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Fusion

an interdisciplinary journal
of dreams and culture



Volume I, #4 of The Dream Network Bulletin

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an interdisciplinary journal
of dreams and culture

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fusion's christening...

Dreams are one of the oldest methods of original contact with the transpersonal in the human dimension. They are available to everyone, regardless of whether they are remembered. They are a source of deep inspiration, counsel, transformation, and creation to anyone with the interest to turn in that direction.

Each of us has their own language, everyone has had experiences that transcend the patterns and constraints of contemporary consensual reality, available to each through the expressions of the individual psyche. Many discount these experiences of the numinous because they have not fit into the traditional modes of reference.

But the object, one of the objects, in the growth of a culture is that each person help the society evolve through the contribution of new patterns, new insights, new ways of being, which really may not be new at all, but new within the context of that culture. The growth of a culture, a society, of a person, proceeds in a circular or spiral process of return.

We can recognize that process. We can consciously aid in the development of new societal forms. The Senoi have based their culture on

these considerations. Our dreaming selves have capacities and resources that dwarf the waking mind: think about the raw creative talent that goes into the synthesis of a single dream, for instance, regardless of the context or content of that dream. You are the dreamer. Your mind is free in dreams; you express things to yourself about the structure of the world, in your own language, that whether you know it consciously or not, is the single truest, deepest picture of your relationship with your world.

Dreams can be troubling. They either ask for our participation, making us wonder about things, or they can be ignored, at a loss of great richness. A dream can be explored: a world of the imagination. Some dreams take years to understand; the reward can be well worth the patience of delving. Dreams are not created in a hidden language. I feel dreams are our natural language. Learning that language links one with the ancient traditions that span all our shared planet, throughout our shared time...

In the early history of our culture, the transmission of societal forms, the myths expressing cultural attitudes, was conducted by the storytellers. Storytellers handed down their craft in a chain through time; the stories deemed worthy of retelling were those deeply resonant with

the spirit of the times in which they lived. Much of the material for those stories had to have come from the dreams and fantasies of people gifted with a sensitivity to the deep forms that would yield an enduring verbal legacy. The feedback of the content of collective and personal vision into the life of the community is a circulation and reflection of the process of that community itself.

Telling dreams in the community can be a process of healing so natural that it goes beyond healing into the creative maintenance of the whole fabric of the community itself. It is this process we wish to foster. The direct return of mythic material into the life of the community has been lacking in our society for some time now. The results of this can be seen in a loss of meaning in the lives of many, a drifting and search for new directions, and a lack of an objective moral anchor in the context of human events. Truly, where there is no vision, the people perish. We feel the foundation of a group sharing of what might be called *experimental revisionings* on deep mythic planes by the members of that group is a worthy contribution to the creation of a new vision.

---Chris

embarkation

by Douglas Cohen, M.A.

FUSION...an emergence, a response, a forum for images in pursuit of good company, the result of an overflowing of developments. James Hillman has spoken of the great need we have in our culture for appropriate settings in which to entertain ideas. In contrast to the thousands of publications to which one may turn to obtain information, FUSION exists to stimulate the reader to consider images and entertain ideas.

The purpose of Dream Psychology Northwest, an educational center for dreams and depth psychology, has been to provide a setting in which we invite the images of the unconscious psyche to speak, to shout, to infiltrate our waking rational consciousness. This publication, an extension of our educational center, provides a similar function over greater distances and for larger numbers of people. The goal of FUSION is to create a forum for ideas and images emerging into the human imagination in relation to dream, imaginal and archetypal psychologies, education, spirituality,

and the arts. We will present quality thinking and imagining from the heartminds of the community of souls with whom we are networking. We encourage interlogue, a group dialogue, and thus anticipate your active involvement in this experiment in communication.

This publication is one expression of the rapid growth of an educational community still in its infancy. Dream Psychology Northwest was founded as a result of my commitment to combining education, depth psychology, and personal growth therapies. Since the beginning the path has been marked by generous portions of grace, hard work, determination and inspiring synchronistic connections. The fine people who have found their way to our doors as both colleagues and participants are of course the single-most important factor in the establishment of Dream Psychology Northwest. The synchronicity which has consistently demonstrated itself in my life and in the lives of my co-workers has spilled over into the life of our organization and this publication. On the same day we received the Dream Network Bulletin from New York, accompanied by Dr. Stimson's letter inviting my contribution, one of our people brought to a planning meeting a copy of the Brain/Mind Bulletin, which had on its cover an article announcing to the national eye the Dream Community and the Dream Network Bulletin. We are now pleased to be associated with this labyrinthine web of people who recognize their affinity for dreams is a response to the call of becoming conscious.

