue my search for wholeness.

Because I had always been quite detached from my feelings, dreams became the sole access to my inner world. Initially, I recalled very few dreams, and most of these reflected an anguish and shame which I could not account for from my childhood memories. By early 1983, my dreams became more specific, although I did not recognize this at the time.

"I am holding my baby, talking casually with a few women, all the while feeling like something is wrong, brushing away what feels like tiny flying insects round the baby, but which I decide I must be imagining. I lay the baby on the bed and see with horror that she really is

infested with what seems like millions of insects. I marvel at how lovingly the women undress the baby and lower her into some warm water. One of them asks if I am okay and I say, "Yes," but then we notice that the undersides of my arms are inflamed and bloody where I scratched while still not knowing that the insects really existed. The horror of it

overwhelms me and I begin to sob as the women hold me." (3/83)

The pain in this dream is undeniable, but it was months before I realized that, for me, insects in a dream symbolize incest. Finally, in my third year of work with her, I dreamt what June called a "classic."

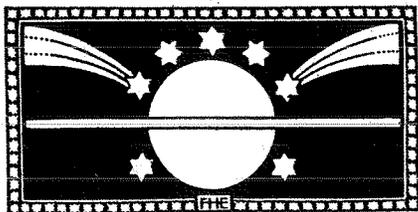
"I am late to church to play the



Continued on Page 4

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# **dream network bulletin**

Founded in 1982

*DREAM NETWORK BULLETIN* publishes six issues per year and has an international readership. The primary focus is upon experiential dream work. Readers send in articles, personal experiences, research reports, art work and poetry related to dreams. *D.N.B.* provides information about existing and desired dream groups, a calendar of upcoming dream related events, as well as reviews of books and other dream source material, including advertisements. Those interested in advertising should see the details on this page. We welcome sharing and communication regarding all aspects of dream work from both professionals and non-professionals.

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# EDITORIAL

Bob Van de Castle



Maybe I'm too close to the scene to be objective, but it seems to me as if dreams are beginning to be recognized for the tremendous natural resource that they represent for each of us. Sometimes I've had the cynical thought that one of the difficulties that has interfered with the wider acceptance of dreams in our culture is that they're simply too good to be true. And they're free! And you don't have to travel anywhere to see them or engage in any sweaty routines to reap their considerable benefits!

Perhaps if we had to pay for dream tokens that we were required to drop into a turnstile before we could board the subterranean nocturnal express, maybe we would appreciate them more. Maybe we would rally in a frenzy of patriotic zeal, as we did with the Statue of Liberty extravaganza, if we thought the Russians were beating us in the dream race. What if their dreams were bigger and more powerful than ours and they had more of them!

The American scientific community seems intent on developing its own protective anti-dream defensive shield with its theories that dreams represent random neuronal firings or efforts to

systematically rid our nocturnal mind of daytime clutter. Fortunately, dreams seem to be able to easily penetrate this computer-dominated strategic defense system and they cause our interior landscapes to light up when they land on target. In this issue of DNB, Jeremy Taylor confronts headon such "garbage disposal" theories of dreaming.

The argument that "we dream to forget" seems completely irrelevant when we consider the moving account in this issue by Jeanne Marie Gutoski. Dreams helped her to recover the traumatic incestual memories that had been kept a family secret for so long and allowed her to restructure her life in a more positive way as a consequence. And dreams helped Linda Ravenwolf deal with all the traumas associated with uprooting her family and moving to a new life, as you will read in her second installment of her experiment in "Dream Realizations."

These powerful stories remind us that dreams not only have the power to connect us to long buried childhood traumas and to free us from their tenacious grasp through subsequent healing imagery, but also the ability to reach out for information beyond the

normal grasp of the senses.

A technique, by the way, for liberating children from contemporary frightening experiences is described in Anne Wiseman's new workbook that is briefly reviewed in this issue.

By the time we got to press, five different couriers had relayed the article from Russia by Barbara Ivanova on inspirational dreams. We're now able to provide a photo of Barbara so we can all feel more connected to our Russian colleague. We have also included a dream from Anne O'Reilly who was in Russia during the Chernobyl nuclear disaster. The transformative religious imagery that appeared in this dream when Anne had to confront the possibility of lethal radiation is strikingly reminiscent of the dreams of dying individuals that are described in von Franz's book that is also reviewed.

One manifestation of the concept that dreams are alive and growing in the eighties can be found in the article by our Canadian colleagues who describe their efforts to establish a Montreal Dream Network. Another indication of dream "robustness" and the degree of proficiency that some individuals can attain in using them for problem solving can be found in the three selections on lucid dreaming that we're including here.

A special note of acknowledgement and thanks is given to Norma Churchill, whose drawings have been blessing our pages these past two issues. We hope to see more of her work in the future.

Read this paragraph while listening to the theme from Rocky (you know, the one with all the bugles blaring): We just heard today that a piece on the current dream movement will be appearing in the next issue of The Saturday Review. From what we heard, the article is positive in tone and (are the bugles still blaring?) there will be a reference to DNB and our address. Maybe that cheering you were all doing during last issue's editorial is finally paying off!

PS: Write to our business office for some copies of our new DNB flyer. Every time a new person subscribes from a flyer you distribute, your own subscription will be extended by one issue!

Continued from Page 1:

organ for mass. The opening hymn is "Glory and Praise to Our God," not one of my favorites. As I play the first note, a man joins me on another organ and I am horrified because I am not in tune with him. He watches me contemptuously as I try again, but the same thing happens. Unable to bear the discordance, I run in distress from the church." (7/83)

Since I actually play the organ in church, there is truth as well as a play on words in that phrase. The "God" of my childhood was my father, who made me "glorify and praise" him in ways which were contemptuous of my needs and which created much discordance and distress in my life.

The possibility that I was an incest victim had been raised earlier in my work with June when my sister revealed at that time that she had been sexually abused by our father throughout her teens. But I had felt certain I would remember something that serious if it had happened to me. Now June and I realized, from these and from other, more explicit dreams, that I had been sexually abused from my infancy. This explained my lack of memory, for a child that young has no words - only feelings - for what is happening to her.

So began the most painful - and the most liberating - period of my life, as my dreams revealed not only the facts, but the long-repressed feelings of my child-self.

"I am perhaps 7 or 8 years old, lying naked on a bed, alone in my room. I am enjoying a deep sense of oneness with myself and my body. I am completely engrossed in this experience of self when suddenly, behind me, the door flies open and HE is there, furlous with me for what I am doing. I have no right to this for I am his. I am frozen with fear and shock." (8/83)

My father's use of my body for his sexual gratification violated my innocence, my right to privacy, and my sense of autonomy. By now there was no question about why my life had been so self-destructive, for I had been taught from my earliest years that I had no intrinsic value.

"My father makes a left hand turn without stopping at a stop sign. When I point this out from the back seat, my mother says, "There was not a stop sign," but my father agrees with equanimity that there was one. I realized that he doesn't care, that he did what he wanted to anyway." (9/83)

My mother denied all the "signs" that my father was abusing me because she could not bear to know the truth, and my father did what he wanted to do, regardless of moral and civil law, which says STOP. Clearly, my needs took a



"back seat" to theirs.

"I am about 9 years old and the doctor and I talk casually as he operates on me. I have no feelings of calamity until he makes a fatal slip as he tries to hook the aborted fetus. The hook slips and hits some vital spot and in an incredibly fast spiral of events, I move inexorably into death." (10/83)

My father did all the "doctoring" around our house and he used this as a cover for many of his sexual acts against me. The aborted fetus represents the vulnerable, creative part of me which was "killed" (kept from maturing) as a result of his "operation." In order to survive, I developed a false self - cold, hard, and untouchable - which destroyed much of my natural "vitality."

I was devastated when, in late 1983, my work with June ended prematurely because of a job-related move from Minneapolis to Houston, but as if in compensation, my dream recall doubled from 30 to 60 dreams per month. Over a year passed by before the pain and intensity of my dreams convinced me of the need to seek another therapist. Shortly after I began to work with Peggy here in Houston in early 1985, my dreams not only doubled once again (to over 120 per month), but also became literal, as well as symbolic expressions of my childhood experiences.

"My father stands near me and casually places his hand on my breast. I

have been rehearsing mentally what I will say to stop him, so I feel strong and sure of myself as I say, "I am your daughter." But he puts his mouth on mine and does the other things I hate so much. Desperately I fight him, physically and verbally, but I am no match for his power. He removes my clothes and it's the worst of all the nightmares. I am unable to act, despite my rage and hatred." (1/85)

Without the constant support of an emphatic therapist, I would have been able neither to face, nor to integrate the painful feelings of my dreams into my conscious world. A quote from Camus, "In the midst of winter, I found in myself an invincible summer," best expresses the wonder I felt as I continued this process. In the midst of the pain came a gradual awakening to a capacity for warmth and love and joy, qualities which I had not known existed in me.

"I picture a man named Landon whom everyone thinks is one kind of man - good citizen, scout leader, etc. - whereas Landon is really a man who abuses little girls. Landon is not what he seems; Landon is a lie. I feel disoriented, like making a shift in understanding about Landon is taking so much energy that everything is a bit blurred." (5/85)

By his lies to himself and to other about his own reality, Landon, like my father, deceives everyone except the child

he is abusing, and she is defenseless against a father whom she loves. My struggles to reconcile the father who said he loved me with the man who was abusing me, left me exhausted and unable to trust.

"I am standing alone in a place full of activity, thinking intensely about people who don't want to hear about little girls whose fathers put penises in their mouths. I go over and over this in my mind, picturing lots of little girls in this plight and how no one wants to hear about it." (10/85)

The unwillingness of society, in general, to hear or to read words for what makes them feel uncomfortable leaves an abused child isolated and powerless. My angry behavior, which was a plea for help, brought me only condemnation from my parents and teachers.

"I tell someone the reason why I reported a woman for child abuse. I explain that abuse is not only direct action against a child, but failure to protect a child from abuse by another. As I turn on the light to the restroom we are entering, I say, 'you see, all she had to do was to turn on the light to protect the child, and her failure to do so constitutes abuse.'" (1/86)

As a child, I idealized my mother, needing to believe that if I could somehow please her, she would begin to love me. Behind this was a deeply hidden rage that she did not protect me, and it is essential to my relationships with others now that I deal with the pain of what I experienced as her betrayal.

"I go home, needing to talk to mom and to have her take care of me. When I get there, I realize it is too late, that she is sleeping now, and that even if she were to awaken, it wouldn't take away the pain of what has already happened." (2/86)

One of the hardest parts of this process is to recognize and to accept the irrevocability of the past. One can never recover, in any relationship, what is lost in an abusive childhood, but there is a kind of freedom that comes from daring to face and to mourn the past.

