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Dream Network



A Journal Exploring Dreams & Myth

In This Issue: Cross Cultural Perspectives

SENOI Dream Practices *An Interview with Clara Stewart Flagg & Allen Flagg*

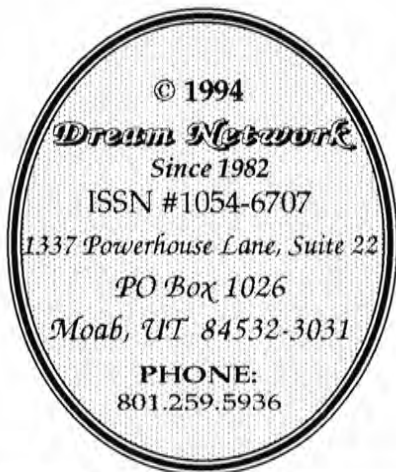
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Statement of Purpose

Our purpose is to disseminate information that will assist and empower us in taking responsibility for our cultural, emotional and spiritual well-being, with the help of dreams & mythology. Our goals are to unite and serve those who respect dreams, to empower dreamers in demystifying dream work and to assist with the integration of dreamsharing into our culture . . . in whatever ways of integrity are shown and given us.

We believe that dreams are agents for change and often reveal important new insights about the life of the dreamer, both personal and cultural. Recalling a dream is a signal that we are ready to understand the information that has been presented. Enacting the dream's hint can bring personal empowerment.

We seek to provide a balance and to give all nations, voices and schools of thought an opportunity to be heard. There will be times when a particular area of interest will be given greater emphasis than another because of the limited space in the Journal and that which is surfacing that is of interest to the readership.

The emphasis will change over time to allow for a wide range of ideas, opinions and areas of interest to be explored and expressed.

We invite you to indicate areas of interest and questions you would like to see explored in future issues.

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Responses

Letters From You!

EAGERLY FACING CONFLICT

In a recent dream
 It was late in the pioneering days of the country. The state we lived in was getting crowded and many of us had been martialled together to invade a neighboring state to take over some of their land. We were not soldiers, just farmers and regular folk but our leaders were military types. Our particular group was commanded by John Wayne, who stayed well in the rear, spurring us on from an open wagon pulled by horses. Most of us were on foot, some on horseback, others in covered wagons. As we approached the pass dividing the two states, we were surprised by the neighboring state's army of settlers coming into our state, attacking us from the high ground of the pass. Confusion broke out but the battle had begun before our leaders could organize us. Few of us had weapons, so most of the fighting was hand to hand. One man came running at me, ready to take me on; I was about to fight him when suddenly I realized that we were equally matched and that if we fought, neither would win. Either we would kill each other, or fight forever. So, instead of doing that, I went around him and over to some barricades that had been erected. These were set up, not as barriers for defense, rather to keep the prying eyes of our leaders away . . . because people of both sides were behind them

and they weren't fighting! Not only that but they were talking to each other, telling how they lived and farmed and they were trading the seeds of their crops, seeds the others didn't have, so that they could all benefit from the exchange! I was so happy; this was so beautiful! I left the barricades and began explaining to a young man what was going on. When I got to the part about how our leaders wanted to organize this affair by putting guns in our hands and getting us to kill each other, I began crying and awoke, crying.

This dream has been an extremely practical and valuable tool for me. I'm seeing things in a new light: conflicts within and without, or ideas and/or people, are inevitable . . . but now, instead of merely avoiding them, I eagerly look for the hidden places where peaceful exchanges can begin, where the seeds of one side can help the other, where in the midst of confusion, pain and death, love and life do sustain and renew.

Jan Janzen, Tofino, B.C.

Re: ARTICLE IN OMNI

For whatever else the *Omni* article may have said, I understand the quote of yours, "I believe in the concept of interactive publication." This is the only magazine/journal that I have ever had anything to do with where I feel like the editor is expressing a personal caring for her readers. Each Dream Network issue is like a letter. There is a certain magic coming from the pages. Your contributors are participants. You have made them feel that way and they become that. You have brought this out in me, so you are clearly one of my new allies on this journey through the swamp to the doorway leading to another new day.
 John Ashbaugh,
 Belgium, WI

A WELCOME REGIONAL CONTACT PERSON!

I've been here in the Adirondacks with my family for a week's vacation and am staying on for a few quiet days of retreat by myself. Ah, the joy of fresh lake breezes, piney air, instead of pollution! I brought along the latest DNJ and have been reading it over lunch. What a wonderful job you're doing in bringing we dreamers together: respecting diversity, yet promoting unity. I can remember discussing this with you early on and I applaud you for the achievement of your goals.

I am most happy to be listed as a Regional Networking/Contact Person for MD/DC/VA., the Metropolitan D.C. area.

Rita Dwyer, Vienna, VA

The dream network -- the dream community -- is forming and will continue to form on many levels and in many ways. Thanks for being such a powerful and sensitive catalyst! Ingrid Luke, So. Beach, OR

HALLOWEEN NIGHTMARE BASH: HONORING THE SHADOW-SELF

Thought you'd enjoy seeing our Pines Dreamers in action during our 2nd annual Halloween Nightmare Bash. That's me, 5th from the right, with the "Cat Vest" on.

Our PDS group is glad DN has as its emphasis for 1994 *Cross-Cultural Perspectives*. One of our members just last week posed the provocative question that none of us could answer: "If the 'shadow' in the dreams of Anglos is often imaged as 'black people,' then what do black people image as their shadow? White people?" Norcen Wessling, Milford, OH



Pines Dream Sharers

FIRE IS THE ELEMENT WHERE NOTHING LIVES!

I have just read Vol. 12 No. 3 of *Dream Network* almost in its entirety. For some time now, I have been fruitlessly looking for a magazine where the sole focus is dreams, by searching through hundreds of magazines in several stores in New York City. I had almost given up.

Over the weekend, my husband walked into a bookstore just before we were to enter a movie theater and asked the owner if he carried such a magazine. The owner replied, "no." My husband, always checking things out for himself, looked anyway. He found *Dream Network*, showed it to the owner, who said, "I didn't even know we carried such a publication." The proprietor only had two issues.

One thing that dawned on me, in focusing on the upcoming issue on the Four Elements, is that Fire is the only element where nothing lives. Earth, Air and Water are elements which support life. Furthermore, these elements, except Fire, allow for the maintaining of integrity of substance.

To be transformed by Fire is inimical to humankind. I find Fire to be the most intense of the Elements to experience in a dream. One such dream I had stopped me in my tracks. I couldn't record another dream for almost a year, though I had been in the habit of recording my dreams regularly for ten years prior. This was the dream, recorded on April 4, 1986:

Dream I look down on the street and see my car. Something like a balled up piece of paper lands on top of the car and I see the car destroyed by fire. From another vantage point, I am looking out and seeing a building. Inside are my husband and children. Suddenly, the building goes up in flames and I am acutely aware of having my family in one second and losing them the next. The shock to my consciousness is so severe, I have never experienced such a feeling in real life. I call a woman to come over to talk to me through my grief. Instead,

she spends time discussing her family and the material possessions accumulated over the years.

I then enter a bar. The bartender gives me drinks. I am to drink them a special way. Instead, I gulp them down, much to his alarm. The whole time, the feelings of loss, helplessness, despair, vulnerability, abandonment, sheer cruelty and terror, the impossibility of continuing and the necessity for doing so, pain, agony, horror, utter aloneness, are surfacing powerfully and I want to forget — I want never to recall — what I had and lost.

A man with a wonderful sense of humor distracts me and I think: "Wonderful! Make me fall in love and I'll forget." At the same time, I keep saying to a woman: "Do you know what just happened to me?" Then I collapse with grief. Tears are streaming down my face and I sob wildly and loudly.

At the time of this dream, I was not married and had no children, so in one sense, the dream held no reality for me. But after I awakened from the dream, I must have sobbed for a couple of hours following, aware that the feelings I had experienced in the dream seemed alien to me. At least at that time. In fact, my hysterical sobbing pulled my roommate from out of her loft bed in another room to come up the stairs of my loft bed to comfort me.

Even the muted allusion to fire can spell an awesome reality. For example, I recorded this dream on July 7, 1989:

... Then something about us being together and I am shot with a bullet. I feel it entering me and lodging itself near vital organs. I am terrified. Rob is trying to rush me to the hospital. In the meantime, he has been shot, too, but he has not told me. So we both need to go. We step from a back door into a yard, at night. I have the feeling that we are being

pursued by Mafia. We head toward a parked car. I begin to imagine that someone is in the car, waiting for us and that will be our end. I see what appears to be the fire from a lit cigarette in the car. Terror almost paralyzes me.

Rob and I enter this huge building where we will sleep for the night. I lay down, partially hidden, almost nude. He sits up to keep watch. A watchman arrives on the scene, almost discovering me in my nudity, but Rob has managed to keep me hidden away. The watchman enters the elevator.

Next to us is a boy of two. He is a wild thing. No family, no friends, no place to stay. His head is grotesque. And yet my heart goes out to him. A family is also nearby. Every time the little boy tries to relate to any of us, he does so violently — like biting the hand which feeds it, but he can't help himself and he tries to explain why. It is almost like he is a distorted lens through which everything passes.

I dreamed this dream six months before my 36-year-old brother was actually murdered in the way described in the dream. All we know is some man rushed my brother to a hospital. He was found dead in the parking lot, shot once in the forehead and the man with him absconded with the car, then abandoned the car. My brother had been stripped of all identification and wore almost no clothing on a very cold night. A night watchman saw the license tag as the car sped away and reported it. Two children especially devastated, ages five and four, among others, survived him.

The problem is I cannot see how such dreaming would be relevant to others, except to present a convincing case for dreams foreshadowing, perhaps, the inevitable, and in this way, we are cushioned from too great a trauma. I do know that this one event has placed me on a precipice like no other from which I hung suspended until recently.

Though I would love to hear what others have to say, I feel that dreams where fire is even the least bit alluded to should be taken very seriously. Thank you.

Shona Brogden-Stirbl, NYC, NY

The *INBETWEENER* from *YUGOSLAVIA!*

I can't thank you enough for your letter and copies of *Dream Network*. The Journal is a very important publication and I'm glad to have the chance to glimpse into its pages.

Yes, the whole world is like a living organism. Yugoslavia's crisis is part of the overall tendency and that's just what I try to explain in my work. We are one. We can openheartedly share our experiences, our art and our ideas with one another, since we are part of the common pool of consciousness. Borders, countries and states are just a reflection of our temporary beliefs and Yugoslavia is an example of how bad things can be when people are trying to fight over their symbols.

I write articles and draw comic strips based on insights gained in the dream and hypnogogic states. After the war and crisis in Yugoslavia, I have been more oriented toward the international scene, since it is very hard (almost impossible) to print comics in my homeland, presently under hard economic sanctions. I've written Life Under Sanctions, which is partially autobiographical material and it touches on my dreams. I'm trying to capture the visual sensations: dreams, lucid dreams, states of mind, etc. What I'm trying to prove is that we are creating, we are communicating, we are thinking in all these states. Cartooning and comics are especially very good mediums for presenting dream experience, I believe.

I remember being aware of the fact I was dreaming ever since I was a kid, long before I heard the term "lucid dreaming." It was something that occurred sporadically but was always a lot of fun.

After reading Castaneda, I decided to try and find my hands. About two months later, I was dreaming of wandering through a

lonesome town when I heard my own thoughts whispering: "Hands! Hands!" and I found my hands in the dream. The next moment, the scene changed and I was standing in a room, thrilled by my ability to move objects by pointing a finger at them. It was great fun to watch a tea cup levitate. Soon after this, I woke up.

Once I had a dream in which I saw an entire four-panel comic and this inspired me to make a series of drawings as close as possible to the images of my dreams. This may have become an influence on my lucid dreaming, because I have seen quite a few drawing and designs while practicing the "find-your-hands" technique and I have taken to hunting these images when in various dream states.

On December 25th, 1980, I dreamt of standing in a room where I've never been. After becoming lucid and looking at my hands, I looked quickly over to a pile of papers that stood beside a square wooden table. On the top of the pile were two drawings of dinosaurs walking through shallow water, obviously the extremes from an animated cartoon, with peg holes in the bottom of the page.

In a more recent dream, I entered a train coach, met two people, a man and a woman and after some small talk, I realized this must be a dream and looked at my hands. Just before I awoke, some man was showing me a design on a matchbox with a "23" on it, so I drew that.