I wish to acknowledge the support of Richard Jones and Montegue Ullman as editorial consultants for FUSION. For six years I have been inspired and motivated by personal and professional contact with these two men. Their support for this project encourages me to press on with several incubating ideas: a second Northwest Regional Dreamworks Week, a national conference, a tape series on topics in dream psychology, and a handbook for working with dreams entitled *The Dream Shield*.

The strictly hierarchical days are over. Contemporary dreamwork is characterized by the egalitarian relationship between the dreamer and the helper. We are each learning resources for each other. Whether it is in the group, in private therapy sessions, or in individual dreamwork, more and more people are learning to let the dream speak for itself. People are slowly beginning to heed Hillman's notion of "sticking to the image."

As you read and consider what follows, keep in mind that this is an introductory issue designed to intimate the range and breadth of FUSION. Now that this project has reached into the community, we offer it up to the four winds to be spread like pollen, to find its way where there is an opening, an open hand, an open mind, an open heart. To begin then...welcome!

Dream Journals: The Magic Mountain

by Chris Matthews

16 May 1982

I dreamt....that Tony and I were in an apartment, watching the flight of a master pilot. He took off from the runway and climbed, turned, dove, spun close to the ground to spin toward the sky again. In wonder we watched. I saw what seemed impossible stunts until it became apparent there were 3 engines on each wing of his small plane...

We are going to the Magic Mountain to meet the pilot. People are standing around the entrance, some lounging, some hesitating, and some deciding to get into a long line going into the Mountain.

The Mountain is hollow, and we are all to travel to the top, inside. In the line people wait for this adventure. Glass cases along the hall hold various displays, luminous crystals. One may not eat while in the line, but fast until admittance.

A tall man in a robe comes for us in the line. Tony takes my hand and we follow together, up, through halls and ramps and rooms of many descriptions. The mountain is huge inside, too large to ever explore in one lifetime. The figure moves quickly now, along a catwalk, where? Tony follows faster, running. I struggle to keep up. They go through a door. I follow but they're gone.

I wander for a while and find myself in a bright room filled with gleaming white video game machines. People stand there, lost in fantasy battles, entranced by electronic light and sound.

I realize the Magic Mountain is just like the world, and the world like the Mountain. You wander through, hoping to reach the highest inside; most everyone eventually stops and gets lost, wrapped up in some activity. Anything you want is there, any of the million activities of humankind to lose yourself in illusory attainments. I sit down and think these thoughts.

Someone comes. I collect my possessions: 3 knives like letter openers; the one I made for my father when I was 14 years old, the one I made last year stamped with the moon symbol, and a real craft knife--aluminum, copper, and steel. Also Tony's address book, a red one with the names of all the teachers and mystical people he's known. On the cover in the lower left corner is a symbol embossed in gold, of people raising a cross, like the statue of the raising of the flag at Iwo Jima, only these are not soldiers but men and women. Also a compass. There will come a point when all these things, too heavy a burden, will have to be left behind.



Where is the way out? Someone points to a forgotten side door. The door, opened, reveals a spiral staircase going up. Joy and freedom...closed eyes and a step to the left--falling blind, rushing down.

not falling. suspended. no staircase, no mountain. no pull from the Earth. depthless silver white light. floating up soon.

**The Gardener nourishes
The plant brings itself
to flower**

Linda Green, M.A.

Transformational Therapist

for information on movement
and metaphor workshops,
contact her at 322-0145

1602 E. Garfield, Suite B
Seattle, Washington, 98112

notes of a spiritual trainee

by Elisabeth Rush

This essay and those which follow in future issues will address topics of interest to me as a spiritual traveller which may also be of use to others engaged in developing an understanding of the spiritual aspects of their lives. I will address pertinent topics from my practice as a psychotherapist and teacher of dreamwork, Goddess mythology, and archetypal psychology. From time to time, I'll review books and articles and am willing to consider questions which readers may address to me. The following essay examines the role of spiritual diaries in relation to our quests as individuals for understanding and knowledge.