"I awaken, exhausted and stiff from sleeping in a chair. I become aware that I am in a hotel room with my parents, who are asleep in the only bed. My father's menace fills the air, even as he sleeps, and I realize that I don't like it here. What I want to do is to leave, and that's what I decide to do. I think about how awful it is for my mother, and for all the old women who cannot leave the husbands who make them so unhappy, but I must go, even as I regret leaving her behind." (3/86)

My story doesn't have a perfect ending; I am estranged from my parents who are unable to bear the pain of the

truth. But other relationships - with my husband, children, and friends - continue to deepen and mature. I have more energy today at 48 than I had in my 20's and 30's, and my life is full, with even more promise for the future.

Through listening to, and working with my dreams, I have set free the child-self whose pain forced her into hiding more than half a lifetime ago. Even as I grieve for what is forever lost to me, I rejoice that I have the rest of

my life to know and to experience my Self as I was created to be.

"Thoughtfully, I open a door and set free a little girl, feeling sad that she must take care of herself, but knowing she can do that now. Again and again I dream opening the door, freeing her, feeling first the sadness, then the pleasure in the recognition that she can take care of herself now." (4/86)

(Author's address: 2909 Laurel Cherry Way, The Woodlands, TX 77380)



# DREAM TAROT

STREPHON WILLIAMS

In this new regular column, the author of the **Jungian-Ssenoi Dreamwork Manual** will feature a dream each issue based on his forthcoming book, **Dream Tarot**. Classic dreams are taken, and comments and dream tasks are added to help bring out the significance of the dream. All correspondence should be sent to the Jungian-Ssenoi Institute, P.O. Box 9036, Berkeley, CA 94709

## The Dream - "Resolution"

My former lover is angry with me because I have deserted him. The anger at me is really full and goes on for awhile until he breaks down sobbing and I hold him in my arms. This feels like resolution at last.

## COMMENTS:

In the dream the action completes itself. When in life we are betrayed, or feel betrayed, within ourselves is generated much hurt. The umbilical cord connecting us to our source of nurturing and life is again cut and we feel the agony of loss and separation. However, when this happens in childhood and there is no one to comfort and support us in our hurt then we must repress our wound and put on a brave face or get angry. Anger is the emotion of repressed feeling. Anger must eventually come out to release the feeling inside of it. Behind all anger is the wound. We ask ourselves when feeling angry, what is hurting inside of me.

Every breakup of a major relationship is felt as a betrayal. A vital connection is being severed and we feel

done in or at a loss. What is important is to experience this loss fully and safely so that we do not repress the energy and thus suffer a loss of vitality. Within the crying is the releasing which tears can bring.

## QUESTIONS AND DREAM TASKS:

What does this dream evoke for you? If you are afraid of relating to others or being deeply yourself in a relationship, consider that you may be afraid of betrayal because you have not yet released the repressed hurt built up from the breakups of former relationships, starting in childhood. Go through the anger-hurt cycle within the security and understanding of someone you can trust. You have only yourself in life. The more you can open up to your own vulnerability the more you will be approachable in relationship. Your vulnerability becomes you if it leads to resolution. After tears you can arrive at a new openness, knowing that when the umbilical cord gets cut again you can express yourself and release fully.

We fear suffering if our vital forces dam up due to repression. Release keeps the life energy flowing. Our betrayals can serve to differentiate us from others and thus make us more real. See yourself as the main figure in this dream and let yourself as the main figure in this dream and let yourself in a meditative state go through a similar process. Weave the images with your own words and actions, and see yourself finally as a new person based on the outcome of this dream.

# Dream Realizations Experiment

## Part Two

LINDA RAVENWOLF

Illustration by Norma Churchill

On June 8, 1986 I finished my 28-day experiment with Henry Reed's dream incubation workbook, Dream Realizations. Gratefully, I put it away; I'd learned quite enough for now, and I would read over it later (which turned out to be the following November). Naively, I figured that--basically--I could just go back to my regular dreaming.

How could I have been so dumb? I'd set too much in motion to just let it stop. First of all, I'd re-discovered a long neglected part of myself, which first presented itself as a little girl named Anna. As my spontaneous, intuitive self, she was the part of me that I needed the most to help me meet my challenges--and, as I know now, to develop new abilities.

Then, I'd learned a few things about intuition. First, that precognition in dreams wasn't just a matter of passively receiving information; it also consisted of creating future events and choosing future possibilities.

My dreams had pointed out the importance of being able to distinguish among the different kinds of dreams so that I could recognize intuitive elements. For example, a dream of having financial difficulties might be symbolic of a fear of same, or it might be precognitive of a future condition. Usually our deeper feelings let us know which kind of dream it is; but when one is emotionally anxious about the issue, it's hard to tell deeper feelings from surface responses.

My dreams suggested one way to tell: If you know where you're coming from ("where your head is at"), you'll know where your dream is coming from. In other words, self-knowledge.

The problem was that I was too emotionally anxious about the issue. Did I really want to leave Alaska--where I was surrounded by clean air and trees--for smog and concrete? I knew that there were good things in California, too, but when I thought about the negative trade-offs, Alaska looked so good! And the ten years we'd put into building our house, from clearing the land to hammering every nail... Leaving the house was like leaving a person. And my friends... And the land itself, where I'd written so much poetry, taken so many walks with

my son, and become so attuned to nature and the earth...

I couldn't really decide where I was coming from! I knew it was time for a change, but was California really the place--were we (my family and I) heading for new opportunities, or were we just running away from the familiar? I didn't trust myself.

As we made more and more plans for the move, I had quite a mixture of pleasant and unpleasant dreams. I decided that my unpleasant dreams were just dreams reflecting my fears. At least, that was what I wanted them to be. And since I didn't trust myself at the time, I evaluated many dreams incorrectly.

I want to emphasize, though, that my state of mind during the day was



almost always positive about the move. I had periods of doubt, but I allowed myself to fully experience them, and they always passed. I did want to move. I was tired of the cold, cold winters, and I wanted to be around more people. I wanted more sunshine and fresh fruit; I wanted to have a year-around garden, and an easier physical life.

What I eventually learned was that if I compared my daytime state of consciousness to my dreams, and they were incongruent, my dreams were giving me valid intuitive information.

One dream tried to tell me this. Before moving, I dreamed: House in the Swamp: This house is built over the swamp on shaky foundations. It is dark and dismal. Johannes (my son) and I are in a small boat in the swamp. I'm paddling it around, chatting and making cheerful comments. I discuss the new environment. Accidentally, I splash a little water on Johannes while paddling, and I apologize. Next, we fly up out of the boat and look down upon the scene. I peer into the mud by the bank. "Do you see any creatures down there, Johannes?" We have always enjoyed watching creatures, but Johannes is more or less neutral about everything. I say to Johannes, "This is the house we've traded our house for."

**Comments:** Obviously, my dream emotions are incongruent with my dream experience! I acted as if we were in a beautiful, sunny environment. Yuck! I thought, as soon as I woke up: I'm really in bad shape! I took the dream as a picture of subconscious anxiety about the move and nothing more.

However, after moving, we discovered that the house we wanted to buy was in a swampy situation. For one thing, the owner was on the point of bankruptcy and the status of the house wasn't clear. (And later, we discovered that we needed to fix the plumbing--a little swamp, at least, had formed under the kitchen.) The swamp as the image of confusion and potential danger had told me the truth about the situation. So had the other "house" dreams in which the house was depicted in shadow, or difficult to find.

I believe that the dream was contrasting my conscious attitudes (cheerful and optimistic) with the real situation in a very dramatic way.

Other dreams before and after moving concerned an institution known as Alaska Housing. The woman who wanted to buy our house in Alaska was trying to get a loan through them. The bank, and all other sources of "official" information assured us that things were going smoothly. Every two weeks for about six weeks, they would say, "It'll only be two or three more weeks. Everything's in order. Just this one more little detail to take care of..."

But my dreams told me different: In several early dreams, AH was portrayed as an old, rundown tourist bureau, or structure that was falling apart. My waking intuition told me the same thing--especially, I was beginning to get these sudden "dips" right in my solar plexus, as if I were on a roller coaster going downhill.

As it happened, after three months AH still had not approved the loan. They kept thinking of new requirements. By then, the buyer was tired of dealing with them, and she decided to go with a regular bank loan. Soon afterwards, we learned that AH was in a shambles because they had been re-organizing and re-thinking their policies. They couldn't approve the loan because they were unsure of their own criteria for approval.

After moving to California, the owner of the house that we wanted to buy was portrayed as a thief (in the dream, two FBI agents came to the door to tell me this). Another fear dream--I thought, K. would never steal anything! We'd known him for six weeks by then, and we'd had some long discussions together about religion and other things. He was a fanatical born-again Christian, and though he was having money problems, I felt sure that he wasn't a thief! Yet, when the money on our house came through, and we were ready to buy his house, K. refused to recognize \$1,800 in earnest money that we'd given him. Since he had needed the money immediately at the time, we didn't bother to go through escrow. We trusted him to claim

it as earnest money when we closed the deal.

From the time I started Dream Realizations to the middle of October, when things were settled, both my pleasant and unpleasant dreams filled me in on the inside story about what was really happening. They were accurate sources of information, while the "official" sources had been wrong on almost every count.

I'm embarrassed to say it, but it was easy to see my good dreams as intuitively valid and easy to reject my unpleasant dreams as just "fear" dreams, depicting subconscious worries...

My fear of deceiving myself came true--yet it wasn't my feelings that deceived me, as I'd expected; it was my lack of trust in my feelings that was the culprit.

During the last two weeks in September, I completely blocked out my dreams because they were all negative about the sale of our house. (We had to move before the house was sold so that we could get to work.) The loan just had to go through soon; we had very little money and no transportation. If the sale didn't go through at all (there was some question about the buyer being able to afford a regular bank loan)...well, we wouldn't have enough money to even rent a place, and it'd take a long time to save any money for even a cheap secondhand car. I was tired of carrying groceries, hauling laundry, and not having a table to eat on. We all were!

Blocking my dreams out didn't help, though. My mood on awakening automatically let me know how my dreaming went, and my stomach (around my solar plexus) did, too. During this time, I discovered that I could ask myself a question and get (what later proved to be) a true response from my solar plexus. On the day that the sale of our house in Fairbanks closed, I was as aware of it as if I'd already gotten a telephone call. The feelings in my solar plexus were clear, and mentally I saw an opening filled with light.

My original goal in Dream Realizations was to obtain intuitive information about the move. Then, I became

concerned about being able to recognize intuitive information in general. My quest began and ended with Anna, the dream child who trusted herself, the child I was before I mis-educated myself not to trust myself.

