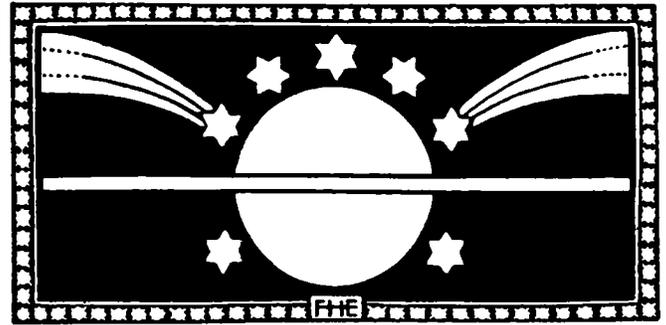
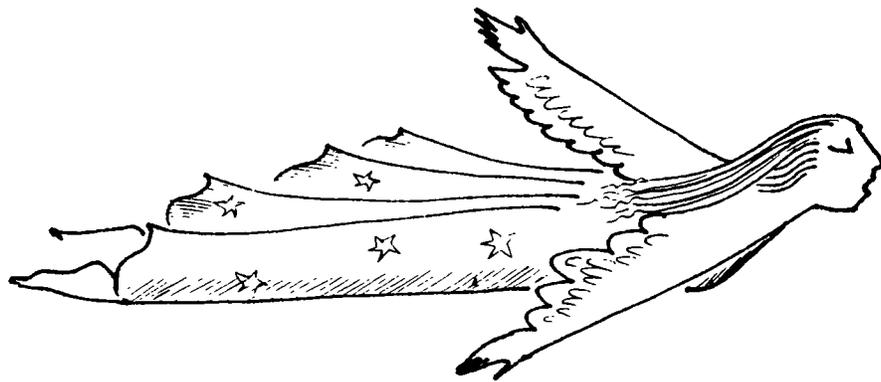


dream network bulletin



volume 6, number 2

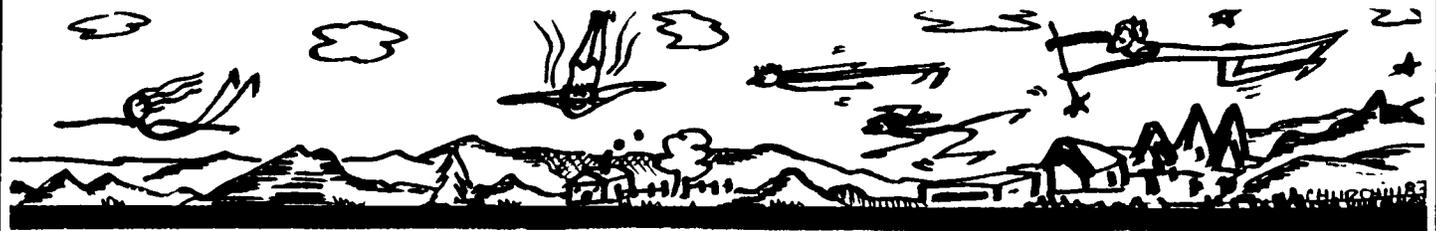
A NEWSLETTER FOR PEOPLE WHO DARE TO DREAM



In this issue:
**THE DREAM/
VISUALIZATION
LINK:**
waking dream
re-entry &
biofeedback
lucid dreaming &
hypnotherapy
**DREAM
EDUCATORS
NETWORK**

**YOU CAN FLY!
YOU CAN FLY!
YOU CAN FLY!**

Special section starts on page 11



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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 Editor *Bob Trowbridge*
 Contributing Columnist *Dick McLeester*
 Interviewer *Jill Gregory*
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Suzanna Hart
Ann Wiseman

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There is probably an explanation for nights of restlessness and bad dreams. When there are geomagnetic storms the hormone system and probably the nervous system are adversely affected. Research shows that people become upset, have more accidents; sometimes some of them commit crimes or trigger wars. Magnetic storms are more common at times of full moon when the moon is passing through earth's magnetic tail.

The body acts like an antenna. Sleeping with the head north minimizes exposure to varying magnetic field lines, so perhaps this could provide a basis for the idea of sleeping with the head to the north.

Buryl Payne
Academy for Peace Research
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It was with delighted anticipation that I looked forward to receiving the next issue of *DNB*, to which I'd recently subscribed. I'd also recently begun receiving mailings of *National Geographic* magazine. The imagery in my most recent issue so intrigued me that that night I dreamed of a teaching received from a Dream Teacher, with images based on photos in the magazine I had looked through. (*National Geographic*, January, 1987, featuring exquisite pictures of ice and glacial flow.)

In the dream, I found my consciousness suspended in a strange but familiar way. Part of me was in the consciousness of the Dream Teacher. Part of me was viewing the side of a mountain, suspended somewhere over a flank of the mountainside. Both aspects of myself were whole, with separate identities, yet somehow cognizant of their intrinsic Oneness in a way impossible to describe in words. The Dream Teacher wanted to show me, using the example of a mountain climb, that life's richness and purposefulness are always readily apparent, even if at points along the

way a person experiences moments of uncertainty.

The mountain's rocks and icy hardness are obvious references to the circumstances I've encountered in my present environment. The peak of the mountain was obliterated from my view by the fog, which represented the uncertainty I've lately faced in daily life. The lesson was clear, however, in such a way that upon awakening I was sure I'd had a special dream experience. The peak, I was sure, would be reached. With this certainty, I had an onrush of dream images related to the outcome of striving.

I saw how, in its season, the snow melt at the cap of the mountain peak would cause water to flow down in every direction from the mountain-top, precipitating the awakening of new flow at every level along the mountainside. All during its travels down the mountainside, water, Earth's tears, would pick up rich virgin minerals and nutrients with which to replenish the earth's supply. The whole earth would thereby benefit by this singular event. There was an incredible feeling of the richness of the minerals and their health-giving, soothing, life-sustaining properties in the midst of their fertile, icy downward flow. Each and every mineral and nutrient's vital force would become an important part of the make-up of Earth's soil.

Trailing off from the immediate image-sensation "dialogue," was a perception of the results of the mountain melt. The soil, thus enriched, would supply the necessary medium for the highest quality grass, flowers, trees and food crops to spontaneously spring up. This would set up the next phase of a cycle of creating provender for Earth's nourishment.

Thus I was told that no single moment of my life is ever truly wasted, no matter how inconsequential it may seem to the Me who is the person carrying on the task of making the climb, one step at a time, day by day.

The onrush of dream images

occurred in a flash, as they often do. Drawing them out into words connects them to our linear time frame, but doesn't describe them adequately. Dreams on this plane are located, so to speak, somewhere beyond the necessity for words. They come through with a great deal more clarity than the usual, "run-of-the-mill" dream. I don't know if someone might classify it as a lucid dream, nor am I pre-occupied with finding out at present.

The reason I wanted to pass it on to you was to tell you I'd had this dream before receiving the *DNB* issue in which you'd included your statement about how dream-like you find the pictures in *National Geographic* magazine. I was quite amused by the precognitive link-up I discovered I'd made between anticipation of reading your note, participating in *DNB*, dreaming and *National Geographic* magazine.

The dream was a great release of some pent-up psychic energy. It's quite interesting to follow this kind of cooperation on inner levels that we all travel through together.

I'm excited about the recent upsurge of interest in dreams and psychic activities in general. Glad to be a part of it.

Joyce Jackson
1764 Avenue B
Schenectady, NY 12308

I have just started a dream group. We plan to meet once a month for two hours to do symbol work, dream re-entry, ownership of different parts of the dream. Since none of the members has had experience with dream groups, we would like some input as to how other groups are run. What is the optimal size? How to keep things fresh? How often to meet? We plan to use the Jungian-Senoi Workbook as a start. If there is any other good material, please let us know.

Heidi Kass
216 Graham St.
Highland Park, NJ 08904

The Way of DR. MARIE-LOUISE von FRANZ

By Valerie Meluskey

Hundreds of people around the country are watching twenty half-hour films over a two day period in a seminar called The Way of the Dream. The film titles range from "The Shadow Knows", "Hell Hath No Mirrors", and "The Tyrant" to "Slaying the Dragon", "Looking Through the Moon", "The Ladder to Heaven", and "Liberation of the Heart".

Fraser Boa, one of Jung's 15 grandchildren and a Jungian analyst, produced, directed and served as host for these films. Their purpose is to reveal the meaning of dreams in the fullest, richest Jungian sense.

The brilliant Dr. Marie-Louise von Franz began her personal analysis with Jung when she was 18, and later worked with him directly for 31 years. Boa interviews Marie-Louise in a very serious, ponderous fashion. She's a no-nonsense type herself, but we can see the gleam in her eyes and catch her subtle humor. The format contains many individuals commenting on dreams--man in the street fashion--and some of them relating their dreams in depth. Then Boa as host asks Dr. von Franz for her interpretations. Dr. von Franz delivers them without having personal contact with any of the dreamers. She has notes on their personal lives, however, such as career and marital status.

When I attended this event at Town Hall in New York City (April 25 and 26, 1987), three men, all Jungian analysts--Philip Zabriskie, Dieter Baumann, and Boa--spoke to us between some of the films. There is no sharing with partners or in groups. You watch. You listen. Deciphering Swiss German accents is not always easy. This format may be typically European. During the hours of stimulating material I wanted to talk to my companion more than was possible (or polite).

The filming is beautifully done. The crew travelled all over the world. People often sit by the ocean, a waterfall or some other appealing setting while they recount a dream. Then we are back to Dr. von Franz, who cooperated by wearing the same dress and sitting in the same chair so that Boa could edit and splice his hours of film. But she intermittently wears two watches in order to be able to tell the time in California (to where she had planned a telephone call).

Although I have always found the Jungian cosmology rich and inspiring, I have difficulty with any approach that tells the dreamer what is going on with him or her without engaging the dreamer in the process. In my eleven years of working with individuals' dreams, I have experimented with and have developed numerous ways of eliciting responses from the dreamer. I do not find it easy. For the investigation of dreams to be rewarding, however, the act of self discovery must be possible. If only the dreamer really knows the meaning and purpose of the dream, let us encourage this endeavor.

I notice it is almost universal for people to want to tell the dreamer what is going on and what to do about it when a person is perplexed. Dreamers are perplexed--or should be. We dream about what we are in the dark about or refuse to resolve, not what we have mastered.

