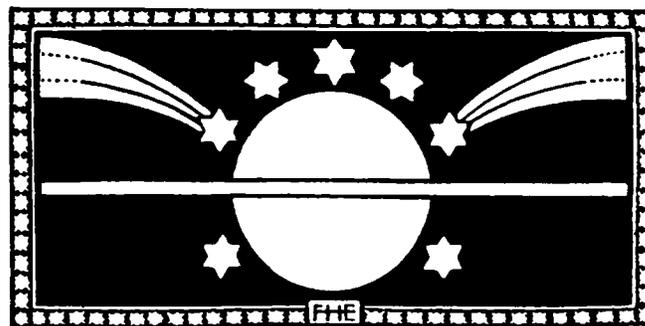


● dream network bulletin



volume 5, number 6

A NEWSLETTER FOR PEOPLE WHO DARE TO DREAM



ON RAISING THE SOCIAL PRIORITY OF DREAMS

BY MONTAGUE ULLMAN

IN THIS ISSUE-

THE RACE ACROSS FOREVER

DREAMS AND THE BIG CAREER CHANGE

INTERVIEW WITH NEW DNB PUBLISHER

HEALTH RELATED DREAM GUIDANCE



At this time of frenetic tensions in the world and the near insuperable problems posed by them it might seem somewhat inappropriate, if not outright ridiculous, to suggest that a greater concern with our dream life may orient us a bit more faithfully to some of the underlying causes. To understand how this could be so we would have to shift our focus from the way that dreams are usually thought about and worked with in the consulting room and take a somewhat eccentric view that can highlight other remarkable features of our dreaming consciousness. Dreams are valuable to the clinician because they speak to hidden dimensions of our life which, when brought to the surface, put us more in touch with ourselves and in a more truthful way than we were before. What else can our dreams tell us?

Unlike the poet who rearranges words to achieve, through metaphor, the emotional tone he is striving for, the dreamer does something quite analogous by rearranging images instead of words.

Effortlessly and periodically throughout the night we are in the business of manufacturing metaphors, visual metaphors, to be exact. We find ourselves, for example, in a dream, driving downhill in a car with no brakes. Metaphorically speaking, some aspect of our life has gotten out of control.

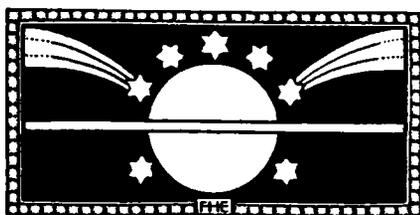
Where does the raw material for this manufacturing process come from? The answer, of course, is from our individual lives, shaped as they are by our membership in a given society. The raw material that goes into the creation of these visual metaphors is free for the asking in the market place of images available to human beings down through the ages. The images we draw upon are a heritage of our evolution as social creatures hell bent on mastering the art of civilizing ourselves. We seem to know implicitly that our ultimate fate depends on whether or not we succeed in this project.

This raw material, transformed

Continued on page 4

dream network bulletin

Founded
In 1982



DREAM NETWORK BULLETIN

publishes six issues per year and has an international readership. The primary focus is on experiential dreams and dream work. Readers are invited to send in how-to tips, personal experiences, research reports, art work and poetry related to dreams, and notices of existing and desired dream groups and upcoming dream related events. We welcome sharing and communication regarding all aspects of dream work from both professionals and non-professionals.

DNB reserves the right to edit all material submitted for publication. Typewritten double spaced manuscripts or Macintosh compatible disks are preferred. Reproducible black and white original art work is requested. Photocopies are acceptable. Please include a stamped, self-addressed envelope with submission.

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ADVERTISING INFORMATION

Current subscribers may place a classified notice free of charge, but must renew request for each issue to guarantee continued placement. Non-subscribers will be charged \$5.00 for an ad of up to 20 words; 25 cents each word thereafter. DNB reserves the right to edit all copy.

Panel ad fees--1/3 page: \$25.00; 2/3 page: \$50.00; full page: \$75.00. Panel ads should be camera ready.

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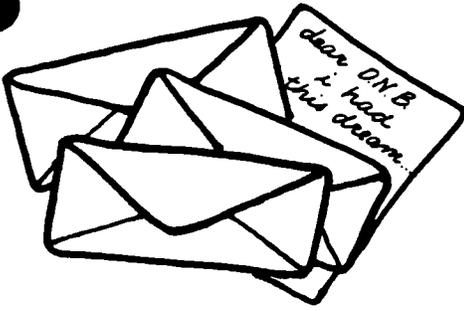
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San Jose, CA 95136



Martha Foley's article on "Rover" dreams prompted me to recall this incident from several years ago:

I had a cat I raised from a kitten who I loved very much. His name was Blanche. He was half Siamese, mostly white with deep blue eyes, orangy-brown ears and an orange-ringed tail. One day he disappeared. I was a little concerned as he ordinarily showed up at mealtime, even if he was off scouting his territory all day.

When he didn't come home the second day I was sure something awful had happened to him. So I tramped around calling his name for the better part of the afternoon, with no luck. We live in a very rural area at the end of a small bay. Our house is surrounded by many acres of woods -- a perfect habitat for cats, but not an easy one to search.

However, when Blanche still failed to appear on the third day, I battled the underbrush for hours, calling and calling him. I even walked both sides of the little used road near our place hoping I wouldn't, but expecting I would, find him dead in the ditch. No Blanche. The pain of separation from my beloved cat grew, as I had to consider the possibility of his death -- killed by an otter, perhaps, when he got too curious, too close.

That night I decided to ask for help from my dreams. When I awoke, I could only remember one dream. (I usually remember three or more.) In it *I am standing under a tall, dark cedar tree. Two women are pointing silently up to the top branches. I can't see anything -- its too dark -- but I*

understand that this is information about Blanche.

As I awake, my fear that he is already dead interprets the dream to mean that Blanche, whose eyes are slightly crossed and who sometimes misjudges distances, has fallen from a cedar tree to his death. With an aching heart I search the woods again, paying particular attention to the ground near cedar trees. Still, I don't find even the body of my wonderful cat.

The next evening my husband and I go for a sunset paddle in our two person kayak, as we often do when the tide is high. On the way back home, for some reason I can't explain, I wish to go along a different route than we usually go. My husband obliges. About a quarter mile from our house we hear a cat meowing loudly. I say, "It sounds just like Blanche!" and my heart leaps with unreasoned joy. But my husband, who doesn't want me to suffer fresh disappointment in case it isn't Blanche, says, "No, it can't be; it must be the neighbor's cat."

I insist on investigating even though by now it's almost dark. I clamber out of the kayak and up the steep shore towards the cat voice which is still crying out insistently. At the neighbor's house I borrow a flashlight, then follow the voice to its source. About 25 feet up in a "dark" cedar tree (the forest is primarily Douglas fir) is my Blanche, meowing like crazy! I feel he is telling me, all in a rush, how glad he is to see me, why didn't I come sooner, hurry and get him down, how hungry he is, and how frightened he was of the dogs who chased him up the tree and wouldn't let him come down for five long days and nights.

I was so overjoyed at finding him alive that climbing a rickety ladder and standing on a perilously steep pumphouse roof to reach him didn't bother me at all. We took him in the kayak back home where he gobbled food for a full ten minutes then fell immediately to sleep in my lap.

I have not often had such a quick (same night) response to a

request for information from a dream. I believe my strong emotional ties to Blanche and the urgency of my request facilitated this response. I also feel that had I believed Blanche was alive instead of letting my fear of his death overwhelm me, more specific information would have been available the next night to show me just where to look. As it happened, the elements of my Self, who knew "where to look" guided me instead to choose a kayak route that led to his discovery.

Linda T. Campbell
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Friday Harbor, WA 98250

Just received the current issue and have not even gone fully through its pages because of a burning need to share one special dream experience with you.

This is a recurring dream I have. It comes often and therefore I believe it to be important. Sometimes the main symbol is changed but it is the same dream always, even if dressed differently.

It begins with a huge mushroom and I am required to eat the entire thing. I dread this but know I must continue. Sometimes the mushroom is instead a giant marshmallow. Again I am required to gorge on this, again I am filled with dread, and again I see my duty and follow through.

It is very difficult to do. But I continue on with my duty always, burdensome as it may be. There are physical sensations associated with this dream: often a feeling of fullness in the stomach and often a scratchiness or tickling sensation in the throat.

And, the results of this dream are always the same. In the morning my pillow is always gone.

This is my favorite dream joke so thought I'd pass it along.

David H. Boyle
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Escondido, CA 92025

"Social Priority" continued from pg. 1

into the imagery of our dreams, betrays its social origin. Someone who doesn't know about the existence of computers is not apt to dream of them. In carrying with it these social traces the dream image, at the same time that it speaks to an unsolved problem in the dreamer, may connect metaphorically with an unsolved social problem in society. A young white woman who dreams of being attacked or raped by a black man is revealing not only an individual tension but a social tension as well. This is an image I have never encountered in listening to many hundreds of Swedish dreams and have not infrequently encountered in this country. Here, in a country that has not outgrown its racism, it is an image that remains available for use by the dreamer. In being available it can, in its revelatory power, go beyond the immediate personal issue involved and confront the dreamer with where part of her psyche is in relation to a broader social issue.

While dreaming we concern ourselves with whatever is currently impinging on the fabric of our connections to significant others (in the Sullivanian use of the term, not the current idiom). We have been accustomed to seek out psychological causes within ourselves for such disruptions and to explore our past for clues as to their origins. What is commonly overlooked, however, is the social dimension to some of these disruptions. If this is allowed to come into view the dreamer can arrive at a deeper appreciation of how his or her personal responsibility dovetails with the responsibility of society as a whole. At times we are victimized by the way certain social arrangements and institutions constrain our lives. Where sexual inequality exists as a still unresolved social issue a woman may dream of herself as a cow, domesticated and used by the farmer. The individual and the social tensions come together in a mutually

reinforcing way.

We concern ourselves in our dreams with these disruptions because our own humanity thrives best in an atmosphere of affectionate and cooperative ties to others. Dreams provide us with an opportunity to explore, understand and change whatever may be in the way of establishing such ties. In this respect I believe our dreaming consciousness goes beyond a concern for the individual and arises out of a more basic concern, namely, the survival of the species. One of the unfortunate byproducts of the historical evolution of human society is the enormous fragmentation that has occurred among members of the human species and the terrible tensions that have been associated with this fragmentation. We need only mention, as examples, religious, racial, sexual and economic class distinctions, in addition to accidents of geographical separation and differentials in cultural evolution.