SPIRITUAL JOURNALS

Often I have come away from reading a book describing the spiritual journey, whether from the point of view of a trainee or master, with the sense that some aspect of the journey was not being told. I began to understand what was missing in many stories after reading Gopi Krishna's full account of aroused psychic energy in his book *Kundalini: The Evolutionary Energy in Man*. Gopi Krishna's shared feelings about his experiences cover the entire affective range. Included are descriptions of depression as well as bliss. He moves through periods of dysfunction, encounters a lack of wisdom in those he expected to be wise, becomes absorbed into darkness and negativity, approaches death. All these things occur along with an occasional sense of coherence, peacefulness, and joy.

Gopi Krishna may often be bewildered by the cosmic show he witnesses, but he does not attempt to overcome his bewilderment by choosing which experiences he will value and which he will cast aside. He witnesses, equally interested in the positive and the negative until the cosmic force balances itself. Having lived many of the experiences, both positive and negative, which Gopi Krishna described, I felt a sense of gratitude to him for having shared his story without editing unpleasant episodes.

Because of the honesty and fullness of his account, Gopi Krishna's story became a mirror in which I could view my own journey. The essential similarity of our experiences brought me out of the isolation of my own stumbling into a camaraderie with Gopi Krishna and other spiritual seekers. Hearing his story affirmed the perceptions I was developing about my quest and with this affirmation came a deepening of my faith

that the way things are for me, difficult as they often seem to be, is the way they must be to facilitate the growth of understanding and my ability to incorporate the understanding into my life.

In contrast to Gopi Krishna's book, it is apparent to me that many other personal reflections of the spiritual process are not really personal, but have been collectivized. These stories stay within the realm of what has already been said and thought and felt, the codified tradition. Variations from the collective are likely to be suppressed. The danger in this suppression is that any variation from the norm is potentially an evolutionary steppingstone. The collectivized spiritual book supports the status quo, the realm where the ego firmly reigns, to the detriment of the transcendent tendency.

I recently came across a confirmation of this thought in Marie Louise Von Franz's introduction to her book, *Alchemy*. According to Von Franz, it is the practice among some North American Indians, when they interpret their dreams, to delete any symbol or image in the dream which is inconsistent with their collective myth. Whereas, Von Franz notes, in the rebirth ritual of a group of Australian aborigines every 'good idea' dreamt by anyone participating in the ritual is adopted as part of the ritual. (cont. page 12)



Ma Anand Ragini

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DREAM NETWORK NEWS

We have become the third facet of the Dream Network Bulletin, a triad of journals coordinating their publication for successive months. The parent organization is generated by William Stimson, editor and publisher of the Dream Network Bulletin, which goes to print in February, May, August, and November. The other facet of the group is published by a group of dreamers in New Jersey organized by Sally Shute. Their focus is on lucid and psychic dreams and comes out on January, April, July, and October. Ours will round out the year on the equinoxes and solstices: March, June, September, and December. This issue is our first and the fourth in the Bulletin sequence. Subscribers will probably receive the June and July issues together as we had planned to publish on the solstice instead of the beginning of June.

All of these organizations are very much grassroots efforts intended to support individuals and groups at the community level. If you feel close to the desire to bring dreamers and other visionquesters together, and want to get closer, you can help if you want by subscribing and/or offering material and technical support, advice, or even just saying hello! Subscriptions are \$13/year, and will bring a rich supply of inspiration and insights every month, from many voices across the nation and beyond (Sirius? The Pleiades? Who knows...).

DREAMNET PROJECT. We are also developing a universal database of dreamers, dream groups, and dreamworkers by combining all of our collective mailing lists and other accumulated addresses into one file supported by our computer. Anyone needing to connect with dreamers in their area, for dreamgroups, workshops, or creative communication, will be able to network with us for their specific needs. Contact Chris Matthews through FUSION at the address on the title page.

DREAM AND PREMONITION HOTLINE There is a channel in the Northwest for dreamers who have the need to tell someone about their psychic and premonitory dreams when they happen. The Dream and Premonition Hotline, operated 24 hours a day by Psi Circle in Seattle, was established by Susan James for the purpose of determining the condition of the local collective unconscious.