"The Devouring Mother" is an example of an anima destructively out of control. One dreamer, very nattily dressed but conservative looking at the same time, told us about a beautiful woman who wanted his penis inside of her and then developed fangs! What was not mentioned was that she developed fangs after he withheld his penis--which he believed he had to do. How we fall into victim mentality even when

we know we are all parts of the dream!

There are many examples of dreams in which the animus overwhelmed women's psyches: men invade a public ladies room, which outrages the dreamer who is then attacked by a Tai Quon Do Master; a Bluebeard dream story in which the dreamer's father is a chief of police which is the context of incestuous messages and accusations of insanity; and an artist's dream of a baby boy turning into a little girl whose vagina is bleeding from severe injury.

There do not seem to be much acknowledgement that all of these horrors mirror the dreamers' intrapsychic movement away from personal wholesome balance. Yes, the opposite sex can be frightening--to the degree intimacy is prohibited by fear. And, children are often overwhelmingly at their parents' mercy. But the self we bring into this world is always capable of bringing forth the Self in all of its loving, creative power.

As Marie-Louise von Franz says, "dreams can't prevent us from experiencing the vicissitudes and tragedies of human existence, but they can show us how to cope and find meaning in our lives. And from them we can learn how to follow our own star and realize our potential". She said that Jung made her realize that dreams are a reality: that dreams are an inner reality just as outer reality is a reality. This realization is what made her take dreams seriously and devote her life's work to them.

As always the Jungian reverence for the aesthetic and the divine are joined. The profound appreciation of dreaming and what we can discover about ourselves is apparent throughout this seminar.

Valerie Meluskey is a therapist and teacher of spiritual development. She is trained in Movement Therapy, Drama Therapy, Dream Psychology, Past Life Therapy, Neuro Linguistic Programming and other healing modalities. Write to her at 719 The Great Road, Princeton, NJ 80540.

festival of dreams

By Jill Gregory

It was great! What a day! 22 of the leading Bay Area dreamworkers joined together to present the "Coat of Many Colors, II," sponsored by the Bay Area Professional Dreamworkers Network and the Marin Dream Workshop. This all day event took place on May 30th at the Marin Fellowship of Unitarians in San Rafael, California.

Participants enjoyed the opportunity to attend a variety of workshops, receive private dream consultation, explore the dream creativity center and obtain a bio-feedback reading conducted during a therapeutic dreamwork mini-session. They also got a rare chance to personally meet many dreamworkers and find out what is happening in the fast-growing field of dreamwork today.

Beginning at 9 a.m. with registration, refreshments and a welcome from **Jeremy Taylor** of the Marin Dream Workshop and **Marje Park**, Chair of the Board of Marin Fellowship, the festival got under way with **Kent Smith** of the Dream Training Institute introducing presenters. And what an array of presenters it was! Dream artists such as **Eric Snyder**, **Lezlie Skeetz**, **Susan Boulet**, **Fariba Bogzaran**, **Suzanna Hart** and **Dorothy Rossi** displayed dream-based art in a variety of mediums and shared their understanding of transforming one's dreams and one's life through the creative process. With Suzanna, dreams could be re-worked in clay and **Phyllis Green** invited re-creation of dreams using Sand Tray techniques. **Lezlie** provided a healing experience with Tibetan bowls and bells while **Grant Rudolph** led a dream-singing workshop. **Alexa Singer** inspired those attending her workshop to express their dreams through movement and dance. **Cathleen Cox Weber** taught how to use dreams in writing. **Alex Palau** and **Jessica Allen** took participants into the exciting adventure of bringing dream characters to life through the energy of drama.

Other workshops focused on understanding dreams with **Ilona Marshall** presenting the DeLaney Dream Definition Method, **Kent Smith** teaching Intuitive Management Through Dreams, and **Jeremy Taylor** discussing Creative Archetypal Dreaming. Still others addressed benefitting one's life through connection and awareness of dreams. **Bob Trowbridge** introduced his dream activation method of embracing our positive dream symbols and transforming our negative symbols. **Strephon Kaplan Williams** spoke on Dreams and Healing.

Consciousness and dreams was another area well-presented. **Janice O'Brien** led an experience in conscious dreaming in which participants were invited to find their Inner Sanctum and meet their God-Self. **Jill Gregory** and **Linda Magallon** shared their lucid dreaming adventures and tips on how to encourage, maintain and utilize lucid dreams. While listening to a meditative music tape, the opportunity was offered to practice lucid dreaming in the conscious dream state. **Ken Kelzer** told of his many experiments with lucid dreaming and how dream lucidity has benefited his life.

Throughout the day in fifteen minute intervals, Festival-goers were hooked-up to **Dr. Iver Juster's** bio-feedback equipment which monitored their physiological responses during dreamwork with **Fred Olsen** who used his Waking Dream Re-Entry and Re-Imaging Process on their dreams or physical symptoms.

Marin Day Catering served the lunch, an hour time-slot which found most people outdoors enjoying the courtyard, fish pond and sunny weather. Following the afternoon

workshops, closing ceremonies took place with **Jeremy Taylor** officiating. As a parting gift, **Lezlie Skeetz** sang a song given to her in a dream. **John Van Damm**, of the Coat of Many Colors Dream Group and of the Sausalito Houseboat Community (a dream-based community) captured the Festival on video.

The first Dream Festival held in the same location on March 28 of this year saw ten dreamworkers presenting with 35 persons attending. This second Festival had 50 attendees. At a Chinese dinner afterward, the dreamworkers scheduled another Festival to take place during October in San Francisco.

The true excitement of the day lies not in the numbers nor just in the topics presented. It lies in the significance of this Festival in the life of dreamwork in the Bay Area. The seed that was planted two years ago, when Fred Olsen and Linda Magallon talked of their need for a dreamworker support group, sprouted into the 40 member Bay Area Professional Dreamworkers Network. Aspects of that group now include the Dream House, the Novato Center for Dreams, Dream Theatre and the West Coast editorship and staffing of *Dream Network Bulletin*. On March 28th, with the appearance of the first Festival of Dreams, a new spirit was released, a spirit which grew to express itself even more powerfully on May 30th. This family of dreamworkers is committed to bringing dreams to the public in that spirit of joy and service.

Jill Gregory is author of "Becoming a Lucid Dreamer" and Director of the Novato Dream Center, 29 Truman Dr., Novato, CA 94947.

Sharing the Dream Harvest

by Nancy I. Campbell

Spinning Yarns On A Small Planet

Walking on a small planet, fields of crops crammed between hills and ocean.

Crop like grain or hay or straw or flax. People spinning it into yarn to take away with them.

Reminiscent of Indian culture or other archaeological site.

My turn to harvest the next crop.

My turn, NOW, say my dreams. Harvest the next crop.

Over the years, when dreams were only another part of ordinary thinking, they served me well. Now, however, dreams, subconscious, cosmic consciousness -- call them what you will -- have intervened to make their demands on me.

For example, the following dream is one of a continuing dream series whose persistent purpose is to get me to exhibit or display what I know about dreams:



Spider On The Wall Dream

I am in a large exhibit hall, wide yellowed boards for the floor, room mostly empty. On the rear wall is a small table loaded with jumbled sale items, including a 36" x 24" jigsaw puzzle of maximum difficulty. It is graduated waves of rainbow colors cut in wave-shaped pieces.

A man approaches and selects items for purchase, including the jigsaw puzzle. When he picks it up, the pieces separate slightly. For some reason I wonder if he might be a spy or subversive agent. I turn and follow as he goes halfway across the big empty room and sets everything down at his feet. We both stoop to look at his selection.

This jiggles the puzzle even more, and some of the pieces roll off into a crack in the floor which is full of light colored sand. I gather them up, but already it is too hard to fit them back neatly in place. I decide he has lost interest in the puzzle, lift the board carefully, and return it to the table at the back of the hall.

A shout gets my attention. I turn. The man is in an entryway and a giant spider is head-down on the wall across from him. I hear the man's warning and decide he is more afraid of the spider than I am, so it would be

unfair to let him defend me. (I know a spider that size can't be real.) It is big, black and fuzzy and must be four feet across.

I grab a wooden chair (like fighting a tiger) and start to play the dream Rule/Role called : CONFRONT. I threaten the spider and it runs into a narrow space at the bottom of the wall. There is a glass panel over to the right, so I look through it to see where the spider went. In the dimly lit room beyond, a big dog with red, white and blue trim(?) like a saddle blanket, barks at the spider and it starts to come back into our room through a space below the window. This time I attack the spider's head with the chair as it emerges (with the intent to kill).

The dusty glass panel breaks. Instead of dog and spider, I observe a person leaning over to assist another who is knocked down behind the opening. There is a third person behind these two and the man with me is still somewhere behind.

The scene stops here and I wake up.

In spite of all the material produced by accredited dream experts since the 1970s, my dream features a major exhibit hall as nearly empty. I enter as contributor, not as spectator. My entries are heaped up on a table in the back. No one else is set up. Before anything is ready, an interested spectator comes in and starts to select things for purchase. My samples are pretty, but difficult. The spectator carries the things halfway to the door, then puts them all down when the puzzle starts to come apart.

This seems to be a true reflection of how many view available dream work. "It is pretty, but too difficult." So they put it down. I am sympathetic, but puzzled as to what to do. I walk away from trying to help.

True, very true! When I recorded the dream, and even now, I have this tendency not to try to help with dreams.

This time I can't duck the issue.

A shout brings my attention back to the subject at hand. Both spiders (and dreams) are alarming to some people. I start to play the game, now that I remember the rules. To complete the scene, I perform the role of defender, chasing the fantastically fake spider out of sight with a chair.

It is a breakthrough to successfully confront and vanquish a dream threat, even such an obvious fake as this spider, even such a staged, repeat confrontation at the beginners' level as this one is to me. But I have gone beyond this level of dreaming since I was a teenager, so I look for something more interesting before waking up.

One of my pet peeves as a Christian is the problem of reconciling a "One God" theory with the Triune "Three Persons" image. Looking for "something more" at the end of this episode brings me face to face with an idea that truly does "trouble" me, the same as the thought of dreaming (or of spiders) disturbs others. I don't want to deal with it, so I wake up.

Waking up is easy when a dream gets difficult. Staying asleep after noticing it is a dream is the hard part. This time I met an old, easy challenge and passed on a newer, unresolved mystery.

As I see it, catching thoughts at the dream stage works as a form of fast thinking, creating short cuts to speed up conscious efforts to rapidly reach new decisions, ideas or actions. By looking for something more interesting at the end of this dream, I decided to take another glance at something that puzzled me.