While as individuals we may concern ourselves very little with the integrity of our connections with others, pursue an unsavory way of life, run roughshod over others and still live to a ripe old age, it is becoming more and more unlikely that we will survive as a species unless we can get our act together and learn how to surmount the historical fragmentation that has occurred. Dreams can provide us with one more tool in the struggle to repair and maintain that sense of species-connectedness so essential for our survival.

What is needed at present is some revision in our view of the importance of our dream life. Dreams are very low in the list of social priorities. We do not introduce dream work into the family or educational system. As adults we are left to our own devices in satisfying our natural curiosity about our dreams. The only socially sanctioned arrangement for dream work is the therapeutic situation where we pay someone to help us with our dreams. All of us are

dreamers and not all of us need therapy. Where can the rest of us go? Dream dictionaries? They are more often misleading than helpful.

The knowledge and skills necessary for effective and safe dream work can be identified and taught to anyone with sufficient interest. There is a growing awareness that this is so and that the time has come for professionals to open the doors to the lay public. Were dream work to be socially upgraded and the proper arrangements made for extending it into the community we would not only provide the individual with a vehicle for personal growth but we might also catch a glimpse of the underside of our own social order and its emotional impact on each of our lives.

?! DREAMS !?

Have you dreamt of computers, programs or programming, logic or illogic? I am a clinical psychologist researching such dreams-- what meanings in our lives, conscious and unconscious, might they carry?

Please send me your dream(s). You might also include associations and circumstances in your life that helped to illuminate their meaning. If you are willing to talk to me in person about your dream, please tell me that too. Confidentiality assured, if requested.

Write or telephone collect:
Raymond Barglow, Ph.D.
2416 Russell Street
Berkeley, CA 94705
(415) 540-0457

! ? DREAMS ? !

Dreams became an important part of my life in the summer of 1978 at the A.R.E. in Virginia Beach, VA. I had discovered that marvelous organization by one of those interesting little "accidents" in life. I just happened to attend a lecture in my home town of Richmond, VA on psychic happenings in America. My interest was highly aroused and in May of 1978 I visited the A.R.E. for the first time. The remainder of that summer was spent in numerous weekend trips to Virginia Beach and in mid-August I attended my first lecture on dreams at the A.R.E. The dream I had that night was highly vivid and is still clearly in my mind.

I was seated in a large college lecture with about 150 other students. The professor was a large, athletic man about six foot three inches and 210 pounds. He was dressed in a colorful costume almost like a pirate. He stood in front of the podium and leaned casually on it as he lectured in a highly confident and relaxed manner. Suddenly we were interrupted by an announcement that something had been lost and we all had to go and search for it. Much later, as evening approached, we were down on the docks and found a group of small men about four feet high in a ship or restaurant. They were sipping some kind of juice and having a great time. They were not drunk but were not really sober either.

Having already read my first book on dreams I immediately knew that all of the characters in the dream represented some aspect of my self. The professor was me when I stood up and took a leadership role and the students were me when I just sat and listened. Alas, the small men were also me in my less constructive times. In my haste to focus on the symbols I completely missed the inner meaning of this dream. It was not until several years later when I began using the theme approach to dreams that I realized that this dream was telling me that I was lost.

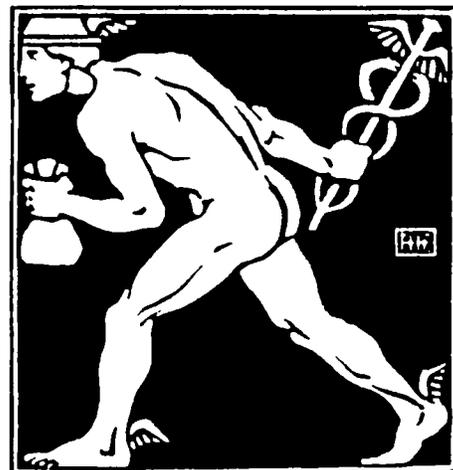
DREAMS AND THE BIG CAREER CHANGE

BY WALT STOVER

From this highly successful beginning I returned home to Richmond convinced that dream recall and progress in this area would be very rapid. Nothing could have been further from the truth. The next two to three years were a period of struggle and very slow progress with dreams. Numerous times I began keeping a dream journal only to quit a few weeks later. Finally, after moving to a new home in late 1979, I forced myself to keep a dream journal on a regular basis. On many days there were no dreams to enter so I made other notes and turned it into a regular journal of activities. At one point my technical nature got curious and I counted the days between dream recall. It was a seven day cycle. However, if I missed a dream on the seventh day it would skip to the 14th day.

Throughout this same period I greatly improved my diet and adopted a much healthier lifestyle which had a significant impact in improving my dreams. I got very specific help from my dreams in improving my diet. At one time, when I was tempted to start eating red meat again, the meanest man in the world came and offered me a big juicy steak. So I knew this food was not for me. In another key health dream, that occurred while I was ill, I was told the following:

I was living with a couple from India. The man was sick and the woman from India wanted him to eat cherry pie.



I understood this dream to mean that I was a spiritual being with both male and female energies. The male part of me was sick and the intuitive part of me was telling me to eat cherries. I was at the grocery store when they opened that morning and the cherries greatly helped my illness.

At about this time I attended a lecture by Mark Thurston at A.R.E. and for the first time learned the theme approach. Up to that time I had been looking mostly at symbols and missing most of the inner meaning of the dream. From this point, my dream recall accelerated and the information became more important.

Precognition arrived in my dreams in a very tiny way at a new year's conference at Virginia Beach. In a dream at that time I was told that one of my schedules at work was being changed from three assignments to only two. When I returned to work in Richmond, that event came true and I was both delighted and amazed. From that point on my dreams about work took on a much greater importance and were generally accurate predictions of future events. At about this same time the wise old man of my dreams - Jim -- first appeared. In real life he is a personal friend and his thick crop of white hair gives him the appearance of age and wisdom. I immediately understood his role and he only came at infrequent intervals -- about every two months -- with key information.

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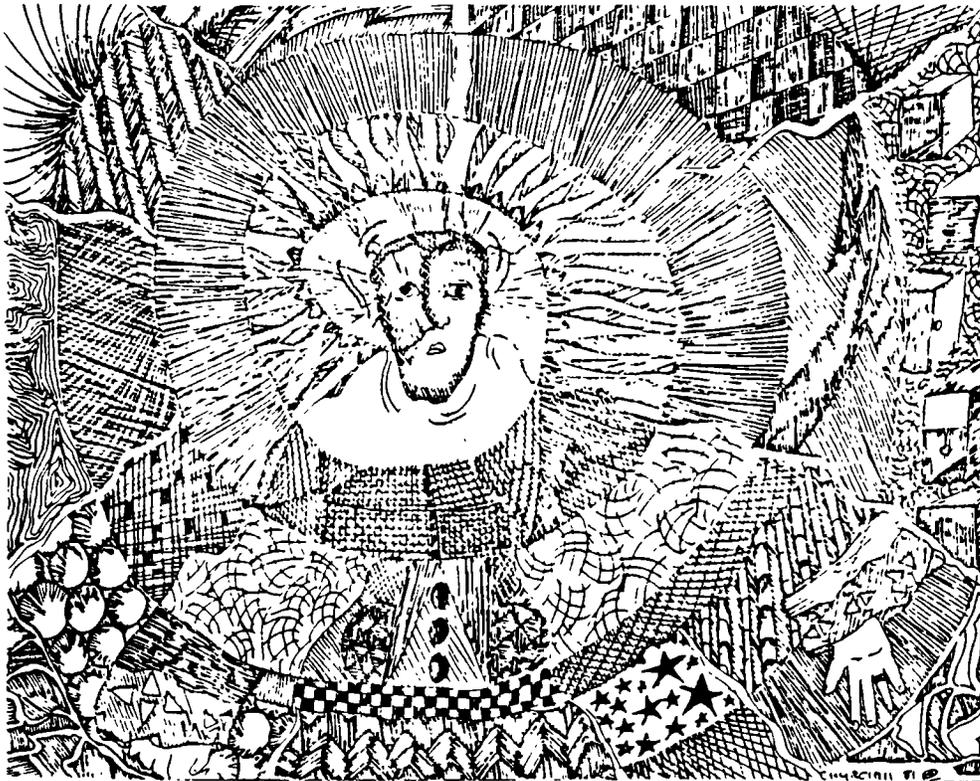


Illustration by Norma Churchill

will be rescued. Several key dreams in this period had the following sequences:

- 1) *I fall out of an airplane and an unseen force picks me up and saves me.*
- 2) *I am hanging on the edge of a cliff and a big hand reaches down and pulls me up to safety.*
- 3) *Something happens at work that is so exciting that I go out and buy a new house.*
- 4) *I go down to the station and catch the train at the very last moment. I find many of my friends from work on board.*

At first I did not recognize the overall connection in this group of dreams but by the end of January I knew that some very important event was near at hand.

In early February, my company announced an early retirement program that was highly attractive. It was especially attractive to someone of my age. So this was what all of the dreams in December and January had been preparing me for. My dreams then switched frequency and started saying, "take it, take it, take it." In spite of the many dreams, this was not an easy decision as I had worked for that one company for 32 years.

A typical dream in that period of February to April showed me breaking out of a barbed wire stockade. However, the main dream was when the wise old man came to me in the following dream:

I am inside a small old fashioned fort. Riflemen are firing at the fort. The wise old man, Jim, is in charge of the fort. He comes to me and says, "Come on with me. I will show you a side door where you can get out while there is still time."

This dream needs little explanation. It was telling me in very clear terms to leave and take the early

"Career Change" continued from previous page

In the next two to three years there were many changes and corporate rearrangements at work. Jim was typically there in my dreams to keep me informed as dreams about work occupied a significant part of my dream activity. The most convincing one occurred in the spring of 1983 and goes like this:

I am going down the cellar stairs and Jim stops me at the bottom of the steps. He tells me that there are not going to be any raises given out at work for a three to four month time period in the middle of that year. I laugh and tell him that I will not be affected as I am not due for a raise until December. He says, no, that I do not understand and I will be affected.