Most of the cartoons I do now are from the images that come to me in a hypnogogic state, which I call "snovatitse" in Serbian. I have been keeping track of these for a while and have had comics published in various Yugoslavian magazines since 1986. Right now, of course, is a hard time for us — the war has been catastrophic for most periodicals of any kind. However, I have a comics album coming out this year in Greece, a collection of old and new material. It will contain a special section devoted to my comics from lucid dreams and "snovatitse."

I believe that dreams are a powerful means of communication and creativity. If our present cultures

could realize the potential of dreams, the "world of crisis" would transform itself into some new concept. I would love to hear from other dreamers and artists in the network.

I wish lucid dreams and great *in-between* experiences to all of you.
Sasha Rakezich, c/o Gordana Basta, Milovana, Glisica 11, 2 Good Pancevo, Yugoslavia

DREAM JOURNALING BECOMES POETRY

As I began keeping a dream journal in the late sixties, the depth, texture and meaning of my dreams became more enhanced. Many of those early dreams continue to touch my life more than twenty years later as, now and then, the memory of a particularly vibrant dream slides into my thoughts like the memory of a high school romance.

It is beyond dispute that keeping a dream journal encourages remembering our dreams with greater facility. It also seems to encourage a more lavish dream life. In addition to keeping a dream journal, I recommend looking for the poems that beg to be lifted from the journal's pages.

I would like to submit my dream-poetry for possible inclusion in this bold endeavor. *Billie Wilson, Junenu*

NEWS From SOUTH AFRICA!

A friend in the USA sent me Vol. 12 No. 1 of your fine Journal and I am very happy to learn of the existence of this publication. The second part of *Dream Network's* Statement of Purpose, i.e. 'We believe that dreams are agents for change . . . up to and including 'Enacting the dream's hint can bring personal empowerment' . . . are totally subscribed to by me.

I am in my eightieth year and three years ago, published my own book: Dreams: Allegorical Stories of Mystic Import.

Charles de Beer, Umtentweni, So. Africa

**We invite your
RESPONSES, IDEAS
CRITIQUE & QUESTIONS!**

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In Response to the Theme:

Cross Cultural Perspectives



*Artwork by Mary Saint-Marie,
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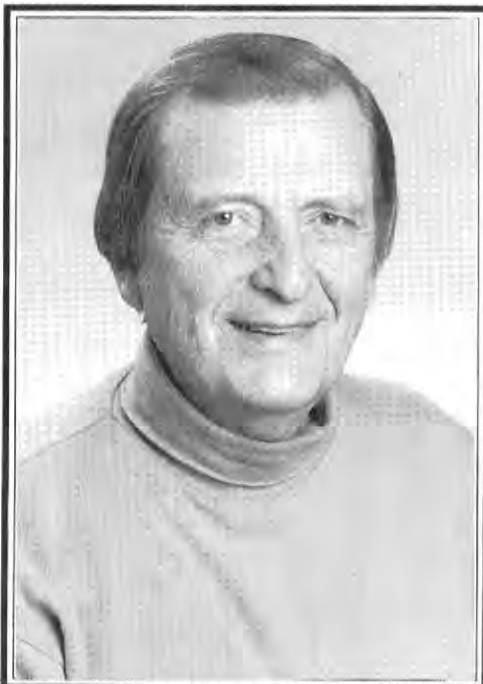
A 10-Facet Model of Dreaming for Use in Cross-Cultural Studies

by Stanley Krippner

For many centuries, Western investigators had little respect or regard for native healing systems. In recent years, however, such prominent psychotherapists as Jeanne Achterberg (1985), E.F. Torrey (1986), and J.D. Frank (Frank & Frank, 1991) have found many native healing systems to be extremely sophisticated and to contain elements that can be instructive for Western practitioners, e.g., the use of imagination and altered states of consciousness for health and personal growth.



Montague Ullman



Photo, Courtesy of Paul Schneck

I have compared the healing models of several native healing traditions with those of allopathic medicine, finding both similarities and differences (Krippner & Welch, 1992). Intending to do the same for dreamworking systems, I located a model proposed by Ullman and Zimmerman (1979) that compared three Western systems, those of Sigmund Freud, Carl Jung, and Montague Ullman. I added two facets to the model, and revised several others to provide a better basis for cross-cultural comparison. The resulting 10-facet model still was useful in comparing the systems of Freud, Jung, and Ullman:

1. What is the function of dreams?

A. Freud: To discharge repressed instinctual responses.

B. Jung: To disclose unacknowledged aspects of the self.

C. Ullman: To serve as an adaptive form of consciousness during sleep.

2. What motivates people to recall their dreams?

A. Freud: People often try not to recall dreams because they contain repressed material, but in psychoanalysis, the dream is the "royal road to the unconscious" and helps people to understand their personal psychodynamics, e.g., the role of wish fulfillment in dreams.

B. Jung: By recalling dreams, people can work toward individuation, e.g., by understanding how, in dreams, they compensate for the undeveloped parts of their psyche.

C. Ullman: Through dream recall, dreamers can become aware of their waking life predicament and their feelings about it.

3. What is the source of dreams?

A. Dreams come from the unconscious, which contains repressed desires.

B. Dreams come from the unconscious, which contains the undeveloped aspects of the psyche.

C. Dreams come from the unconscious, which consists of material that dreamers ignore or repress.

4. What is the language of dreams?

A. Imagery is the language of the unconscious and of dreams.

B. Imagery is the language of the unconscious and of dreams.

C. Imagery is a vehicle for expressing dream content and feeling as visual metaphors.

5. Are dream symbols universal?

A. Sexual symbols occur, in various forms, in all cultures.

B. Archetypal symbols are universal, personal symbols are not.

C. There are no universal symbols; dream imagery is rooted in one's daily experience and in one's culture.

6. What is the role of one's current life situation in dreams?

A. Day residue touches off memories of an earlier conflict.

B. Day residue opens up undeveloped parts of the psyche.

C. Day residue opens up issues not attended to while awake.

7. What techniques are used to work with dreams?

A. Free association is used in dreamworking.

B. Free association and amplification are used in dreamworking.

C. Dreamworking assesses dream metaphors through the exploration of the associative context.

8. What is the role of the dreamworker?

A. Psychoanalysts tell dreamers their dreams' meanings.

B. Psychotherapists function as guides.

C. Psychotherapists and other dreamworkers function as guides but the dreamer is the final felt authority regarding the dream's meaning.

9. What role do dreams play in the culture?

A. Dreams reflect a culture's repressed material.

B. Dreams reflect a culture's mythic archetypes.

C. Dreams are socially grounded in the culture and reflect unsolved social as well as personal issues.

10. How are anomalous dreams viewed?

A. Anomalous dreams are subject to the same psychodynamics as other dreams.

B. Anomalous dreams reflect archetypal material and synchronicities.

C. Anomalous dreams are valuable resources, e.g., in understanding emotional interactions.

When doing archival or field research with indigenous groups, this modified Ullman-Zimmerman model can be used to advantage. However, it is important to try to differentiate "function" and "motive." The "function" of the dream might be conceptualized as adaptive (e.g., to assist the myelination of nerve cells, to develop the eyes' binocularity) or informational (e.g., to assist in problem-solving, to bring new information to the dreamer). The "motive" to recall one's dreams might be to find game during the hunt, to make contact with deceased relatives, or to receive direction as to one's vocation.

"Function" refers to the operation of the total human organism within a given historical and geographical context, while "motive" refers to more specific personal and community goals. Often there will be more than one function and more than one motive. In addition, there might be a (natural) function of dreaming (e.g., vigilance during the night) and an overlaid function (e.g., humans have learned to use dreams as natural healing mechanisms).

In identifying the source of dreams, the Western concept of the unconscious may be comparable in some ways to the "spirit realm," the "other world," or other purported realities of which the dreamer is usually unaware during wakefulness. The language of the dream can be described in terms of dream images as aspects of human imagination or as actual characters and events that exist in a parallel or non-ordinary reality. The dreamer's life situation often needs to be studied in terms of community concerns, e.g., hunting, harvesting, fighting, worshiping.

Techniques of working with dreams may include both individual and group dreamwork, if both are present in a given system. The dreamworkers in native cultures might be shamans, mediums, priests, priestesses, etc. Native dreamworking techniques would include those carried out by the tribal practitioner, the family, or the community as a whole. Dreamworking often plays a more important role in native societies than in Western culture, as do anomalous dreams. It is no surprise that these two facets were omitted by Ullman and Zimmerman; I added them because of their ubiquitous presence in native dreamworking systems.

As an example of how the modified Ullman-Zimmerman model can be used cross-culturally, I read accounts of the way dreams were used by the Maricopa tribe. Located in southeastern California, and a member of the Hókan-Yuman linguistic group, the Maricopa Indians lived in domed bark, thatched, or hide houses. When the Europeans arrived in North America, the Maricopa cultivated maize but also gained sustenance from a variety of wild plants and game (Yenne, 1986). At the heart of the Maricopa culture

was the dream experience. Spier (1970) remarks that "it was the one thing of which they constantly talked, the [most] significant aspect of their life...Dream experience was at the bottom of all success in life, and as such [was] their constant preoccupation. Learning was replaced by dreaming" (p. 236). The way that dreams were used by the Maricopa responds to each of the questions proposed by the modified Ullman-Zimmerman model:

1. {What is the function of dreams?} Dreams were believed to be nighttime adventures that expressed "spirit," i.e., supernatural power.

2. {What motivates people to recall their dreams?} It was held that dreams bestowed special abilities (e.g., to heal, to hunt); dreams often produced sacred songs and, rarely, entire song cycles. Dreams enabled guardian spirits to interact with the dreamer. Dreams predicted the future so that the dreamer could attempt to avoid or exploit the forthcoming event. Dreams indicated the degree of success the dreamer might expect in his or her life.

3. {What is the source of dreams?} It was believed that one's soul was "taken out" by power animals or spirits during dreaming to a "dream world," the source of dreams. Songs, cures, future events, etc., were revealed to the soul during dreaming.

4. {What is the language of dreams?} It was thought that dream images were entities from the "dream world" that depicted dreamers' potential abilities, forthcoming circumstances, etc. For example, dream images of Eagle indicated that the dreamer could become a great singer, of Buzzard or Coyote to become a healer, of Mockingbird to become an orator, of Frog to become a sorcerer, of Crow to become a thief. It was believed that men who dreamed of a certain mountain would become "Berdaches" (i.e., transvestites) and that dreams of birds fighting each other meant that the dreamer would become sick.

5. {Are dream symbols universal?} Meanings of dream images were the same for all tribal members, but there could be multiple meanings for some images, e.g., Buzzard could reveal an enemy's location as well as disclose cures.

6. {What is the role of one's life situation in dreams?} Dreams could be rehearsals for life events, e.g., pregnancy. One's success depended on dreaming, but it was believed that children who dreamed too much might experience a sex change. The Maricopa took the position that most of their dreams dealt more with the contemporary scene than with tribal myths.

7. {What techniques are used to work with dreams?} Dreams were frequently discussed among friends. When dreamers told their dreams, they would begin by mentioning the song from their dream, if one was present. Later, song cycles would review important individual dreams for the benefit of the entire community.

8. {What is the role of the dreamworker?} The shaman and the song leader were the tribal authorities on dreams, and would discuss dreams with tribal members. The shaman was considered the expert regarding the cultural meanings of dreams, but both practitioners would frequently dream songs themselves, and would decide what songs of other dreamers would be incorporated into song cycles. However, a dreamer would not reveal a dream to anyone else if the dream involved a spirit visitation over a long period of time; the dreamer would be trained as a warrior, an orator, or a member of some other vocation during sleep. It was only after the spirits pronounced their preparation complete that the dreamer could use the powers they granted.

9. {What role do dreams play in the culture?} It was held that spirits only manifest themselves in dreams, and that they grant specific powers to dreamers who are conscientious and prepared. More than any other activity, dreams established and reinforced the unity of the Maricopa culture.

10. {How are anomalous dreams viewed?} It was believed that supernatural power only comes in dreams. The Maricopa used the same word {cara'g} for "spirit" and "dream."

The educational and training function by dreams among the Maricopa demonstrate how malleable the dreaming process is, and how a culture can shape its members' dreams. The social roots of the dream

have been discussed by Ullman (1960) who observed how cultural myths serve to make experience intelligible, and that the unsolved problems of individuals in that culture are worked with within that mythic framework. Myths often come to life in a dream as sources of support or as sources of anxiety, depending on the underlying nature of the immediate conflict (p. 184).