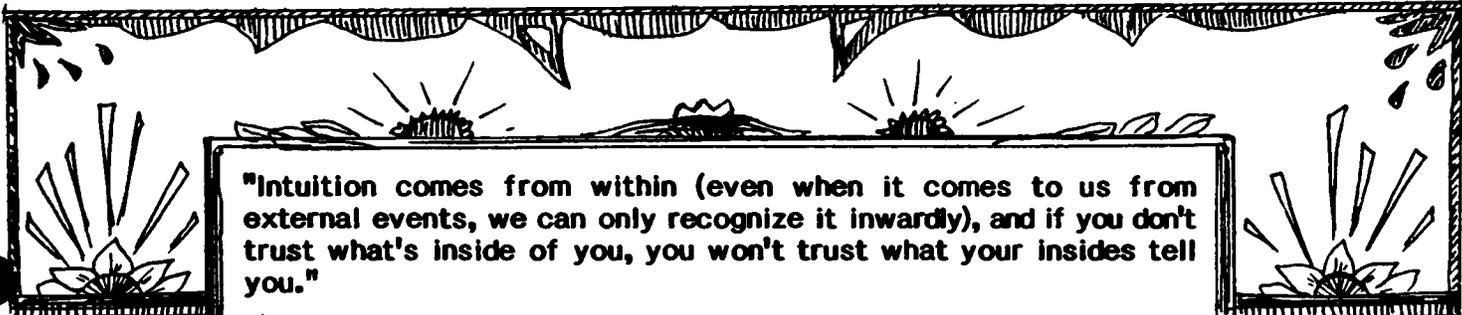
It's as if all my self distrust welled up and poured out of me during those five months, and confronted me and made me deal with it. I'm convinced that self distrust--distrust of one's feelings, one's dreams, etc.--is one of the greatest barriers to recognizing intuitive information. This is because intuition comes from within (even when it comes to us through external events, we can only recognize it inwardly), and if you don't trust what's inside of you, you won't trust what your insides tell you.

I know that some dreams really are just fear dreams; their purpose is to make the dreamer aware of ignored and unnecessary fears so that he or she can deal with them. But in examining my past dreams, I saw that I almost always recognized them. And I believe I would have recognized many more of this type if I had only compared them to my daytime attitudes at the time.

Now I know to ask myself: Do I really have the fear that this dream depicts? If I do, then I recognize it as a dream reflecting my fear back to me and asking for a response. I believe that most of us, if we are honest with ourselves, know what makes us afraid. It seems to me that even repressed fears give conscious clues: restlessness, general malaise, irritability, the feeling of being off-balance or rushed... Most subconscious fears are not so far beneath the surface. They make ripples and sometimes waves.

All during this time, too, I was trying to follow Anna. She was my salvation, reminding me that life is an adventure, and helping me to think constructively. She helped me plan alternatives when I got worried about the boy and the cats, if worst came to worst. She made it into a game.

She encouraged me to start writing fiction. At first, I didn't know where to begin. Then I thought: my dreams, of course! So little by little, I began



"Intuition comes from within (even when it comes to us from external events, we can only recognize it inwardly), and if you don't trust what's inside of you, you won't trust what your insides tell you."

writing and old beliefs about fiction as "not important--not real" began to float around in my mind. I'd go into the library and notice how the world was divided into fiction and non-fiction, and think about how I'd been educated to see non-fiction and science as valuable and fiction as an indulgence. Fiction was something to read when you didn't have any real work to do and the floor was clean.

Yet, one night I dream: "I'm in the dentist's chair, but he's not working on my teeth. Instead, he's giving me a transfusion. I look up at the I.V. bottle and see that it's full of ink instead of blood! (This refers to an expression in journalism: 'ink in the veins'). In the next scene, a friendly Santa Claus type invites me to go underground with him; he lives inside a hill. I'm a child, like Anna. He points to a wall, where there are tunnels and little caves, and he says, 'There's enough stuff in there for some good stories.'"

Playing with fiction has become part of my dreamwork since I'm using dream material. And even when I don't--when I use my daytime imagination to put on the finishing touches and organize the details--I feel that the part of the mind that writes creative fiction is close to the part of the mind (or soul) that dreams... Maybe they are the same. It's just that in dreaming, the creative mind is freer. I don't know if any of my fiction will ever be good enough for anyone else to read, but Anna assures me that I will learn some important things from it.

Like the other day, when Howard popped into my mind. Where did he come from? He's really an offensive character, yet I love him because he's so unique--he's a creation, my mental child--and I began to wonder if this, on an infinitely greater scale, is what happened to God (don't laugh!). I mean, just as God (by whatever name or definition) created me in its image (imagination?), I have created Howard--and I love him, no matter what his faults. Even if I didn't know that he was going to be a saint one day, I'd still love him.

Anna has told me that fiction is one way of exploring possibilities and intuitive information, as well psychological realities. She says, too, that it is a way to learning how to create experience.

I wonder how long it would have taken me to remember her--and listen to her--if I hadn't impulsively ordered Henry's workbook?

(Linda's address: 704 N. Verdugo Rd., Glendale, CA 91206.)

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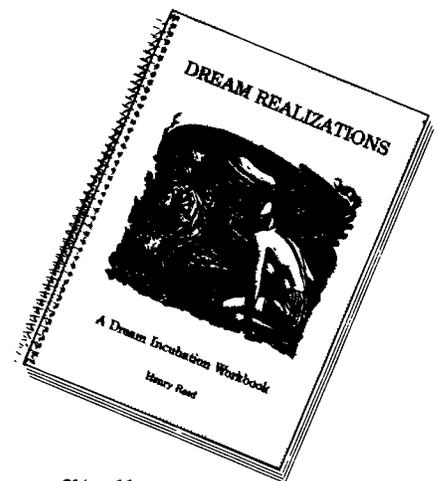
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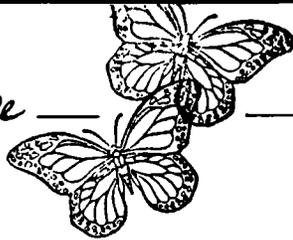
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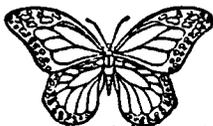
# Dream of You and me

godsmith 87



<sup>1</sup> I dream of me,  
Merchid I was, me that I am,  
Continually unfolding.  
I am a continuum. I contain  
a hundred me's. a hundred  
dreamtimes I unfold.

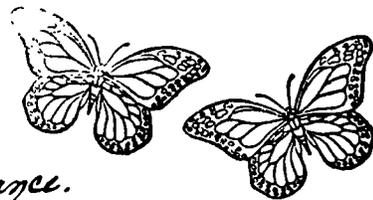
<sup>2</sup> I drift through misty clouds,  
Falling like a snow crystal to  
the Carnival of me's. all these  
me's milling around,  
Each to hid own patch.  
See there.



<sup>3</sup> Dream that I am. Who is this?  
Merchid is caught like a  
pinned butterfly - Caught  
in the here. Pinned by the now.  
I dream a yajudo me!  
Heartbeats ringing.  
Fearful me Frustration cry me.  
Momchild me, ebb & flow!  
Christ in me. Only a glimpse?

The dancers! The nun,  
Medieval monk. Fat, bald,  
Percian, forlorn French girl  
Nomad Boy with basket's  
face, Imperious Chinese  
Queen - All merchid I was.

Perhaps I unfold too many me's  
all clamoring for a say in the proceedings.  
Somewhere Somewhen I will unfold the Balance.  
Somewhere Somewhen my spectral butterfly  
will be released in love.



<sup>4</sup> I dream of me. I dream of You  
that touches me and yet  
even more.  
We are the continuum, all  
of us intertwined in the  
Dance that is Life.  
We dream the unboxed dream.

<sup>7</sup> me I dream and yet even more  
I dream of You, a world of You's  
Smiling you!  
Circasolomat: you, insecure  
you, unhappy you full of  
Frustration; you that radiates  
love, released, you in silence.  
We are connected - you to me.  
There is no me without you to  
mirror - We dream together.

"We are the circle!  
Dream circle dancing  
Crown upon the dauntless hill  
We dance the New Light!"

<sup>7</sup> Like the game of whispers, the secret  
passes round and round.

<sup>8</sup> Your dreams, the same as mine?  
My dreams, the same as yours?  
What message whispers to  
our sleeping souls? We listen  
and remember.

<sup>9</sup> I will whisper all my dreams to you.  
I will unfold all. Will you whisper all  
your dreams to me that we may listen together

# CASTING DREAM NETWORKS IN SOCIETY

DANIEL DESLAURIERS & GEORGE W. BAYLOR

A new expression appeared during the eighties: "dream network." The novelty of pairing the word "network" with "dream" invites explanation, but let us first consider the word "network" itself. Its etymology is transparent: the word derives simply from the marriage of "net" and "work," meaning quite literally some kind of work taking the form of a net. With time, the structural property implied by the word came to apply to more abstract concepts in the shape of a net such as a network of roads or channels, or a radio or TV network.

In broad terms, what are the general properties of a network? To begin with, elements of a network can be either neatly or loosely linked to one another. Each node in the network is relatively independent of the others, but the strength of a network is usually related to the number of nodes, their efficiency, and their degree of interconnectedness. This implies that a network gains strength not because one node controls the rest but because each node is linked to a few others that are in turn linked to others and thus make up a reticular formation. Unlike a pyramidal design, a network offers a looser organizational structure where every individual node is of more or less equal importance. In a "network of people" the relative independence fostered by this kind of organization calls for a good dose of personal responsibility, as people are expected to take charge of themselves rather than to follow the orders of a leader.

If each node in a human network corresponds to a single person, then links between nodes can be thought of as corresponding to the information that circulates from one person to another. Thus, a network of people consists of a set of individuals related to one another but not necessarily knowing each other: the information they exchange is what binds them together. In the case of a dream network, that information is obviously related to their common interest: dreams.

A dream network can be defined as an ensemble of people, loosely linked together, who all believe that dreams have an important role in individual well-being and that personal dream work combined with open sharing may produce healing effects both individually and collectively. Different people in the network will assume different functions but the topic of dreams keeps them linked together.

Dream networks provide a special opportunity because this form of imagery provides sufficient focus and mystery that people feel the need to come together and share their experience. Questions about the meaning and function of dreams are still open. The very existence of a dream network, moreover, endows the dream with value so that the more people talk about, share, and learn to understand this particular form of thought, the more its source of healing potential and creativity will be acknowledged by society.

People join a dream network for many reasons: some may come for professional help or advice or because they are lonely; some to learn about dream interpretation, techniques, and skills; some because they want to offer the skills they have to other people. Others may come because they want to pursue scientific questions and to collect data in an area of public interest.

This article is the account of one dream network as it evolved in the city of Montreal. It presents the experience of a small group of people and traces the trajectory this endeavor has taken with time.

## Sounding the Conch



Behind all human organizations is an idea or vision created in the mind(s) of an individual or group. The idea of a dream network is not an original one as the Sundance "circle of dreamers" (1) and the New York based dream network (2) already existed before we decided to try something in Montreal. What is perhaps unique to the Montreal Dream Network is its academic, professional roots: at its inception both of us were in the Département de psychologie at the Université de Montréal studying the process of dream comprehension from a cognitive point of view. Our work with students and clients as well as our general interest in psychology made us aware of the public need for honest information about dreams. Since we did not adhere to any specific school of thought or espouse any particular metapsychological theory of dreams, we were, in a certain sense, ideally placed to bring together key

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"People join a dream network for many reasons: some may come for professional help or advice, or because they are lonely; some to learn about dream interpretation, techniques, and skills; some because they want to offer the skills they have to other people. Others may come because they want to pursue scientific questions and to collect data in an area of public interest."