About three weeks later it was announced that there would not be any raises during April and more information would be given later. Before the end of April it was announced that the freeze on raises

had been extended for another 90 days. So the wise old man's information had been highly accurate in a very important matter. This dream was highly significant, for from this point on I trusted all information from the wise old man.

In another dream from this period, a group of men stormed ashore to capture an island and advance to the mountain's peaks. Later they retreated to their boats and an older supervisor at work waved them goodby.

A few weeks later a large group of supervisory people at work were shifted to non-supervisory roles. The old supervisor in the dream was not affected.

At the start of December, 1984, a new event occurred in my dreams. For the first time ever I had a series of 20 to 25 dreams over a period of two months all on the same subject. None of them were identical but they all carried the same message: something very exciting is going to happen in your life and you

projects and experiments

retirement offer. I decided that many years of listening to my dreams and having fun with them had ended. The time had now come to trust them and take action.

I took the early retirement offer in April without knowing what the next step in life would be. I sent out numerous job resumes but the response was not encouraging. I traveled quite a bit and paid very close attention to my dreams for future guidance. To my shock and dismay my dreams were filled with many events about my former place of work and very few about any new job prospects. One thing was very clear, however. Whenever I went back to the old place at work I had to carry a gun or knife for protection. In one dream I even led a group of commandos to attack the place. These dreams were clearly showing me that I had left a very hostile environment and was well rid of it.

In one of the few dreams about new work I was shown leaving the old place of work and waiting on the corner for a bus to come and take me to a new location. I waited and waited but the bus did not come. I was told to wait some more.

By mid summer of 1985 I had decided to leave Richmond and move to Florida. So I arranged a trip to Florida to hunt for a new house. Shortly before leaving on that trip I had a clairaudience dream -- a single sentence spoken aloud. I had experienced these before at a frequency of about twice per year. So I knew that they were important messages. This dream said:

Get ready for a big surge of energy in your life.

With the trip in mind, I felt certain that the big surge of energy would come when I found my new dream home in Florida. After two weeks in Florida there was no big surge of energy and no dream home

in sight. I did make a down payment on a lot with the intention to build but the excitement was really not there.

Shortly after returning to Richmond, I had a more positive call from a job recruiter and my life began to turn around. A series of phone calls followed and then came the big event. My potential new boss called me and asked me to come for a job interview trip. The electrifying surge of energy that ran through my body is difficult to describe. I had gone to bed very very tired at 9 p.m. I was awakened by the call at 9:30 p.m. and was barely able to talk coherently. The surge of energy woke me and I was totally unable to go back to sleep until about five a.m. There was no doubt in my mind that this was what my earlier dream was talking about

and what my future direction would be.

Events moved rapidly after that and progressed from job interview to job acceptance and relocation to a major southern city. At present I am happily enjoying the results of the most important decision of my life, secure in the knowledge that I was guided to a correct decision. Dreams continue to play an active role in my life and are currently telling me which research projects at work will succeed.

Walt Stover is now a research engineer for a fabric firm in Atlanta, Georgia.

*Walt Stover
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PROJECTS AND EXPERIMENTS

(Note: Each issue of DNB will feature a new experiment or dream project as well as any reports of past experiments. Henry Reed is still receiving plenty of shoe dreams! If you would like to submit ideas or a specific proposal, write "Projects and Experiments" at Dream Network Bulletin.)

THE CREATIVE DREAM RECORD

BY LINDA MAGALLON

My husband gifted me with a stack of old National Geographics after his computer magazines crowded them out of his study. As I flipped through the pages, I was struck by how dreamlike some of the images appeared. In fact, several reminded me of specific dreams from my past.

Because my drawing skills are on hold in a third grade mode, I had been looking for ways to satisfactorily illustrate my dream journal. Aha! I thought--why not use the Geographics? A photo scrapbook provided the format. Extra material came from newspapers, postcards, cartoon books and some old photos. I added the title and a quote from each dream which seemed to capture the essence of the image.

The picture book added personal pleasure to the sometimes tedious chore of dream recording. I could also take it along to workshops and presentations in order to incite people to think creatively regarding their own dream journals.

How about you? How do you keep a record of your dreams? Writing a diary, composing a song, painting a mural, compiling computer statistics? So we can all share your inspirations, send your ideas or examples to "The Creative Dream Record" at DNB.

THE DREAM

There was a contest, a race to be run, in which I was a contestant. There were riddles and clues, helpful hints along the way, directing the runners toward their ultimate goal. We did not know exactly WHAT we ran towards. That only one of us would win, we knew. And the treasure that we found was not to be claimed for permanent keeping. Rather there was a reward, a prize to be awarded to the one who found the correct treasure and carried it back to the designer of the course.

There was an understanding that we were family, those of us who ran the race, who sought the unknown treasure. We were siblings, all of us, brothers and sisters, children of the Father who had set before us this challenge of running and solving and finding that which he had bestowed upon us.

And so I ran. A strange thing

away from the race to experience former things.

Other dreams there were, other lives. We became younger as we had once been, lived through errors past now rectified, re-experienced things so long lost as to be eternally forgotten. but we regained them all. Old friends, old roads, old memories welled up to shout old dreams. Long we tarried there, but somehow the memory of the race came back to us, and we left that place behind to run once more to our unimagined goal.

Forward, always forward. Through deserts of Utah and Nevada we ran, down slopes of New Mexico into the harrowing emptiness of Arizona where I found myself at cliff's edge. No longer was I accompanied by my family. From here I had to go on alone.

I stood upon the pinnacle of fear. Before me stretched three vast canyons to be traversed, each before

hanging over this deep canyon by a strand of thread attached to the sky, no hope of returning to the cliff, no hope of swinging far enough ahead, that I realized I had run this race before and lost. I had already dreamed this dream--but I had failed. I knew exactly where to find the absurd treasure that awaited me, and knew that I must be the winner this time. I could not fail again.

Across the canyon someone called to me. You can do it, you must come on. Encouraged from without and from within, perhaps in a moment of lucidity, I swung back again to the cliff of my beginning and gave a mighty push. The cables above me twisted sideways, and in the moment of my greatest fear, knowing full well that there was no other way, I let go--and dropped onto the road into the midst of five fellow travelers, contestants looking for a different prize.

These five were strangers to

MAY COTTON

THE RACE ACROSS

for one who does not run, little voices whispered in my mind. Strange thing, indeed. And sometimes that knowledge of my waking self caused me to stumble. I remember casting about for handholds to throw myself forward, foot after foot, lest I fall and lose my place in the race. Not knowing what I ran towards, still I ran, fired by some undercurrent of desire, unsure yet certain that I must run. I had not yet thought to win, only to run.

And two ran with me who somehow spurred me on, two whose place beside me was as natural as the shoes on my feet--in waking life my husband and my son. Together we ran, down mountain roads in Colorado, through small Wyoming towns, until we came again to the place where we once lived, five years ago or more, and there we slipped

the next, like great furrows of earth dug out by a plow so huge I could not fathom it. Hanging from the sky I spied a pair of cables, not thin and leafy vines for swinging through the jungle, but thick, sturdy cables of steel whose purpose could only be to aid in crossing the first canyon. Looking again I saw a second set hanging above the second canyon, but there were none over the third.

My fear was great, but so was my need to press on. Grasping the first pair of cables in my hands, pushing off with my feet, I swung out over the first canyon. Immediately I recognized my error. The cables were too short, improperly placed. They could not possibly swing me far enough to gain the road suspended in the sky, the boundary between the first canyon and the next.

It was at this point, perilously

me, and I to them, but the contest would not be left alone. In the midst of greetings and introductions I leaped up and dashed off to find the jumping-off place for the second set of cables. As I grasped this new set of cables, readying to swing across the second canyon, I saw a younger brother on the second suspended highway searching impatiently through the cache of skateboards he had found there. As I flew over the second canyon, much narrower than the first, I watched him begin to cast the skateboards down into the depths of canyon number three.

Knowing from my previous dream that the first one he had discarded was the one which I sought, I landed near him and began the long climb down. Other siblings climbed with me, sometimes forcing me to step over them.

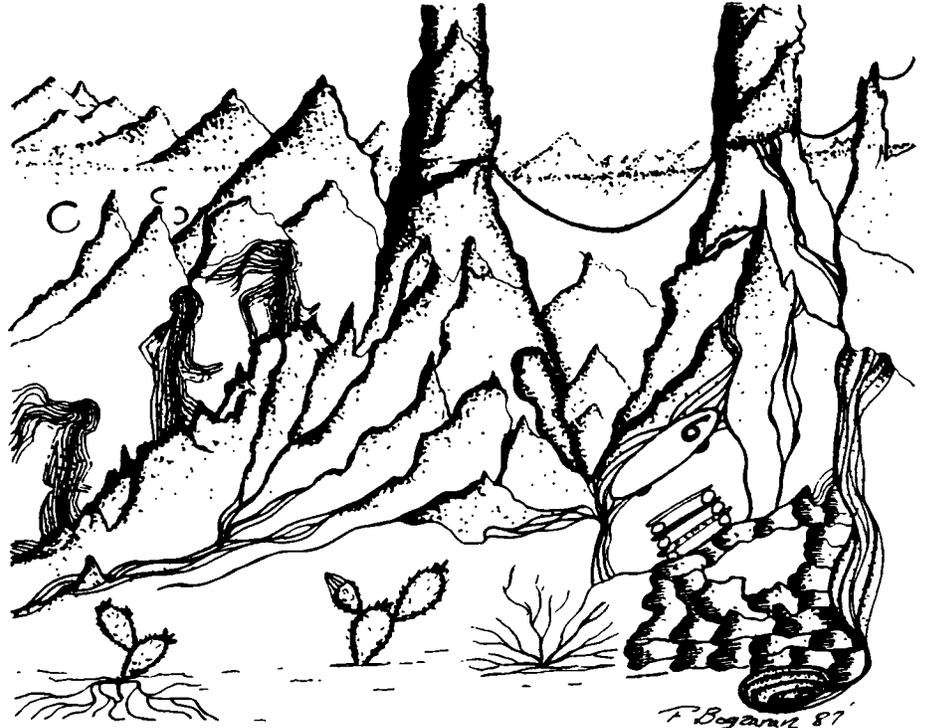
"Move your hand, please, or I will have to step on it."

"I was here before you."

"Yes, but it is imperative that I win."