This brief discussion illustrates the value of studying dream systems from other cultures. It can demonstrate the limits of social frameworks in which the individual dream operates, as well as the limits of idiosyncratic elements that dreamers bring to their dream experience. It is easier to detect mythic elements in the dreams of people from native societies than from dreamers from societies without a monolithic mythic structure. In these cases, however, the impact of family and institutional myths may be detected. There is an urgent need for more information in these areas, and cross-cultural research can play an important role in this quest. Ψ



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A GUIDE TO CHILDREN'S DREAMS

Moldy Angels & Golden Flowers

by Joan Reynolds

(Author's Preface) *My interest in dreams and Jungian psychology stems from three years of study at the C.G. Jung Educational Center in Houston, TX and four years of work at the C.G. Jung Institute in San Francisco, where I helped to assemble the ARAS (Archive for Research in Archetypal Symbolism) collection. For two years during the time I was working at the Institute in San Francisco, I collaborated with an analyst in training while I explored the dream worlds of 175 children at a private day school. My current plan is to complete my manuscript on children's dreams and begin looking for a publisher in April 1994.*

Why listen to children's dreams? Children's dreams can sound like nonsense and for most busy parents, a waste of time, or simply something their son or daughter chatters about. Watching a charming six-year-old girl playing jump rope and laughing with her friends does not show her secret terror of burning on an electric grate in a subterranean cave, piled high with the dead. Nor would one imagine, after seeing an energetic nine-year-old boy playing baseball, that he had been dreaming of graveyards and horror for years. Dreams like these show us that there is another world, an unconscious world, inside each one of us.

Children's dream images bring an outer form to inner fears and conflicts. Not only is a beneficial release made possible, but also unspoken feelings are revealed by telling a dream. Dream images that children draw harmonize with the dream and allow freedom for creative expression. Children appreciate the fact that someone wants to listen to their dreams and that what they say is important. Telling a dream is one of the few experiences a child has to be totally master and creator of something unique. A dream can be told or kept secret. It is owned solely by the dreamer. There are few opportunities for parents and their children to share equally and personally in an experience of the same kind. By allowing a time to become acquainted with dreams, parents and children also have an opportunity to become better acquainted with one another.

There are many observations about a dream that can be pointed out to help get a better understanding for a

There are many observations about a dream that can be pointed out to help get a better understanding for a child's inner world. There is a chance to notice sad feelings and unfavorable outcomes in dreams. As one listens to dreams on a regular basis, changes can be recognized in the positive or negative attitudes expressed by the dream characters. The role of only watching and only listening within a dream points toward a passive attitude. A lot of action and talking points toward a more extroverted attitude. Dreams of home and family can show how a child identifies with the family structure. Settings away from home can show a more singular identification. These images are but a few of the many we can wonder about as we visit the world of a child's dream.



Looking closely at the drawings children create from their dream memories is a very important segment of helping children have a more detailed account of what the dream was telling them. Do the people found in a dream drawing have their feet on the ground, or are they lacking a solid foundation? Are the trees strong with deep roots, many branches covered with leaves and flowers, or are they rootless and barren? Is the sky clear with lovely white clouds and a shining sun, or is it dark and raining? Do rivers and oceans show lots of boats and activity, are they storm tossed, or placid and crystal clear? And mountains, do they appear? If so, what structure and height is apparent? Do cows wander across fields and bring the feeling of nourishment and mother? Or, are there wild animals that threaten and hide around the landscape?

Talking about the many aspects of a drawing can bring a heightened interest, not only concerning the dream, but about the elements in art itself. Encouraging children to draw dream images gives the child a clearer realization of the dream memory. Inner fear images can be translated into gray, green or black crayola monsters that march across the brightly colored paper. Seeing dream monsters come to life in this way can relieve latent fears of these creatures:



Nighttime not only brings dreams, but often brings special feelings just before children go to sleep. Many times a child will not mention trouble about going to sleep because it does not seem important. Some children turn the TV on with the volume down low and watch it until they feel sleepy. Others have big toy chests or clothes hampers in their bedrooms and they crawl into them when they are frightened and sleep will not come. These containers give the children a feeling of protection, especially if the top is down. They will sleep through the night in these places of safety and never say a word about it. A few children will read and finally get tired enough for sleep. Many will go and get something to eat or just sort of roam around the house. A dog or cat is a great source of comfort.

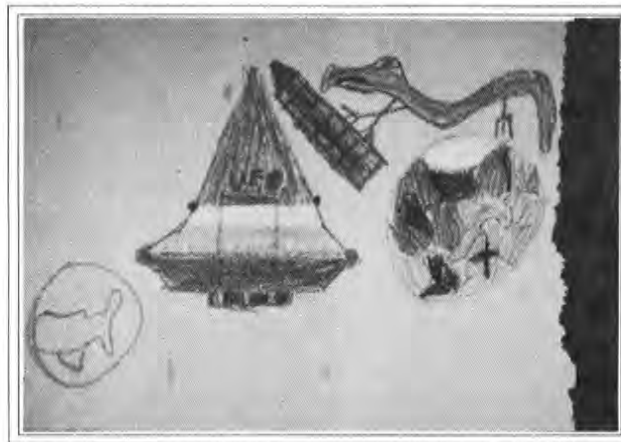
Night fears take on many different cloaks: shadows, vague noises, strange sounds, weird images moving slowly and silently in corners, doors that open mysteriously, lights that leave almost before they are seen and music that hangs in the air. There are feelings of someone or something watching from behind doors, looking in from the outside of windows, peeking through curtains and waiting on stairs. Some children feel like they are going down funnels and falling through space. They see circles and colors and spots and flashes of light, even, images glued onto the inside of their eyelids.

A twelve-year-old girl told of being half awake and half asleep when all of a sudden she had visions of black or really dark blue monsters with white eyes. "They would reach out and try to pull me into another world, or something. I would get under my pillow because I did not want them to get me. They looked furry and had all sorts of scraggly stuff on them. They would reach out

and try to get me, touch me, turn me into things like themselves. It would be just horrible. I would fall asleep for a while and then wake up and see them on the wall. They would move around and eat some sort of fruits, or food. They would look at me and move around. Their eyes would stay in one place and look right at me. When I shut my eyes, they would be on my eyelids and I just couldn't get them out of there. They would be in my eyes somewhere. One night I had a dream that I really did go into their world, but I got out through a crack."

A nine-year-old child told about pre-sleep visions: "I saw these objects all over the room, weird floating objects. They didn't look like monsters, just objects. Some objects were floating and some were standing still, some were on the wall and some were on me. There were colors, but no ordinary colors, because they were all mixed up, ugly colors. There weren't any shapes that you've ever seen normally. I get these visions usually after I've seen a scary movie on TV."

Do monsters still live after they have been brought to the surface through telling a dream, or drawing a dream? Perhaps a few lumber back down into the psychic labyrinth, but many stay living outside upon colored paper. A witch or two will fly within the darkened regions of fear; still, some of those that rode their brooms out into the light of consciousness will remain there. Looking at nighttime images in the brightness of the day brings these shadows that were difficult to see out into a visible form. Are these secret others that visit the dream best left to themselves to wander the darkened corridors? Or, by greeting them and becoming acquainted with their presence, do we pay them honor and lessen their feeling of being strangers?



It seems that unchaining these fears brings more of a healing release than a conscious confusion. The energy that these fears feed on is made available for productive use when not engaged in fending off anxiety. There is a re-channeling of energy. In the act of removing a blockage in the energy flow, a transformative process is given life; and thus, more life is given to the child. We must ask ourselves if we are willing to listen seriously to a child who is explaining these finally found monsters in himself. Time and patience are needed to tame these, now, outer dream protagonists.

Repetitive dreams catch the attention of a child and these dreams are especially important to explore. Talking with a child about dream ideas in a repetition can often aid in recognizing an inner conflict. A twelve-year-old boy had a dream that repeated itself about 30 times over three months. He had a terrifying experience and it triggered a compulsive dream repetition. He had been badly beaten by an unknown assailant.

The incident took place in a park while he was waiting for a ride home. The person who was going to give him a ride home was late. He phoned home because he sensed that an older boy who was hanging around meant trouble. The line was busy at the time he phoned. His dream is as follows:

I kept dreaming of how I could have got out of the situation I was in. I went to a telephone booth and then he caught me. I dreamt that I should have called the police after I called my mom and couldn't reach her. I dreamt that I could have slithered around the building to get away from him instead of standing there. He had a chokos that he used as a weapon. I dreamt how I could have got him back. I could have used a bullwhip to get the chokos out of his hands.



This boy said the dream repeated the motif of trying to get away, what he could have done and how to get back at the attacker. The repetition shows how the fear element can be met — the bullwhip with aggression and attack, or the slithering around the building as retreat — the two ways in which fear is faced: flight or fight. During the actual attack, he reacted neither way. He was overpowered by fear itself. He was held captive by an emotion that could have been the very thing to help him out of a difficult situation. The exaggerated repetition of this dream shows how important it was for him to understand the conflict of his fear. In fact, after talking about the dream, he could see the problem more clearly . . . and soon after the discussion, the dream no longer plagued him.

In contrast to the anxiety shown in the last dream, a seven-year-old girl tells how beautiful her inner drama was. She seemed almost to merge into her drawing as she told the following dream:

I dream about a flower.

Once there was a little, tiny egg — not the kind you eat — and a little boy stepped on it. A big giant stem started coming out and it kept coming out and coming out. Seven dots go in a circle, no, eight dots, one in the middle and seven on the outside. Then gold came out in forms of petals, no pink. Then, gold went inside of them. Then lots of lightning came out of the flower and formed lots of colors. And the whole world saw the flower. That flower was the prize possession of the whole world.

As she told this dream story, her head was resting on her arm in a way that encircled the paper as she drew and told her dream. She appeared to lapse into a timeless moment of her own separate world — nothing else existed for her. This probably was the most complete observation of how a dream is created, other than having a dream oneself. Even her eyes had become dilated in spite of the brightness in the room. It took a while for her to come out of this experience and to place her attention onto the outside. She gazed at this drawing and said that she thought she would like to keep it, to hang it on the wall in her bedroom. And, this is just where it belongs . . . with her.

Perhaps the flower seen by this little girl was the same symbol mentioned in *The Secret of the Golden Flower*, an archaic Chinese book of wisdom. Throughout the ages, men have referred to "big dreams," those which carry special spiritual significance, enlightenment on a higher level. Through her dream, this child has shared a glimpse of the spiritual realm that addresses the idea of faith.



Artwork by Scott Ryerson

Marie Louise von Franz, a distinguished Jungian analyst, stated: "Childhood is a period of great emotional intensity and a child's earliest dreams often manifest in symbolic form the basic structure of the psyche . . ." Ψ

Senoi Dream Practices:

A Brief History of Kilton Stewart and his Work with the Senoi People of Malaya

With Clara Stewart Flagg
& Allen Flagg
Interviewed by Roberta Ossana

(Editor's Preface: Clara Stewart Flagg is the widow of the late Kilton Stewart, the man to whom much of our knowledge of the Senoi People of Malaya is attributed. Alan is her present husband and together they have continued, since Kilton's death in the mid-60's, to disseminate his writings and the information he gathered from and about the Senoi in the 30's, 40's and 50's.)

DN: Is it not true that Kilton was a Utahan and a Mormon . . . and could you share what you know of his early interest in cross-cultural research of dreams?

Clara: Yes, he was born in Utah and raised a Mormon. His father was a surveying engineer who often worked among the Indians. When Kilton was 12 years old, he went with his father on one of these trips and an Indian medicine man gave him a knife and told him that by using it in his dreams, no wild animals could attack him.

DN: So, it was a Native American who first stimulated Kilton's interest in dreams?

Clara: Yes, that's true. It was this Indian shaman who first taught him that he could direct his dreams. Kilton had a terrifying dream of a coyote whose tail tickled his stomach; the Indian told him that when the coyote came in a dream again, Kilton should let it merge into him and absorb its energy. Kilton did this and was never terrified again.

DN: Is it true, also, that part of his early stimulation grew from a fascination with Joseph Smith's vision? The vision that was responsible for the founding of the Latter Day Saint's (LDS) church?

Clara: Yes, Joseph Smith's vision did influence Kilton's interest. He went to Nova Scotia on a Mormon mission when he was eighteen and learned how Indians used dreams there. He went on from the University of Utah with a B.S. degree to study at the University of Hawaii, the Peking Union Medical College in China and later at New York University. The State of New York granted him a license to practice psychology.