Susan, a strong dreamworker and psychic consultant in her own right, advocates dreaming as a primary road into the world of spiritual transformation and psychic awareness. Psi Circle offers classes in dreamwork,

described on this page, as well as many other topics in occult and spiritual studies. She and the group are a major contributor to the DreamNet Project, and may well be offering some of the results of their research in future issues of FUSION.

Anyone with newsworthy material concerning the growing community of dreamers in the United States and the world should submit to FUSION...we'll be glad to hear from you! In addition, we welcome calendar items concerning educational events, classes, workshops, conferences, and gatherings related to dreams, holistic health, and the consciousness community.

MEDIA NEWS

T.V. SPECIAL ON DREAMS On a Sunday evening sometime in September, Seattle based KIRO TV (Channel 7) will air a half hour special on Dreams. Dream Psychology Northwest, Fusion's editor Chris Matthews and Psi Circle's Dream and Premonition Hotline will be featured. The educational consultants for the program are Elisabeth Rush, M.A. of Antioch University and DPNW and Douglas Cohen, DPNW's Director. This program grew out of a short two part story on dreams produced by KIRO'S Joe Coppoletta for P.M. Magazine. Watch for this program!

RADIO DREAMTALK

Each weekday, from 4-7 p.m. on KVI-570 radio, dream psychologist Gayle Delaney helps listeners to understand and work with their dreams. Tune into KVI to share one of your own dreams or simply to listen in on the process.

CALENDAR

NORTHWEST JULY

- 1 CONSCIOUS DREAMWORK CLASS for men through Psi Circle. Call Susan James, (206) 447-9396.
- 2-4 International Celebration with BHAGWAN SHREE RAJNEESH in Antelope Oregon. Call (206) 329-3053.
- 3 WOMEN'S DREAMWORK CLASS through Psi Circle.
- 5 Mixed M/F DREAMER'S CLASS at Psi Circle. Call 447-9396.
- 9-11 THE AWAKENING WARRIOR. Workshop with Joan Halifax, medical anthropologist, will explore the archetypes of the Fool and the Feminine through meditation, visualization and mandala practice. Held at Breitenbush Hot Springs Box 578, Detroit, Oregon, 97342 \$85. Call (503) 854-3501..
- 10 PSYCHOSYNTHESIS TRAINING for Professionals in Seattle. Call Richard Gordon, 632-1768.
- 10 DREAM WORKSHOP with Douglas Cohen of Dream Psychology Northwest. See notice this page.

- 11 WORKSHOP ON JUNGIAN PSYCHOLOGY held at DPNW.
 12-13 DPNW's ongoing summer groups begin in the evenings.
 14-15 NATURAL HEALING SEMINAR with Rolling Thunder. Herbal medicine and Healing songs. Contact Life Systems Center 219 First Ave. S. Seattle 98104
 16 Dr. Fritjof Capra, author of THE TAO OF PHYSICS and THE TURNING POINT speaks at Antioch University, 7 p.m. \$10.00 Call (206) 323-2270.
 30 HEALING GATHERING at Chesaw, WA. Free. Contact DPNW for details.

AUGUST

- 2 HOLISTIC HEALTH AND SPIRITUAL CONSCIOUSNESS weekend. Learning, sharing, music, dancing, chanting, remembering who we truly are. Focused by Antakharana Circle. For information call (206) 325-6148.
 3,5,7 DREAMWORK CLASSES at Psi Circle.
 13-15 Michael Harner, author of WAY OF THE SHAMAN in a weekend workshop of basic techniques. Contact Bear Communications, Box 14145, Seattle, Wash. 98114 329-5445.
 16-21 DREAMBODYWORK SEMINAR with Dr. Arnold Mindell, Jungian analyst from Zurich and author of the forthcoming book, THE DREAMBODY. Workshop themes: dreams and the body, active imagination, life myths; \$300. Also evening lecture Tuesday Aug. 17 by Dr. Mindell. Eugene Oregon. Contact Mary Esther Bramble (503) 344-4114.