The talk turned to a discussion on how important it was for us to cooperate rather than compete. But I had not the time to be a part of it. It was truly imperative that I reach the goal ahead of everyone else. As I dropped to the bottom of the canyon, Younger Brother decided on skateboard number seven and carried it off to show our Father. I knew that he was wrong.

The skateboards were not scattered, but rather in a neat pile which had to be drawn forth from a crevice in the wall. Standing at the bottom I drew them out and pulled the correct one from its place. The plain gray board had a distinctive "6" painted in black at the base of the rear wheels. Even as I pulled it from the bottom of the pile and held it up for



ILLUSTRATED BY
FARIBA BOGZARAN

FOREVER

Father to see, Brother came back, forlornly dragging the wrong board.

I began walking across the canyon to the west wall where Father sat enthroned, carrying my treasure high above my head for him to see. He nodded, smiled, urged me on through cactus, sand and dust. Brother trudged after me, grumbling. As we stood at Father's feet, Younger Brother turned to me and said, "How did you know which one it was?"

"It is larger than the others," I told him, holding it up for him to compare with the one he still carried. I knew the lie I carried in my heart when I failed to tell him that I had run this race before, that canyon number one was to be walked through, not swung over, but some inner part of me demanded that he not be told.

Younger Brother dropped his skateboard and turned away, laying

his head against the canyon wall a little removed from Father's feet. I was sorry for my lie, sorry for the agony of his defeat, but knew it could not be helped. I looked to Father and he smiled, gesturing to Younger Brother.

"Brother is to be your prize," his booming voice whispered to me. "Together will you be always, through all your lives, joined as one, man and wife." He would be mine to love for all eternity. I looked at Brother then, weeping on the wall, and felt such deep emotion that I did not realize that Father was no longer there. I went to Brother then, laid my hands upon his shoulders, pressed my cheek against his back. The warmth of him grew and careened through me as my touch eased the pain of his losing the race.

The scene shifted. We were at our campground together, my waking-

world husband, son and myself, preparing to make the long hike home. From Arizona to northern California we must trek. The race was over and we had many long miles ahead of us. My son would ride the skateboard he had found -- my husband the hand scooter my dad had given him in Colorado. I was indignant about the huge suitcase that was left to me to carry. I complained but my husband brushed it off.

"We'll ship it," he said, "so you can walk freely." And as he spoke I saw, through the laughter in his eyes, that he was Younger Brother in another form, and that we had been together for many, many lives.

THE INTERPRETATION

Shortly after having this dream,

dreams and interpretation

I had the opportunity to participate in a Tarot class taught by a woman who was once a student of Jungian dream interpretation. She was in the process of designing a method for interpreting dreams using Tarot cards, and I volunteered to share my dream for that purpose. Together we developed the layout for a Tarot reading which dealt with many of the dream symbols, which we categorized as people, places, objects, actions and voices. Due to space limitations, I will not deal with the mechanics of the layout or the specific cards, but rather with the interpretation itself.

Because much of the interpretation was intensely personal, I prefer to speak in generalities. To provide some context for the reader, however, it should be noted that both my husband and myself are seminary graduates, who recently left the ministry. We had been serving in a traditional Christian church in a conservative community. We continue to be active in a traditional

to win, as I was now doing. By letting go of the cables, I was letting go of inner confusion, going past the point of change, where I was ready to push on, even scheme to win if necessary.

Although on one level Younger Brother represents my husband, the cards indicated that on another level he represents my animus. He is not only the male within me, but also the "negative self" which I have rejected and consciously attempt to suppress. In spite of that rejection, my animus supplies me with a kind of power which feeds my inner strength. As a corollary to this, the cards represented the siblings in the dream as a masculine energy which is not cut off from the feminine, but rather is growing and is in touch with life.

The cache of skateboards -- a puzzling image which we never did resolve -- points out the struggle between my anima and animus. In choosing the wrong skateboard, the animus chose struggle, whereas the

past, the future does not exist."

This conflict between the anima, my inner feminine, and the animus, my inner masculine, reflects my changing vision of God. "You and God are undergoing a change in your relationship," the reader told me. It is my old vision of God who sits on the dream throne as a traditional Father figure. The throne itself suggests self-restraint on my part as well as the strength I gain from refusing to make any judgements about God at this time.

The geographical locations in the dream -- the mountains, deserts, my former home in Wyoming -- were all represented by barren masculine images. The reader indicated that these cards showed not only my love of the masculine, but also that I had moved through my own animus into a "psychic harvest." Part of that harvest included having seen the negative side of my hero. Thus I came to the pinnacle of fear in the desert, out of which came rebirth.

From that rebirth comes the decision not just to win, but to take responsibility for being a winner. Having won, there is no longer any challenge -- except that my prize has also become my responsibility. My hidden distress at being responsible for the prize shows up in my frustration over having to carry the suitcase, which contains the prize. The fact that it is my husband -- and animus -- who suggests a solution is an indication that the healing process has begun.

"The dream promises healing of the animus/anima conflict," the reader concluded, "as well as psychic growth and creativity culminating in higher understanding and rebirth." The dream itself seems gift enough. That its interpretation holds such promises overwhelms me with hope for the healing of my relationship with God.

***"The dream promises...
hope for the healing of my relationship with God."***

church setting as lay members, but find that we are increasingly discontent with organized religion.

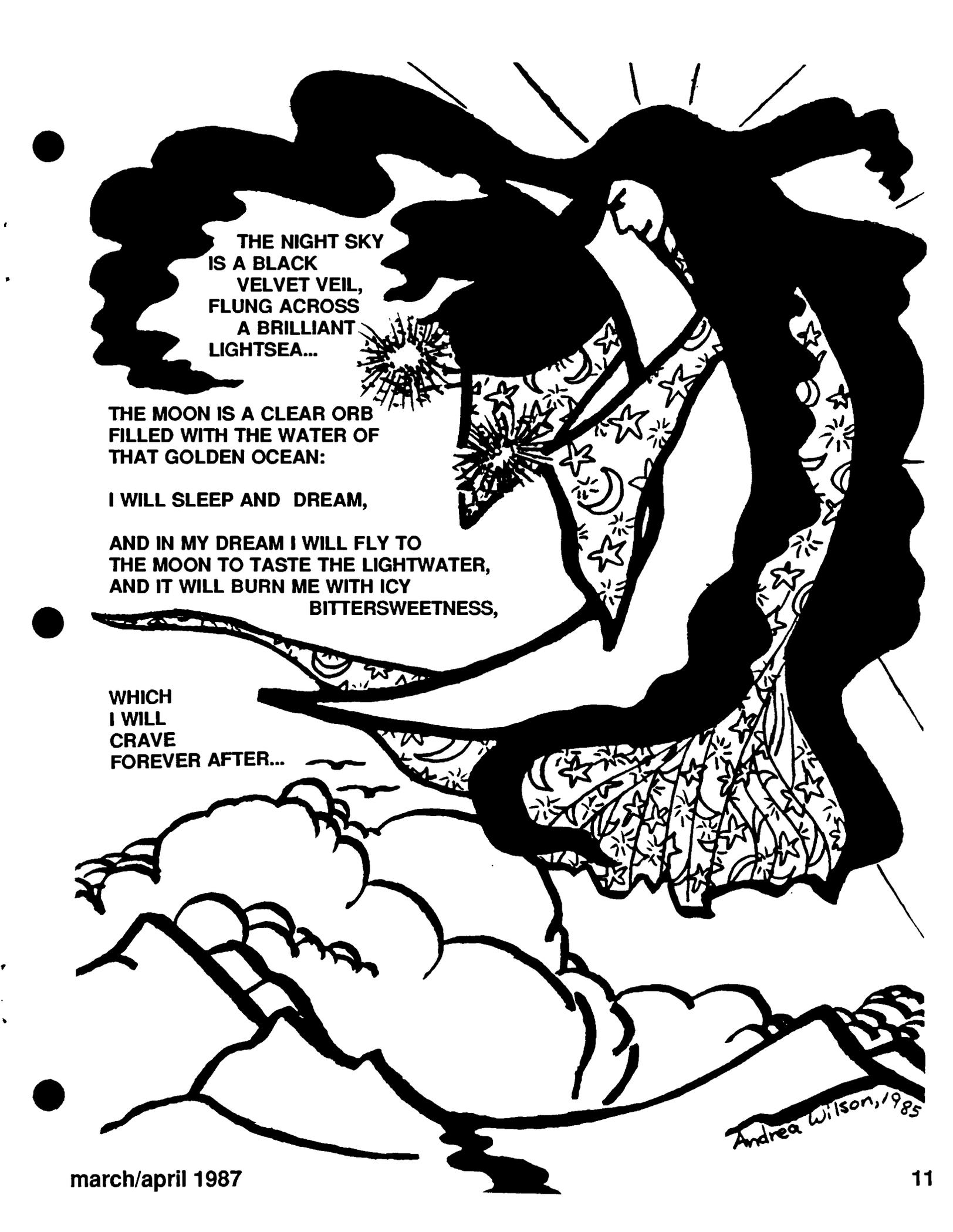
When the cards had been laid out, the Tarot reader's first statement to me was, "Your whole vision of God is changing." Many of the cards repeated the theme of "being in a state of inner change," and the card which symbolized the act of competing indicated that I had to die to what was past and be reborn to a dream self who would go all out to win the race.

Several of the cards in the reading related to swinging across the canyon, for it was at this point that I learned that I had made an error. I received an inrush of psychic energy, the reader told me, through acknowledging my past error of having previously lost the race. That loss was due to my tendency to be self-effacing rather than going all out

anima or dominant self, chose to "have it all" through believing that she has the power to achieve what she desires. That power, however, is supplied by the animus. By lying to the animus, the anima refuses to admit that she won because she learned from his failure to win the previous race -- when he was the dominant personality -- thus denying the importance of the past as well as the importance of the animus to the whole self.