At the University of London he wrote the thesis for his Ph.D. on *Magico-Religious Beliefs and Practices in Primitive Societies - A Sociological Interpretation of Their Therapeutic Aspects*, and received his Ph.D. degree. For his research on this theses, he traveled around the world several times and studied various indigenous peoples. In 1933 and 1936, he studied the Negritos of the Philippines, about whom he wrote in *Pygmies and Dream Giants*. He studied the Yami of Botel Tobago, an island off Formosa and the lanu of Hokkido, Japan. He discovered, in 1934, that there was a group of people in Malaya, the Senoi, who worked on and utilized their dreams as a central part of their daily lives and culture. He was introduced to the Senoi by H.D. Noone, field ethnographer for the Federated Malay States . . . who had been living among the Senoi since 1931. Noone later received his Ph.D. from Cambridge University writing about the Senoi.

DN: At what point in his explorations, research and writings did you meet and marry Kilton Stewart?

Clara: In the early 1940's. We were together for over twenty years; he passed away in May, 1965.

DN: Alan, were you also interested in dreams . . . even prior to meeting and marrying Clara?

Allen: Yes, I've been interested in dreams from high school and college days, in the 40's. I read books about dreams and wrote down my dreams. I would get discouraged but would start in again. When I met Clara, a year after Kilton Stewart died, and learned of this system of how to use, change and educate your dreams, I got acquainted with Clara really fast.

When I met her, I was the Executive Director of the New York Society for General Semantics. The Society had an extensive program and I asked her to lead dream courses, teaching people how to use the nighttime symbols of their dreams. My work in general semantics taught people how to use daytime symbols, such as language, signs, symbols and body language. After Clara taught dream courses for the Society, she started getting requests from other educational institutions to lead courses and became very active. She taught ten semesters for the New School for Social Research, New York City, several semesters for the University of California at Sonoma and others.

DN: So Clara, it was shortly after you married Kilton that you accompanied him on his world travels and visits to Malaya.

Is it not true that in Kilton's early cross cultural research he studied the dreams of children? Was he exploring whether, in fact, there was a similarity in the dream scapes of children, cross culturally?

Clara: Yes. Whenever we went to visit and study among indigenous groups, he obtained the dreams and drawings of both children and adults.

DN: Is it true that in his research, he learned that — cross culturally — children have dreams of flying and falling and of being chased by monsters? Did he learn these dream themes to be common to children around the world?

Clara: Yes. But the Senoi educated their children's dreams by suggesting that in future dreams the dreamer should fly and use this energy to explore their inner world, should fall in spite of their anxiety and find something useful, should face their fear of the monster, learn what this image represents and get it to help them.

One client of mine said that her grandson was constantly having dreams of monsters going after him. She did not have much money to leave him in her will . . . but she did have Kilton Stewart's theories of dream education to leave him. So she got him a rubber knife and told him: "This rubber knife can't hurt you but it's very deadly to monsters in your dreams. When you see a monster appearing and he wants to get you, kill him with this knife!"

DN: That's great! In fact, I just received a call from a new reader — who just learned of the *Dream Network* and had never heard of the Senoi — who has created swords for his children that they keep by their bed for just this purpose. They have an incredibly mature practice of honoring dreams in their family. I was very impressed, given this man has very little familiarity with sources you and I may share in common.

Allen: The Senoi start to educate their children's dreams as soon as the children can talk. Kilton Stewart writes, in one of his articles, that when a child has a dream with a helpful image of one of his friends in the community, the dreamer should take a present to this friend whose image came to him in the dream. Or, if it is a negative image, the parents encourage the child to become more friendly with the child who appeared in the dream. Perhaps he did something that was misinterpreted by the other child, so this is a way of socially integrating the community. I thought that was a wonderful way of

encouraging positive interactions among children.

" . . . because they (the Senoi People) had the most peaceful and mature culture of any group that Kilton had ever heard of. They had no crimes, no child abuse, no murders, no prostitution. He believed that the utopian nature of their lives was due to the fact that they were encouraged to value their dreams from the early ages of two to three years old. Little children had heard their older brothers and sisters tell their dreams, to the approval of adults, so the little children wanted to be the center of attention, too. In this way, their emotions were educated, along with their intellectual abilities."

DN: Would you share a bit of your experience in Malaya?

Clara: When we got there, one of the men said to Kilton: "When you came here before, your beard was dark and now it's white!" I remember that clearly.

It was very hot there. They built a long house for us, made of bamboo; it went up very fast. They welcomed us by coming into our house and performing some of the music and dances they received in their dreams. Though some of the people said that they didn't tell dreams, there were still some who would share with us, directly or through song and dance.

H.D. Noone had recorded their music in 1941, now available on the Ethnic Folkways Library record, Temiar Dream Music of Malaya.

DN: How long a time did you spend living among the Senoi?

Clara: We were there for a total of eight to ten months, over a period of time. We went around the world many times, studying various other groups, as well. We spent nearly six months every year, out of the country.

DN: Was that time spent exclusively among indigenous peoples?

Clara: Yes.

DN: And your visits were primarily focused on their dream practices?

Clara: Yes. That's why we went.

DN: Why, if you visited so many different groups, did the Senoi emerge as the prominent group about which Kilton wrote?

Clara: Because they had the most peaceful and mature culture of any group that Kilton had ever heard of. They had no crimes, no child abuse, no murders, no prostitution. He believed that the utopian nature of their lives was due to the fact that they were encouraged to value their dreams from the early ages of two to three years old. Little children had heard their older brothers and sisters tell their dreams, to the approval of adults, so the little children wanted to be the center of attention, too. In this way, their emotions were educated, along with their intellectual abilities.

DN: Clara, would you be willing to elaborate on what is most important about what Kilton Stewart wrote about dream theories of the Senoi?

Clara: The Senoi believe that everything you dream of is a part of you. So, if I met you for the first time you could become an image inside of me, a feminine part of me. When I dream about your image, I can do anything I want to with your image. Not with you, the human person, but with your image, which has become a part of me and which I will try and use in the most positive way I can.

Your dream image could help me, give me advice, could give me a story — like Robert Louis Stevenson's dream characters gave him stories. If I have a dream about a murderer, I would want to dialogue with that person because I would want to understand in what ways I am a murderer. Of course, a dream murderer, in this instance, can be positive, because I could get that part of me to kill off unwanted negative parts. If the murderer wants to get me, I should

get him first . . . because I, the dreamer, should be in charge. The dreamer should always be Number One in their dream world. I should be able to do anything and get everyone to help me. How this can help me in the 'outside' world is that I can more easily be perceived as being centered and communicating from an inner strength.

DN: So, by the time their children were in their young adulthood, they had learned emotional maturity through being able to face their fears. By contrast, in Western culture, we don't seem to teach self reliance and responsibility. As adults, we have to spend considerable time re-educating and healing ourselves.

Did not Kilton find that the Senoi children had learned to face their own fears through learning to face the many aspects of themselves?

Clara: Yes. Emotional education is an essential purpose and foundation of the Senoi dream practices.

We could also talk about colors in dreams, as the Senoi viewed this. For example, if you were telling me a dream with colors, it would be most important what you think about any given color. Then I could tell you what I think about these colors. It is always very important what the dreamer thinks of the dream's colors and the symbols, without denigrating them. If a person says to me: "Well, how do I know what is right interpretation?" my answer would be that the subsequent dreams will tell you what meaning is working for you. No matter what I, or you, or Kilton Stewart thinks of the symbol, the dream and the dreamer *knows*.

DN: We could do a whole interview on each of those aspects of dreaming: colors, numbers, music, sounds, written and verbal communications, etc. For this purpose, however, what I hear you saying is that the dreamer and the subsequent dreams are the primary authority on the meaning of the dream's content?

Clara: Yes. We can help, but the ultimate authority is the dreamer and the subsequent dreams. We must not overlook that people are considerably helped, *physiologically* as well as emotionally, as a result of working with their dreams. There are many instances of people being physically healed from an illness as a result of having a dream

or understanding the meaning of their dreams. A woman in one of my groups had an operation on one shoulder and was preparing to have one on the other shoulder, which was nearly immobile. After being in our dream group for several weeks, she told us that, in a dream, she removed a vile of yellow fluid from her shoulder and that she then woke up and could move her arm easily. Her doctor said she no longer needed the operation.

DN: I'm sure you're able to tell through the pages of the *Dream Network* that we are convinced. It's rather ironic, actually, that what you are talking about as being a primarily Senoi perspective on dreams, does agree with a good number of prominent and well accepted contemporary theories about dreams. Have you ever done any comparisons of the Senoi dream practices with other perspectives, such as Jung, Gestalt, or . . .

Clara: Yes. Jungian, Gestalt, Bioenergetic and other schools of thought have had me lead workshops because all these systems have some theories in common. I have found that Senoi dream theories go further, because the Senoi have been studying and using their dreams for over two hundred years and almost everyone in the community was involved. There is a big difference between studying dreams in an academic setting and the Senoi practice of using dream education in a social setting from the time the children begin to talk.

DN: An extraordinary difference! I've heard it said that we learn 10% by reading, 10% by speaking, 10% in listening and 70% by doing.

What are your current activities, Clara?

Clara: We have a dream community here in Los Angeles with two groups a week and a large group once a month. We also do private and telephone sessions. I have a group in San Diego once a month and I'm in New York City every three months conducting workshops and private sessions. I'm a presenter at some of the conferences of the Association for Humanistic Psychology and have spoken and have led workshops for many groups.

DN: An active schedule and important work. You mentioned that

you have plans, for establishing an institute for Senoi dream practices here in Utah. Would you care to elaborate on that a bit?

Clara: I have seven acres near the Wasatch Range just south of Provo, UT. This land has been in the Stewart family for some time and is located adjacent to Robert Redford's Sundance Community. What I have really wanted to do is build a Kilton Stewart Dream Institute. I'm not sure when this will materialize.

DN: Needless to say, it will be extremely exciting to Utahans to learn that they have this incredibly valuable person in their history. I believe there's very little known about Kilton in this state . . . but his roots here and the work that he did, are certainly something Utahans can be proud of.

In closing, would you care to comment on William Domhoff's¹ book?

Clara: I would say that it treats Kilton Stewart in a very negative way and that it shows Dr. Domhoff to be a very jealous person. The same kind of attack was leveled on Margaret Mead after she died and there have been similar attempts to discredit Joseph Campbell. Domhoff's attack on Kilton Stewart were scurrilous. He did not give adequate acknowledgment to the great value of Kilton's work. Domhoff's emphasis, in his book, was about Kilton Stewart being a fraud, but everything Kilton Stewart said about himself and his work was true. I have given considerable thought as to how negative Domhoff was and what to do about it, but I haven't refuted him because I don't want to give him the publicity.

Charles Tart, in his recent book², writes about "Stewart Dream Theory" and its value in learning how to develop friendly relations with dream characters, how dreams can become richer and more useful in our lives and how dream communities can help.

DN: Thank for your willingness to share with us and to both of you for keeping Kilton's work and information about the Senoi dreamers . . . alive! ♪



1. *The Mystique of Dreams: A Search for Utopia through Senoi Dream Theory*. U of CA Press, Berkeley: 1985.

2. *Altered States of Consciousness*. Harper, San Francisco, 3rd Edition: 1990. pp.202-204.

Mapping the Dawn

by Lauren Boge

M'apping the Dawn' is the title of a project I am currently working on, describing my personal dream adventures. Dawn is the title of my dream world; 'Mapping the Dawn' explores the elements of the magical world of Dawn, using geographical references to a nocturnal dream "reality."

Dawn, as described in 'Mapping the Dawn,' was created out of the struggle I had in childhood nightmares. Common were dreams of falling, of being pursued, challenged physically, mentally, and socially. Often my enemies were monsters or cartoon characters. One of my first dream memories was of seeing the Tasmanian devil slice my body to pieces with a chain saw. I watched this happen from camera view above a white stage of an opera house; my limbs falling to slices resembling large slabs of bologna, my parents carrying my torso down steps as my head rolled past. I was three years old then.



Although I don't remember, there must have been times my parents would come to my room after hearing me scream, and tell me "they were just dreams." I was so afraid to sleep! I constantly checked my room for bogey-men and monsters under the bed. I'd roll myself into blankets against the wall, and peel my eyes for oncoming enemies. When my eyes grew heavy with sleep, I would enter the world of nightmares.

Night after night I'd wake in fervent sweat, not wanting to sleep. I believed these things were **real**. I had to fight, but all my four-year-old mind could think was "it's just a dream, just a dream." Before I reached five years of age, that 'meditation' brought victory.