However, in the process, I totally bypassed a chance to share the subject of dreams, AS DREAMS, with others.

For editorial reasons, this is a severely edited excerpt from a much larger work. For a FREE COPY of the original version, send a self addressed stamped envelope to:

Nancy Campbell
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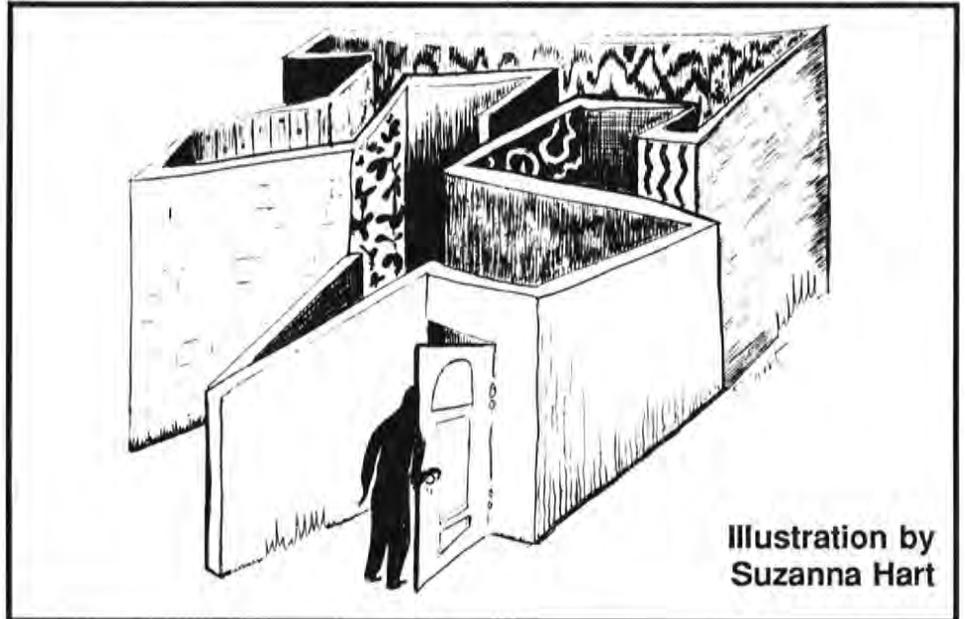


Illustration by
Suzanna Hart

Dream Cryptoquote

A cryptoquote is a simple substitution code--another letter of the alphabet is substituted for the correct letter. THE LULLABY might be written as RNS MXMMQFT, R being used for T, N for H and so on. By noticing the frequency of certain letters (e, t, a, o, i, and n are usually the most frequently used letters in English), and by looking for patterns of letter-repetition in the words, you should be able to unravel the puzzle. This is a quote from a famous dreamworker. The solution will be printed in next issue's DNB.

"Dq dz qpr fbrvtrb pdtzrny kpx
zpxlnf qrnn lz kpvq pdz fbrvt
trvuz..." Zdstluf Ybrlf



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During the past 10 years, there has been growing public and professional dissatisfaction with existing models of physical and mental health. Modern psychobiological medicine and dream psychology offer fruitful grounds for common inquiry into the understanding of the nature of the mind, the body and the channels of communication between them. The paradigms for the understanding of the nature of the mind, the body, and their relationship is approaching a point analogous to where modern physics was shortly before Einstein and the theory of relativity.

The implications for both medicine and psychology are too vast to comprehend from our present vantage point, although the seeds of insight and discovery are pointing in the direction of a new model of communication between consciousness and the molecule from at least two directions.

The first direction comes from the emerging physiological studies in the field of psychobiology. Here, discoveries of the mechanisms by which the mind communicates with molecules and the molecules communicate with the mind are being uncovered with mind-blowing regularity.

Secondly, the emerging fields of Dream Psychology, dream lucidity, and especially waking dream re-entry, promise fruitful avenues for deep exploration of the mind-body communications channels and symptom-to-symbol transformation and healing.

THE EVOLVING MEDICAL PARADIGM

1. The Healer-Patient Relationship

OLD: The physician-patient relationship has no necessary or essential therapeutic quality.

EVOLVING: The quality and the contents of the physician relationship has both diagnostic as well as therapeutic implications.

OLD: The doctor gives

HEALING THE MIND/BODY THROUGH DREAMING AND BIOFEEDBACK

By Iver A. Juster, M.D. & Fred C. Olsen, M.Div.

DREAM/BIOFEEDBACK METHOD

The dream/biofeedback process begins by hooking up an individual to a selected number of channels on a biofeedback system. After a baseline is established for the parameters, the individual presents a symptom or set of symptoms. The skilled dream guide facilitates the re-entry process by guiding the dreamer into a relationship with the spontaneous waking dream images arising from the symptom. The re-entry follows the clues arising from the images until the waking dream is resolved or until a clear ending point is identified in the dreaming process. The feedback from the biofeedback monitor and the dreamer is used to correct the direction of the unfolding process which is a function of the level of consciousness of both the dreamer and the guide.

orders, the patient obediently follows them.

EVOLVING: The patient uses the physician to learn subtler modes of communication and interaction with the mind-body system in order to achieve health and super-health rather than to eliminate illness.

2. The Nature of Diagnosis

OLD: Diagnosis is objective only. The patient "has" a disease,

whose determination is unrelated to the state of awareness of the health care worker. The patient is an objective "other" and disease is observable by sufficiently sensitive instruments.

EVOLVING: The complex set of conditions making up a state of "dis-ease" function on many interactive levels at once. Some of these levels are only accessible when the "diagnostic instrument" (the physician, or patient acting as physician) is tuned to the appropriate state of consciousness for that level. That is to say that certain diagnoses and therapies are only possible when the "instruments" are in certain states of consciousness.

3. The Nature of Symptoms

OLD: Symptoms are conditions to be eradicated, if possible, after discovering the cause or etiology.

EVOLVING: Symptoms serve to communicate a symbolic message about the state of the organism. Healing depends not only on removal of the symptom, but, more deeply, the resolution of the symbolic content expressed in the symptom.

4. The Relationship of Mind to Body

OLD: Mind and body are separate, although one influences the other as when drugs influence the mind and mental pictures influence emotions.

EVOLVING: Mind and body are a single recursive system, although it is often easier to think in terms of a duality.

5. The Nature of Healing

OLD: "Healing" is stated negatively to mean the absence of disease and the return to equilibrium.

EVOLVING: "Healing" is that process by which the total organism acquires the resources and supports for fulfilling its purposes in the milieu of life. For each person this may represent emphasis on different systems and levels of functioning, consciousness, support and expression.

Continued on page 10

A JOURNEY THROUGH THE MIND/BODY

In the past, P, had developed a series of strange symptoms that did not yield to the normal medical model. These symptoms moved throughout her body and caused her great distress.

Recently, some of the symptoms had begun to return. These included a pain in her right foot that moved up her leg and into her pelvic area.

Because the symptoms expressed themselves as bursts of electrical energy and sparks, randomly at various parts of her body, it was difficult to pin down the cause and location of the dis-ease.

After re-entry work in her leg, we discovered the metaphor of the vast north pole. She felt comfortable in that landscape although it would have been nice to have some art materials to work with. She felt that she had no way to get the materials unless she left the area altogether.

When we went to another area where we could get the necessary warmth, we found ourselves in the hypothalamus. The picture that appeared was of a red chilli pepper with a big warm smile.

Eventually, we could approach the place in her body where the ice fields and the warmth met. Her left knee provided a barrier in the form of a mirror that reflected back in both directions. P. decided to break the mirror. This resulted in a flow of the ocean between both sides and equalized the energy in her body.

In the second session we monitored her left forefinger for temperature. Her temperature paradoxically dropped as we attempted to produce warmth through various means. Her hand represented "a mess" of ice flows and snow fields.

Symptom re-entry methods were too illusive to be able to track the problem. Instead, we used a *conscious dreaming* method from SANU. By asking P. to go to the

center of her brain we discovered a vast room. In one part of the room were two dials. We found the person who had been in charge -- a little Gnome who was Jewish and exhausted from trying to run the show all by himself.

The dials were combination locks to another door which led into another room with a large pool of steaming water. His job was to maintain the water temperature at a constant level. He had taken over from his boss, another Gnome, when he had died. Although he had the instructions on what to do, he did not know the reasons and background on the instructions which had died with the boss.

We asked the Gnome to give us a tour of his domain after getting him some helpers with MBA degrees. Together we went down a ladder onto a boat and then down P.s arm to her hand. This was in a remote outpost of the territory and as we passed the wrist we encountered a mess of ice and snow. With the help of some blow torches the MBAs began to melt the ice field, although it became very discouraging to them.

It became clear that the deeper solution was back in the control center of the brain. Returning with the foreman Gnome to the control center we then increased the blood flow from the heart to the extremities. After many false starts it became clear that the direction we were taking was futile. Our desire to play with the temperature was a secondary concern of the mindbody in this session. By objectively raising the room temperature to a comfortable level we could then move on to the real issue at hand which was her more primary symptoms.

Returning to the center again allowed us to take excursions into the left and right brains. In the right brain we discovered an artist/photographer who could help develop movies. In the left brain we discovered an empty room with a chair where P. could sit and write lists from a quiet focussed place.

Returning to the center we called on all the members of the inner team to assist us in locating the key symptoms. In order to track the problem we needed additional help. This help appeared in the form of a small stick figure who rode a small spaceship at the speed of light along the neuron paths. He was able to travel fast enough to pinpoint the location of the symptoms when they appeared.

To communicate with him required telepathic capabilities. We discovered that the problem was electrical wires that did not get enough of a milk-like substance required to coat the wires. Also implicated was the level of energy through the wires. The source of both problems was back in the brain.

Back in the brain we learned that the source of power had improved recently and that the factory which produced the milk coating was producing sufficient quantities but that it was being interfered with on the way to the wire endings.

We were able to call up a movie of a cloud of gray energy representing the form of the interference. The gray cloud was simply the product of the symptoms which occurred randomly in various parts of P's body. The stick figure communicated that the generator of the random cloud was deep in the brain. Returning to that place we encountered a liver-like gray blob into which we would have to go to reach the generating cause of the symptoms.

We learned that we would have to go deep into this part of the brain and that a deep level of hypnosis would be required to explore this condition. P. volunteered to go into trance to help us explore the next step we needed to take in this journey.