In being given Younger Brother, or the animus, as a prize, the anima is forced to take responsibility for the lie until it is resolved and they become equal. The anima will be the stronger of the two until she acknowledges to the animus the role he played in her winning the race. "It is an illusion to believe that the anima and the animus are separate," the reader said. "After all, without the

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**THE NIGHT SKY
IS A BLACK
VELVET VEIL,
FLUNG ACROSS
A BRILLIANT
LIGHTSEA...**

**THE MOON IS A CLEAR ORB
FILLED WITH THE WATER OF
THAT GOLDEN OCEAN:**

I WILL SLEEP AND DREAM,

**AND IN MY DREAM I WILL FLY TO
THE MOON TO TASTE THE LIGHTWATER,
AND IT WILL BURN ME WITH ICY
BITTERSWEETNESS,**

**WHICH
I WILL
CRAVE
FOREVER AFTER...**

Andrea Wilson, 1985

OBJECTIVE CONTENT ANALYSIS

BY RICHARD LIND

TABLE 1: CONTENT ANALYSIS APPROACHES

Approach #1: Scoring a single element

- Specific dream characters or types of dream characters (see Approach #2 for character scoring categories)
- Emotions: anger, happiness, sadness, anxiety (including fear, guilt, and embarrassment)
- Success or failure
- Misfortune or good fortune
- Types of activities
- An object or setting (indoors, outdoors, etc.)
- Emotional responses to the dream

Approach #2: Scoring associated elements

Any two events of associated items of interest may be scored with this approach, but due to lack of space, only the assessment of characters with the following three categories will be described.

1. Number:

- (1) individual (one dream character)
- (2) group (more than one character)
- (3) nonpresent (a character who is dead, imagined, or thought of)

2. Sex:

- (1) male
- (2) female
- (3) joint sex group (containing both male and female characters)

3. Relationship:

- (0) dream-ego (dreamer in the dream)
- (1) mother
- (2) father
- (3) relative (including siblings)
- (4) significant other (lover, very close friend, mentor)
- (5) known (familiar but not very close)
- (6) stranger (unknown)
- (7) prominent (well-known authority-figures, famous people of all kinds, gods and other religious figures)
- (8) animal/creature (animals or any non-human sentient creature)
- (9) mixed (a group with individuals falling into more than one of the above subcategories)

Approach #3: Scoring social interactions

This approach uses the above character categories and adds the following social interaction content subcategories to describe relationships between characters.

- 1. physical aggression
- 2. nonphysical aggression (usually verbal aggression)
- 3. interpersonal discomfort (a negative emotion experienced in relation to another character when not accompanied by an aggressive interaction)
- 4. sexual
- 5. friendly
- 6. neutral (a social interaction which does not fall into one of the above subcategories)

Those of us who have collected our dreams over extended periods of time may sometimes wonder about certain long-term patterns and themes. One way to get a more precise reading of these patterns is through content analysis, an objective method for evaluating behavior and classifying events in a dream series.

I will be describing three approaches to the content analysis of dreams. Other approaches, some of which closely parallel those presented here, may be found in Hall and Van deCastle (1966), Hall and Nordby (1972), Winget and Kramer (1979), Jones (1970) and Foulkes (1978). The three approaches consist of one in which a single element is assessed, another in which two associated elements are assessed simultaneously, and finally, a method for assessing social interactions.

Table 1 lists suggested categories that may be used with these approaches. Other categories and/or subcategories may be substituted for those listed, according to the interests of the scorer.

The use of the three approaches will be demonstrated in the analysis of the following dream:

There was someone who was trying to get me to drink a poisoned drink because he thought I would inherit the throne since the king had died. I took a few sips while he was present. I waited until he left the place he was keeping me in, which was a deserted yard with most of it dug up. I ran to (swim) practice and my coach from home was there and people were swimming in a pool that had not been completed yet. One and a half lanes were dug up and being used. I stayed there a while and then tried to catch a shuttle back to my dorm, but I missed the last one. At one point I stopped and turned ten consecutive circles to calm myself down. When I got back to my room a guy was there who started trying to make out with me. I was surprised that this guy would do this sort of thing. He kept tickling me and I got very annoyed with him so I walked into bathroom and shut the door.

In applying Approach #1 to the above dream, a single element is chosen and scored for its frequency in the dream. For example, anger ("annoyed") occurs once in the dream.

Approach #2 involves associating elements, such as a dream character and anger. This also occurs once and may be scored merely by listing the scoring for the character who experienced the anger. In this case the scoring is (1) single, (2) female, and (0) dream-ego (1*2*0). Other associations may be scored between elements such as those listed in Approach #1 as applied to dream characters.

Approach #3 assesses the social interactions in the dream. This approach identifies the dream character or dream-ego who initiates the interaction, the content of the interaction, and the recipient of the interaction. The character classification categories listed under the second approach are used to score both the initiator and recipient. The content categories listed under the third approach are placed between the scoring for the initiating and receiving characters. For example, "someone...trying to get me to drink a poisoned drink..." is scored as follows. Looking at Approach #2, we see the initiator as "someone", who is single (1), male (1), and a stranger (6). Moving on to the content of the interaction, we see from Approach #3 that we have "trying to get me to drink a poisoned drink" is nonphysical aggression (2). Finally, the recipient is "me", and using Approach #2 is scored as single (1), female (2), and a dream-ego (0). The scored interaction is recorded as follows: 1*1*6 2 1*2*0.

Applying the third approach to the above dream yields the five social interactions listed in Table 2.

One consideration with the above approaches is to determine whether what is being scored is better understood as part of a larger class of events. If a larger class is identified, it may be scored as such so that the

event within this class can be assessed as a proportion of the class. Anger, for example, is part of a larger class of emotional expressions and, although it may decrease in overall frequency per dream, it may increase at the same time as a proportion of expressed emotions.

Scoring of all social interactions in the above dream allows the scorer to evaluate proportions of occurrence per dream rather than frequencies. The proportion is obtained by dividing each type of interaction of interest, such as aggressive interactions, by the total number of social interactions within each dream. Thus the above dream has two aggressive interactions which constitute 40% of the total

occurrence per dream. The resulting average may then be recorded or graphed (See Table 3, next page). Such results may be used to evaluate trends or changes over time in a dream series.

Once the scorer has the results, each item of interest may be recorded or graphed separately, or a graph may be made in which, for instance, all social interactions are evaluated according to their content. Thus on the same graph there will be six graphed lines, each representing one of the content categories listed under Approach #3. The horizontal axis will be the dream series represented by the results from each block of dreams. The vertical axis will

TABLE 2: SURVEY OF SOCIAL INTERACTIONS

INTERACTION	INITIATOR	CONTENT	RECIPIENT
1. "someone" to dream-ego	1*1*6	2	1*2*0
2. dream-ego to "someone"	1*2*0	6	1*1*6
3. dream-ego to "coach" and swimmers	1*2*0	6	2*3*5
4. "guy" to dream-ego	1*1*5	4	1*2*0
5. dream-ego to "guy"	1*2*0	2	1*1*5

interactions.

With the third approach, a survey of dreams may be conducted to look for some aspect of social interactions that is changing over time. The advantage of a survey is the potential of finding out what varies over time, and what is associated with the variation.

For the purpose of evaluating a dream series, it is best to break it up into blocks of, say, ten dreams each, or all of the dreams for a two-week period. Each block is separately analyzed and summarized by an average frequency or proportion per dream. The frequency per dream is obtained by adding up the number of occurrences of an event, such as aggressive interactions, and dividing by the number of dreams in the block to obtain an average proportional

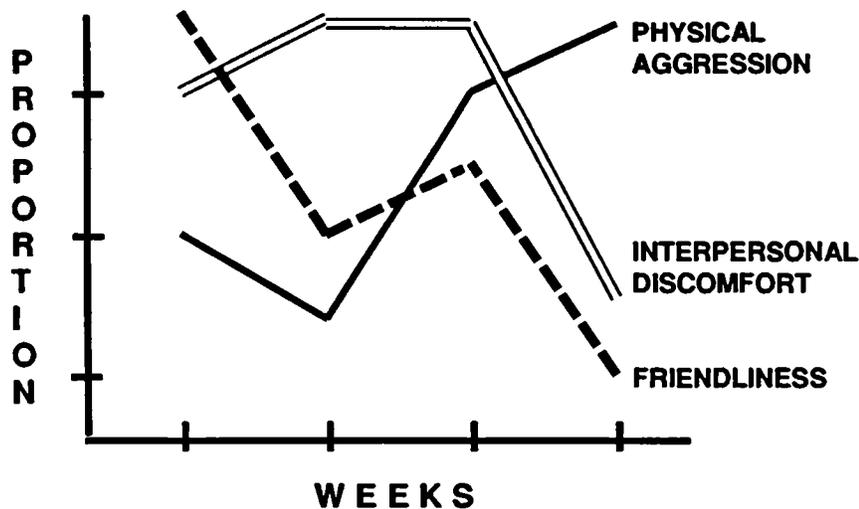
be the frequency or proportion of occurrence. Placing all of the content categories on the graph at the same time will allow the scorer to eyeball their relationship and relative frequency.

In summary, for the individual who wishes to apply this methodology to his or her dreams, the first step is to define exactly what to assess. Secondly, decide whether the event chosen is best assessed as part of a larger class or can be monitored simply as a frequency per dream. Finally, decide how many dreams or what length of time will be used to condense the data into blocks of dreams and how to record the results.

Questions that can be

Continued on next page

TABLE 3: AVERAGE PROPORTIONAL OCCURENCE OF SOCIAL INTERACTIONS



Continued from previous page

answered with content analysis include the following: How is my dream-ego relating to males, females, authority-figures, known and unknown persons, parents, etc. in my dreams? How does the behavior of the dream-ego compare with the summed behavior of all dream characters of the same sex; with the behavior of the same-sex characters toward each other, apart from the dream-ego; with the behavior of the opposite sex toward the dream-ego? Does the dream-ego relate to the same sex more than the opposite sex, and does the dream-ego relate differently to the opposite sex than the same sex? What changes occur over time and what changes seem to be associated with each other? What part does the dream-ego play in the dream world: active (initiator), passive (recipient), social, solitary, constructive, destructive, aggressor or victim?

Interpretation of the results may be based on the idea of frequency as an expression of concern or preoccupation in regard to a scored event. Thus the frequent occurrence of a particular character

suggests the psyche is concerned with that character. A second way to interpret frequency is in terms of trends or changes over time. Changes in the average or proportional occurrence of a single event or constellation of events reflect changes in the concerns of the psyche. From these observations more specific interpretations can be made by the dreamer.

I would appreciate hearing about any ideas, results, or questions readers have about these approaches. If enough individuals are interested, we could collaborate on establishing some norms, disseminating new and interesting approaches and results, and work together on research projects that may be published in the *Bulletin* and elsewhere.