I ran down the street past my house in terror. An enormous dragon followed close behind, its large clawed feet shaking the ground. My heart beat fast, my mind raced as I tried to find a way of escape. When I reached the end of the block and could go no further, I whirled around and faced the dragon. "You're just a dream!!!" I yelled. "You can't hurt me!!!" The dragon shrunk to the size of a small dog, and the distant mountains opened to reveal a large chasm. I grabbed the dragon by the tail, heroically swung it above my head, hurled it through the air, and watched it drop into the mountain.

The chasm shut itself as I cheered in victory. I had won! It was my dream.



Artwork by Lauren Boge

It wasn't always easy remembering to confront dream enemies and disempower them. I became very overwhelmed by many dreams and devised new means of escape.

At five years I remember thinking about what dreams were. I looked at dreams like daydreams and could see that they were *thought*. It occurred to me that if I couldn't hold thought, I could end a dream. Whenever I felt stuck in a dream I would close my eyes tight, shake my small body and yell loud and constant. No sight, no sound, no thought. So I'd wake.

By confronting dream challenges and dodging some, I eventually became skilled in lucidity. I taught myself to fly at age six, change scenery by ten, and use magic by thirteen. My dream world, (recently titled Dawn), naturally developed into a geographic puzzle. I could move through Dawn by flying above and dropping down into dreams. (Much like pointing a finger to a location on a map.)

Dawn became rich and plentiful: a land of challenge and adventure, possibility and fruition. The enemies I faced became teachers, gurus, guides; my confrontations with them became lessons. I faced life's challenges by day, as I did in dream by night. I could not be hurt by what I created, I could only learn.

What I learned to do in dreams as a young child with no outside aid or influence, gave me the confidence to live my life as I did in the richness and fullness of dream. Ψ



The Portals of Prophecy

A Cross-Cultural Synopsis

by Iron Thunderhorse, aka Wm. Coppola

The myths, legends, and spiritual teachings from all cultures of the human species has evolved with the aid of prophetic visions, revealed to mortals in the land of dreams.

*"If there is a prophet among you, I the Lord will make myself known to him in a vision;
I will speak to him in a dream."*

Hermes led the souls of the departed to the other world, passing the village of dreams. In the *Odyssey*, this dreamland rests on the outer fringes of the world Okeanos. In the Orphic tradition Morpheus, the God of Dreams (and son of Hypnos/sleep) presides over the "People of Dreams" who advise the sleeping world of mortals.

The Egyptian, Orphic, and Pythagorean philosophies believed that while we sleep the soul is freed from its bodily restrictions and soars upward to perceive and commune amidst higher intelligences. The Iroquois Indians recognize dreams as "the language of the soul" and it was Lost Star of the Maricopa Indians who said "Everyone who is prosperous or successful must have dreamed of something."

It is held in the Mandukya Upanishad of India that one of the four quarters of Brahman is the *tayasa* — the dream state — which is a type of preparation for the quarter following it, called *prajna*, the consciousness of undifferentiated unity.

History is full of accounts in which dreams have revealed unsolved mysteries and enlightened the bewildered. "In a dream, in a vision of the night when deep sleep falleth upon men in slumberings upon the bed, then he openeth the ears of men and women and sealeth their instruction." (Job 33.15)

Dreams can be mystical, prophetic, visionary, or terrifying. Many societies have produced classes of professional dream-interpretors, who decipher the dreamer's episodes according to philosophical, medical, and magical precepts . . . such as the Brahamin aneirocritics, the Japanese om-nyoshi, the Egyptian paherv-tep, the Hasidic Rabbis, the Aztec cocome, etc. The ancient healing temples of Asclepius, where medical cures took place, depended heavily on the dreams of the sick.

Perhaps the most advanced dream oriented culture in the world today is a jungle tribe in the Malasian Central Highlands called the Senoi. Something in this particular culture led Kilton Stewart (who lived with the Senoi around 1935) to write that, "The absence of violent crime, armed conflict, and mental and physical diseases...can only be explained on the basis of institutions which produce a high degree of psychological integration and emotional maturity, along with social skills and attitudes which promote creative rather than destructive interpersonal relations. That something was founded on their dream philosophy."

The Senoi tribe taught that every tribesperson should strive to master one's own spiritual universe and to demand as well as receive the cooperation of all the characters, creatures, and elemental forces that exist within one's personal dreamscape. They taught that these forces are very real...and if they are threatening, the dreamer must fight with them, also calling on help from the images of dream heroes of the inner strength within. The Senoi taught that dream characters are dangerous only as long as the dreamer remains afraid of them. If the dreamer wins the dream battle either along or with help, then the

spirit of the adversary becomes the dreamer's ally, who will help the dreamer in future battles, both in the dreamscape and in waking life.

"Dreams can be mystical, prophetic, visionary, or terrifying. Many societies have produced classes of professional dream-interpretors who decipher the dreamer's episodes according to philosophical, medical, and magical precepts . . . such as the Brahamin aneirocritics, the Japanese om-nyoshi, the Egyptian paherv-tep, the Hasidic Rabbis, the Aztec cocome, etc. The ancient healing temples of Asclepius, where medical cures took place, depended heavily on the dreams of the sick."

Dreaming is a universal experience, which occurs when the human will is suspended and imagination with the subconscious takes over. A sort of spiritual evolution takes place in one's personalized dreamscape. As Patricia Garfield so beautifully expressed it in her book *Pathway to Ecstasy*: "Imperceptibly, dream by dream, in the dark of the night, we gradually transform ourselves into the new self that we will be tomorrow..."

As we become awakened dreamers, we can learn to travel. Flying and projecting the spirit

through the cosmos is an experience that can be consciously produced, such as shamans do regularly. The warrior, the soul, the astral body, the hunter, the Bardo body and the seeker become capable of perceiving realities far beyond the bounds of mortal ken.

When awakened dreamers find themselves in the otherworld, they are usually bathed in a brilliant white light, at first appearing to be colored but later, when spiritual development proceeds, it radiates into a pure white light. The source of this light is cosmic consciousness.

The astral mind is capable of traveling into the past, into the future and into the intricate recollections of man's first breath. The truly free dreamer conquers all fears of death. This is the touchstone, not unto the soul, but by the inner knowledge or recognition that immortality is very real or dreams would not exist and become reality and vice versa.

The actions and objectives in our dreams are no less real than in our real life experiences as they affect our psyche(s). This same paradox was experienced by Chuang Tzu more than a thousand years ago:

"One night, I dreamed I was a butterfly, fluttering here and there, content with my lot. Suddenly, I awoke and I was Chuang-tzu again. Who am I in reality? A butterfly dreaming I am Chuang-tzu, or Chuang-tzu dreaming he was a butterfly?"

Which is real and which is illusion? I leave you with the ultimate decision. Ψ



Iron Thunderhorse is the co-author, along with Donn Le Vie, Jr, of *Return of the Thunderbeings: A New Paradigm of Ancient Shamanism*, published by Bear & Company, PO Drawer 2860, Santa Fe, NM 87504. He was in prison, a "political prisoner," in Texas at the time of its writing. No current address available.

CHAOS Consciousness:

An Experiential Approach & Application to Dreamwork, Creativity and Healing

By Graywolf Fred Swinney and Iona Miller

Abstract: *Experiential therapy sessions and mysticism demonstrate that as we journey deeper and deeper into the psyche, we eventually encounter a state characterized either as "chaotic" or void of images. In a therapeutic context, chaos is experienced as a consciousness state — the ground state. This state is related to healing, dreams and creativity. Shamanic approaches to healing involve co-consciousness state which lead to restructuring both physical and emotional-mental senses of self. Dreams, creativity and healing arise from this undifferentiated "chaotic consciousness." Dreamhealing uses images as portals for consciousness journeys to facilitate transformations ranging from mood alteration to profound physiological changes. Imagery (virtual experience) affects the immune system, activating psychosomatic forces, such as the placebo effect. Chaos-oriented consciousness journeys suggest these states reflect complex phase space; fractal patterns, strange attractors, "the butterfly effect," sensitivity, complex feedback loops, intermittency and other general dynamical aspects suggested by chaos theory. More than an experiential process, this is a philosophy of treatment — "Chaosophy."*

"I'm just asking you to hear yourself. Listen to what you're really saying and to what you think you're saying. Control, control, control! When are you going to realize that nothing can be controlled."

"We live in chaos; it's the central issue in everyone's life. Mack, look around you! Everyone in this parking lot is struggling for control. And you know what it is they're trying to control, each and every one of them? Fear — they're trying to control their fear."

Steve Martin, character in the film, GRAND CANYON



PART I

Creative Chaos

We all instantly recognize the fundamental nature of chaos in our lives. The archetypal creation myth posits that all originates in Chaos. We all "get it," intuitively. But generally, we are enculturated to fear chaos, to hold it at bay through so-called "control." Chaos is a very personal experience. We relate to it viscerally as well as emotionally and intellectually. When chaos intrudes on our lives, we feel pain and defend against that pain with fear, rather than embracing the chaotic dynamic.

In psychology, we have had the idea that we need a "strong ego," that we need a stable structure in order to function and cope. But nothing exists in complete order or complete randomness. We live in a chaotic universe. When we are "far from equilibrium," change becomes inevitable. Like a bifurcation point in chaos theory, the old system either falls apart or emerges with a higher degree of order. Our bifurcations (state changes) are personal crossroads, decision points, initiated by perturbations of our systems.

Chaos theory applied to experiential psychotherapy shows us we actually need to cooperate with chaotic dynamics, to enter a less rigid process of flow, submitting outworn aspects of the ego to dissolution, which increases our adaptability, helping us evolve.

The phase space of non-linear dynamics is analogous to psychic space — our psychophysical construct of our experience of reality. This complex inner landscape can be mapped and has all the features of phase space: stability, chaos, bifurcation points, and catastrophic changes.

This virtual reality is the world or virtual experience. The landscape of information is richly structured with attractor basins, valleys and mountains with peaks, saddles and passes. And it is also hyperdimensional, containing a vast amount of implicate or enfolded information.

This landscape (self-scape) can be explored with experiential psychotherapy by faithfully sticking to the imagery emerging from the autonomous imaginal flow. It is a dynamic "ocean of active information" in wave form, with which we can commune, transcending conventional boundaries. The inner journey is one of movement without motion — stretching and folding space-time.

Imagination is the voice of creativity. It is the primary way we experience soul. Creativity expressed in imagination means experiencing multiple states of consciousness. There is an infinity of realities and states of consciousness. Imagination embodies its own reality. It is self-revelatory. Meaning dwells in the image like consciousness dwells in the body.

We are learning from chaos theory that, physically and mentally, we need chaotic disorder to function smoothly. Dipping into that disorder shakes everything loose and allows creative restructuring to occur. Self-organizing systems, both organic and inorganic, naturally evolve toward the "edge of chaos." Many natural systems develop their own dynamic stabilities. Dynamic stability applies to development in chaos theory and research shows that living systems are naturally self-correcting.

Strength is a measure of what force it takes to destroy or break a rigid structure. True power, on the other hand, is a measure of readily available energy for immediate use. Strength is rigid, while power is flowing. Empowerment flows forth naturally when we come into inti-

mate therapeutic contact with our stream of consciousness. This stream is most easily observed as our dreams and manifests in our symptoms.

Water is a natural metaphor of consciousness. The turbulent stream of consciousness flows through the labyrinth of the psyche. It is the source of dis-ease and our healing as indicated by its importance in the cult of Asklepios, the god of dreams and healing. In Greece, the springs of his shrine were channeled into circular labyrinths, forming a concrete metaphor of the healing process. Healing "springs" from deep within. However, first the old rigid images must be dissolved and the "universal solvent" is chaos.

Dreams bridge the gap between the spiritual and scientific world-views. Most would agree that dreams are a truly chaotic phenomenon. Object of scientific inquiry and healing tool of the psychotherapist, they are firmly entrenched in the scientific worldview, although on the fringe. On the mystical side, most religions teach that God, or the nature of the transpersonal Source, is revealed through dreams and visionary experience.

Chaos theory provides a comprehensive metaphor for uniting physical, emotional, mental and spiritual realities. Supreme insights are always metaphorical in expression. But the relationship of chaos and psychotherapeutic effects may be more than metaphorical and subjective. The empirical connection may lie in the mystery of the true nature of consciousness and creativity.