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people who through their activities had shown real interest in dream work.

One of the advantages of asking mainly professionals to form a dream network is to ensure a solid core to start with; also the high visibility of certain participants increases the organization's chances of reaching a sizable body of people.

The first step was to organize some form of meeting where the vision of a dream network could begin to take human form. We decided that the first two meetings should be held in "dream time," similar to the experiments that had been

frequent meetings, despite the desire of some for just that, and that there may be better ways to ensure the flow of information. However, an initial meeting seemed imperative to enable all the participants to share their ideas, expectations, and fears about the formation of a Montreal dream network.

The Group of Ten met on May 24, 1984. It consisted of nine of the original dozen and one new addition. There were six women, one of whom left shortly upon arrival, and four men, a good sexual balance. We began with an initial meditation followed by a joyful dinner

Association for the Study of Dreams (ASD) Conference held in San Francisco.

### Casting the Net



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**"The very existence of a dream network, moreover, endows the dream with value so that the more people talk about, share, and learn to understand this particular form of thought, the more its healing potential and creativity will be acknowledged by society."**

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initiated by the Poseida Institute in Virginia Beach (3 and in which one of us (GWB) was currently participating. The procedure consists of inviting a number of dreamers, who typically do not know each other, to dream together at a prearranged time on a prearranged subject, each in the sanctity of his or her own home. We sent out a letter to a small group of people and asked them to incubate a dream on March 24, 1984, on the dream theme of "getting to know each other and finding a meeting place or what has been called a 'dream platform.'" Everyone was asked to return his or her dream to us, which we distributed to the rest of the group, prior to a second dream-in. The theme of the second night of collective dreaming was "What a Montreal Dream Network or community might be all about." These dreams were also sent to the participants in the experiment.

These two dream meetings served to unite people who didn't know each other, using the medium they all valued. More importantly, the experiment served as an instrument for measuring the energy the participants were prepared to invest in response to an initial sounding. Counting us, eight out of 12 reported at least one dream (and most reported two), so it appeared to us that there was sufficient interest and good will to meet together in waking time. We proposed a pot-luck dinner where everybody could finally get acquainted on the physical plane. The logistics of such a meeting proved to require a good deal of effort to find a suitable time that accommodated individual schedules. We soon realized that a network does not necessarily imply

during which each participant discussed the nature of her or his personal involvement as well as concrete ideas about the future of such a group. Consensus as to the group's purpose did not clearly emerge but, rather surprisingly to us, a number of those present did express the desire that the group become a source of personal learning and nourishment rather than a group that offered services to the public. Thus, it was decided to hold a second meeting in the fall where we would all present to each other, rather than to the general public, our own techniques for working with dreams. That this proposed meeting, in fact, never took place is perhaps significant, and, in retrospect, we wonder to what extent the reticence to work and share together did not stem from a certain professional competitiveness. A potential disadvantage of calling upon professionals to start a network is that they may all be offering similar services and may thus be overly anxious to stake out and guard their own turf. This despite the fact that the first meeting was held in the Synergy Centre!

The outcome of this first meeting was nonetheless very encouraging. The group agreed on the importance of publishing a newsletter for exchanging and diffusing to the general public information about dreams, and one of us (DD) was acclaimed the first editor. It was also agreed that the first issue would contain a new set of dreams on the emerging purpose of the network. The first issue of the newsletter duly appeared during the summer of 1984 and contained seven dreams as well as a first-hand report of the inaugural

In the fall of 1984 a second meeting did take place but not the one that had been foreseen by the founding group. By the fall, the energy seemed to have dissipated and so a simple organizational meeting of three or four people was held instead. This meeting was a turning point because it was decided to give priority to educational activities. We wanted to reach the public and to open the network to the largest number of people. The organizers opted for a program of invited speakers and an evening video presentation on lucid dreams (by Scott Sparrow of the A.R.E.)

Fledgling networks should not ignore established institutions. On the contrary, much work can be accomplished by using their facilities. Since some of the network members were already university affiliated, it was possible to enlist these institutions to co-sponsor the invitation of a prestigious speaker: namely Montague Ullman. In addition to giving us access to channels of publicity, the Psychology Department at the Université de Montreal and the Centre for Continuing Education at McGill University provided some of the travel and expense money, on the condition, of course, that the speaker give a talk there. Bringing Montague Ullman to Montreal was only possible with their collaboration. The spin-off for the network, of course, was that after the formal lectures, it was then possible to offer a one-day dream appreciation workshop at a very reasonable price to members of the dream network as well as to the public at large.

The cost of this event, both in time and money, was not without its lessons.

Continued on Page 16

# The "Garbage Disposal" Theory of Dreams: An Aside

JEREMY TAYLOR

Recently Francis Crick published a paper in which he claimed to have "unraveled" the ultimate meaning and purpose of dreaming. He suggested, **"we dream in order to forget"**--that the purpose of dreaming is to "clear the circuits" and purge the mind of "useless, irrelevant" data.

The evidence for this "garbage disposal" hypothesis is overwhelming, but even though Crick demonstrates this function of the dreaming process with admirable thoroughness, he simply fails to address the fact that the dream always serves multiple functions and contains multiple layers of significance. He believes that having proven this one thing, he has somehow magically disproved all other possibilities.

Imagine for a moment, an interstellar archeologist arriving on Earth and exhuming a pleasant private library with a fireplace and walls lined with books. The currently fashionable "scientific" assumption in the world of interstellar archeology is that the ink marks in the books are meaningless, and so this scientist examines the ancient remains of the ashes in the hearth and discovers that paper with ink marks identical to those in the books was indeed burned regularly in the fireplace - (the owner used newspapers to start the fires). The interstellar archeologist then goes on to publish a major paper saying that this discovery proves that the books that lined the walls were "nothing more than" fodder for the fire, and were obviously stored there simply in order to be burned for warmth. The archeologist goes on to prove the point "experimentally" by burning a few of the ancient books - sure enough, they do burn and leave ashes much like the original newspaper ashes. At the next interstellar archeology meeting it is proclaimed that it has been proven beyond doubt that the old earth "books" that the romantics have been trying to "decipher" for clues about the lost earth civilization are "meaningless", and that anyone who persists in imagining that they may hold some other significance is hopelessly deluded... (This is not good science, either in fantasy or in

actual practice, but it is, alas, what we keep getting.)

Books do indeed burn, and dreams do indeed serve the purpose of sorting out immediately useful memories from memories that are deemed to be of less current importance, and are thus stored beyond the access of consciously willed recall, but the true significance of neither books nor dreams is exhausted by this relatively crude understanding.

Indeed, the studies in hypnosis, (to say nothing of the evidence offered by the dreams themselves), demonstrate conclusively that nothing is ever really



totally forgotten - we remember everything, (even back into our mothers' wombs) - and given the proper motivation and environment, any experience can be recalled in detail.

What appears to be the case is that the "blackboard" of short-term memory has a capacity of about an hour and a half. Every ninety minutes or so, a period of "conversion" appears to take place of necessity, awake or asleep, in which the "random" impressions of short-term memory (including interior events of thought, feeling, imagination, kinesthetic sensation, etc.) are converted into the categories of long-term memory, and in that process, the data are "winnowed", and "useless" impressions are relegated to the relatively inaccessible archives of the unconscious mind. The studies of waking memory and attention span, and the studies of REM sleep both demonstrate this 90 minute cycle, and studies of the content and structure of waking "reverie" and sleeping dream show marked similarities.

However, when one considers what characterizes the categories of long-term memory - emotional cathexis, symbolic resonance, intellectual homology, and association through physical sensation - it is easy to see that even though the impressions of short-term memory may be "meaningless" in themselves... (Something I am granting only for the sake of argument, which I do not actually believe...) the very process of converting these supposedly "random" and "meaningless" impressions into the categories of emotional, symbolic, and intellectual association that form the basic structures of long-term memory, in itself creates meaning, and makes the previously "meaningless" impressions meaningful through systematic association with the deepest structures and categories of meaning in the psyche.

Crick and the other dream theorists, (Evans, Polombo, Hobson, McCarley, Hudson, et al), who are so enamored of the analogy between dreaming and the periodic need to dump irrelevant data from computer programs, are not wrong in their positive assertions that dreams do serve this purpose, but they are wrong in their assertions that this is the limit of the purpose and function of dreaming.

(Author's address: 10 Pleasant Lane, San Rafael, CA 94901)

# REFERENCES, REVIEWS, & RESOURCES

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Recent publications taken from information data-bases. Enclose \$2 with any request to an author for a copy of their article. Please alert DNB to any material for our Reference Library.

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## RESOURCES

**Nightmare Help For Children From Children: A Parent's Guide** by Ann Sayre Wiseman. Ansayre Press, 284 Huron Ave., Cambridge, Mass, 02138. 1986, 137 pp., \$9.00 plus \$1.00 postage.

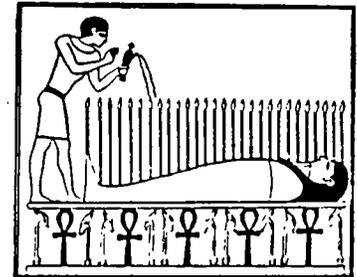
Ann Wiseman, an artist and expressive therapist, has been working with children's dreams for many years. Her approach involves having the child draw the disturbing dream and then engage in a dialogue in which possible ways of dealing with the externalized frightening dream images are explored. She provides numerous examples of children's nightmare drawings and their responses to them. In one section of the book, children are encouraged to color the drawings provided and in the section for parents, verbatim dialogue sessions have been included which led to the child finding helpers and/or a potential solution to their troubling problem.

This text/workbook offers a unique "do it yourself, experience it yourself" contribution to helping parents and children appreciate dreams as "gifts" and vehicles for "self-empowerment." In the author's words "By drawing the dream and listening to the picture speak, children experience their dreams as allies rather than enemies."



**On Dreams & Death: A Jungian Interpretation** by Marie-Louise von Franz, Shambala Publications, 314 Dartmouth St., Boston, MA 02116. 1986, 193pp. \$17.95

Dr. von Franz is an internationally recognized authority on Jungian theory. This provocative book develops the thesis that dreams of people facing death indicate that the unconscious prepares consciousness for a profound transformation and continuation of the life process. Since the author did not possess a large number of cases to evaluate, she is hesitant to present any firm conclusions, but indicates that the data raise interesting questions about the survival issue. The author draws theoretical material from several Jungian concepts, particularly the Western alchemical tradition, and also utilizes finding from the parapsychological literature. Many dreams examples are given along with the author's commentary about them. An extensive reference section (7 1/2 pp) is also provided.