Under a relatively deep trance, P's unconscious communicated that under a deeper level of trance the unconscious would communicate what it could about the cause of the symptoms. It would take between two and three hours of deep trance induction training to reach this level.

THE EVOLVING DREAM PARADIGM

1. *The Nature of Dreams*

OLD: Dreams are products of the psyche that occur only during certain periods of sleep and break through spontaneously to consciousness out of sleep.

EVOLVING: Dreaming is a central communication system of the mindbody that is operational on a variety of levels of consciousness and is accessible to the conscious mind both in sleep and while awake.

OLD: Dreams are like texts unto themselves, subject to analysis by trained experts. The less "ego" interference the better to minimize the possibility of distorting the purity of the dream text. (Understanding: as in interpret a text.)

EVOLVING: Dreams are living representations, or organs, of consciousness that move and change in relationship to the changes in state and attitude of the dreamer. (Understanding: as in understanding a person.)

2. *The Nature of Dreamwork vs. Therapy/Analysis*

OLD: The therapeutic model focusses on the relationship of the therapist/analyst to the dreamer. The intrapsychic products of the client's unconscious are understood in their role as projections/transferences onto the therapist. The goal is to work on the client's issues as projected into the outer world.

EVOLVING: The dreamwork model focusses from the outset on the relationship between the dreamer and the dream. The intrapsychic products of the dreamer's unconscious are understood in their role as inner dimensions of the dreamer's inner-world. The goal is to work out resolutions to the dreamer's issues within the framework of the dreamscape. The internal transformation will then reflect in new approaches to the outer world growing out of the transformed inner story.

3. *The Role of the Ego in Relation to the Unconscious*

OLD: The unconscious is, at once, the "realm of the gods," powerful, fragile and easy to contaminate or distort. Ego interference in the dream is likely to distort the purity of the dream and its "meaning."

EVOLVING: The unconscious is a multi-dimensioned and many-layered system reflecting the state and condition of the dreamer and his or her world through a variety of signals in the form of symptoms and symbols. The unconscious will mirror the state of the system and the consequences of whatever action the dreamer as actor takes. Therefore, the greatest benefit may be derived by conscious ego involvement and participation in the dream as a way to healing and wholeness. Understanding and meaning are simply one level of content in the overall relationship.

4. *The Risks of Encountering the Unconscious*

OLD: It can be dangerous to enter the world of the unconscious without years of professional training.

EVOLVING: Although there are degrees of ability that are helpful to communicate with the unconscious and there are some basic skills that we can learn, it may be a greater danger to live in a world barricaded from the treasures of the unconscious mind and body than to open ourselves to her horizons. As with Copernicus, Galileo, Columbus and Einstein our taboos protect only our prisons of darkness and ignorance and treat as monsters the horizons of our universe.

5. *The "Meaning" of Dreams*

OLD: You need to understand the meaning of the dream to receive its benefits.

EVOLVING: Understanding is a valuable benefit derived from dreamwork but it is only one important benefit. We may appreciate the gift of a friend and never understand its full meaning. We may savour a banquet and a circle of friends without grasping all the dimensions of the

moment. So also with dreams. We can derive benefits by increased participation in and appreciation of our dreams without locking ourselves exclusively into the quest for meaning.

THE COMBINED DREAMING/BIOLOGICAL MODEL

By acknowledging *dreaming* as a central two-way communication system between the conscious mind and the unconscious levels of the mind-body we open the possibility of a profound transformation of many of the basic approaches and modalities of healing in both medicine and psychology.

By accepting that *dreams* are living and dynamic representations of consciousness capable of both representation of states and attitudes of the dreamer and of direct influence on the mindbody system, we are faced with the profound possibility of direct involvement in the healing and transformation of our lives through the vehicle of dreaming.

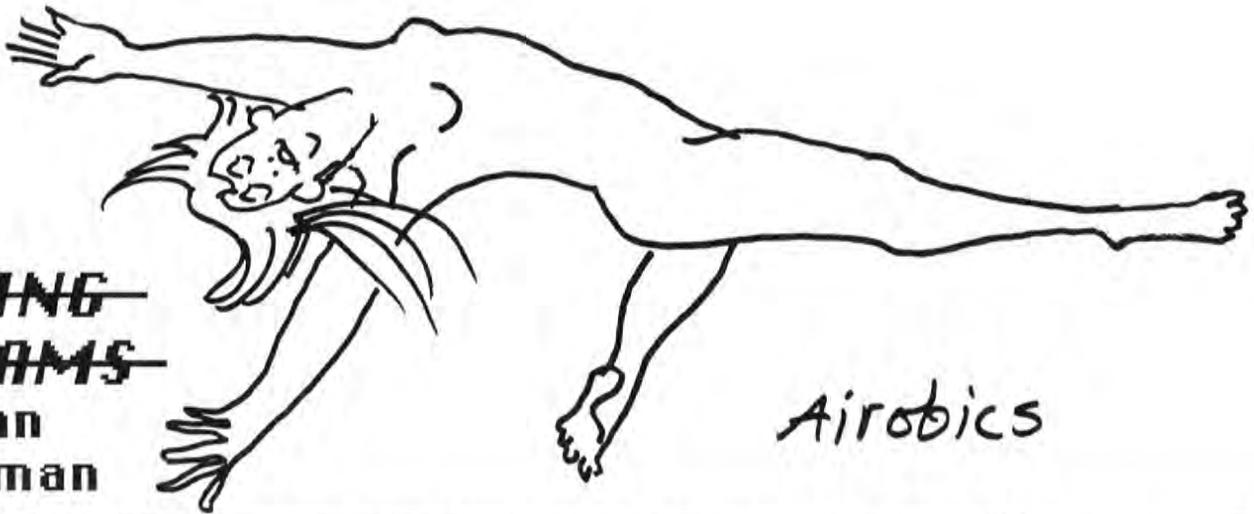
The technology of biofeedback provides us with the opportunity to monitor a variety of influences on the body as a function of mental processes. Thus, as a person activates a metaphor embodied in a physical symptom, and through a process of rescripting the metaphor or dream, it is possible to observe both the subjective experience of the reduction in symptom and the objective indicators associated with the symptom.

Waking dream re-entry provides a unique method for observing the process of transformation both of the dream symbols and the reduction or resolution of bodily symptoms because of the real-time basis of the process.

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~~FLYING~~ ~~DREAMS~~

by Ann
Wiseman



The phenomenon of flying in one's sleep is truly a miracle. If, as they say, ontogeny recapitulates phylogeny, then consider the premise that we are all, at some time in our primal development, equipped with tail, gills and wings and all other aspects of all the creatures that live in air and water, especially fish and birds. The fact that dreamers can fly and breathe under water as well as free fly in their sleep without any previous instruction or practice may be related to this innate, though undeveloped, potential.

For some years I have been collecting flying dreams. Everywhere I go I ask people how they fly. I want to include in this book a few of the interesting reports I've received, both to encourage dream flyers to share their adventures and to inspire others, especially those timid dreamers who have never experienced free flying, to try to relax and develop your will to fly.

The styles of flying are far more numerous than I ever imagined. They include flapping, soaring, sitting, lying, swimming, flopping, breast and butterfly stroking, dolphin kicking, whale tail snapping, and the yoga sit style of flying.

Then we have ASSIST FLYING: people empowered to fly holding a stick, a magic wand, or by riding a refrigerator, bedsoaring, carpet flying, floor grabbing, back packing, and, most original, something called blood-pressure cuff pump flying.

There is low and high altitude

flying. Some can fly only a few inches off the ground. Some can do barn storming. A young woman says she flies, but never above the telephone wires. My son claims he's expert at indoor ceiling hovering. Some people jump to take off and fly at head height. Some fly at building height. Some are totally weightless for outer space flying.

We have human jet travelers and cosmic trans-gravity floaters. Some run on trans-spirit supersonic propulsion. Many hover out of their bodies.

Then there are just plain old fashioned BIRD flappers. Some have to make a great effort to stay up, while others rise off the ground at will. We even have those who fly in the body of another.

There are stories about effortless flight and stories of flight frustration. Some people go somewhere and others go nowhere. You can fly for joy or what one man calls efficiency flying; the only way to get there faster. Some dreamers are propelled by fear, called the fight or flight style. Some Guru followers know about spiritual transcendence, and a gal from California describes orgasmic cartwheeling.

We have stories of people who fly on air channels, people who FLY TO SEE and people who FLY TO FEEL.