Dreamhealing

One of the authors, Graywolf, discovered a way to journey and guide others into the deepest layers of the psyche while practicing Gestalt dreamwork and shamanism. Therapy at its very best is a matter of changing consciousness and so is shamanism. In dream guiding, all the action lies in going just beyond the boundary from the known and comfortable toward the fear and challenge.

Following the images below the

ego deeper into more fundamental consciousness states, he found that clients could easily be guided to the level of chaotic consciousness with therapeutic results. Mapping these levels below behavior, emotional-mental process, belief systems and mythic zones of imagery, he refined the technique and directions for guidance.

This process (Dreamhealing or Creative Consciousness Process) was not originally based on chaos theory, but observed directly in working with dreams, symptoms, feelings and healing. The theory came later as an analogy for describing the observations. But chaotic dynamics may be the actual mechanism of its action, rather than merely a metaphor of the transformative process, as were the hydraulic and cybernetic models.

Dreamhealing is not an interpretive or analytical way of understanding a dream, but is a non-linear consciousness journey into its healing heart. Dreamhealing is not guided imagery. The guide follows the autonomous flow of psychic imagery, while guiding the focus to deeper, more primal imagery. Then, letting go of that form and entering a yet deeper one, much like entering deeper into a fractal image to find yet deeper images.

In dreamhealing one "becomes" the image which leads to sensing, identifying, empathizing with the essence of a color, shape form or pattern — then letting go of form. It is a process of initiation: becoming, sharing, feeling, releasing, yielding, accepting, deepening, intensifying, surrendering, healing and integrating.

Everything in the dreamtime occurs in the present tense; it is happening. But it is lined in a non-linear fashion — through association — with the past and the future. Becoming the image creates the experience of a new state of consciousness, new sensations, awarenesses, feelings, visceral and kinesthetic reactions, responses, acceptances.

Dreams are chaotic by nature and so is much of shamanic practice. Both evoke the irrational and of all the healing modalities, these two reflect chaos theory. The forte of shamans is the dream journey or consciousness

journey, based on the assumed ability to experience multiple consciousness states other than ordinary reality.

The shaman/therapist acts as guide by entering a co-consciousness state or shared experience with the journeyer. This virtual experience has the ability to create natural consequences of results in real-time. The experience of multiple states of consciousness leads away from egocentricity toward a biocentric perspective. A larger sense of participation counteracts existential alienation.

Small changes in initial conditions (sensitivity) are pumped-up into larger changes, via the "butterfly effect." There is a complementary notion in psychotherapy that one traumatic event can shape a life and a therapeutic event or experience can re-shape it. Small changes can make phenomenal differences in outcome.

A dream is a stream of chaos, a river of turbulent, undifferentiated consciousness and creativity, flowing through the self-scape of the psyche. It is shaped by the frozen states and complex feedback loops of consciousness, the existential images and patterns that define and mold the self and the reality of our perceptions. When it finally emerges into awareness, the images and plots that are presented to our almost-waking self are reflections of these states. They are another way of seeing the self and the reality we create that is less prejudiced by the ego.

The dream is also much like a hologram. The passage of the consciousness stream through the psyche and its encounter with the frozen consciousness states, causes ripples and patterns that create images of the deeper self that formed them. Like a hologram or fractal, the whole is contained and reiterated within any part of the dream, though details may be fuzzy.

Our primal existential image of who and what we are begins with conception (universal, undifferentiated consciousness) and is conditioned by our internal and external experiences. But, of course, not all disease originates here. Trauma, at any point, can trigger a disruption in the primal self image, setting the "butterfly effect" in motion as the consequences

of that trauma permeate the life.

There may be multiple, or re-iterated trauma. This deep existential image contains the essence of our dis-ease.

Chaos permeates our existence from the sub-atomic to universal level and we react to it with fear and pain. The primal image is revealed in the ongoing process of imagery: dreams, visions, visceral reactions, symptoms, feelings, beliefs and behavior. Dreams are shaped by these existential images much as they also shape our lives and destinies.

Chaos Consciousness

During consciousness journey, participants report encountering a place, after moving through the fears and pains, that is totally disorienting, chaotic. They, for example, enter into a gray cloud and becoming that cloud, the mind goes totally blank. Or they enter into a spiral and giving over to the motion of that spiral, they become so totally disoriented that there is nothing to hang onto.

This experience is what we call "chaotic consciousness," observed within the therapeutic context — undifferentiated, or universal consciousness. It is virtually a place of "all and no structure," a no-boundaries condition, pure potential, the source of creativity. It appears paradoxically as a plenum or a void. The plenum represents hyperarousal; the void hypoarousal. Direct experience of the transpersonal means going back below the ego, into this infinite place, back into this basic formless consciousness — the void or chaos of preexistence.

Chaotic consciousness is the crucible of our creative spirit. Creativity emerges from chaos. This negentropic, or syntropic principle is the matrix of evolution. Infinite process is constantly creating itself and destroying itself at all levels. Nature repeats herself at all levels or organizations and whatever it is we are that.

Dreams reflect this self-generating, self-iterating and self-organization of patterns and so does the natural philosophy emerging from the New Sciences. This deterministic philosophy incorporates the human

condition, rather than vilifying or pushing it away. Chaos helps us feel our way through a complex, unstable world.

Like the supercritical state of chaotic dynamics, "chaotic consciousness" may be characterized as dynamic, non-linear, paradoxical, self-generating, self-iterating, and self-organizing. It could be likened to an infinite complex of manifolds potentially enfolding infinite information — vortices within vortices within vortices — exploding limitless detail.

There is an essential relationship between healing and irrational consciousness. Irrational consciousness "works" the cure. Somehow, that chaotic consciousness — the giving up of the old order, the letting go of the old structure to chaos — changes things fundamentally. The next set of imagery emerging out of that chaotic consciousness is always a healing one. So, chaos, as the matrix of transformation, seems vitally important at the existential level.

The process of creativity is one new form emerging from the void, new forms that have not existed previously. Not merely a juggling of existing forms or ideas into a new configuration, it is more of a quantum leap, a disruption of the old perception into new levels of consciousness and awareness. Chaos theory provides an apt metaphor for this process. In a nutshell, chaos theory states that in all apparent structure is hidden chaos and in chaos there are hidden forms.

We exist in a twilight zone between chaos and order. We flow back and forth between them and that keeps us healthy. Consciousness always strives to take on form. We build a structure and it begins to develop flaws and rigidities. Our illness comes when we hold onto that worn-out structure. But when we let go, we let ourselves flow back into the primal chaos and into total freedom. It is like a heart that periodically develops a chaotic beating pattern to renew itself. We seem to need that within our consciousness, too. ♾

*Condensed from the book **Dreamhealing: Chaos & the Creative Consciousness Process**, by Graywolf Steinney and Tom Miller, ©1992. For further information contact Aesculapia, PO Box 301, Wilderville, OR 97543*

From Dreams ← ⇒ To Prison Reform ↑

by Dr. C. A. Carnegieter

Dreams open a whole new world, but the most outstanding dreams, I believe, are precognitive dreams, dreams about the future.

Although Freud said "There can, indeed, be no doubt that there are such things as prophetic dreams..." he dismisses them by saying, "The only question is whether these predictions coincide to any noticeable extent with what really happens subsequently" (Freud, 1924-1950). I think that in the meantime, there have been so many outstanding precognitive dreams that we can't dismiss them any longer. For example:

1. Rita Dwyer wrote how her life was saved by a precognitive dream in *Dream Network* (Dwyer, 1985).
2. I met an older man here in Orewa who told me he always had nightmares about a burning city when he was a child. Later on, when the Germans threw bombs on Portsmouth in England, he was there and saw his childhood dreams come to reality. The same happened to a lady in the Netherlands, who had shocking dreams about the German bombing of Rotterdam (Tenhaeff, 1948).
3. Saltmarsh also gave many examples in his book, *Foreknowledge* (Saltmarsh, 1938).
4. Dunne even comes to the conclusion in his book, after an intensive research, that all dreams are a mixture of the past, the present and the future (Dunne, 1958).

This leads, however, to the bizarre conclusion that the future is already here—a kind of predetermination which is not acceptable to our ideas of free will. On the other hand, this idea is backed up by similar theories, such as:

- I. W. Putnam, professor of philosophy at Harvard, explained at the Annual Meeting of the American Physical Society of 1966, that the future exists and is as real as the present and the past. He bases this statement on the fact that if there is a star explosion and it takes 10 years to be seen on one planet and 20 on another planet, then after the first 10 years, the star explosion is still future for the second planet, but it exists and will be seen there after 10 years. If the future exists in outer space, it also exists for us in our daily lives, because it is the same world.

II. The precognitive dream can be considered as a moment from the time line of the four-dimensional time-space world of Einstein in which the dreamer has a momentary view of the future (Ortt, 1927).

III. The Dutch psychiatrist, Meerloo, admits in his *Along the Fourth Dimension* that the past, present and future co-exist simultaneously and refers to Hartshorne, who said in an article "Mind, Matter and Freedom" in *Scientific Monthly* of May, 1954, that "freedom is causality in the making" (Meerloo, 1970).

IV. In the field of psychical research, Saltmarsh comes to the same conclusion after considering all kinds of predictions: "We are bound to admit that the future does exist in some sense NOW—at the present moment" (Saltmarsh, 1938).

V. In another field, sociology, Professor Steinmetz of Amsterdam Municipal University came to the same conclusion. In the field of sociology, everything is a matter of cause and consequence. So there is only one way things can go and therefore the future can go only one way. The future is so connected with the present and the past that there exists a kind of determinism (Steinmetz, n.d.).

How can we visualize the idea of an already existing future? I think by pressing together the whole present world into one little slice, then the next slice would be the whole world of tomorrow pressed together and the next slice, the world of the following day, etc., etc. So, we move then in that world on our certain path as determined by all the factors that determine our decisions. But what about our free will? The famous Dutch educator Kees Boeke (who also educated the present Queen of the Netherlands) gives a solution for this problem in his book, *Werkplaats Kindergemeenschap Bilthoven* (Workshop Children-Community Bilthoven), page 41. He suggests that we make a distinction between the subjective and objective points of view. From the subjective point of view, we have a free will (because we don't know the future), but we do know that we have to take the consequences of our actions. When we buy bread now, we will have something for our breakfast tomorrow morning; if we don't do it, we will be hungry tomorrow.

From the objective point of view, we have no free will since things can go only one way. We, with our character, upbringing, education, environment, etc., will make a certain decision under certain circumstances; it is a matter of cause and consequence. From the objective point of view, we have to go a certain path.

But then this would mean that everybody has to go the way determined by all those factors.

Consider the criminal. We would do the same, if we were in his shoes, had his cultural factors, education, friends, etc. In that light, it does not make

sense to punish a person for his actions. So, sending a criminal to prison for punishment is irrelevant.

This does not mean that we don't have to protect our society against criminals but instead of sending the criminal to prison (which are many times more excellent schools for crime—see how many criminals have been in prison before!), he should be sent to an educational institution, where he will be treated until he has been changed into a law abiding person. Then, it is not up to the judge to determine the prison term, but only to declare him guilty and that he should be sent to such an institution, where the director will have the responsibility to train him until he has been changed into a law abiding citizen.

This tendency is already coming forward in the world, for example:

1. In New Zealand, where *The Evening Post* of Wellington already mentioned: "Replace Harmful Jails by Therapy Communes, Says Author" (*The Evening Post*, November 7, '74).
2. In Switzerland, mentioned *Die Neue Zurcher Zeitung* in 1979 "Hebt die Gefangnisse auf" (Close the Jails!) (*Kurzmeldungen Neue Zurcher Zeitung*, July 20, 1979).
3. More recently, in New Zealand, a judge had to send a sex offender to jail but he also said that there was an overwhelming need for the sex offender to receive appropriate counseling and assistance "so that the community, in the long run, will be more secure," (Help Urged For Sex Offender, *The New Zealand Herald*, Auckland, October 31, 1991.)
4. "Prisons which turned young offenders into trained criminals should be pulled down and turned into vegetable gardens," the New Zealand Minister of Land, Mr. Tapsell, said on the 2nd of November, 1989 according to *The New Zealand Herald*. He wanted the

criminals either to be trained in an Army-style prison (with an Army-style discipline and activities) for the more serious criminals, or be given "community corrective" sentence and training in the proper way to behave ("Turn prisons to gardens says Tapsell," *The New Zealand Herald*, Auckland, 3 November 1989).