SOUTHWEST AND EAST

JULY

- 3 LEADERSHIP TRAINING in group dreamwork. Three day workshop with Dr. Montague Ullman at his home in Ardsley, New York; \$225. Limited to 12 people. Preference is given to those experienced in dream appreciation: (914) 693-1056.
 5 DREAM EXPLORATION. Course in Jung's theory of dream interpretation given by Daniel Berlin at the Omega Institute, Box 571, Lebanon Springs, NY 12114. (518) 794-8850.
 5 VISUALIZATION AND HEALING. Workshop with Robin Casarjian at the Omega Institute.
 11 HOW TO GET GUIDANCE FROM YOUR DREAMS. A weeklong dream program at the A.R.E. in Virginia Beach with Mark Thurston, Charles Thomas Cayce, Herbert Bruce Puryear, Jeff Sherwood, Stanley Krippner, Scott Sparrow, and Harmon Bro. For information write: A.R.E., 67th Street and Atlantic Ave., P.O. Box 595, Virginia Beach, VA 23451.
 19 TRANCE STATES AND HEALING. A course in dreams, and healing with Alberto Villoldo at The Omega Institute (see July 5).

AUGUST

- 20-22 CREATIVE PROBLEM SOLVING THROUGH DREAMS. Weekend workshop with Gayle Delaney, author of LIVING YOUR DREAMS at the Westerbake Ranch, Sonoma, CA; \$150 including room and board. (415) 668-7444.
 21 A WEEKEND AROUND MYTH: UNITING DARK AND LIGHT IN THE PERSONALITY. Seminar with Robert Bly and Gioio Timpanelli at the Omega Institute (see July 5).

(cont. page 12)

DREAM PSYCHOLOGY NORTHWEST

A resource center for humanistic education

1602 East Garfield #B, Seattle, WA 98112

(206) 325-6148

The aim of Dream Psychology Northwest is to provide a setting for experiential groups and classes in transpersonal, depth, and dream psychologies. DPNW functions as a growth and educational center and as a clearinghouse for information about human resources and community services. Individual counseling and psychotherapy is available from the staff of DPNW. For an appointment please call 325-6148.

DREAMS ARE FOR THE WAKING

Dreams represent a continuously available source of learning. Because dreams are accessible to everyone, as imaginative lenses through which to view our lives, we can use them as resources for enhancing our self-awareness. Ongoing dream study groups and classes in Jungian and depth psychology are offered for people who wish to enter into a conscious relationship with their inner life.

SUMMER PROGRAM

- One day workshop on Dream Psychology:
 Saturday, July 10, 12 noon-6PM, \$25.
 One day workshop on Jungian Psychology:
 Sunday, July 11, 12 noon-6PM, \$25.
 Ongoing Dream Groups:
 Monday and Wednesday, 7-9PM; Wed. 2-4PM, \$45/month.
 Ongoing Jungian Psychology Study Group:
 Tuesday 7-8:30PM, \$45/month.
 Personal Growth Workshop:
 One night and all day Fri. and Sat. July 16, 17; \$50.
 (Our Fall Program will be similar but will include several additional workshops on archetypal thought and mythology)

Available from DPNW: *The Use of Dreams in Groups for Personal Growth Education*; \$5.00. This is Douglas Cohen's thesis describing his adaptation of Ullman's and Jones's dream group methodologies. In addition, Dream Psychology Northwest is developing an audiotape series on Topics in Dream Psychology. For information write or call Dream Psychology Northwest.

WHO WE ARE

The Director of DPNW is **Douglas Cohen, M.A.** Mr. Cohen is an educator and therapist with a special background in working with dreams. He has taught at the University of Washington in the Continuing Education Department and has been an educational consultant at Western Washington State University and The Evergreen State College. He is on the faculty at Centrum Foundation in Port Townsend in an educational program for gifted students from throughout the state of Washington. Doug is also an instructor in Dream Reflection and Jungian Psychology at the Experimental College at the University of Washington.

Other faculty members include: **Sally Ashford, M.S.W.**, Co-facilitator of Untold Stories of the Self; **Elisabeth Rush, M.A.**, Instructor in Archetypal Psychology Class; and **Tom Johnston, M.Ed.**

the transformational potential of dream groups

by Douglas Cohen, M.A.

This article will discuss the nature of educational and therapeutic dream groups developed by two principle contributors to the field of applied dream psychology, Richard Jones, Ph.D., and Montegue Ullman, M.D.