## THEATER EVENT

**DREAMLAND BURNS** is a play staged by Squat Theater at the Kitchen, 512 W. 19th St., in New York City (212-255-5793).

This piece, written and directed by Stephen Balint, begins with a film in which a number of characters who later appear on stage are first introduced. Since the final film footage shows a woman drifting off to sleep, the subsequent live action on stage can be assumed to be the woman's dream. The initial dream image of someone standing still singing a tropical song turns out to be a life size mannequin with a face projected on its head. At other times in the "dream," the actors and mannequins engage in lively conversations. At one point, after a taxi driver relates a very imaginative story and he's asked if it's true, he answers that he's not sure if it's true or not, but he's sure "it happened." Judging from the reviews, this theatre event should not be missed by any dream appreciators.

# ***DREAM LUCIDITY***

## ***for Self-Psychotherapy***

**JILL GREGORY**

When dream analysis occurs during the waking state, progress can be hampered by the fact that the images have vanished, the dreamer's feeling state is altered, his memory of the dream may be distorted, his sense of connection to the dream may be diminished as may his motivation to respond to the dream.

However, dream lucidity offers a major breakthrough in that the dreamer retains a high approximation of waking life awareness while dreaming. If so inclined, the dreamer may conduct an implicit or explicit analysis of the dream. Simply observe the dream and let it unfold of its own accord while keeping the question as to what it all means in the back of one's mind. If the dreamer is a character in the dream, following any automatic impulses may allow the dreamer to arrive at an intuitive understanding via implicit analysis.

Based upon 9 1/2 years of lucid dreaming, I have evolved the following method of explicit analysis:

1. I evaluate the dream situation, paying attention to my natural inclinations (such as curiosity about what will unfold or a desire to leave the dream scene); the intensity of the imagery; the presence of recurrent symbols or themes; and correlations to waking life (such as "Is this a response to recent incubations?" "What are my lucid dream goals?" "How urgent is this issue in my waking life?")

2. I decide how I wish to employ my dream lucidity after giving myself the option of foregoing the lucid dream state entirely or of using it to relax, to play or to experiment.

3. I consider my repertoire of dreamwork methods (Senoi, Delaney's Definitional Method, Gestalt, Sparrow's Seeking the Light Method, Freudian, Tibetan & Gillespie's Elimination of Imagery Method; La Berge's Aiming for the Highest Good; and Jungian) and decide to employ the method that either seems called for by the dream or to which I am inclined. If nothing suggests itself to me, I move to Step 4.

4. [Note: This step is a highly

effective dreamwork technique in and of itself.] If the dream is just beginning or if I am curious as to what is about to occur, I conduct an implicit analysis (as previously described. When the dream is well established, I do one or more of the following:

a) employ my chosen dreamwork technique

b) participate in the dream by reversing my automatic impulses

c) reflect upon the dream

d) experience fully my feelings in the dream and

e) directly question the dream characters, objects, figures and events as to their message for me.

5. I stay with the dream until the work feels finished, I feel complete or the issue feels resolved. If it concerns something in my waking life, I use reason and intuition to derive a way to change how I respond to the situation and I resolve to implement the new behavior.

6. I feel appreciation to the dream itself and to the source of dreams.

The strength of this method is its capacity to adapt the dreamwork method to both the dream and the dreamer. If, however, the chosen dreamwork method proves awkward, the dreamer is free to opt for another method at any point.

A more frequently occurring difficulty arises when the dreamer begins to resist the dreamwork due to the intensity of the imagery. When this happens, I recommend that the dreamer: a) asks for help; b) calms down by taking breaks from the work (I zoom through space with my dream eyes closed); c) modifies the imagery so that it is less overwhelming (I shrink images); and, as a last resort, d) requests and enters a new dream scene dealing with the same issue but with more manageable imagery.

With practice, executing this series of 6 steps becomes more automatic. Until that point, even the most minimal participation in either implicit or explicit within-dream analysis can prove astonishingly beneficial.

(Jill is a dream educator and consultant. Her address: 29 Truman Drive, Novato, CA 94947.)

# ● DREAM TREK



LINDA MAGALLON



## INCUBATION TECHNIQUES:

### HOW TO DREAM TO THE TARGET

Dreams are great problem solvers and sources of inspiration. Their prescriptive nature can be encouraged through the process of incubation. Here are some ideas you may wish to try:

#### 1. Choose Your Goal

You can incubate a dream on any topic you choose, but you will have the greatest success with those goals in which you have some emotional investment. Pick a problem or question that concerns you, one which you would be willing to explore. Or, choose an interesting or intriguing goal, one that excites you and with which you can have some fun.

● **2. Immerse Yourself in the Goal**  
Engage in activities relevant to the goal. Read books or notes on your chosen

subject. Utilize photos, movies, or objects to form associations. Rehearse the situation in the waking state, using role-playing or discussion. Pray or meditate to the goal; fantasize about it. Visualize writing the dream in your journal.

#### 3. Feather Your Nest

Create an atmosphere that will most encourage the dream. Provide a peaceful place to sleep. Choose a time when you are not fatigued, in which you have not indulged in stimulants or heavy food. Have your notebook, pen and light available for recording the dream; or use a tape recorder. Do not give yourself a short length of tape or piece of scrap paper to record--this defeats your confidence in the dreaming process. Retire at a reasonable time if night sleeping, or awake yourself in the early morning hours to return to lighter sleep. You might also try day sleeping.

#### 4. Narrow Your Focus

Write down your issue. Discuss it with yourself and outline all aspects of the topic on paper. Get in touch with how you feel about the situation, especially all those reasons for NOT wanting to resolve or experience the goal. Give yourself permission to discover and explore. The point is to be specific about your goal, but open-ended about the results. Finally, write down the phrase that most clearly speaks to your deepest desires. Use the first person--after all, this is YOUR dream! Date the dream and write "Dream I", if you wish, to indicate to your dreaming mind that you are ready to record.

#### 5. Open Your Expectations

Relax and put yourself in the mood or emotion of your goal. Concentrate on the energy and feeling of the topic. Repeat your goal phrase to yourself. You may, depending upon the topic, choose to adopt one of the following approaches: mantra, affirmation, prayer, or command.

If your mind wanders, gently bring it back to the topic. Avoid thinking of alternatives. Think about the topic, firmly, but don't force it. Then let yourself drift into sleep.

#### 6. Sleep and Dream

Trust your dream maker to respond to your request.

#### 7. Recall Your Dream

Try to awake before your usual time to rise: use a music alarm, a partner, or give yourself the suggestion prior to sleeping. You might try drinking several glasses of water before sleep. Don't move; remain prone and try to recall the images of the dream. Hold on to the feeling tones of the dream: these can sometimes conjure up the related dream visuals. When you have the first fragment, turn over in bed to another position--this may stimulate additional dream portions. Try still other positions until you have the fullest recall. Reexperience the dream several times, noting a key word from each segment to help reconstruct the whole dream.

#### 8. Record Your Dream

Record all dreams as soon as possible upon waking. Include the feelings associated with the dream. Title and date the dream, and use the present tense. If, while recording, you have any immediate associations with waking life, note them. If you have not dream recall, simply record the feelings upon waking, or the first thoughts that pop into mind.

#### 9. Reinforce Your Dream

Record EACH dream! The seemingly trivial can often contain a profound message. Treat all "failures" kindly; encourage yourself to try again. Sometimes the incubated dream will appear on a succeeding night. Share your dream with a partner or group. By yourself, you can try various methods of interpretation. But do something with the dream; actualize it!

Continued from Page 11:

It was important to us to introduce the network to the public through a man whom we valued and respected. On the other hand, presenting a speaker whose worldwide reputation was only recognized by a small number of people taught us not only the importance of adequate publicity but especially the importance of preparing and educating the public beforehand so that they would know who was in their midst! A number of people, on learning later who Montague Ullman was, told us how much they regretted having missed him.

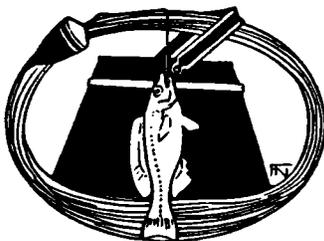
All this sensitized us to the importance of timing in the planning of lectures and workshops. Indeed, since the network was only beginning, it did not possess established credibility and automatic confidence by the members. However, it was necessary to start somewhere and we set the tone at the very beginning for the kind and quality of lecturer and workshop leader that we wanted to sponsor in the future.

If we were to help educate a segment of the populace as to who's who in dreamwork, it obviously became necessary to establish a course on dreams and, again, ideally, through an existing accredited institution. One of us (GWB) had already been giving a course on dreams at the Universite de Montreal for several years, but this was restricted to psychology students enrolled in the department. Public outreach meant tapping programs in adult education. And so through a great deal of work and planning, largely by Ms. Stase Michael, a course on dreams was set up at the Centre for Continuing Education at McGill University. The objectives of this course were to teach the major approaches to dreams and various methods of working with them as well as to teach students to learn to work with their own dreams. Such a course also provided the opportunity to invite local speakers to come and discuss their approach to dreams. As of this writing, this course has now been offered twice and has recently been institutionalized in the Centre's catalogue!

During the first year, the activities paid for themselves so that the remaining money was invested in publication of the newsletter. Bit by bit, a growing number of members joined the network by subscribing to the newsletter, which has tripled in size since the first issue. It is a forum for essays, book reviews, and articles summarizing dream related activities; and contains a calendar announcing up-coming local and international events. Everyone is welcome to contribute, but few do without considerable prodding from the editor. Still,

since the newsletter permits the gathering and diffusion of information from a central node, it is the spinal column of the network.

#### Fixing the Net in Place



When the United Nations designated 1985 the "International Year of Youth," the government of Quebec offered a program of grants to young people between the ages of 15 and 30 who would work with other young people. One of the authors (DD) believed that this government program offered the ideal opportunity to extend our services to young people. One of the criteria for admissibility to the program, however, was that the project be presented and supported by a non-profit organization. Thus, the occasion arose not only to extend our services to young people but also to officialize an on-going group, which, up until then, had been but a collection of dedicated individuals. Also, it seemed important to have an official name for checking and banking purposes.

Six of the faithful had a special meeting in April, 1985, and became founding members of the new non-profit corporation. We elected officers and discussed and adopted a set of objectives.

The objectives sprang from the idea of a Centre offering services to the public. It represented a major shift from the ideology of a network as initially envisioned. A network, to function well, must be born and nourished by the common will and purpose of a critical mass of members. With time and experience, however, it became apparent that only a small group of people were very interested in sustaining a network, and that the success of concrete objectives required a more permanent decision-making structure.

Since the name Montreal Dream Network no longer seemed to correspond to the structure or function of the new organization, letters patent were issued to Le Centre d'Etude des Reves de Montreal (The Montreal Centre for the Study of Dreams). Though this name is not strikingly original, its more serious character presaged the vision of the leaders who were more oriented towards teaching and research. The name reflects an eclecticism in its approach to dreams and lends itself to both applied and basic research.

Once incorporated in June of 1985, the Centre put much of its emphasis on the objective of disseminating information. The title of the newsletter, Montreal Dream Network Bulletin, was retained because it continues to announce and publicize what is being done by people working with dreams. It is difficult to evaluate the response to this publication because the typical subscriber seems to be interested in knowing what's going on on the local and international dream scene, but otherwise remains anonymous. Very few people have volunteered articles or comments nor have they formed dream groups, one of the principle services of the Dream Network Bulletin. Generally speaking, communication between the editor and the subscribers has been largely one way. Indeed, this was one reason for the reorientation: the original idea of network slowly ceded to an organization offering services to a public that wants them.