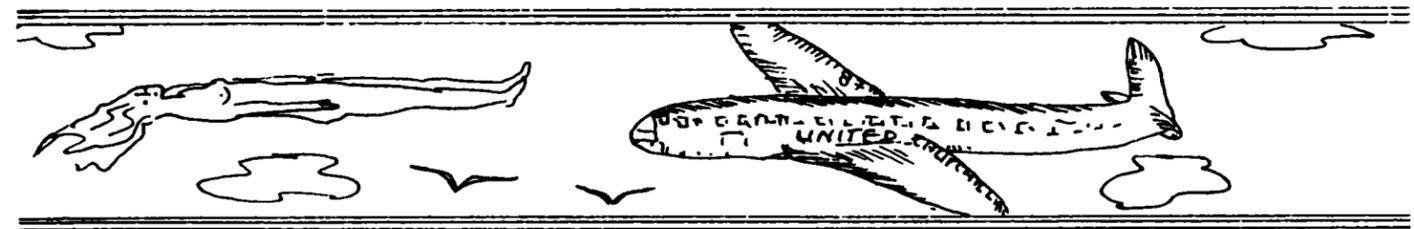
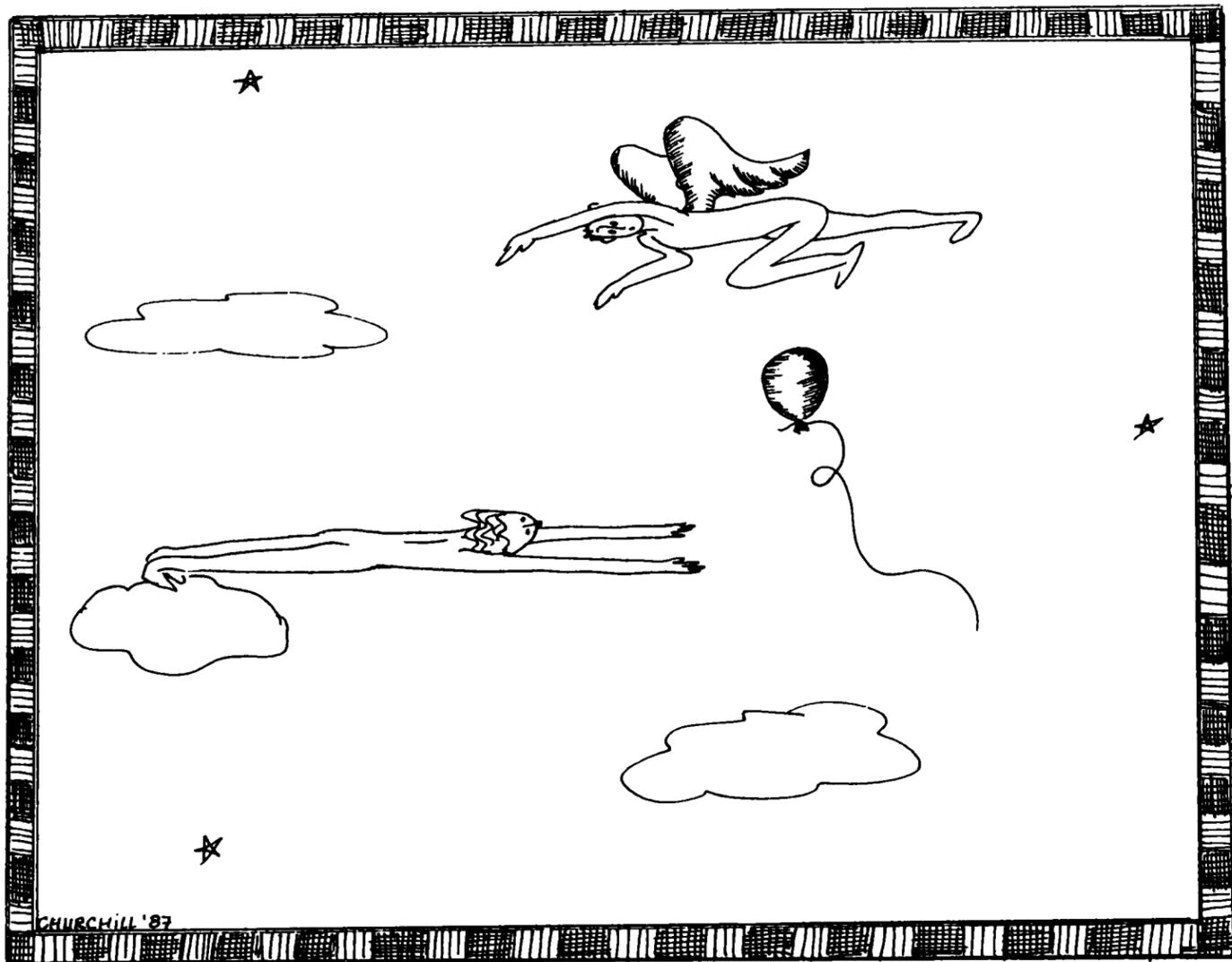
METHOD FLYING uses guide ropes or long stride takeoffs. Ordinary arm flapping is common, but fish tail flopping is rare. Some dreamers have to run in air or they can't stay up. One physicist uses the balling up

method where he shoots through the atmosphere. A mathematician on my street does what he calls the tadpole wiggle. He says he can also sit on the back of a couch and slip out through the top of his head. Some of the experienced meditators say they do levitation rising.

Then there is intention flying versus guided imagining. I've got stories about losing power in mid-flight, as well as flying faster than light. One woman from the midwest says she flew to her father racing death, and was able to say goodbye before he died. Some dreamers tell about floating through walls, through floors and windows. They can float down stairs, or descend head first diving, spinning, dancing, with arms backwards and arms forward. Some have no arms at all.

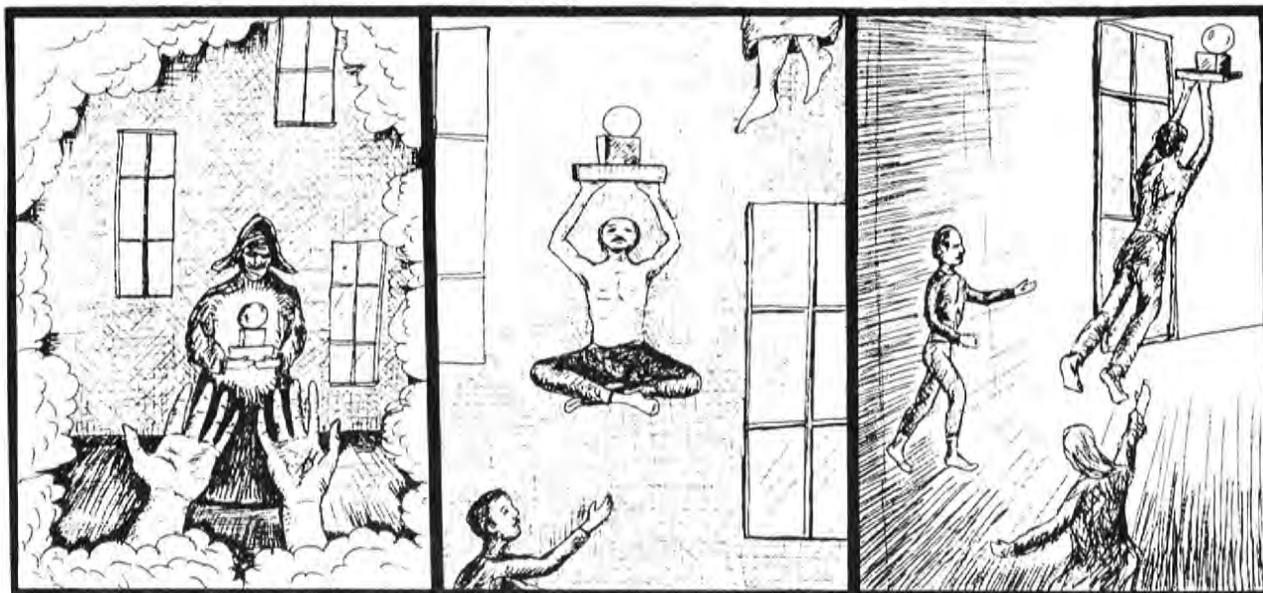
Upside-down flying is more difficult, says a girl from New Hampshire, because you can't see where you are going at all. I'm waiting for more information about ecstatic flying orgasms. The girl who can bring them on at will says she has invented a dream pill and has a teachable Olympic routine of sexual acrobatics and tandem flying.

While presenting some dream programs for the "outer-most" listener supported radio station in Provincetown Mass., I received more contributions to my collection of flying dreams. I am fascinated by the variety of methods, positions, problems and adventures of those lucky dreamers who have the flying skill on command.



Illustrations by
Norma Churchill &
Dorothy Rossi





DREAM FLYING Text and Illustrations by Eric Snyder

Life Achievements

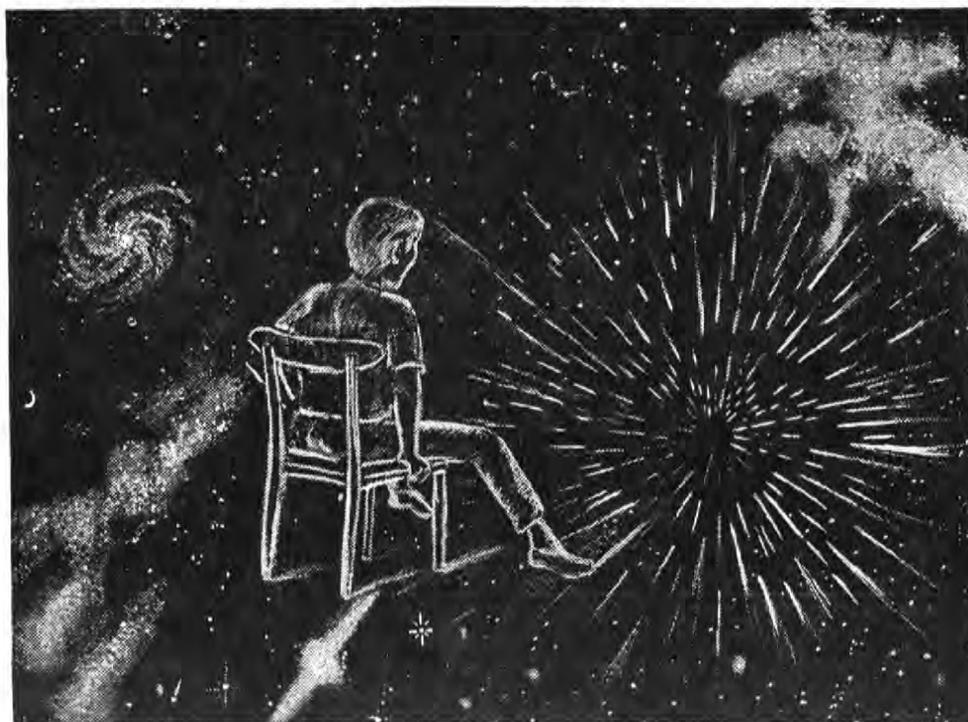
I die in my dream. When the mist clears I find myself in a tall, narrow building with many large windows. I am facing a masked spiritual master, who presents me with three objects, representing my achievements in life. I hold them above my head, and sitting cross-legged, float upward past

many windows. Other people are ahead of and behind me. I arrive at an open window and am attracted out of it. Along with me come many people I interacted with in life, some who I liked and others who I didn't. It's as if we're connected in some way and must continue to work out our relationships in the next life.

Flying Backwards In A Chair

During a "high" lucid dream a giant brags that he can catch satellites with his hands and bring the moon down to earth. I remind him that Zeus holds the moon and stars in place. I tell him that I can fly to the moon. Jumping into the air, I barely make it to treetop level. Then a chair appears and I sit in it, facing the giant who is now down below. I accelerate rapidly off the face of the earth, past the moon, and toward the heart of the galaxy, all the while still facing the direction from which I've come. The feeling of speed is tremendous as colorful stars and nebulae streak into the center of my field of vision and disappear. When I come to a stop I can see stars in every direction and feel the immensity of space. A voice says that people will find it easier to travel like this when they go backwards--it is less disorienting than it would be to look ahead. I awaken some time later, still lucid and exhilarated beyond description.

Eric Snyder is a visionary artist and talented chef who lives and works in San Francisco.