Dreams are private, highly visual and emotional experiences. Our dreams deal primarily with our relatedness to others, our membership in the human species. According to Dr. Ullman, dreams are powerful psychologically because of their capacity to confront the dreamer with the truth. Common themes around which dream stories form include: relationships, self-image, job conflicts, family, goals, and travel. The dreaming mind typically transcends the scope of our conscious thought processes, often showing another side of an attitude or opinion we hold about ourselves or a current life situation.

Because, as Ullman suggests, dreams deal with species-feeling, it follows that it would be valuable to talk about a dream in a group setting. One of the characteristics of the dream group is the discovery by participants of common elements in each group member's responses to the various occasions of psychosocial existence. The sense of isolation with which people enter the group diminishes as the group process unfolds. One realizes, "I am not the only person who went through hell during my son's illness" (or divorce, hospitalization, job loss, whatever). The dream group becomes a laboratory of human communication and the member's support, confrontation, and care for one another as fellow and sister travellers in the life journey.

When the personal story told by the dreamer leads other group members to consider and share their own inner perspectives, then we are tapping the transformational potential of the dream group. With the dream as a gateway, a room full of strangers become recast as a circle of connected human beings. Each dreamwork session explores the unique arrangement of basic life issues being served up to consciousness by the creative unconscious of the dreamer.

In traditional group therapy there is an identified leader who is set apart and empowered by the structure of the group process. One of the essential and explicit guidelines of Jones's and Ullman's dreamgroups establishes the dreamer as the sole authority and expert on his or her dreams. In each session, the group aids the dreamer in uncovering useful and meaningful connections between the images and feelings of the dream. The group is trained to look for visual metaphors. One asks, "What does this dream situation

seem like or feel like in relation to my waking life?"

For example, one young woman was driving alone over a bridge in her dream. Suddenly, she began shaking and jerking the wheel of the car. She was afraid she would drive right through the siderail and into the water. One can best work with a dream such as this by asking for what is the image a metaphor? In group she came to the realization that going off the bridge felt like going out of control in her life and this was of course scary. One would do a disservice to a dream to read it literally, that is to predict that she will in actuality drive off a bridge. The breakthrough moment came when the dreamer herself discovered that she was being confronted with issues of control and she saw how the dream portrayed this in a visual, symbolic manner. This is the heart of dreamwork. Following Aristotle, we recognize that one who works well with dreams will be she who looks for resemblances.

DREAMGROUP METHODOLOGIES

Two people have contributed in great measure to the use of dreams in groups; Richard Jones, author of *The New Psychology of Dreaming* and *The Dream Poet*, and Montegue Ullman, co-author of *Dream*

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Peter Geiler, Director

Telepathy and Working with Dreams. Jones pioneered Dream Reflection, an educational process which combines dreams, literature, and writing. Ullman developed the experiential dream appreciation group, a therapeutic personal growth process in which dreams are used to focus on both personal and social issues. The group process used at Dream Psychology Northwest results from my contact with both Jones and Ullman and combines characteristics of each method. This process is described in "The Use of Dreams in Groups for Personal Growth Education" (see notice on Calendar page).

Jones's dream reflection process grew out of his ongoing work with students in academic programs at The Evergreen State College in Olympia, Washington. The students meet each week to participate in a seminar focussed on one dream of one of the participants. The same group reads a piece of literature, and during the book seminar center their discussion around the themes of the book and an examination of the intentions of the author. During the dreamwork session, each group member secludes him or herself away from the others and writes. In the writing, themes from the literature are related to the issues with which the dream dealt. Poems, stories, essays, letters, journal entries, articles, and books all have been products of dream reflection seminars. The seminars have been successful in accomplishing Jones's major goals: teaching about the unconscious through actual contact with dreams and waking up his student's writing styles. A complete discussion of Dream Reflection can be found in Jones's *The Dream Poet*.

Dr. Ullman directed a community mental health center in New York and also headed a sleep and dream research laboratory. His background as a psychoanalyst led him to an appreciation of the importance of dreams and their potential as learning aids. He began conducting dream groups composed of therapy patients, artists, business professionals, homemakers, and students. One of the outstanding features of Ullman's group process involves the dreamer sitting in silence as the group members project their feelings and ideas onto the dream. This format and the theory behind the group process is outlined in a book Ullman co-authored with Nan Zimmerman, *Working with Dreams*.

(Each of these dreamgroup methods will be further discussed in future issues of FUSION)

almost still life

sweet peas
grow up
a string

on wrought
iron fire
escape

where
a potted pine
bristles
its message
in sunlight

each green
needle

an unspoken
word

on the wooden
tongue
of
a dead man



2.