The fact that dream groups did not form as a result of the network came as a surprise to us. Dream groups are a democratic initiative by ordinary people to take charge of themselves and to enter into meaningful contact with others by sharing their dreams. Such groups seemed to work well in New York, as fostered by the Dream Network Bulletin, so why so poorly in Montreal? Could it be that people in Montreal prefer dream groups with a particular orientation? Jungian groups and those in the American Senoi dreamwork tradition have been successful here, and both have solid organizations behind them. Dream appreciation groups, using a technique like Montague Ullman's, have had some

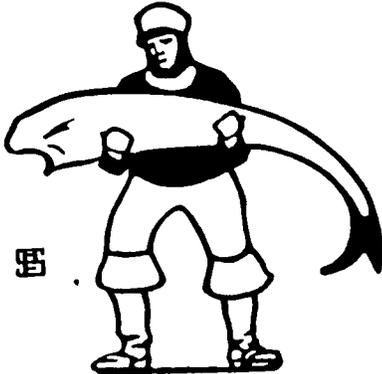
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**"Dream groups are a democratic initiative by ordinary people to take charge of themselves and to enter into meaningful contact with others by sharing their dreams."**

---

success too, largely because we encouraged them. But dream groups have not formed as a result of the newsletter. Perhaps involvement in an anonymous group remains a big step for many people, despite their innate curiosity in dreams, and that the Centre must take a more active role in promoting and leading them.

### Plumbing the Depths



What is in store for the Centre d'Etudes des Reves de Montreal? Current plans are to initiate a program of research in order to answer certain fundamental questions about dreams: Namely, do dreams, in fact, solve current concerns or problems? and, if so, how can they be used effectively as part of the conscious decision-making process?

It is often assumed, certainly by many clinical psychologists, that dreams present a fuller cognitive-emotional assessment of some current concern than is available to waking consciousness alone (4) and, indeed, that they often provide tentative solutions to such concerns. However, this problem-solving hypothesis, which is essentially the middle ground between those who deny that dreams encode any particular message (5) and dream interpreters who are able to relate a dream to almost anything, has rarely been tested directly.

We would like the Centre to become a supportive environment where such hypotheses can be objectively tested. Such research requires money, and we are currently exploring a scheme comparable to Earthwatch Expeditions who sells scientific vacations to people interested in actively participating in on-going research. This could be viewed as a kind of exchange of services between network members and dream researchers. For example, we would like to bring in people who want to incubate dreams about their current concerns and who also want to know more about how their concerns may be reflected in laboratory monitored REM dreams. Trained experimenters would

awaken them during the night to record their dreams and in a carefully structured interview the next morning explore possible interpretations with them. The emphasis of this program remains educational since it is aimed at providing dreamers with a solid set of tools to help them better understand their own dreams while at the same time collecting scientific data.

### Conclusions

The formation of the Montreal Dream Network sprang from a vision, a communal vision of a few people that formed its first nucleus. Those people were largely professionals, which made it a special kind of network. Special, but not without consequences, as it sometimes presented a conflict of interests. Thus, the network slowly evolved from a small group of people loosely bound together to a more structured service organization that edits a high quality bulletin and fosters various educational and research activities in the city.

The ideology of the founders will largely dictate the orientation of any organization. This orientation will influence the kind of people that the group attracts. If it is a small group of people who already know a lot about dreams and are looking for nourishment among themselves, then the network is more of a club and had better remain closed and rather intimate. If, on the other hand, the network envisions an ever expanding public membership, then the network is more likely to consist of organizers and leaders on one side and dream consumers on the other. The network is then likely to be less egalitarian and to become more hierarchical. Public expansion seems inevitably to spawn a more hierarchical structure so that a vast leaderless dream network seems to us to become more and more improbable.

Historically, the first ten or so people who founded the Montreal group formed a network. Ten to twelve is a good size for a group that plans to use dream time to evolve common concerns; it is also a good size for sitting down together and sharing dreams and discussing their meaning and metaphors. Such a network might more aptly be called a dream group.

Once a group chooses to open to the public, to become more truly a network, some sort of organization becomes mandatory. In our experience, opening to the public makes it less likely that dream professionals, who probably already have their own clientele, will be willing to make much of an investment — unless they see the network as a source of future clients. Certainly, one function

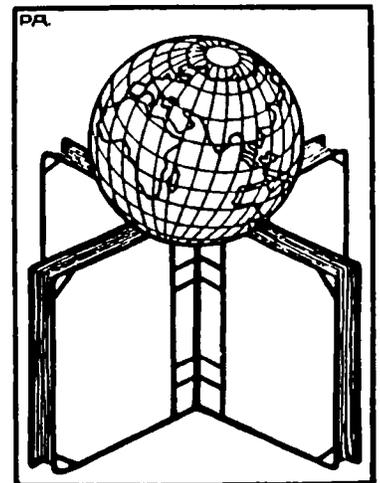
of a dream network can be a referral service of potential clients to dream professionals. Indeed, it has been our experience that people "off the street" are usually elated to find someone to whom they can recount their dreams; it does sometimes arise, however, they are also looking for free therapy. Professionals, whether they are actively involved in the network or not, remain resource people and can always be invited to give special lectures and workshops.

A dream network need not organize activities at all. A newsletter would seem to be indispensable, however, to keep people informed of activities whether or not the network itself actively promotes dream groups and offers a mechanism for setting them up or wants to educate people about dreams through research, classes and workshops. In addition to keeping people in touch, a newsletter always provides the potential for communication throughout the network.

### Notes

- (1) Reed, H., Editorial introduction, Sundance Community Dream Journal, 1(1), pp. 1-3, Fall, 1976.
- (2) Stimson, B. Dream Network Bulletin, 1(1), January, 1982.
- (3) Brain/Mind Bulletin, Sept. 13, 1982 and October 1, 1984.
- (4) Greenberg, R. & Pearlman, C., A psychoanalytic dream continuum: The source and function of dreams. Inter. Review of Psycho-Analysis, 1975, Vol. 2, 441-448.
- (5) Foulkes, D., Dreaming: A cognitive-psychological analysis. Hillsdale, NJ: Erlbaum, 1985.

(Authors' address: Centre d'Etude des Reves de Montreal and Universite de Montreal.)





# Letters

## I Dream of My Dog, Again

More than a year ago you published my dream about my dog. Much has happened since then, my "dog" appearing often in my dreams. Last night I had another dream:

(June 12, 1986) I heard my little sister screaming up the hill on the old farm, in the field. She sounded like she was in real trouble. Since I have a hearing loss in one ear I could not sense the exact direction the screaming came from. I knew I had to get to her right away. I was angry with my mother for not telling me exactly where my sister was, so I went out to find her without the exact direction. I ran up the steep hill and when I got there I saw several things on the ground but not my sister. I went back home. Then I looked out the door and saw her coming home with a small black dog on a leash. When the dog came in she was ready to pee on the floor so I picked her up and took her outside.

**MEANING:** My little sister screaming from up high on the hill symbolizes ME. I am screaming for a sense of wholeness, for love, for romance. My inner Self has been pointing the way and jarring me out of a sleep and showing me my needs. I seem to be screaming inside for fulfillment. I know very well that my need is spiritual...my need is a melting--a fusion with the divine spirit. This doesn't come until I am purged and ready. As I see myself, I have come a long way, but still have a long way to go. But then in the mind of God there is no distance, no time except NOW. I feel like a butterfly emerging from its cocoon. Everything is new, and I can do things I didn't know how to do before. I am living from within instead of from the outside. I must not question the things that are happening to me as they are all good. I am learning. I am progressing. Everything IS all right.

Now the beautiful part of the dream is the appearance of my dog. My dog always symbolizes the Spirit of Truth in

my life, my beloved Holy Spirit that never leaves me and always comes to my rescue. My "dog" is not running around loose, he is MY dog and I have him on a leash. In other words, I have all that I need through the power of the Holy Spirit, an inseparable Friend eager to help me in EVERYTHING...giving me my heart's desire just by merely asking for it...What is more, I have the privilege of asking and receiving for just anyone, anywhere, and the gift will come to that person in its highest form, the right way, the right answer.

Going back to my anger with my mother. Yes, I have been angry many times because she gave me the wrong direction. All my life I have had to decide which was right and which was wrong. So I have gone out on my own to find my way and as a result I am strong.

I am no longer angry at my mother.

(Norma Chavira, 920 Ramona Avenue, Albany, CA 94706.)

## Nuclear Dreams

Carla Rollandini's nuclear dream (DNB Vol. 5, No. 1) and other nuclear dreams reminded me that we always interpret such dreams in terms of devastation. That's easy enough to understand in today's world. I, also, dreamed of seeing a nuclear explosion on the horizon and diving under the bed to await the destruction, which never came.

In the Lucis Trust/Alice Bailey materials, a nuclear explosion is described as initiation for the mineral kingdom. Supernovas are initiation for stars. Do we have here another archetypal expression which can only have become meaningful in our time? In addition to the pervading sense of fear which nuclear dreams may represent, is humanity also sensing the death of its old form and the birth of a blinding expansion of consciousness?

(Carolyn Amundson, Apt. 822, 3801 Connecticut Ave., N.W., Washington, D.C. 20008.)

## Dreams and My Russia Trip

I've been waiting to send this until I wrote up my powerful dream experience the night I found out about Chernobyl - we were in Kiev Mon. - Thur. after it happened. It has taken a long time to process the Russian trip and radiation. It has also been a real push for my spiritual growth.

Briefly I dreamt that a woman was going to kill herself. I didn't try to stop her and my heart felt intense pain when I knew she had died. I put her ashes to my heart and she came to life as the young Christ child in an icon I had lit a candle to for personal peace the day before.

In another part of the dream I witnessed shoes and suitcases and beds of people who had been poisoned. They were stacked up to be discarded. I didn't want to be part of the cover up. Our suitcases and shoes had the highest readings when we were checked.

A healer told me I had died and come back to the same body in Russia and that I needed to nourish the baby in me, ie: not feed it chocolate and coffee, two of my addictions. My food intake has now become very nourishing and I am much more true to my inner knowing. I am changing my business card to include "Let Peace Begin With Me" and using pink with green writing. (heart chakra colors.)

The visit with Barbara Ivanova was one of the highlights of my trip. She welcomed me and later me and five friends with open heart and arms. She saw my dream as opening the heart--healer in me.

She doesn't have a dream group. She does most of her healing over the phone. She also gives lectures where dreams come up. As you can see from the article she uses them primarily as messages to encourage spiritual growth and commitment.

I thought of her when I had a dream the other night where I was getting ready for climbing a steep snowy hill that someone I had passed was spinning out on. Some children were in

the way and when they moved aside a naked lady appeared and I zoomed in on her genitals - next area to resolve on my path.