In this way, we are coming via the precognitive dreams to the conclusion that, because the future is already here, the criminal has to follow his path and instead of punishing him (which does not make sense), he should be sent to a therapeutic commune, where he will have the opportunity to change into a law abiding citizen. Ψ

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Drinking Dreams: Machinations of an Alcoholic Mind

© by Karen Surman Paley, M. Ed.

If it were not for a series of dreams, I may have stopped drinking but I may not have come to the realization that I am an alcoholic. So what's the big deal? Many people have stopped drinking "on their own" but never seem to fit quite right in their own skin. Admitting my alcoholism meant my problems went deeper than the desire to drink and that, with help, I could begin to evolve into a different kind of human being.

I have had problems related to the use of chemicals since early adolescence when an all-night binge on coca-cola and aspirin, a concoction purported to produce a high, nearly got me expelled from summer camp. Yet it was my concern over someone else's drinking that brought me to meetings of a support group for women trying to recover from alcoholism. Eventually I became more aware of the behavior changes I had while drinking and just how uncomfortable those changes made other people feel. When the most intense discomfort came from within, I stopped drinking. That was March 2nd, 85.

My dream recall had become erratic during the previous year. After March 2, my dreams were once again retrievable but I didn't like them. I had been drinking no more than two drinks several days a week, a factor which I believed put me in the National Council of Alcoholism's category of moderate drinkers. The reality was that I had developed reverse tolerance and was getting more intoxicated on less alcohol. As soon as I stopped drinking, I began to dream of drinking. The first night I dreamt I had my two drinks, then three and four. The night I "had" five drinks, I was put in "Danvers Detox," a drying out unit I perceived to be for the fairly destitute. When I awoke in the morning, I was drenched in ice cold sweat. I sat up and admitted something that had been true, but unspoken, for 23 years, "I am an alcoholic." I felt the implications right to the core of my consciousness. It decimated my denial system.

Other dreams have come which, in conjunction with the women's support group I began to attend on my own behalf, helped me maintain over six years of sobriety to date. I have recorded 52 "slip" dreams during this period, dreams in which I consumed alcohol. Every one of these

dreams was a complete success because I have not had to pick up a drink. I sensed there was a connection between these two phenomena and research by Sei Young Choi in the American Journal of Psychiatry (130:6, June 1973) corroborated my feeling. After studying 100 alcoholics, Dr. Choi concluded, "as long as [the alcoholic] is able to satisfy his need to drink alcohol through a safe way (in his dreams), he has less internal (preconscious and conscious) anxiety, is able to deal with continuous internal and external stimulation about drinking, and can be abstinent for longer periods of time than those who do not have dreams about drinking."

Many of my drinking dreams cluster around the date of my sobriety anniversary, peaking before and then tapering off after March 2 each year. As the years go on, there are fewer drinking dreams. In 1985, when my dream recall was still sporadic, there were 7, 12 in 1986, 11 in 1987, 8 in 1988, 8 in 1989, and 3 in 1990. So far there have already been 3 in 1991, which got off to a stressful start due to the war in the Persian Gulf. Here are some selections.

10/21/85 -

I was running in a marathon. I ran a little ways and went back and had a glass of wine. I was sipping more and decided to finish the race. I felt badly about drinking and kept thinking about calling someone in my support group.

I did call four hours after I stopped drinking.

3/1/86 - I smoked some hash and felt a little uncomfortable about it but decided it was okay because it had no effect on me.

This concept of the drug "having no effect on me," and therefore not counting as a slip, is the beginning of years of unconscious debate between my desire to stay sober and my desire to drink. The latter literally dreams up incredible rationalizations. Luckily, the controversy never intruded on my waking life.

10/13/86 - I was sitting at a bar sampling nip-sized bottles of wine cooler. I decided I would tell a woman in my support group though I told myself it was such a small amount, it wasn't a slip. She thought it was.

12/8/86 - I was in a restaurant or tavern and drank

"Don't worry! Nothing could be further from my mind than a drink. That's been taken care of by the sheer preponderance of nocturnal consumption."

something. I wasn't sure if I really had a slip or I was dreaming.

Semi-lucidity seems to feed the desire to drink. In other words, I develop the ability to drink in a dream and then minimize the implications by saying it was a dream. At the same time, the part of me that wants to stay sober is reassured with the knowledge that, after all, this is only a dream.

3/16/87 - I had been drinking a beer. I was at a gas station and I pumped beer into this ceramic glass and I was going to start drinking it but I think I didn't, remembering that I had a drinking problem. I thought, "See I can stop after one," but I could also see how I could continue.

3/2/88 - (My third anniversary of sobriety.)

I was at a party at my in-laws. I was feeling strange and realized that there was cocaine everywhere. I was stoned and mad and wanted to go home. I was upset saying it was my third anniversary and I had had cocaine and I had a rash on my face.

No comments in the event this might be picked up by a wide awake in-law.

3/23/88 - Dreamt I was sitting at a table with others & someone walked up & handed me an open bottle of beer. I said, "I can't drink that. I'm a recovering alcoholic." I was upset and went to reach for a bottle of tonic water with quinine and nearly grabbed another beer bottle.

Three years sober I finally see myself for what I am, a recovering alcoholic.

6/13/88 - Dreamt I drank a couple of beers but was really having trouble accepting that I had lost my sobriety. Then I remembered, "I'm just dreaming!"

6/29/88 - Dreamt a lot of friends from my support group began to drink. Recall tearfully telling everyone that I felt isolated because they were all drinking again. (I was at the Association for the Study of Dreams conference in Santa Cruz and had been at a party the night before where other people's drinking was bothering me.)

In reality I was feeling isolated from all the drinkers and could have used a meeting of my support group.

2/19/89 - Dreamt it was almost my fourth anniversary of sobriety (which it is), and I had been drinking.

Then I was at a meeting of my support group and someone shared about a slip she had on what would have been her fourth anniversary of sobriety. I wanted to speak and identify with her but someone else was called on. The speaker said she would call on me after the break but she didn't. I wanted to confess that many times during my first year I had had a beer but since I didn't get drunk I didn't consider it a slip. I never got a chance to speak and had to resolve in my own head that I had lost my sobriety. I felt badly but I accepted it.

This dream was very vivid, real and convincing. I still remember the feeling of it over two years later. Not being able to experience the relief of getting honest about my slip at the meeting was very stressful.

4/12/89 - I

admitted to myself and a friend that I had had a slip. I had drunk a sip of whiskey. I said, "It happened the way it did in my dreams."

This is a false awakening as I was really dreaming. It is the beginning of the dream motif that I am not dreaming and the slip was real. I call this my reverse lucidity.

1/8/90 - A woman confessed that she had taken a sip of vodka

and I confessed that I had, too. I was upset and couldn't accept that I had lost five years of sobriety and then I recalled other dreams, as if they were very real, [had actually happened], of beer I had had and having told myself that I was not violating my sobriety because I planned it. If I said I was going to have one, that's all I had. It was like my food abstinence program.

I finally get to tell the truth but my sobriety has been a total sham!

5/10/90 - (After not having attended a meeting of my support group in two weeks.) Disturbing dream in which I recalled I had had whole beers at dinner during five years of sobriety but had told myself I wasn't drunk. I eventually went to my support group and admitted it, as well as the fact that I did not know which of my memories were from former dreams and which from reality.

Yes, it is getting confusing.

6/8/90 - (My 22nd wedding anniversary.) Dreamt I was at a meeting of my support group. I decided that I had had so many drinking slips in my dreams that I had been drunk. I also decided that I had had blackouts because I couldn't remember the drinking. I was happy I had blacked out and was willing to accept my loss of sobriety.

Now multiple dream slips add up to a waking drunk. My reverse lucidity sees dreams as reality.

5/4/91 - Dreamt I went out to dinner with one of my writing mentors who is also a recovering alcoholic. I felt very excited and honored being with this person. We sat down and I felt like I wanted to drink. I told my companion, but no one paid attention. I thought it was because I had been reviewing so many drinking dreams.

Don't worry! Nothing could be further from my mind than a drink. That's been taken care of by the sheer preponderance of nocturnal consumption. But if, after this exposure to the machinations of an alcoholic mind, you feel like drinking, I've got a better idea:

Go to sleep and see what comes up on your screen. Ψ



N O F E A R!

by Joe Mason



"Escape Route" by Laramie Sasserville

A number of dreams and symbols seem to be saying that fear is our greatest problem. The turtle, I feel, is one such symbol. The shell of defense can become a tomb of spiritual death.

The clearest dream-coincidence message concerning fear, happened on January 8, 1992. I dreamed . . .

. . . that a man was handed a letter. I knew it was basically good news. But as he read it, he became more and more worried. He was thinking of everything in the worst-case-scenario way.

The process accelerated until he was reeling with worries. I was saying, "No, no. It's actually good news!"

Suddenly my dream voice spoke:

"You just witnessed bifurcation into new species of fear."

I was astonished that the technical term from the science of Chaos was used. I vaguely remembered that it was a splitting of a certain parameter, as I had read a book on the subject about 2 1/2 years before. I looked up the first reference to the word and was surprised to find that the example concerned wildlife populations. The voice had said "species." A bifurcation diagram showed the population levels of animals, and how the number splits in a period doubling, or bifurcation. The diagrams look like snow-capped mountains. Climbing mountains is a common dream symbol that I believe refers to the spiritual path to a higher perspective.

I could see that a climb up this bifurcation mountain, in terms of the dream voice message, would be the process of reducing fears. I looked at other diagrams. A line stands at the top of the mountains, as if a flag had been planted. I learned that this line represented "extinction." A person who conquers this mountain has completely eliminated fears and they can't come back. They are extinct!

As if to add reinforcement, a coincidence happened as I recorded these events. Just as I was writing "extinction," I heard a voice on television say the same word. It was a program about an endangered species.

In late 1990, I dreamed that . . .

. . . I was with a large group of people at the top of the foothills below the Himalayas.

We all felt close, like one family. Someone said it was time and we all fell in line, three-abreast for the ascent, walking a wide path toward the summit.

My feeling is that mankind, en masse, will conquer the mountain. It's hard to believe at this point but if you think about it, the fears are fundamental teachings in our societies; all we have to do is change them!

We are getting a big push from the generating world to do so. Ψ

Pyramid Energy

One finds it difficult not to speak in mysterious tones when referring to the Great Pyramid. For something rather peculiar has been going on there for as long as man can remember. Everything about the Great Pyramid is shrouded in mystery; its age, designers, builders, construction and purpose. Why does the oldest man-made structure on the face of the earth continue to elude comprehension by the most brilliant of analytic minds?

Perhaps it has been the romanticist in man that attracts him to the unknown and will not allow him to rest until he satisfies his curiosity. The pyramid is there, substantially there, known to his grandfathers' grandfathers as far back as man can remember, but remains a mystery.

Consider these facts about the Great Pyramid of Cheops:

- * It was built approximately 3,500 to 73,000 years ago.
- * It contains approximately 2,600,000 stones, each cut to one-hundredth of an inch tolerance, weighing from two to seventy tons.
- * Some stones were transported to the pyramid's site from as far away as 500 miles from where they were quarried.
- * The Great Pyramid stands at the exact center of land masses of the earth and is in perfect alignment with magnetic north.
- * It is level to the earth within one-half inch over its thirteen acres of base.

Modern experiments from all walks of life have built pyramid models varying in size from a few inches to a number of feet and have conducted experiments to see if Pyramid Energy will:

1. Enhance dream recall.
2. Help attain increased relaxation and speed meditation by sitting inside a pyramid.
3. Sharpen razor blades.
4. Restore the luster to tarnished jewelry and coins.
5. Purify water.
6. Mummify and dehydrate meat, eggs and other foodstuffs.
7. Help keep milk fresh and prevent souring without refrigeration.
8. Dehydrate flowers without losing their form and color.
9. Increase the growth rate of plants.
10. Improve the taste of coffee, wine and certain fruit juices.
11. Promote healing of cuts, bruises and burns, as well as reduce pain from toothaches and headaches.

The experiments that have been performed to date in the previously referred to areas have only scratched the surface of experiments that can be performed with pyramid energy. It is, of course, much too early in the experimental stages to make any claims. How many of these experiments will stand the rigors of further exploration and rigid scientific testing only time will tell. Yet, sufficient work has been accomplished to date so that one can safely venture that something is going on of an unexplained nature within the pyramid. It is reasonable to believe that the Cheop's Pyramid is neither an edifice to a pharaoh's ego nor his elaborate burial chamber. Although research is still being conducted, many scientists believe that the Great Pyramid exerts a mystical force upon objects which come in contact with it. This energy, this force, has been labeled "Pyramid Energy."