MY DREAM JOURNEY HOME

by Alexa Singer

Immersed in orange chiffon,
sophisticated yet restless,
I run through the field, my bare feet
landing
on wooden planks, snow cold
between my toes,
I follow someone up a shaky ladder,
Where does it go?

To the convoluted highway,
I drive a giant bus confidently
through the sleazy part of town
to gardened suburbs
where glass petaled orange poppies
invite my touch.

I park the bus, hoping it will remain
erect
amidst the fury of the wind,
and walk through the brambled field
to a park.

Beneath its central structure, a
wheeled tower,
I sit, admiring it and awaiting the
performance.
Whose? Mine?
I have forgotten my records and why I
am here.
Where was I going?

Into a crowded hotel.
I push my way past people, partying,
drunk,
congesting the halls.
My little girl is tired
and the hotel walls are thin,
I am glad little ones can sleep through
anything.

I too seek solace, peace and
Mother Earth,
the promise of a quiet space.
The muddy path still looms ahead,
but having found a room of my own,
I pause
to explore its hidden closets
filled with dreams
of my unexpressed creativity.

a short short story
by Susan St. Thomas



As part of a writing project, I set about to incubate a
dream which could be developed into a short story.
My dream body responded with the following:

Awakening in my dream, I find myself at a posh cocktail party in some crowded room at the downtown clothing design mart. Not recognizing anyone, I wander down the hall, only to find the display rooms darkened and closed off with heavy iron gates. The uninviting blackness sends me back to the party even though I feel misplaced there. Re-entering the party, I am surprised to encounter an entirely different crowd of people. Among them, I instantly recognize my Aunt Agnes and embrace her with the force of a black bear. Other friends and relatives fill out the crowd and someone asks Aunt Agnes how old she is now. "Forty-six," she answers. In response, I exclaim, "I'm forty, which makes you only six when I was born. What do you know!"

Strolling outside for a breath of fresh air, I meet a blonde man with a glistening face who offers me several large bills rolled up and asks if this is enough money to start a pie business--but make only one pie--for him. I

search the strangely familiar face for a clue to his reason for this unusual request. Half conscious, I toss and turn in my dream state as I ponder the dilemma. The man's bizarre crescent smile looms before my eyes. His gesture suggests that I already know his motive. But, I don't! My breathing stops as I freeze in an eternal moment of panic. Then, at once, like lightening, the answer flashes across my mind. Of course, the pie is a mandala, the symbol of oneness. There is only one food that frees the soul, and that is love, the message my grandmother, Agnes' sister, taught me when we shared those wonderful days together when I was six years old.

At that moment I awake, aware of the dream, remembering my incubation request to meet my dream guide this night and receive instruction. The man bids me farewell and returns on his nightly journey. I turn to face the day wearing the crescent smile.

I was really dragging my feet while working with my therapist in the fall of last year. Could I trust her? Was she the right one? My rational mind was of no use, so I decided to incubate a dream. Within the dream, I was aware that I was receiving an answer to my question: a vivid scene of B and myself in the sea. I knew I needed to go into the depths, and that I was scared. And then came a strong sense that she could lead me, that with her I'd be safe.

The dream was very powerful, and I didn't want to share it with B. It would deepen our relationship, allow more to happen, but...it also meant giving her a hold on me. Something inside still felt uneasy about committing.

What was that fear about? The following nights contained jumbled fragments about my family, a regular feature on my dream channel. Then, in a self-hypnosis session, an awesome vision: I was in a high chair, B was feeding me with a spoon. Her eyes were demonic; she terrified me. I was an infant, too young for all this, but she didn't care. She kept forcing in the horrible metallic spoon, intruding, trying to shovel in stuff I didn't want. Powerless to get away, all I could do was gag, refuse.

The missing piece: together, these two vignettes from my inner self showed B and me what was true of our relationship, and what needed to shift. We recognized both my ultimate trust in her, and also my need to insist on her slowing the pace, respecting and validating my needs. As I began practicing saying what I wanted, our sessions finally felt right.

I've related this personal incident to demonstrate how lucid dreaming and hypnosis go hand in hand, complement one another. In fact I believe they're essentially the same state, separated perhaps only by their characteristic definitions and rituals.

This belief is echoed by many practitioners of hypnosis. One thought-provoking presentation is found in *Induced Dreams* by Paul

Sacerdote, an M.D. and clinical hypnotist specializing in psychosomatic medicine and pain relief who has been an active dreamworker since childhood. In the tradition of Freud and Erickson, he intertwines dreams and hypnosis to procure therapeutic benefits. His particular interest is in facilitating dreams which illuminate a life problem, or which can interpret earlier, "impenetrable" dreams. Dreams are also invited to bring about integrative and healing work without the necessity of consciously understanding the "story line."

LUCID DREAMS PLUS HYPNOSIS: WHY SETTLE FOR LESS?

BY RANDI FARKAS

These dreams can take place at night, or at the office (or elsewhere) within a trance state. Sacerdote views them as interchangeable. He also uses dreams to deepen the hypnotic state, in the manner of Milton Erickson. Dreaming the same dream over and over again, with suggestions to forget each time, allows an individual to move to a very deep and powerful inner place.

Two big bonuses which come from merging these processes are 1) the additional volume of how-to techniques and lore which become accessible to a worker in either area, and 2) the corresponding tremendous body of knowledge inherent in our unconscious selves. I recall my excitement upon discovering the concept and techniques of lucid dreaming; I knew

the territory, at least in part, through hypnosis. Here was a different way to traverse it, a different lens to see through. It was like roller-skating through a place I'd biked, or run.

Speaking now to the dreamer, I'll simply say that all hypnosis is self-hypnosis, so that its techniques can be used either with an external facilitator or your own internal hypnotist. Entering a trance state is a naturally-occurring phenomenon (kids are basically There). Hypnosis provides a formal structure to this abandonment of the rational mind: a beginning, an end, and of course the precious middle, which typically consists of feeding in positive material and also receiving the gifts of the unconscious mind. While hypnosis is a topic unto itself, self-hypnosis can be learned in a single session and, like any skill, is developed from there for speed, strength and accuracy.

At its most basic, hypnosis can be used to directly enter the dream machine during the day. At a snap of the fingers, you can be trance dreaming, and aware of doing so. (This is with practice, and/or with a proficient hypnotist.)

Or, you'd like more lucid dreams at night? In the hypnotic state, you can use the techniques of positive suggestion, affirmation and rehearsal. "Tonight as I dream, I'll realize that I'm dreaming" (suggestion). "I fully deserve to play with my inner self in the form of lucid dreams" (affirmation). "Now I'm dreaming, and aware of doing so" (rehearsal).

These three examples are the bare bones for the verbal, visual and kinesthetic messages you'll want to concoct. You want to appeal to the childlike, impressionable aspect of your unconscious--so ham it up! Incorporate sound, scents, movement, breathing, vivid colors. This element of hypnosis is so very important. Along with repetition, intensity is the path to opening and strengthening the line of communication between rational and non-rational mind. Consider fairy

tales, both the storylines and the illustrations--you probably can recall some favorites from childhood. You want to weave yourself an inner process in the same compelling fashion.

A key tool in all these related approaches is to create anchors for the state of lucid dreaming. An anchor is something that reminds you of an experience, that puts you in a certain state. It can be a sight (your hands, a la Castenada), an activity or sensation (spinning, flying, tingling in the throat), words (LUCID DREAM flashing across your inner theatre in bright neon colors). The sound of someone's voice is an excellent anchor. Reinforce your chosen or bestowed anchors during trancework, and they'll take on a life of their own. These techniques are familiar to all serious dreamers. It's the wealth of descriptive information and the particular angle found in hypnosis that I encourage you to delve into.

Use hypnosis to find out what might be preventing you from lucid dreaming. One way is to invite the part(s) of you that's doing so to give voice to its objections. It's important to do so with respect; your intention is to affirm its function and find another way for it to carry out that purpose. For instance, you may have a part geared to protect you from spending too much time and energy on non-productive or unrealistic activities. (It's likely that this part is derived from parental figures.) Accessing your unconscious and calling upon your creative wisdom to generate alternate behaviors, you're likely to come up with a number of choices. Perhaps limiting the time you spend recording dreams will satisfy this part; or tying dreamwork into your profession. It's then up to you to thank your inner self for this information, do an ecological check to be sure no other parts are objecting, then use suggestion, affirmation and rehearsal to fortify the new modus operandi. A trial period is advisable. That "Be Productive" part of you needs to be sure this newfangled stuff is going to work for

its purposes.

Putting aside the notion of resistance makes room for such parts to speak their piece and contribute their energy to the course of action you desire, whether it be increased lucidity, recall or whatever. You're also no longer warring against yourself, but rather getting to know and appreciate your inner Judge, your Child, your Ms. Together, Mr. Macho, etc. Perhaps a part of you is scared to receive dreams about a past traumatic incident. Maybe your Priest and Sex Goddess are waging nightly battles over what material can surface.



If you'd like to explore this concept of working with the parts of the inner self, Alchemical Hypnotherapy is an excellent path. (See David Quigley's *Alchemical Hypnotherapy* for an overview.)

You can also use hypnosis to change your beliefs and attitudes towards lucid dreams; in NLP language, to "reframe" the dynamics. If you seem too bent on control (a common trap for lucid dreamers), find out what your unconscious wants. Being more playful, surrendering, doing rituals of gratitude and celebration are ways in which some dreamers have shifted their dream posture.

Another reframe in both hypnosis and dreaming is to make friends with the enemy or monster who may appear in your dreams,

which changes the dream from an experience of powerlessness and horror to one of empowerment. Or you may wish to shrink that ogre down to midget size, or expand yourself so as to contain it. Use everything you can remember from cartoons or fairy tales, or reread them. There's no limit to what you can imagine! (Ann Sayre Wiseman's *Nightmare Help* comes in handy here.)

In the area of interpretation, there are the processes of interpretation, recall and integration. You can go into trance and redream your dream, perhaps with new elements. Or redream a non-lucid dream with the viewpoint of being lucid (Jill Gregory). You can enter a trance and go with the strongest image, giving yourself over to feeling it; perhaps then choosing to paint or dance that complex. You can dialogue with characters in this dream in the Gestalt style. Or, you may explore what happened before the dream began, or after it ended (Linda Magallon).

You can strengthen your recall with the three tools of suggestion, affirmation and rehearsal. And you can use these also to ensure benefitting from your dreams, integrating material without needing to consciously process it, if you so desire.