Barbara was more interested in our connecting with people here than in sharing stories about dreams there. With our limited time we followed her interests.

I enjoy your bulletin - it always stimulates my dreams. Thank you!

(Anne O'Reilly, 3273 Indiana Ave., Costa Mesa, CA 92626.)

### A Visit With Barbara

Hello and greetings from Barbara. She is well and doing her work. She asked me to forward this letter to you and so I am enclosing her letter along with information regarding a tour to Russia I will be leading that starts September 25.

It was a pleasure and an honor to be with Barbara. She did several healings on me and also several healings on my friend who is dyslexic (with apparent success!)

I would be happy to take a message back to Barbara if you would like me to do that.

(Gloria Kaye, P.O. Box 22333, Santa Barbara, CA 93121.)

### Editor's Note:

I'm very pleased over being able to share Barbara's article with the DNB readership. Barbara has been trying very hard to have her article reach us and I received copies of it from three different people who have visited Russia recently.

Anyone wishing to send a message to Barbara can do so by sending it to the address below:

Dr. Lee Piper, Director  
Multicultural Student Services  
Highline Community College  
Midway, Washington 98032-0424



### EDUCATIVE INFLUENCE OF SOME MEANINGFUL DREAMS

Barbara Ivanova  
Moscow, USSR

The main purpose of some vivid dreams is their educational ascendancy on our lives, the uplifting of our personality. But we have to be prepared for the perceiving of such messages, to have the ability to listen and follow the wisdom of our significant dreams. And first of all--to be able to distinguish between

meaningless dream-impressions of low level (which are not worth discussion)--and the guiding dreams: those of enlightening, ethical, life-reshaping influence. When we understand their deep significance, we may enrich our lives - and those of all around us.

The dramatic situations, in which we find ourselves in dreams, are often symbols of real facts. They are hints about how to change positively our emotions and conceptions. Actions are advice about how to bring breakthroughs in our behavior, sublimating our whole being.

Here are some examples of educative dreams, recounted by the author's friends:

1. The dreamer is going upstairs - but as the stairs are very steep and he is more climbing than going, he tries to step to the side, not to spend more his efforts...And suddenly he hears a voice: "There is no other way..." This dream has a straightforward message: you have to go only ascending; there is no escape from it, no other way in life.

2. A dreamer saw a fat ruminating cow, lying lazily on a glade. As we know the circumstances of our own life, we may draw the right conclusions of our dreams better than anybody. The dreamer felt the telling criticism of this symbol: she was getting lazy, did not fulfill her duties, her mission, her main task in life. She was only ruminating about her petty personal interests, degenerating to a low level of selfishness and passivity. She had to uplift herself, to act!

3. Another dreamer was in despair...He thought: we spend so much effort, during so many years, trying to educate the inert mass of people, giving them all our life, working hard, fighting for their development. But it seems to be all useless...In the following dream he got a hopeful message:

Very slowly, as if a bird in a soaring flight, an ancient sacred book was coming down, shining with a golden light, illuminating everything around it...The dreamer understood: the Higher Cosmic Forces are helping in crucial times, the efforts in the enlightenment work are supported and are not in vain!

Dreams are often answers to our desperate inner questions, helping us to solve significant problems, to fulfill our main life-purpose, inspiring us for the realization of our mission.

4. The dreamer is climbing a ladder. It is rocking and staggering. In fear the dreamer cries: "I am afraid! I'll fall down!" But he feels an inner urge, the necessity to climb the rocking ladder. And after some time of climbing--the ladder transforms into a solid staircase. But not before the dreamer has vanquished his fear!.. This educating dream is

easy to interpret: if you fulfill your duty, your task, you need not to be afraid. Everything will transform for the best.

5. The dreamer hears a voice, saying: "You must go up, to the temple!" He answers: "But show me the way! I cannot find it." Suddenly a luminous entity appears, helping the dreamer to go up a hill. And again there is the solemn voice: "From the place below, where you live, you cannot see the temple. Now you can find your way alone." It was a highly educational dream. The meaning was fairly obvious: you have to be attentive to your inner voice, your Higher Self, your Teacher. He helps you to perceive the right level in life and so to reach it. You have to ascend from your low life-point, from which you cannot see the right direction to follow. If you are not deaf to the voice of your inner guide - (all of us have this inner guidance - but we have to learn to respect and to follow it) - you surely are able to make your life worth living. But be attentive: do not miss your helper and teacher, your guru. Incarnated or not - he appears in your life. Let him help you. After that - you'll be able to find the right way alone, up to the Temple of Light and Wisdom.

6. The dreamer is bound hand and foot by metallic wires and staples. Many others are bound equally - but he cannot see them, they are separated from each other. All the metal ropes are interconnected - it seems to be one network. The dreamer begins to move, to make efforts, to pull the wires. He knows somehow that it is impossible for him to become free...But he thinks: "Perhaps I'll be able to show the others with my efforts that I am active, that it is necessary to move, to resist, to fight - not to be inert and resigned to this state." He feels that his movements are transmitted to the others through the whole system of metallic wires which holds all of them down, on their backs, prone, immobile, in a desperate state...It is giving hope to the others! He thinks that perhaps some of the others will be able to rise, to set themselves free. And he understands another thing: it is very important to show to those who have put all these people into this iron net, that they will not surrender! And that seems to be the main task. This dream does not need further explanations. The message is strikingly clear.

Very important are recurrent dreams. They'll trouble you until you understand them. It is as if a teacher tries to explain something to a dull pupil and repeats his explanation until he grasps it!

Many educative conclusions can be drawn from such dreams - for our further acts and attitudes (if we understand, how

to use this form of psi-information, this channel of guidance). Many potentials for experiencing mental and physical healing, positive moral and ethical changes, etc. can be accomplished (if we confide in the messages of our meaningful dreams, and do not confuse them with the unimportant details of superficial ones.) Here is an example:

7. A young lady told me of her frightening recurrent dream: she found herself on rails with a train approaching...Yet she did not stir, despite her terrible fear and terror! The dream showed her daily attitude: when faced with difficulties and problems, she expected them in passivity and did not react. We should know that passivity does not help radically and we will meet the same or similar situations again (here or hereafter, in our next incarnations), until we learn to master them, to act properly. She had to understand, that any form of avoiding decisions is not a way out of problems - you have to react accordingly, to learn to solve the situation in the right way. This dream presented a clear criticism of her misbehavior. After an analytical (a little like the psychoanalytical method) conversation with the author of this article, she understood the lesson of her recurrent dream. Her moods changed radically. She became more cheerful and a stronger person. The dark recurrent dream did not appear again - after she could draw from it the right conclusion.

Dreams may cleanse us from negative thoughts and deeds, from false attitudes, febleness, passivity, etc. They make us whole, strong, happy beings - but only if we know to be instructed by significant, educating dreams and do not pay attention to shallow, self-centered ones which lead away from the real path of life.

When we understand the teachings of our advising, helping, guiding dreams - we are able to work at our self improvement. Knowing how to put such advice into practice - we change our life and our whole being for the better, become more equilibrated, sane, complete persons, able to change the fate of mankind, the collective Karma of our civilization by helping to avoid the imminent disaster of a holocaust. It is inevitable, if we do not pay attention to the warnings that we have been getting (in dreams and in other ways of psi-information) for many years, from all sides, in many forms.

Hope these materials and considerations will be of some use to the readers.

#### A Letter From Barbara

Dear friends! Dear colleagues!

Thank you so much for your kind letter and the publication of my letter,



Barbara Ivanova at Home

sent long ago! For several years, I could not reestablish the contacts with DNB! I sent my article ("Educative Influence of Some Meaningful Dreams") several times, but I still do not know, if it arrived. It was sent in 1984, by mail and with some visitors. I am sending it again. Hope you can use it. And hope it'll help some people to reorganize their life and its main goals, to make it worth living.

As copying is the monopoly of the state here, it is not so easy to send many copies - but I hope that this time it'll work, with the nice lady who helped me to get in contact with you!

I now have over 120 publications, in 18 countries, and Larissa is editing a collection of part of my writings, with interviews with me, etc. If it interests you - you may get it from her (from San Francisco).

I hope, too, that you'll be able to come here and to visit us here! It would be fine!

I am collecting dreams of my friends and preparing a lecture about dream and about the help which we are constantly getting from the Higher Sources through

them. The petty, egoistical, superficial dreams do not interest us. They are often the expression of the low moral level of the dreamer and his unconscious fears. People with such dreams are afraid to admit reincarnation, clairvoyance, etc. We pity them and try to help them on their way of development and progress. Because--in any case--there is no other way. The question is only time --how long it lasts, till the person understands all the main things about the meaning of real life-purposes. And it is such happiness to help others on this way! To see, how their eyes get clearer, they look brighter, their life more whole with fine, deep, happy impressions and expressions!

I am very glad that you understood my remarks in the letter so well and gave them such a beautiful description! Hope you see the same ideas of bonds, etc. in this article.

I liked very much the beautiful end of your inspiring letter! Yes, we'll strive to keep alive our mutual torch of Truth and Light! Thank you for this idea!

Hope to hear again about your life and work! And about my old friends Tom and Jack! Best wishes to all of you! And to the DNB!

Your old Barbara Ivanova



Haiku

I wrote this Haiku for Patty Garfield while taking her workshop at last year's ASD conference. The imagery of the poem has stayed vivid in my mind, so I thought I would send it to you for the DNB:

Oceans of feeling  
condense into vapor dreams  
and the rain cleanses

(Will Phillips, P.O. Box 1743  
Orlando, FL 32860)

As a service to our readers, D.N.B. is offering recent back issues for sale. They may be purchased singly for \$2.00 each or as a set for the special price of \$19.00 for all 12 issues. These are listed below with some of their featured articles. You can use the coupon below to order or send your check to Back Issues, 503 Lake Drive, Virginia Beach, Virginia, 23451.

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Following my dreams with the Edgar Cayce Readings by Rachel Kendal. Rainbow Associates, PO Box 1928, Bailey's Crossroads, VA 22041. \$11.50 postpaid.

A Review by Jim Theisen. The International Fortean Organization Journal, June, 1986. (P. O. Box 367, Arlington, VA 22210)

The nearly 15,000 trance-delivered "readings" given by Edgar Cayce provide the library and the basis for the work of the Association for Research and Enlightenment (A.R.E.) at Virginia Beach, Virginia. These "readings" are a seemingly endless source of information and inspiration for all who need greater spiritual activity and awareness in their lives. A recent example, published in March, 1986, comes from Rachel Kendal and traces the development of her awareness, her healing power and her involvement with Edgar Cayce study groups.

Impatient with traditional religion that seemed to have a greater investment in obedience to dogma than to the growth of personal spirituality, Rachel turned to the readings of Edgar Cayce and discovered everything she needed to begin exploring her spiritual identity, its manifestations in her dreams, her healing power and her inner self.