Those of you who would like a fuller description of categories and definition of social interactions with examples, who wish to correspond about how to approach your personal concerns about your dreams, or who may be interested in a research project on dreams may write to me: Richard Lind, 1685 Woodland, East Palo Alto, California 94303.

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"The future of dreams: From Freud to Artemidorus." *Past & Present: A Journal of Historical Studies*, November, 1986, No. 113, pp. 3-37. S. R. F. Price, Lady Margaret Hall, Oxford, England.

"Dream interpretation in group psychotherapy: An Indian experience." *International Journal of Group Psychotherapy*, October, 1986, Vol. 36, No. 4, 587-596. H. S. Narayanan, National Institute of Mental Health, Post Bag 2979, Bangalore 560029, Karnataka, India.

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Dreams and the Growth of Personality, by E. L. Rossi. *Psychiatric Journal of the University of Ottawa*, December, 1986, Vol. 11, No. 4, 247. J. Pulman.

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DREAMS OF FAMOUS ONES

They come to me on nights
when I am tired of the world,
of the anonymity of non-success.
They come, not with the fanfare of angels,
but with the just-thought-I'd-stop-by
nonchalance of my dream world.
Whether I know I need them or not,
they come.

And I do need them,
and greet them with feigned casualness
to match theirs,
while inside small wounds of ego
are being healed.
And What I like
is how calm I am, how natural it seems,
as though we have met before
in other dreams.
They are themselves, not the roles they
play
or the images they maintain in life,
and they like
that I don't address their fame,
or gush to them of my respect.

Sometimes they come to me for help,
as when I heal John Irving's dog
with my knowledge of herbs,
or when I scare away would-be thieves
from Ken Kesey's pickup,
or give directions to Providence
to Holly Near.
Or we are thrown together,
unwitting allies
suddenly faced with danger
or a wider doom that unites us.

Always, in the night's evening up
of our positions by day,
we are equals, we hit it off at once,
promise to keep in touch.
Such is the vanity
of my sleeping, desiring mind.

In the morning I wince
at my presumption, my drawing
of their images to me
without permission,
hoping I didn't appear forward
or embarrass myself
or jeopardize my chances
for more dreams with famous ones.

Marguerite Flanders

DREAMSPACE

the surreal ritual of dreaming:
is not to have dreamt at all ...

only when you step outside of
yourself
superimpose the picture with color
and engage your spirit
to speak with a crimson tongue:

can you time the dream
and preserve its image ...

Virginia Bagliore

NEW LOVE

We'll caress in dreams
and enter each other's heart
as rhythmic pores breathe
content to quietly merge
like mountain and stream.

Rochelle L. Holt



Illustration by Norma Churchill

INTERVIEW WITH DNB PUBLISHER LINDA MAGALLON BY JILL GREGORY

Jill: Linda, would you describe for me what it is that you do with dreams?

Linda: I do dreamwork with individuals, teach and give presentations at bookstores, community college, conferences and at the Dream House in San Francisco, and write articles and columns for dream-related publications. I have been involved in several networking activities such as the "Bay Area Professional Dreamworkers Group" (which Fred Olsen and I co-founded); the "Seth Dream Network" (for which I served as coordinator); the

A dreamworker is first of all a dreamer.

"Association for the Study of Dreams (as membership chairperson); and as a co-chairperson for the "Dream Educators' Network". Also, for the past three years, I have facilitated an international lucid group dreaming experiment called "The Lucidity Project".

Jill: Do you find time to keep your dream journals and to do your own dreamwork?

Linda: Oh, yes, definitely! A dreamworker is first of all a dreamer. I must admit a bias. I find it very difficult to understand dreamworkers who do not keep journals or pay attention to their own dreams.

Jill: What methods of dreamwork do you use?

Linda: Being an eclectic, I like to experiment with many different methods: first with myself, then with my family and finally with the public. My three favorites are Fred Olsen's Waking Dream Re-Entry and Re-Imaging method which is a Jungian active imagination technique; Gayle Delaney's Dream Definition Analysis

method which clarifies personal symbols; and Fritz Perls' Gestalt method which incorporates dialoguing with dream symbols and characters.

Jill: Have you always recalled your dreams?

Linda: I can remember that as a child I had nightmares which often ended with Mafioso types clutching at my ankles as I tried to fly away. However, my first love was not dreams but rather imagination because I could control the scenario. This lasted until March 8, 1982, when I had my first lucid dream. That life-changing dream led me into dreamwork.

Jill: It sounds as though you moved very quickly from a strong interest in dreams to active involvement with the dreamworker community.

Linda: From the onset I was really very interested in the way in which dreams fit into the context of society. So I very purposely sought out other dreamers and dreamworkers. For example, after I read the book, Dreams Beyond Dreaming, I wrote the author, Jean Campbell. When she wrote back, we began

correspondence that culminated in friendship.

Jill: You mentioned that as a child you preferred fantasizing over dreaming because of the element of control. And now you are an avid and frequent lucid dreamer who enjoys varying degrees of control within the dream state. How would you respond to someone who is concerned about the effects or applications of control within a dream?

Linda: Lucidity brings you to the point of being aware that you are dreaming. That is a point of decision. You could choose to be very manipulative or completely passive. What you choose to do can be quite revealing when you compare it with how you usually act in the waking state.

To me the dream is powerful, wise and self-regulating. I don't have to worry about over-controlling my dream because when I start doing that, my dream characters turn around and give me a bad time. The trick is to befriend the dream, to develop a cooperative relationship.

I have many different types of dreams other than lucid dreams which give me the opportunity to dwell in the dream in a more passive role. All kinds of dreams can bring me knowledge and guidance.

One other thing that I would say is that it is my belief that some people use their dreams primarily as a pressure valve. If I am taking care of business in the waking state, I don't have to rely upon dreams to straighten me out. This frees me up to look at dreams in other ways, to approach them like creative compositions, neat little movies or explorations of consciousness. These other ways are therapeutic and beneficial as well because I awaken from them with my self-esteem lifted and my spirits high.



Jill: Linda, in addition to regarding you as a resource on dream lucidity, I also regard you as a resource on dream telepathy. Would you tell me how you know when a dream is telepathic and whether or not you do dreamwork with a telepathic dream?

Linda: I do a fair amount of checking with other people for correlations and that is the usual way that I discover that a particular dream is telepathic. Of course, it's easier if I have incubated a telepathic dream. Those times when a symbol just seems to drop in from out of nowhere are the times when I suspect that I am borrowing symbolic shorthand from someone else, especially if I identify that person in my dream.

I don't have to worry about over-controlling my dream because when I start doing that, my dream characters turn around and give me a bad time. The trick is to befriend the dream, to develop a cooperative relationship.

A telepathic dream, like any other, can be viewed as meaningful metaphor for the dreamer. The dreamer is ultimately responsible for his or her own dream. If the dream is telepathic, the dreamer can ask "Why did I attract that information? Why am I picking that up?"

Jill: Before you became immersed in the dream profession, did you hold positions in other fields?

Linda: Oh, yes. I hold a Masters in Business Administration and have taught in public schools from the elementary to the college level. I've worked in business, social service agencies, government and in career counseling.

Jill: How does this background affect you now as a dreamworker?

Linda: The wide variety of careers that I have had enables me to deal with the whole spectrum of the dream community, from the avid dreamers to the academicians and clinicians.

Jill: One of my concerns is how the dream community can minimize factionalism between these two groups. What would you recommend?

Linda: In my view, dreamwork is as multi-layered as the dreams themselves. The best benefit for the dream community is to acknowledge and encourage the entire range of dreamwork from clinical research to personal application.

Jill: That reminds me of your idea of the dreamwork community as having "a lot of stars".

Linda: Exactly. Since most dreamworkers have survived in a vacuum, they have had to be very self-sufficient. They are strongly individual. Of course, all of this diversity means that there is more flavoring to the pot. The trick is to pull together enough to make what could be called a movement out of it. My hunch is that if the dream movement can piggy-back on the self-help movement, it will take off.

One of the issues facing

In my view, dreamwork is as multi-layered as the dreams themselves.

dreamworkers today is how to be considered legitimate. Those of us who do not have degrees after our names, want validity without necessarily coming under rigid structure and rules. Those of us who do have degrees, want to be considered legitimate by the scientific and psychological communities and by the sources for research funding. I think that one of the solutions to this quest for legitimacy is simply for dream information and dreamwork to



be made widely available to the public. [Dream Network Bulletin](#) can help.

Jill: Linda, what are the goals for [Dream Network Bulletin](#) under your editorship?

Linda: First off, I would like to say that I intend to keep the basic format the same. I give a lot of credit to the former editors, the people who work behind the scenes (like co-editor Bob Trowbridge) and to the subscribers for putting together an excellent periodical that serves as a forum for the entire dreamwork community.

My goals for the [Bulletin](#) are to build up the readership base; to encourage the academicians to submit hardcore informative articles in readable English; and to add more artwork, interviews and humor to the menu. I would also like to see some pro/con articles and more letters to the editor. Contributions are welcome. Everyone is invited to dream up new ideas for [DNB](#).

.....
Linda Magallon is a native Californian who lives in San Jose with her husband Manuel, son Vic and daughter Teresa and family cat Charcoal Briquette. She is an avid traveler, licensed scuba diver and has soloed in a private aircraft.

HEALTH RELATED DREAM GUIDANCE BY ART STROCK

People are becoming increasingly health conscious. Dreams, however, are often overlooked as a potential aid to good health. The following account of a persistent health problem shows how dreams can be called upon to provide continuing health care information.

The situation has a history that begins over twenty years ago when I had my first hangnail infection. A hangnail may sound like a minor problem, but the infection was resistant to medical treatment and led to hospitalization. A surgeon removed the infected tissue including the bone tuft. This procedure was effective, but left me with a smaller fingertip. Years later, a similar infection in another finger was treated on an outpatient basis. The result of this treatment was a healed finger that included a hard, sensitive scar tissue-like projection near the nail. I learned that serious risks accompany traditional medical care of such infections.

On December 1, 1984, I recognized the beginning of another hangnail, this time in the original, slightly shrunken, left index finger. It was during a period of considerable stress. I had left full time employment to complete my doctoral program in psychology. My resistance to infection was down. I was also dealing with the residual effects of flu along with persistent middle ear fluid build-up problems. In the intervening years, however, I had adopted a more



wholistic life view and this time decided to take more direct treatment responsibility. I began with a small castor oil-soaked bandage. Castor oil is reported to facilitate the healing process.