An additional tactic common to hypnosis is to always use the three tools to add the benefits of high-quality rest and healing--of body, mind and spirit--as a natural by-product of your dream activities.

The second reward inherent in joining these states is the strengthening of your bond with your unconscious self. Here is the true body of knowledge, and the more ways we have of reaching our inner process, making friends with it, celebrating it, the richer we are. To sleep, perchance to dream. Pooh! Why have to do it that way? Frankly, I'd usually much rather play with the gifts of my inner self during the day,

Continued on following page

when I'm alert and have ample time, than in the middle of the night or upon awakening.

From another angle, the differential appeal of dreaming vs. hypnosis is not to be overlooked by the astute practitioner. I've had more than one client who, though s/he's balked at producing material in the trance state, will readily dream or imagine dreaming. The framework of dreaming seems to make it safer to deal with hot material. After all, "It's only a dream." Typical of this is a session with a woman who was anxious about re-entering painful childhood experiences and yet was steadily being drawn to that through her process. My suggestion to her was to "dream a dream as a child." The results were extremely gratifying.

As one becomes adept at self-hypnosis or dreamwork, sensitivity increases in many areas. It feels obvious that we move amongst a variety of states continuously. Now, it's one thing to know this, to hold with the ideas of Jane Roberts, Ouspensky and others that we exist on many planes simultaneously, that life symbols = dream symbols. To actually experience our lives as such in a culture where there's little validation and strong forces acting against this kind of reality can be confusing, tiring and painful. Perhaps distinguishing the states helps. Certainly I've found that becoming friends with my subconscious through the techniques of dreamwork and hypnosis has also brought me wonderful, supportive friends in the outer world who corroborate my reality and keep me deliciously insane. Again, why settle for less?

Randi Farkas is a certified practitioner of hypnotherapy and has taught self-hypnosis and alchemical classes for the past 3 years. Randi has a special interest in integrating with trancework such paths to the inner self as dreams, art, breath and bodywork.

DREAM WIZARD

AN INTERVIEW OF DNB EDITOR BOB TROWBRIDGE

BY JILL GREGORY

Those who know Bob Trowbridge tend to see him as an easygoing teddy bear of a man with a quick wit and strong sense of humor, as well as a warm and accepting nature. His insight and wisdom make him a popular speaker and dreamworker.

"A good Wizard can let individuals find their own symbols, to represent what they already have, what they already know, who they already are."

Until dreamwork came along I didn't have much direction in my life. I never knew what I wanted to be when I grew up. I told people I wanted to be a bum; but not poor. When I went before a committee of ministers and laypeople to determine my readiness to enter seminary and the ministry, someone asked me why I wanted to become a minister. I said, "It beats getting an honest job."

I have had life-long dream recall, went through a period of pretty impressive nightmares (witches) and have had spontaneous lucid dreams at least since young adulthood. In high school I read a lot of religious material and in college plenty for my psychology degree. It was all grist for the mill but didn't make my direction really clear.

In 1976, while reading something from Edgar Cayce, I had this incredible mental explosion of very high energy that stayed with me for weeks. I was reading his ideas on the physiology of dreams and I started making all these connections between different dream ideas that were floating around in my head. I wrote down about a dozen theories pertaining to the electrical/chemical aspect of dreaming.

At about the same time, I began reading Seth's ideas about dreams, and it was like coming home. I kept having little precognitive dreams about the material I would read in Seth the next day.

VOICE OF A DREAM EXPERT

While walking down the street in San Rafael, I heard a voice in my head say, "You're an expert on dreams." Now that was a totally foreign thought to me -- something I did not rationally believe to be true. I knew a lot about dreams and was

working with my own, but certainly did not consider myself to be an expert. But that thought, added to the energy I was experiencing, gave me the impetus to put a flyer together and offer a dream class. I had never even taken a dream class! I got two people to sign up, padded the class with friends and launched my dreamworker career.

Then I heard a woman on the radio being interviewed about Seth so I wrote the station and suggested that they have a program on dreams and that I be the guest. I thought I might hear from them in a couple of months or never. I sent the letter on Friday. On Monday I had an upset stomachache that continued into Tuesday. I couldn't find any explanation for the queasiness and

generalized anxiety I was feeling. Wednesday morning the station called, said they had a cancellation and could I come on the show that night? That was precognitive anxiety!

There I was in the middle of my first dream class with my friends and I go on the radio as a dream expert! Well, I was absolutely calm, professional and brilliant on the show. I didn't even use my notes. From that point on, whenever the interviewer, Don Chamberlin, wanted a dream person on his show, it was me. Every four to six weeks I'd go on for one to three hours and take calls from people about their dreams. It was very popular. Then the newspaper got interested and I was interviewed twice within my first year of dreamwork.

I came to dreamwork with a kind of ignorance and innocence which was a real boon to me because I didn't have a preconceived notion of what was or wasn't possible. I just did things and people picked up how simple it was.

Nowadays I do visualization work which is very powerful. It's a way for people to bring up symbols on the spot -- a waking dream. I lead a channeling group, do regression workshops and with Steve Marks offer seminars for nurses under the banner of Healing Arts Associates.

I have been editing *The Men's Journal* for the past three years and, of course, have recently taken on editing *DNB* with Linda. I had always been a loner and done things on my own. Now I'm really enjoying connecting with people through these publications and through my involvement with the Bay Area Dreamworkers Network. It's great to learn about so many different and exciting methods of dreamwork!

WAKING UP TO THE POSITIVE

I usually do my own dreamwork and meditation while walking, since I get restless trying to sit still.

My feeling about the significance of dreams is that there are two things that need to happen



for us to move into our fullest selves. One is dream lucidity and the other is waking lucidity. Dream lucidity or out-of-body-experiences, states that I think are very similar, mean more consciously creating what we want and confronting the things that stand in our way. Lucidity in the waking state means bringing our dreaming consciousness into our waking life. It is tantalizingly possible that some of the things we're capable of accomplishing in the dream state could be accomplished in the waking state -- if we are lucid. It means waking

up to who we are.

Dream lucidity and OBEs allow us to explore just about anything that we want. We can use lucidity to talk to our dream guides face to face. We can explore the past to see if there are places where our energy is blocked. We can explore the future to check out probabilities and choose which ones we would like to activate. We can simply use the dream state to try to move into our own most positive selves, to generate and embrace our positive images. We are willing to look

at the negative images in our dreams and struggle with and confront our shadows, but we are less willing to accept positive images as parts of ourselves. Part of dreamwork in the future is to pay attention to the positive images in dreams. They are there to stretch and expand us, to expose us to our greater selves.

My goal is to close that gap between who I am able to act out at this point and who I really am and know myself to be. I realize that there is a cleansing and a healing involved and an incredible letting go of past and future. And I must die to my old self in order to move into that new self, all of which is scary.

I had a dream about this: *My spirit guide, Doug (don't laugh; I know of one named Ted), is wearing a suit, looking successful and driving a big dark Cadillac convertible. The road goes to a wiremesh fence and beyond into a vineyard. But there is no gate. Doug just magically drives through the fence. I walk up to it intending to pass through as well. But I bump into the fence. There are two families, one good and one bad. The father of the good family explains to me that Doug is a Wizard which is why he can drive through. I reply, sadly, "I'm a Wizard too."*

"Part of dreamwork in the future is to pay attention to the positive images in dreams. They are there to stretch and expand us, to expose us to our greater selves."

I am a Wizard, and I am a Wizard after the fashion of the Wizard of Oz. And what is the significance of the Wizard of Oz? He was a humbug, a phony. The Wizard of Oz could not give anything to the seekers that they didn't already have. A good Wizard can help individuals to see and accept what they already have and a good Wizard can give individuals symbols or, better yet, let them find their own, to represent what they already have, what they already know, who they already are.



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Lucidity Letter



Lucid Dreaming Symposium

Volume 5, Number 1
June, 1986

Lucid Dreaming Consciousness Awareness of Dreaming While Dreaming

Read about the cutting edge of work into lucid dreaming and related phenomenon, such as the out-of-body experience and higher states of consciousness, in Lucidity Letter. This semiannual publication (June & December) is aimed at promoting a dialogue between professionals and nonprofessional, sophisticated dreamers.

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- Psychophysiological Parallelism in Lucid Dreams, Stephen LaBerge
- Dream Control or Dream Actualization?, Strehon Kaplan Williams
- The Selling of the Senoi, Ann Faraday & John Wren-Lewis
- Settings and Causes of Lucidity, Keith Hearne
- WANTED: New Mapmakers of the Mind, Robert Monroe
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Lucidity Letter



Volume 5, Number 2, December, 1986

Lucidity Letter



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Lucidity Letter



Volume 4, Number 2
December, 1985

Continued from page 24

address, phone. Briefly describe what you do with dreams, what you could share with others in the Network and any cost that might be involved. Your profile will be added to the **Dream Educators Network Directory** (currently 36 listings). For your own copy of the latest directory, as a benefit of membership, enclose \$10.00 and send to **Lori Solensten**, PO Box 788, Cooperstown, NY 13326.

In the meantime, here are some others questions you may wish to consider:

How do we know whether we are being effective in our work? Can we continue to learn new techniques, new approaches, or try out new formats that might work better? Where

do we go when we feel confused, uncertain, isolated or tired with this work? What sources of support and renewal are available for us?

The difficulties of sustaining these efforts over time are significant. Because we live in a culture that is still so anti-dream, finding people who want to learn from their dreams and are willing to devote some time and effort to the process can be tough. The marketing problems are complex. Do we try to counter mis-information and fears, perhaps reaching out to new groups of people, or concentrate on those who already have an interest? How do we present ourselves, what we can offer, and what we know?

Most of us have our own partial answers to these questions, yet I believe that a network where we share information and support around these concerns could make a big difference, not only for our own survival, but onward to real success in our efforts and effectiveness. The networking has already begun with **DNB**, **ASD** and along many informal lines. What I'd like to do is to encourage everyone to get involved, to push the effort to a new level and see just how well this networking can "work" for each of us.

Next year's **ASD** conference will be held in late June 1988 at UC Santa Cruz in California. The **Dream Educators Network** is already discussing plans to ensure that there are lots of good juicy events and workshops for grassroots community dreamworkers and dreamers. Put it on your calendar now and start thinking about what you would like to see happen at a gathering of several hundred dreamers! Conference ideas can be sent to **Harold Ellis**, 45 Satellite Lane, Levittown, NY 11756.

I look forward to hearing from you, too.