Dreams are the means by which we can learn to monitor our spiritual growth and development. Through interpreting dream symbols we can learn to decipher the information symbolically coded in our dreams and use it for spiritual growth. The main theme of the book--heightened spiritual awareness via dream interpretation--provides the reader with a superlative vicarious workshop in personal and spiritual development. In the vein of Bunyon's Pilgrim's Progress, Rachel's beautiful book demonstrates that spiritual growth and the corresponding inner peace are within everyone's grasp, and she provides a fascinating insight into how a person who realizes the existence of healing power can learn to accept it and use it to help others.

Rachel's personality--gentle, warm, loving, honest, humble--provides the framework for the great quantity of learning and self-analysis that is the "stuff" of the book. This warm story of the attainment of what is really important in life provides a superlative perspective on what we are all about.

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# classifieds

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## NETWORKING

**THE WAKING DREAM WORK PROJECT** is designed to develop a base of knowledge and understanding about the practice of waking dream work and to establish an active network of inquiry and sharing among those who use waking dream techniques in their work. Of particular value are case studies, descriptions of approaches and methods along with specific indications of what worked or didn't work. References in the literature are also of value. Send inquiries to Fred C. Olsen, M. Div., 1872 Via Barrett, San Lorenzo, CA 94580. (415) 357-0482.

**METRO D.C. DREAM COMMUNITY** meets on the first Saturday (1-5pm) and on the fourth Thursday (7-9pm) of each month, at the Patrick Henry Public Library, 101 Maple Avenue, E. Vienna, VA. (Contact: Rita Dwyer, 281-3639.)

## HELP

**DREAMS OF ALCOHOLICS**, both recovering and active, sought by researcher, Reed Morrison, Ph.D., 711 W. 40th St., Suite 207, Baltimore, MD., 21211

**PLEASE SEND INFORMATION** on the dreams of historical persons to Paul H. Elovitz, Psycho-Historical Dreamwork, 246 Highwood Avenue, Ridgewood, NJ 07450.

**CALL FOR PAPERS:** The association for the Anthropological Study of Consciousness (AASC) will be holding its Third Annual Conference in Pacific Palisades, CA. (Los Angeles area) on March 5-8, 1987. Anthropological and other interdisciplinary contributions to the study of human consciousness are invited. Individual papers, organized sessions, informal discussion groups, workshops, films, and other appropriate contexts for the study of consciousness may be submitted. Dreams are among the several topic areas for which contributions are solicited. Interested participants should send a typed 100-200 word abstract of their proposed presentation, identifying the topic and type of presentation,

specifying the length of time needed and any audiovisual requirements. Send abstract, name, address, phone number, institutional affiliation, and \$35 conference registration fee (\$20 for AASC members) to AASC, P.O. Box 4032, Irvine, CA 92716-4032. Deadline for receipt is October 10, 1986. Information on accommodations available upon request.

## GROUPS

**DONNA KEAN**, Los Angeles area. (213) 530-2133.

**TRACY MARKS**, Group on Wednesday nights. Box 252, Arlington, MA 02174. (617)-646-2692.

**JEANNE MARIE GUTOSKI**, Houston area, 2909 Laurel Cherry Way, The Woodlands, TX 77380 (713) 367-8201

**JEREMY TAYLOR**, 10 Pleasant Lane, San Rafael, CA 94901. (415) 454-2793

**LINDA RAVENWOLF**, 704 N. Verdugo Rd., Glendale, CA 91206. (818) 500-4833.

**SHIRLEE A. MARTIN**, 3100 Q St., NW, Washington, DC 20007.

**JUDITH PICONE**, 14007 65th Dr., W., Edmonds, WA 98020. 745-3545.

**JUNGIAN ORIENTED Dream Study Group**, Walter Nyberg, 420 Bristol, Stockton, CA 95204. (209) 946-2161.

**EDGAR CAYCE Dream Group**, Leon Van Leeuwen, 435 E. 57th St., New York, NY 10022. 888-0522.

**WHOLISTIC RESOURCE CENTER**, Eilyn Hartzler Clark, 1003 Rivermont Ave., Lynchburg, VA 24504. Sunday Evening Dream Group. (804) 528-2816.

**THE DREAM WORKSHOP**, Introductory Lectures, one day workshop/retreat. Brochure on request. Sandra Magwood, RR 3, Tweed, Ontario, Canada K0K 3J0

**WANTED:** In Lower Fairfield County, CT, or Westchester County, NY, a group for new subscriber Lila Murphy, 410 Sound beach Ave., Old Greenwich, CT 06870 (203) 637-3484.

**TO BUY:**

**BASIC HINTS FOR DREAMWORK** with extensive, annotated bibliography, by Jeremy Taylor. Dream Tree Press, 10 Pleasant Lane, San Rafael, CA 94901. 40 pages, \$3.

**SUNDANCE COMMUNITY DREAM JOURNAL** (288 pages of illustrated dreamwork methods). \$5. Henry Reed, 503 Lake Drive, Virginia Beach, VA 23451.

**NIGHTMARE HELP FOR CHILDREN FROM CHILDREN. A Parent's Guide.** By Ann Sayre Wiseman. \$10 Postpaid from Ansayre Press, 264 Huron Avenue, Cambridge, MA 02138

**EVENTS**

**DREAMWORKS.** Unless you have a dream, how can you have a dream come true?: A workshop on finding and fulfilling your life's passion (December 7). Understanding our Dreams Workshop (November 30). Understanding our Dreams course (8 weeks, beginning October 15). Tracy Marks, PO Box 252, Arlington, MA 02174. (617)-646-2692.

**MASCULINE & FEMININE ENERGY IN DREAMS.** Workshop featuring Louis M. Javary, Ph.D. and Patricia H. Berne, Ph.D. Marymount College (Washington, D.C. area), October 18, 1986. \$30. Write to Rita Dwyer, 117 Kingsley Rd, SW, Vienna VA 22180 (281-3639) by October 10 to reserve your spot.

**DANCE YOUR DREAM AWAKE.** Weekend Workshop on the Shamanic Path offered by Yeshua Medicine Heart, a former Bio-Dynamic farmer. Write to Yeshua at 197 Roxton Rd., Toronto Ontario, M6J 2Y4 (Area 416/532-0233)

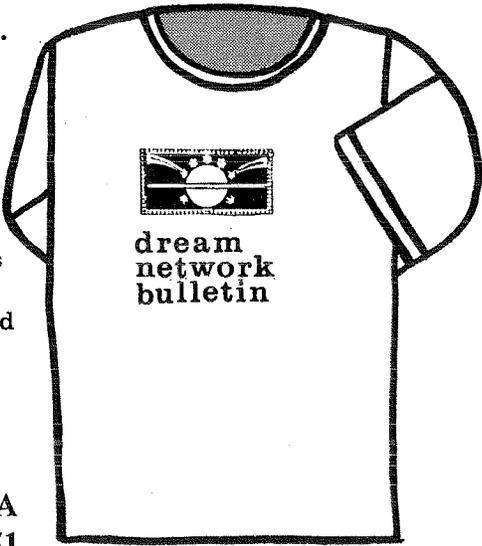
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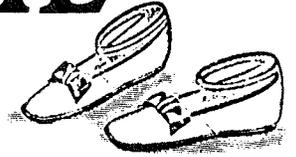
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# DREAM JOURNAL



## Looking At Dreams Of Shoes

Asking about the shoes of a dreamer (in our previous issue) apparently caught your attention. Good. Eleven people have written so far (and can expect a personal reply, in good time as well as a surprise bonus!). Judging from what at least one person wrote, I think we have a good thing going: "I was surprised by what I found looking at my shoe dreams."

What is the meaning of SHOES in a dream? It's still not too late to send in your entry into the shoe dreambank. We are particularly interested in any of the following:

- 1) Dreams with shoes in them (or lack of shoes), or boots, slippers, etc.--footwear.
- 2) Your comments about the meaning of "shoes" in a dream.
- 3) Figures of speech ("I wouldn't want to be in your shoes.") involving footwear.
- 4) Stories, fairy tales (The Red Slipper), myths (Achilles' heel), literature, media items and popular cultural artifacts involving "shoes" or footwear.

We'll compile, analyse and present the results in DNB for all to read. Right now I am keyboard entering the dreams and other tidbits on shoes that subscribers have offered, to prepare the material for printing.

Looking over my dreams of shoes some more, I discovered one, with the later diary entry concerning its interpretation by my therapist (I was in Zurich, Switzerland at the time, just beginning an analysis with a Swiss elder--the dream is on the occasion of our first session):

DREAM: "The doctor is already in his office and is waiting for me. I think I am late. I have no shirt on, nor shoes, and I am ambivalent about that. I think it is good that he takes you the way you come. I am feeling somewhat like a child, hopeful that his power will be good."

ANALYSIS: "He begins by saying that in the dream I come without preparation, without a standpoint (no shoes), without a persona (no shirt), just like an ordinary patient, not knowing what to do. The dream experience may be in compensation, he says, perhaps to counterbalance my conscious attitude of

rigidity and all my conscious preparation."

My therapist's interpretation of shoes as "standpoint" seems to be a typical Jungian piece of footwear. In her book, Individuation in fairy tales, Marie-Louise von Franz also equates shoes with standpoint.

What is meant by standpoint? A point of view in how you walk? Your understanding? In the situation I was confronting, there is the therapist's suggestion that an ordinary patient does not usually have a standpoint when entering therapy--lack of understanding, or not knowing what perspective to assume. Although I may have done a lot of self-talk concerning my view of my personal situation, thinking I knew what was what about me and son on, I arrived without any adaptive approach to what the analysis would reveal.

I am barefoot in spite of my "preparation". That reminds me of the dream that started this shoe dream hunt, "polishing my shoes." That is a theme of preparation and may relate to the symbolism of shoes. Of the dreams I received, I noted that many involved the theme of what pair of shoes would be most appropriate for the upcoming occasion--a suggestion of preparation. So whatever "shoes" means, it means something you can prepare with.

Other shoe dream themes received so far include:

Finding a pile of shoes, a big collection of them.

Strange, hybrid shoes (high heeled tennis shoes, "turtle" shoes, shoes with wings).

Shoes with a strange problem or unusual characteristic.

Wearing someone else's shoes.

Does the shoe fit? Too big, too small, etc.

Shopping for shoes, selecting shoes, trying on shoes, desparately searching for some shoes--any shoes--to wear.

Losing one's shoes, leaving one's shoes behind, burying one's shoes.

Some of the letters have attempted a generic analysis of shoe symbolism. One person discussed it as an aspect of sexuality, another mentioned that shoe dreams appeared during times of transition. I would be interested in receiving other suggestions.

I have found entries defining the meaning of "shoes" in the following: J. C. Cooper's An illustrated encyclopedia of traditional symbols, J. E. Cirlot's, dictionary of symbols, and The Herder symbol dictionary. If you find others, **please** send me a copy of the entry with the reference.

As one subscriber wrote, "I'm not sure that I've ever been involved with a publication where I genuinely felt that the reaction of every subscriber carries real weight...this sort of experiment needs to be supported. "Please do **Look at your Dreams of Shoes** so we'll all become the wiser about our nocturnal footwear.

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