The next morning I had the first in a series of dreams related to the finger. The dream confirmed the fact that I had a "hangnail" and would not be seen as a "good patient" by conventional medical doctors. Several days later, the swelling had increased and the finger was very sensitive to touch. I wrote in my dream journal, "Help, I'm scared." I feared surgery, a medically accepted treatment of choice. I could imagine what the surgeon would cut now that the bone tuft was gone. I did not want to chance losing more of the finger. Neither did I want the expense, risk, or time away from my academic work that traditional medical care would require.

I now actively sought help from my dreams. I interpreted an unclear dream as an indication I should see a doctor. So, on the next day, December 10th, I saw a doctor. He recommended that I discontinue my castor oil treatment, but continue with epsom salt soaks accompanied by an antibiotic ointment. I followed his advice and added visual imagery exercises to encourage the infection coming to a head, so the doctor could cut the upper skin and release the resulting pus.

A frightening dream came the day after I saw the doctor. In the dream, I took a piece of wood my grandfather handed me and noticed that it had termites in one section. I banged the wood on the ground and watched the termites come out, go into a pile and then die from exposure. I then smashed the Queen and one other termite. To me, the termites in the wood represented infection in the bone. I knew that bone infections are notoriously

resistant to treatment. Fear prevented me from seeing positive aspects of the dream.

I became obsessed with the infection. I got my name added to a prayer group listing. I began calling friends asking for their prayers. One friend, who is especially psychic, called back moments after my call. He had been meditating when I called, returned to the meditative state and asked for advice on my behalf. The recommendation which came to him was accompanied by a brilliant white light. I should use a castor oil pack. I was familiar with castor oil packs and had been using one before the doctor recommended I stop.

I got castor oil soaked wool felt and made a total finger pack which I used with heat for an hour and a half two times a day. My psychic friend called a couple of times during the next two days and mentioned he had also gotten the recommendation that I use epsom salt soaks followed by a cleansing with lemon oil; that I would see improvement in from three to six days.

I followed this advice, but wasn't sure what form the "improvement" would take. The swelling began to increase and was now accompanied by redness and subsurface yellow pus which began to spread around the base of the nail. Seven worrisome days after my friend's initial recommendation I actively sought dream guidance that I could understand. I awoke with a vague impression of perforation of the skin -- the idea that if I found a preparation that would help to draw out the infection at this point, that would be helpful.

The following day, December 18th, I saw the doctor for the second time. He carefully cut the surface layer of skin, drained off the pus and applied antibiotic ointment. The finger improved dramatically. I was more relieved than I had been in days. I was able to reflect on my consuming fears of pain, surgery, and possible failure of my wholistic measures. I got insight regarding how I developed the

very fearful side of myself. I realized the powerful impact of fear and atoned for situations where I had caused fear in others. I could now relax.

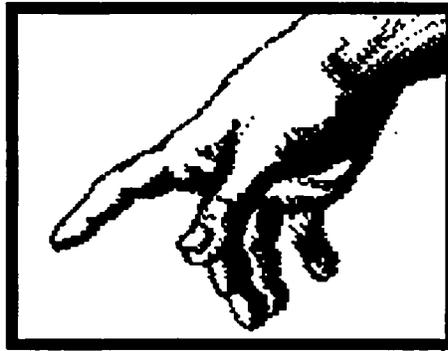
The respite was short lived. Ten days after the doctor's treatment, I dreamed: I saw an index finger with the little flap of skin turned back to expose pus.

I checked my finger carefully and noticed pus around the base of the nail. The infection had come back to life. I resumed ointment and castor oil treatment. I anxiously sought dream information. The resulting dreams indicated a connection between the infection and my overly strong preoccupation with it. It was difficult to reduce my preoccupation since I was constantly reminded of the problem by the ever present protective bandage and the fact that I typed several hours each day.

Nevertheless, my finger did improve noticeably. Two months after the onset, it looked healed but was still extremely sensitive and barely usable. I had the doctor check it. He assured me that the finger was fine and that I had healed quickly. I knew the finger was not fine.

The sensitivity continued. Once again, I resumed the castor oil treatments and requested dream guidance. My answering dream included a scene where I got castor oil all over my trousers and could not find anything to wipe it off with -- hardly a positive recommendation for continued castor oil use. A few days later a dream made reference to a crayfish biting one of the fingers of my right hand. The possibility of the dream being related to the problems with my left index finger were unclear. Another dream reference occurred a few days later when I dreamed of wrestling with someone "in play, but must be careful of my finger." This last dream was dramatic and revitalized fears for my finger.

The question was, if castor oil were not indicated, then what could I do to provide effective treatment? In desperation I began an intense



search for treatment clues that included every medical reference I owned, including: *Conn's Therapy*, the *Merck Manual*, and wholistic health sources. As a result of my half day search, I decided to use Iodex, a topical preparation I had never used before. I called a store and reserved a jar, planning to pick it up the next day. That night, my dreams came alive. The following dream on February 19, 1985 was a breakthrough:

I'm looking into a school yard fenced with chain link fence. In a lean-to-like shelter are two college friends sitting in a special mud. It is a life experiment! I recalled having difficulty "getting" the name of the mud. Finally I got it -- ICHTHYOL.

By the time I was fully awake, I recognized Ichthyol as a medication I had read about the day before. I did not associate it with my finger, but thought that the dream was somehow related to my ear problems for which I was also soliciting help from my dreams. I later reread the description, noticed a functional similarity to Iodex, and then made the connection. As indicated in the dream, it was difficult "to get." Ichthyol is the trade name of a discontinued product -- a drawing salve. I did locate the medication under its generic name, ichthammol, and began using it immediately. Surprise! It smelled and looked like mud. I was fascinated and read more about it. The descriptions warned about becoming reliant on such preparations. I slowed down my use of the product. A dream responded by pointing out the spiritual nature of dream guidance and its relevance to my current problem. I resumed full

use of the ichthammol.

Three months after the first indication of a problem, I was shocked by the following dream's power and lightning fast action.

I'm the lead character on stage in a play. The fellow who designed the play pushed a sword through my lapel and on through my finger. Just as quickly, he withdrew it. I looked down and was surprised to see that it didn't hurt. He had done it expertly. Later, I looked at the wound. Each opening had healed, although of course it was still healing inside. I thought about putting salt water on it, but didn't think it needed it.

My immediate reaction was: IT WAS A CLEAN CUT. THE FINGER WAS HEALED.

In my joy of realizing the infection was gone, I neglected the statements about continued healing and salt water. Continued finger stiffness renewed my concerns. On March 14, 1985, came the last dream of the series; simply an impression that all the finger needed was exercise. Careful exercise soon brought my finger back to full use.

Overlooked dream clues and encouragement became apparent in a later review of the log. The critical use of a drawing salve in the last phases of treatment was indicated by a couple of early dreams. The reference to my grandfather was undoubtedly related to his frequent use of a "drawing salve" as treatment for job-related metal splinters. Another dream referred to a "preparation that would help draw out the infection" long before the mud experiment dream. Other uninterpreted symbols undoubtedly hold a wealth of untapped information. Dreams clearly played a helpful, dynamic and multifaceted role in the entire healing process.

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SPECIAL ISSUE:

The Journal of Mind and Behavior

COGNITION AND DREAM RESEARCH

Robert E. Haskell
Editor
University of New England

Cognition and Dream Research is a special double issue (Volume 7, Number 2 and 3, 1986) of *The Journal of Mind and Behavior*, published by the Institute of Mind and Behavior, New York City; date of publication, July 1986. The volume represents original research and theory in dream processes and dream cognition including research in neuroscience, computer modelling, clinical work, sleep laboratory findings, language analysis, and dream phenomenology. The volume reflects the widely diverging views and issues in the field of dream research.

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"Wizardreams"
Continued from page 24

A particular dream caused me to join my pattern work with dream work:

I'm in a room with a bunch of psychics. Each one of them (five?) is going to do a reading for me. I'm sort of volunteering as a guinea pig. I'm seated cross-legged on the floor across from the first reader. The first reader is Chris C. who shortly becomes Marta T. I have some dark sand in my hands. This is to be the medium for the reading.

Marta begins singing a chant and I'm to repeat it after her. It's in a strange language and too complex for me to follow or repeat. I try the first word (which begins with an "A") and get it wrong. She repeats it. I decide I'll never get the chant right so I fake going into a trance. She buys it and decides the chant won't be necessary. I open my eyes and act alert again.

As I look at the sand, it suddenly increases in volume and spills over my hands. I'm amazed! I call it to Marta's attention and she's not impressed. She tells me that the baby put the extra sand there. Now I realize that there's a woman sitting to my right with a baby girl in her left arm. I really don't think the baby put that extra sand in my hands but I realize that, wherever it came from, it will change the reading.

All of the sand falls from my hands and now there's a hole in the floor and in the ground between us. I reach into the hole to gather up more sand for the reading. There's regular dirt and some rocks but not much of the fine dark sand. I try to scrape enough together.

Then I see a figurine in the hole and take it out. It's a painted rubber figure of a queen about seven or eight inches tall. Then she becomes an Egyptian queen with a circular headdress like Nefertiti's. Her robe is white with gold trim.

I squeeze her legs slightly and her neck elongates. I think that's

interesting and squeeze harder. A second headdress pops up through the first and as I continue to squeeze, an entire duplicate of the queen emerges out of the top of the head of the first.

This is the kind of dream that lends itself to all kinds of work, but I want to share how this particular dream triggered the idea of pattern activation. The most obvious thing about the characters is that they are all women. The action has to do with psychic abilities. The women doing the reading are both dark intuitive females. It was clear to me that this dream had to do with my desire to open up to my own intuitive psychic abilities. My belief is that women are naturally more intuitive than men and so I stirred up all of that female energy. I also reached into the ground to pull up the powerful self-replicating queen energy.

I did a lot of my usual kind of work with this dream but decided that what I really needed to do was activate the pattern of the psychic female within myself. All I did with this first dream was to re-vision the various characters in the dream, including the statuette, and imagine that their energy was being "turned on," activated within me. I also called on other meaningful female symbols to assist with this activation. One of the first visualizations I ever did involved a temple to Artemis with the goddess Isis inside. I visualized and activated those two goddesses. (The day of this dream I received in the mail a book I had ordered a couple of weeks earlier, Jean Shinoda Bolen's *Goddesses in Every Woman*.)