Dick McLeester has been working with dreams for fifteen years and is the author of "Welcome to the Magic Theater". He gives talks and workshops on dreams in the New England Region.

REFERENCE LIBRARY

BY HENRY REED

Recent Publications

"American Dreamer: Stephen La Berge, The Doctor of Dreams." *Life Magazine*, November, 1986. Anne Fadiman.

"Do dreams reflect a biological state?" *The Journal of Nervous and Mental Disease*, April, 1987, Vol. 175, No. 4, 201-207. Robert C. Smith, Michigan State University, College of Human Medicine, Department of Medicine, B220 Life Sciences Building, East Lansing, MI 48824.

"The Dream: Mechanisms and Clinical Applications." *Clinical Social Work Journal*, Spring, 1987, Vol. 15, No. 1, 43-55. Randolph L. Lucente, Loyola University, School of Social Work, 820 N. Michigan Avenue, Chicago, IL 60611.

"Infanticide and aggression toward children as reflected in Greek and early Christian fantasy, dreams, myths, and reality." By R. Rousselle. In G.G. Neuman (ed.), *Origins of Human Aggression: Dynamics and Etiology*. New York: Human Sciences Press, 1987. Pp.125-138.

"Long term effects of extreme situational stress on sleep and dreaming." *The American Journal of Psychiatry*, March, 1987, Vol. 144, No. 3, 344-347. A. Hefez, et al. (Address: P. Lavie, Technion Israel Institute Technol. Fac. Med. Sleep Lab, Haifa, Israel.)

"Your dreams: What you can learn from them!" *Good Housekeeping Magazine*, April, 1987, 12-16. Jill Morris.

Book Reviews

"Dreams: A key to self-knowledge," by Z. A. Piotrowski & Am M. Biele. *Perceptual & Motor Skills*, April, 1987, Vol. 64, No. 2, P. 679. Review by R. B. Ammons & C. H. Ammons.

?! 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 ? !

calendar and classifieds

Classifieds are notices submitted by subscribers as a service to readers. DNB reserves the right to edit all ads. For commercial rates, see page 2.

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. 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 a career in dream work.

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

GROUPS

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

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

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

JUDY WINE. Brooklyn Dream Group open to new members, 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.

VALERIE MELUSKY. Three groups a week for learning about lucid dreaming and the life you are creating through your dreaming. Princeton, NJ. (609) 921-3572.

WANTED: To form a lucid dream group in the South Jersey/Philadelphia area. Contact: Don Terrano, 401 Atlantic Ave., Stratford, NJ 08084. (609) 346-9783.

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

ELLYN HARTZLER CLARK, Wholistic Resource Center, 1003 Rivermont Ave., Lynchburg, VA 24504. Sunday Evening Dream Group. (804) 528-2816.

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

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

CHARU COLORADO. Private dream interpretation sessions and all day dream workshops. P.O. Box 374, Venice, CA 90294. (213) 396-5798.

THE DREAM HOUSE. Sunday Evening Dream Group, 6-8:30pm. Friday night talks; workshops and classes. RSVP Fred Olsen, 395 Sussex St., San Francisco, CA 94131. (415) 239-6906.

STANLEY KRIPPNER and INGRID KEPLER-MAY. OUR MYTHIC JOURNEY. Drawing from dream interpretation and other systems. Mondays, 7:30-9:30pm, 2739 Laguna St., S.F. CA 94123.

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

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

NOVATO CENTER FOR DREAMS. Private tutoring (in person, by mail or by phone); Classes, on-going groups and lectures. Dream Resource Information available. Contact: Jill Gregory, 29 Truman Drive, Novato, CA 94947. (415) 898-2559.

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

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

SANDRA MAGWOOD, THE DREAM WORKSHOP. Introductory lectures, one day workshop/retreat. Brochure on request. RR3, Tweed, Ontario, Canada K0K 3J0.

EVENTS AND CLASSES

ANGEL FIRE DREAM QUEST GATHERING, Taos, NM, July 19-25 with Henry Reed, Bob Van de Castle and Gary Rogers. Six luxurious nights in the breathtaking mountains of Angel Fire, near Taos, New Mexico. Participate in the cutting edge of dream work today; explore the vital and creative inner life in your dreams; realize your own Dream Quest.

GRADUATE CREDIT FOR DREAM STUDY: Atlantic University offers "The Inner Life: Meditation, Dreams and the Imagination" (TS 506, Instructor: Henry Reed, Ph.D.) on an independent study basis. Earn three credit hours towards a Masters degree in Transpersonal Psychology or transfer credit to your school. Contact James Windsor, Ph.D., President, Atlantic University, P.O. Box 595, Virginia Beach, VA 23451.

BOOKS

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

THE DREAM HOT-LINE booklet details the methods of dream interpretation developed by Anthony Dubetz for his Chicago consulting group which analyzes dreams by phone. \$5.00, 40 pages. PO Box 34934, Chicago, IL 60634.

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 Strephon Kaplan Williams. An inspirational handbook of personal growth using Jungian principles. 224 pages, \$9.95. Journey Press, PO Box 9036, Berkeley, CA 94709.

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.

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.

PROJECTS

HARMONIC CONVERGENCE. Wanted: dreams from Aug. 16 & 17th, 1987 (dates of a mass initiation into lucid dreaming and an influx of dream-state guidance for planetary healing) collected for the Harmonic Convergence Book of Dreams. For information on the BRIDGEBUILDERS PROJECT send a stamped self-addressed envelope to: Charles Upton, 28 Marine Dr., San Rafael, CA 94901, (415) 457-3065.

ADULT CHILDREN OF ALCOHOLICS: Have you had dreams which have been an important part of your recovery? Please share these dreams, along with your interpretations, for a book by and for ACOA's. Anonymity assured. Linda Bickel, 902 Tulip St., Apt. 4, Liverpool, NJ 13088.

SUNY PRESS, under the editorship of Robert L. Van de Castle, is seeking dream material from laboratory investigations, field work settings, questionnaire surveys, or clinical observations for a new series of books. Inquires to: Carola F. Sautter, Editor, State University of New York Press, State University Plaza, Albany, NY, 12246-0001.

HUMOROUS DREAMS: Please send your dreams and provide a way for the researcher to contact you for an interview. Anonymity assured.

Pennell Paugh, M.A., 207 Hilltop Rd., Silver Spring, MD 20910.

THE SELF-STEERING PROCESS: If your interpretation of a dream is wrong, future dreams will correct you. Have you experienced it in your own dreams? If you have, please let me know. Bob Gebelein, 438 Commercial St., Provincetown, MA 02657.

ATTENTION DREAM JOURNAL KEEPERS: If you own or have access to an Apple IIe or IIc with two disk drives, you are needed to use/test THE DREAM INDEX, a database program in development. For more information, contact: C.P. Turich, P.O. Box 56855, Pittsburgh, PA 15208.

ALPHA INTERNATIONAL, a publisher of books on dreams and dream analysis, welcomes manuscripts and ideas, ranging from the academic to the popular. 106 Kenan St., Chapel Hill, NC 27514.

MOUNTAINS AND BRIDGES: dreams wanted in which mountain or bridge imagery predominates, especially those for which you can provide a clear interpretation relating to your life. Tracy Marks, PO Box 252, Arlington, MA 02174.

ATTENTION: LUCID DREAMERS! If you have had lucid dreams for at least three years or have had at least 50 lucid dreams, you qualify to be included in my book, Frontiers of Lucid Dreaming. For more information, contact: Jill Gregory, 29 Truman Drive, Novato, CA 94947. (415) 897-7955.

DREAMS OF RECOVERING SEX AND LOVE ADDICTS sought by author for manuscript. Anonymity guaranteed. Karen Paley, L.C.S.W., Counseling Services, 60 Central St., Topsfield, MA 01983. (617) 887-8052.

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DREAM EDUCATORS UNITE!

Over the past three years the **Dream Educators Network** has been meeting at the annual conference of the Association For the Study of Dreams. This past month at the conference just outside Washington DC, we decided to focus primarily on those who work with dreams on a "grassroots community" level. This means people who may not have any traditional training, degrees or institutional support for this work. Many of us do this work as a labor of love on the side, while our primary source of financial support is elsewhere. One the other hand, there is often a high standard of rigor and effectiveness in our work which has its own "professional" edge. Direct experience with the dreams themselves has often been our best teacher.

While those who study dreams full-time as therapists or scientists are doing priceless work, it often takes a person in the community to introduce ideas to the general public in a way that can be enlightening, find integration into daily life and still serve to honor the dreamer's own wisdom and potential. Further, we can draw upon the collective strengths of the dreamers, their dreams and the process of group sharing.

As dream enthusiasts, what can we do to reach more people and turn them on to their nightly opportunities? In what ways can we share information and support with one another while honoring our diverse approaches to dreamwork? What are our hopes and visions? What are the obstacles and how might we, individually or collectively work to overcome them?

I am launching this column in hopes of creating an open time and space where dream educators can

grapple together with these questions and possibilities. I will offer some initial observations and questions with hopes of getting various responses from you. These will be worked into future columns requesting more response. The ideal is participatory and interactive. I hope we'll be able to walk that edge where the tough questions will stand next to the hopes, fears and intuited new directions, much as they do in dreams.

So join the fun right now, grab a sheet of paper and jot down your responses to these questions:

1) If you were making up a calling card, what term would you use to describe what you do? Consider this a brainstorming session and list all the possibilities you can think of, from the serious to the wildly outrageous. Initial responses have ranged from **Dreamologist to Psychic Farmer**. Perhaps you head or are part of an institute or organization--what is it called? Let's get a wide range of possibilities, then we can consider which sound respectable, dynamic, too spacey, accurate, outlandish. What doesn't work for

one person may work for another. 2) How do you market yourself and what do you offer? This is a larger question that can involve examining what type of people you are trying to reach, how you briefly describe the benefits of dream exploration, and what kind of credentials you may have for yourself. Gather any flyers or press releases you use in promotion and send them along. What has worked or not worked for you? What are your questions?

If you don't have time for a thorough examination of these questions, don't worry. Jot down what comes to you at first and drop it in the mail to me. Fast responses from lots of people are what I'd like most; there will be more time for in-depth analysis and discussion later. You can even give a quick call, though I am in and out at all sorts of times and you may get an answering machine. Contact: **Dick McLeester/New Dreamtime**, PO Box 331, Amherst, MA 01004. (413) 774-3982.

Now take another sheet of paper and jot down your name,

Continued on page 21

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