6-12-82

"What lies behind us and what lies
before us are small matters compared
to what lies within us." Emerson

Pandora's Dream

by Lydla Barnes

"In May I was feeling intensely frustrated with myself. I felt as if I were flailing my arms in heavy water; there was a lot of activity, but no movement that I could discern. I resisted the urge to give in, sink. At the height of this period I had a dream...

"I was with some children on a bridge overlooking the ocean. Below us was a creek running shallow and golden. We knew, with our children's vision, of the passage of three dead women floating down the stream and out to sea.

"We ran down to the beach and dragged one of the women up onto the sand. Standing in a circle, looking down on this treasure we spoke each other's names. Mine was Pandora, which seemed to be the woman's name too.

"I reached out to touch her hair, straw blond, wet and parted carefully in the middle like a river parting two geographies.

"As we began our ritual, three animals appeared to us; a bear, an eagle, and a wolf who ran to me so that I might touch his head and sense the meaning of his presence by my side.

"The boy to my left said, 'If I had an important message such as this woman has, I would repeat it to myself, make it part of my being, so that nothing, even death, could delay my giving of it.'

"I became aware that death was not what I had thought it was, not a case of 'over there,' 'the other side,' but exists here with me, in the same space, the same moment. I share my life with it, my landscape is the landscape of death, of dreams, of other realities. I am the dream. What separates me is not a physical act, not flesh and skin, but a way of seeing.

"I leaned closer to Pandora to hear what she would tell me; two sentences, part of the fabric of herself, but just as her message began to enter my consciousness, I woke up."

P

prance. paw marks. across a meadow. then up a tree.
smokey and practical. yet dangerous if unprepared.
cinch up. tighten the straps. if you recall that time
you were in several places at once. were you on television,
at home, on vacation, in the newspapers, buying insurance,
on the radio, pruning trees, speaking long distance to italy,
and cooking a cozy dinner for two that evening. it seems so.
then the interruptions came. several units of unplanned spacers
divided the whole thing up and placed it on a conveyor belt.
proper hardware was added but made it all too weighty. the task
became too heavy to carry ~ but one ripe papaya added
balance to the scheme. fruit flies flourished. comanches set fire
to the wagons. it swirled from the center of the chest. an
uncontrollable outpouring. then scurried.

z

dreams of probable futures

by Chris Matthews

This short article was assembled in response to Kenneth Ring's work with people who have had previews of the future through "near death experiences" (NDE's). Some dreams are analogous to NDE's in that there is a separation of essence and material substance, less temporary the closer to 'death' one comes. There is an area where NDE's, out-of-the-body experiences, and dreams converge, a realm not now adequately described by the Western cartographies of the realms beyond our conventional reality.

The few dreams I've had that might be considered previews of the future have been unintentional, except for the second of these quoted here. This one strikes me as reminiscent of Robert Monroe's experiences, particularly what he describes as the hissing or valve-like sensation in the forehead which accompanies some out-of-the-body experiences.

28 Feb 1978

There were some strange images...I felt exultant, and spoke a series of sentences with created, participated images. I did not create them, but they came through me, or by my aid passively, like a mirror or a lens.

I dreamt a great being took me into the future, about 500 years. A memory of him taking me through a silver grey space lit by a great sourceless light, a timeless journey of great distance.

I was on a lake; I walked along the shoreline, singing a song in praise of his love and mercy. He gave me a sign; a bright image of us spreading out into the universe. There were four suns, edges turning into rainbows, spreading out like ripples in a pond, each sun breaking into four sets of three rainbow arcs apiece. But the fourth was below the silhouette of the crests of mountains to the west, across the water.

This gift was to show me that in this era the focal point of humanity would not be on Earth, but among the stars. The spreading out of the sun was symbolic of mankind spreading through space, and was in the form of a promise for which I felt great joy and gratitude.

*On the shoreline a presence, a counterpart of mine, condensed out of the air above like grey smoke or vapour into thin clouds. Mindstuff. He moved into greeting me, and then I awoke, in a different way than almost ever before; by **coming back** through time into being awake from the other state of consciousness. There was no break in my awareness. Just like turning from one compass point to another, I 'turned back' into this world. As I awoke, wisps of mindstuff like clouds evaporated.*

Easter Sunday, 1980

"Very energized last night...Meditated on being and reaching out for my master, my particular guru of gurus, that one who is me but wider, as sky holds leaf is to root and flower.