It's difficult to explain what happens with this process. You have to play with it yourself to see what effect it might have for you. When you do the activation, pay attention to body sensations and to feelings. Also watch for behavioral or attitude changes. I have talked about only one aspect of activation -- in this case the central figure/theme of the dream -- but you can go through every aspect of any dream and activate all

parts of it including setting, objects, animals and people, actions, interactions and emotions. Richard Lind's categories can be used to help you think of various aspects of the dream to activate.

Finally, you will also want to activate and energize so-called negative parts of the dream because they need to be acknowledged. But you will then allow those negative aspects or actions to transform and energize a new and healthier pattern. There's much more to Symbol/Pattern Activation dream work but this should give you something to start with.

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Richard Russell.

Creative Archetypal Dreamwork --
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NETWORKING

METRO D.C. DREAM COMMUNITY. Twice monthly meetings open to all who share an interest in dreams and dreamwork. First Saturday each month, 1-5pm; third Wednesdays, 7-9pm at the Patrick Henry Public Library, 101 Maple Ave., E., Vienna, VA. For further details, contact Rita Dwyer, (703) 281-3639.

THE DREAMWORKERS SUPPORT GROUP of the San Francisco Bay Area meets monthly and provides support personally and professionally for members as each of us pursue an individual career in dream work. Our goal is to provide a context for sharing our different approaches to dream work through classes, workshops, seminars and experimental approaches.

For more information, write or call Jill Gregory, 29 Turman Drive, Novato, CA 94947. (415) 897-7955.

GROUPS

TRACY MARKS. Wednesday night group. Box 252, Arlington, MA 02174. (617) 646-2692.

KAREN PALEY. 60 Central Street, Topsfield, MA 01983. (617) 887-8052.

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

EDGAR CAYCE Dream group. Leon Van Leeuwen, 435 E. 57th St., New York, NY 10022. (212) 888-0552.

WANTED: A group for Judy Wine, 883 E. 28th St., Brooklyn, NY 11210. (718) 338-1051.

JUDITH MALAMUD, Ph.D. Lucidity in dreams and waking life. Individual and group work. Manhattan, NY. (212) 933-0460.

WANTED: In Northern NJ (Bergen County), an ongoing dream group or members to form a new group for subscriber Muriel Reid. (201) 569-4683.

CAROLYN AMUNDSON 3801 Conn. Ave., NW, #822, Washington, DC 20008. (202) 362-0951.

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

WANTED: Correspondence with incarcerated dreamer interested in mutual dream testing, "pure thought dreaming" and dreaming without images. Contact Andrew Richardson. Box 37, Chattahoochee, FL 32324.

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

RON OTRIN. Tuesday nights. 1934 W. Hill Rd., Mt. Shasta, CA 96067. (916) 926-4980.

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

SHIRLEE A. MARTIN would like to start up a group in San Francisco. (415) 564-2627.

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

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

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

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

THE DREAM HOUSE

The Dream House is part of a growing network of dreamers, dream workers, consultants, educators and artists who recognize the value of dreams as a resource for creativity, problem solving, conflict resolution and recreation. Dreams have value for individuals, relationships, institutions and societies in transition.

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MARCH 6 PSYCHOSYNTHESIS & DREAMS, Molly Young Brown, M.A.
MARCH 13 DREAM THEATRE, Alexander Palau & Jessica Allen.
MARCH 20 JOURNEY ACROSS THE DREAM BRIDGE, Susan St. Thomas.
MARCH 27 FINDING DREAM GUIDANCE THROUGH COLOR, Car Griffin.
APRIL 3 THE NEW BIOLOGY OF MIND/BODY HEALING, Iver Juster, M.D.
APRIL 10 APPLYING PRIMITIVE SHAMANISM IN EVERYDAY LIFE, Paul Giacomantonio.
APRIL 17 SAND TRAY & DREAM PLAY, Phyllis A. Green.
APRIL 24 SYMBOL/PATTERN ACTIVATION: A DREAM AID, Bob Trowbridge.

CLASSES & WORKSHOPS

WED., MARCH 18 & 25, APRIL 1, 8 & 15, 7-10pm, THE HEALING POWER OF WAKING DREAMS, Fred Olsen, M.Div.
SAT., APRIL 4, 10am-4pm, HEALING THE MIND & BODY THROUGH DREAMS & BIOFEEDBACK, Fred Olsen, M.Div. & Iver Juster, M.D.

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THE DREAM HOUSE. Sunday Evening Dream Group, 6-8:30pm. Work with a variety of creative dreamwork approaches in order to explore the meaning and energies of your dreamworld. RSVP Fred Olsen, 395 Sussex St., San Francisco, CA 94131. (415) 239-6906.

EVENTS

DREAMS--A NOCTURNAL ODYSSEY. Lecture by Robert L. Van de Castle, Ph.D. with workshop the following day: **EXPLORING THE NATURAL RESOURCES OF YOUR DREAMS.** Friday and Saturday, March 20 and 21, 1987. 106 1/2 Massachusetts Avenue, N.E., Washington, D.C. 20002

THE ASSOCIATION FOR THE STUDY OF DREAMS announces its fourth annual conference to be held June 1-7, 1987 in the metropolitan Washington, DC area. Conference registration and membership information is available from: ASD, PO Box 3121, Falls Church, VA 22043.

COAT OF MANY COLORS: Different Styles of Dream Work. An all day workshop. Saturday, March 28, 9am-5pm, Marin Fellowship of Unitarians, 240 Channing Way, San Rafael, CA 94903. (415) 479-4131. Many of San Francisco Bay Area's most skilled and creative dream workers and facilitators will be present offering experiences and training in their particular techniques of exploring and working with dreams.

BOOKS

DREAM REALIZATIONS WORKBOOK. Dr. Henry Reed has designed this workbook for a 28-day Dream Quest. 8 1/2 X 11 spiral bound. \$14.95 plus \$1.50 postage. H. Reed, 503 Lake Rd. Virginia Beach, VA 23451

THE PRACTICE OF PERSONAL TRANSFORMATION. By Strephton Kaplan Williams. An inspirational handbook of personal growth using Jungian principles. 224 pages, \$9.95. Journey Press, PO Box 9036, Berkeley, CA 94709.

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

NIGHTMARE HELP FOR CHILDREN FROM CHILDREN. A Parent's Guide. By Ann Sayre Wiseman. \$10 Postpaid from Ansayre Press, 284 Huron Avenue, Cambridge, MA 02138.

AROUND THE DREAMWORLD. Psychologist Dr. C.A. Cannegieter considers thousands of dreams from different aspects to answer What is in a dream? 1985, 107 pages; \$8.95 + \$1.25 postage & handling; Vantage Press Inc., 516 West 34th Street, New York, NY 10001.

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

THE DREAMS OF HISTORICAL PERSONS: Please send information to Paul H. Elovitz, Psycho-Historical Dreamwork, 246 Highwood Avenue, Ridgewood, NJ 07450.

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WIZARDREAMS BY BOB TROWBRIDGE

SYMBOL/PATTERN ACTIVATION (A NON-INTERPRETIVE DREAM AID)

Over the years I've become more impressed with and more excited about what I call non-interpretive dream work. One example would be re-doing a dream in fantasy, changing the outcome or some action within the dream. Another would be Senoi dreamwork. Still another would be symbol or action manifestation; drawing, painting, sculpting, singing, dancing or otherwise bringing dream symbols into the waking world.

There is no attempt to understand the meaning of the symbols with these methods, although understanding may come. Instead, the symbols are allowed to interact with and act upon the dreamer and with other symbols. What this kind of work has taught me, contrary to the thrust of traditional psychoanalysis, is that it's possible to use dreams to make life changes without ever understanding what the symbols mean or where particular blocks and fears come from.

Recently I came up with another non-interpretive dream aid which I call Symbol/Pattern Activation (S/PA). You will see echos of other dream work techniques here but for me it's a slightly different perspective or framework and I've found it to be helpful and fun.

The concept is quite simple but it rests on certain assumptions which help to vitalize it for me. One common dream work approach is to see all parts of the dream as representing parts of the dreamer. In S/PA, this idea is taken very literally. I assume that all of the symbols, actions, emotions and even settings in the dream exist as patterns in the psyche. One of the purposes of the dream is to activate certain of these patterns. But activate to what end?

Some dream symbols or actions activate certain behavioral

patterns or attitudes which our subconscious has decided we're ready to look at and possibly change. Sometimes fears are activated, giving us an opportunity to face them, transform them and release their energy for our creative use. Some dreams present us with power symbols or highly evolved spiritual beings. These are also designed to activate corresponding patterns within our psyches, drawing us forward toward our highest potentials.

These patterns also exist within the body, in cells, in our hormonal system and as particular nerve patterns within our nervous system. As patterns in the psyche are activated by dream experiences, so are patterns in the body. Patterns are also de-activated, de-energized or transformed. You may have a pattern which represents a particular fear. If you overcome that fear, through dreams or waking actions, a pattern is de-activated or a blockage in a pattern is opened up. A new pattern is turned on, new neuronal connections are made, releasing energy into your psyche and your body which had been tied up in your fear.

The dream state is a highly charged physiological state. I

believe that one of the functions of dreaming is body maintenance. We have dreams that get our adrenaline flowing and cause all sorts of hormonal and nervous system adjustments. It's possible that incipient illnesses are actually healed in the dream state before they ever manifest. So S/PA has an important physiological component and can be used for healing or other physiological changes.

Symbol/Pattern Activation is nothing more than a technique for helping the dream to fulfill its function/intention. It's a way of joining our conscious intention with the dream's intention. I feel that this can enhance and accelerate the work the dreams are trying to do.

In this brief space I'll give you the "bones" of the process and you can play with it and "meat" it out yourself. I've been playing with the idea of patterns; belief and attitude patterns, fear patterns, patterns like pathways leading to certain events or not leading to certain events. I played with the idea of consciously trying to de-energize patterns that I could see were not working or were taking me where I didn't want to go. I would then consciously energize a new pattern which would represent the resolution I sought. Again, I saw this as patterns in the body as well as the psyche and I was surprised at the body sensations and emotions that came up when I did my pattern work.

Continued on page 21

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