"Falling asleep slowly because of the energy, felt a shot of cold Logos at the sixth [chakra], like the headache you get from eating ice cream. Pure spirit.

"And my vision awakened. When the mind is quiet the viewpoint can travel.

"I saw cities in the future, not quite a millenium from now. Red stone jars with golden chains, filled with plants, hanging from the timbers on the veranda of a very large building made from timbers. The court of a king overlooking a river, perhaps in Northern California. Pines. Cool air, and the aura of the place was very wonderful.

"Some kind of flying device propelled by a man, patterned after and as light and delicate as a medusa in the sea. Spent much time with this.

(cont. next page)



Rolling Thunder

Lecture:

August 12, 1982, 7:30 P.M.
Everett H.S. Auditorium,
Everett, Washington.
\$7 advance, \$8 at the door
Purchase tickets at Different
Drummer Bookstore or Tenzing
and Momo Herb shop.

Natural Healing Seminar:

August 14 and 15
9:30 A.M. to 5:00 P.M.
Held at a retreat near Seattle
\$75, a \$25 deposit is required
to hold your place. Mail to
Life Systems, 219 First Ave. S.
#405, Seattle, Wa. 98112

Fund-Raising Dinner for Thunder People:

Friday, August 13 at Life Systems
Traditional Indian Dinner,
\$50 dollar a plate donation,
make checks payable to Life
Systems Educational Foundation.

- 28 LUCID DREAMING. A special all-day workshop with Dr. Stephen LaBerge at The Dream Community of New York. 10AM-5PM; \$50. Limited to 20 people. (212) 675-1213.
- 29 JUNGIAN-SENOI DREAMWORK INTENSIVE. Weeklong workshop with Dr. Strephon Kapiian Williams, author of THE JUNGIAN-SENOI DREAMWORK MANUAL. Write 1525J Shattuck Ave., Berkeley, CA 94709. (415) 848-0311.

SEPTEMBER

- 5 AWAKENING THE DREAMER. A weeklong dream course with Mark Thurston in Virginia Beach. For information write the A.R.E.

OCTOBER

- 1 HENRY REED'S ART. A month-long exhibit of the artwork Henry Reed has produced from dreams. In Virginia Beach, VA. Call (804) 422-0371.

Picture Credits:

cover; William Blake's dream teacher, who taught him about painting.

Page 4; a painting by James Yax, 1308 Graham Road, Virginia Beach, VA 23454. Installed in the Library of the Association for Research and Enlightenment, Virginia Beach.

probable futures, cont.

"A huge tower with radiating fins and a spiral road to the top. Someone asks me if I want to work on it, the project nearing completion. And more, much more, hours of state specific knowledge. Awakening is a bridge."

Among Von Franz's reasons for valuing alchemical writings (symbolically inaccessible as they are) as a model for spiritual understanding is that they contain "a minimum of collective conscious tradition and a maximum of the immediate personal experience" which she feels is important because the direct idiosyncratic manifestations of the unconscious tell us what we need to know to continue the journey. "Living the myth on" is dependent upon the addition of sometimes negative, incoherent, arational, personal understanding of the unconscious to the collective material already available. Whenever the perceptions of a journey are 'cleaned up' as a way of enhancing the reputation of a master or aggrandizing the limited wisdom of a trainee, readers lose the opportunity to make a personal connection that may facilitate the refining of their own spirituality.

Extraordinary in its capacity to facilitate personal connections is Roshi Jiyu Kennett's autobiography in two volumes *The Wild White Goose: The Diary of a Female Zen Priest*. Roshi Kennett consistently manages to honor the transcendent (the Buddha nature) and to make it accessible as a tool for her readers by grounding her enlightenment in the activities of her everyday life. Through that approach the student is brought to realize that one does her training in daily life and that the most important spiritual teaching paradoxes (koans) arise from this sublime conflict between the spiritual and the material.

Roshi Kennett, who is now the Abbess of Shasta Abbey, a Zen training center in California, writes a diary which honors the Buddha nature for all that it is; the ebb and flow of incoherence and resolution, matter and spirit.

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