We understand how gravity and magnetism work while yet failing to

understand what it really is and why it works. And likely we will discover how some of the energy fields work within the pyramid long before we truly understand their nature.

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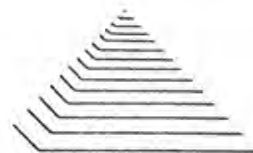
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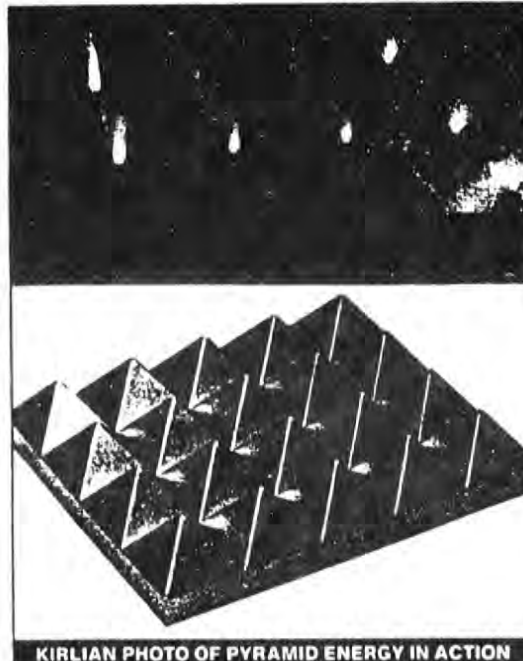
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Book Reviews by Ingrid M. Luke----

Wise Women of the Dreamtime:

Aboriginal Tales of the Ancestral Powers

Edited and Commentary
by Johanna Lambert

Inner Traditions, 1993, 144pgs, \$12.95 (P)

Modern society is shaped according to conscious and mental beliefs/ideals, ignoring both the forces of nature and the unconscious. Our laws, customs, governments, etc. are either destroyed or "updated" repeatedly throughout history.

The Aboriginal culture is the oldest uninterrupted tradition on earth with scholarly estimates from 40,000 to 150,000 years old. Its structure and laws come from ancient myths reflecting a metaphysical dimension based on invisible energies and patterns believed to be pre-existent to the physical world. (Are Jung's archetypes and Sheldrake's morphogenetic fields only now giving us a way to possibly understand such ancient wisdom?)

These legends have been carefully translated to insure their integrity. With the help of Lambert's perceptive explanations, we have an opportunity to learn from an ancient hunting/gathering society; a culture founded on high esteem for feminine qualities and the earth, "The Mother," while fully honoring the masculine.

The Call & The Echo: Sufi Dreamwork & The Psychology of the Beloved

By Llewellyn Vaughan-Lee
Threshold Books, 1992
188 pages, \$12.00(P)

Key elements in the Sufi approach to dreamwork according to the author are psychological work and a "spiritual teacher."

Filled with dozens of lovely dreams that speak to the spiritual life of the dreamer(s), there is a wealth of rich symbolism interpreted at both the personal and archetypal levels, using Jung's work as the primary foundation.

The "spiritual teacher" is said to "merge with the soul" of the student/dreamer. Vaughn-Lee explains the Sufi belief that only the teacher can properly interpret a student's dreams. While such traditions are interesting, my concern is that novice dreamworkers might take this literally and be discouraged from trusting their own inner process. I'm prompted to share an alternate view based on personal observations and experiences: Dreamwork is a profound, multi-level vehicle toward growth, wholeness and self-empowerment. While others can certainly be of assistance, the dreamer is his/her own authority.

Leaving My Father's House:

A Journey to

Conscious Femininity

By Marion Woodman

(w/Rita Greer Allen, Kate Danson
& Mary Hamilton)
Shambhala Publications, 1992
371 pages, \$15.00 (P)

"... the healing power of the dream process...has to be followed over a period of years...in order to begin to appreciate its wisdom." This is poignantly illustrated by Woodman as she introduces the stories of three special women. Mary, Rita and Kate distill years of personal dream/body/soul work to discover their "soul story." Generously they allow us to witness the wholeness and creativity that they achieved through their dedicated efforts.

While deeply personal, these stories simultaneously embrace universal feminine archetypes and energies, active (consciously or

unconsciously) in the lives of men as well as women. Woodman deftly brings them to life, providing not only deeper perception of the eternal feminine but also how it can be allowed to consciously enrich our lives. Powerful and inspiring!

Once Upon A Midlife: Classic Stories & Mythic Tales to Illuminate the Middle Years

Jeremy P. Tarcher, 1992
238 pages, \$18.95 (H) \$12.95 (P)
AND ...

In the Ever After:

Fairy Tales & the Second Half of Life

Chiron Publications, 1989
203 pages, \$14.95 (P)
Both by Allan B. Chinen, M.D.

Fairy tales normally reflect young heroes or heroines facing various challenges of adolescent development, perhaps ending in marriage to live "happily ever after." But then what? Writer/psychiatrist Allan Chinen reviewed thousands of fairy tales from around the globe, selecting those which specifically address the middle and elder years of life.

Midlife tales portray the loss of youthful hopes and ideals, reversal of male and female roles, handling crises, facing our mortality, and more. Chinen's observations provide valuable insights based on case histories, quotes, pertinent research, and personal experience. "Elder" tales speak eloquently to developmental issues facing the second half of life, both psychologically and spiritually. The archetype of "The Elder" provides wisdom and spiritual understanding that is seriously needed in our society. These delightful stories teach, guide and inspire. Interpretations draw on developmental theories from Jung and Erikson as well as updated research. Commentaries are light-hearted yet profound.

Magical stories to enjoy over and over again. ♪

The Healing Path:

A Soul Approach to Illness

by Marc Ian Barasch

Forward by Bernie S. Siegel, M.D.

A Jeremy Tarcher/Putnam book,
Published by G.P. Putnam's Sons, NY: 1993
431 pages, \$22.95 (H)

by H. Roberta Ossana

In the prologue to this critically important and timely book, Marc Barasch shares of telling his girlfriend that he had cancer growing in his throat. He wasn't sure how he knew but soon found himself giving a doctor the same information along with an abstract account of the increasingly "weird" dreams he had been having almost nightly. In the paragraphs that follow, he relates some of those dreams, which — *had he known* — were signaling a bodily malfunction, revealing the type and degree of seriousness *as well as* a remedy. Shortly after making the statement to both girlfriend and doctor, he was, in fact, diagnosed with a tumor on his thyroid gland and was rapidly catapulted into the maelstrom of optional paths of healing. He was the editor-in-chief of the *New Age Journal* at the time.

As the meanings of his dreams are revealed to him, over time and throughout the seven year period of writing of this book, he shares the new illuminations and his growing awareness of the power of story, imagery and symbol to heal. The explorations are richly cross-cultural and cross-disciplinarian; his writing style is soulful, painfully honest and poetic. For instance:

"According to anthropologist Ruth Inge-Heinze, one reason severe illnesses are rare in some Asian tribal societies may be that for them, even bad dreams can be a respectable medical complaint. This way, she says, serious disease is headed off early, because the conditions leading up to it are nipped in the bud. The community and the family have home remedies for feeling unwell and not knowing why." (pp 101 - 102)

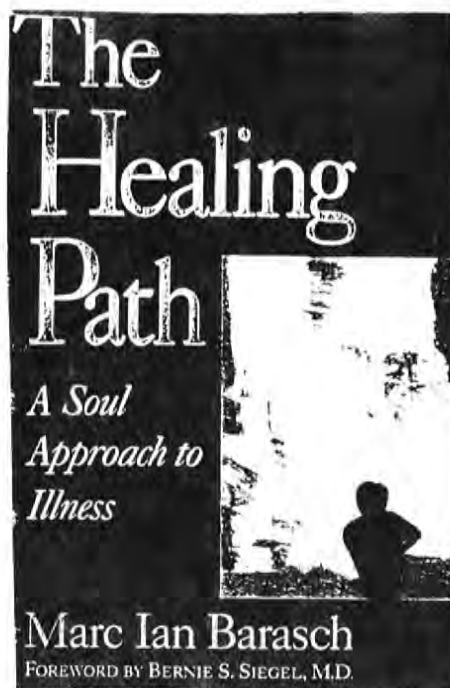
The sources Marc Barasch consulted were more varied than most of us would have access to or knowledge of; given he was steeped in new age philosophies, the pressure to take alternative courses was extreme . . . as were the demands of his loved ones to "Do what the doctor recommends." One of the resources he tapped was a dream therapist, though at the time he felt the situation was too critical to afford the luxury of the *time* involved. Ultimately, he had the gland removed, only to learn later that the tumor was benign. This is where his healing path begins.

The key word in the title of this new release is **Soul**. Marc weaves an incredible number of personal accounts — obtained over time from individuals with various and serious ailments — with the *Healing Stories* of Dickens's *A Christmas Carol*, Frank Capra's *It's A Wonderful Life*, *The Wizard of Oz* and the Biblical Job.

"Tragically, our civilization has impoverished us of these ancient symbols and practices without providing substitutes. 'Big dreams' speak to us in a language we are no longer schooled to translate.

We have lost the sophistication of traditional societies, bred from attention, familiarity and respect, to distinguish one birdcall from another, to understand why one 'weed' is medicine and another poison, to know which dreams are wise. Jung insisted that such dreams were impossible for Westerners to interpret without some understanding of mythology, folklore, comparative religion, or 'the psychology of primitives.'" (pg. 283)

Marc helps us question where we, as a culture, have gone wrong insofar as the power we had given mainstream medical practitioners and treatments. It causes the reader to question when we, culturally, relinquished taking responsibility for our own health. He has the courage to objectively investigate areas in which the medical profession is operating more from political, economic and malpractice pressures than it is functioning in the best interest of the



individual. He questions where we turned the corner from the time when the medical profession was practicing in service to individuals, as patients . . . to its all too prevalent present-day position of having individuals, as patients, in service to the science of the medicine. He provides astonishing statistics on the effectiveness and/or ineffectiveness of various, accepted prescriptions for healing as well as for the increasing percentage of individuals who are seeking alternatives. He is seeking, for and with the reader, in the purest sense.

Although one Australian Tribe believes that to meet one's death as a result of sickness or accident is unnatural, we in the West have come to take these means of our physical demise for granted. However, for anyone who knows someone or who, themselves, may be challenged to make choices while navigating the staggering maze of available healing path(s) . . . the *Healing Path* is an encouraging, informative advisor.

Anyone who embraces the paradox: Alone, you must do it but it cannot be done alone . . . will profit from this book. Marc's ultimate message is that the healer is within. Ψ

Non-Lucidity in Dreams:

The Self-Healing Process

by Anja Savolainen

Healing Experiences through 'Verbal' Dreams

Nowadays, when lucidity is extremely popular and all the dream magazines and books tell you how to become lucid, a verbal dreamer easily feels displaced in time or in state of consciousness...especially a non-lucid, verbal dreamer. Haven't we seen that researchers often claim that thinking and cognitive faculties are the specialty of lucid dreams? According to my experience as an active dreamworker for over ten years, this is a real illusion, or an over-simplification, at least. "Theory is good, but it doesn't prevent things from existing." (Charcot) I learned to use my cognitive faculties in dreams after getting rid of spontaneous lucid dreams . . . or going beyond them?

When still lucid, I had quite a turbulent dream life, eventful and colorful dreams, sometimes nightmarish and often filled with anxiety; my abilities in dream thinking were not anything to boast about. At that time I also had lots of physical problems and somehow gradually noticed that lucid dreams were detrimental to my health. Why, I did not know, but keeping a regular dream journal made the connection clear enough.

I also had numerous diagnostic dreams of my future illnesses, sometimes symbolic, sometimes very accurate, usually years before the first signs of the forthcoming illness. Those dreams were non-lucid. I never managed to have a reliable diagnostic or prognostic lucid dream. I also had special kinds of non-lucid dreams. Rare, but memorable reflective types of dreams which had a distinctive healing effect and sometimes guided me in self-healing.

Incubating Healing Dreams

Naturally, I wanted to have more healing dreams, because my health problems were quite baffling, I was strongly motivated to try anything that might prove helpful, so I began to give myself regular prayer-like suggestions hoping to incubate healing dreams. I did not have much faith in the process nor any great expectations but I was desperate enough to try. I simply had nothing to lose.

I formulated my suggestions in a very general way: I asked for dreams coming from my own higher self, dreams that I could use both for healing and personal transformation. I did not give myself any suggestions concerning lucidity as I felt ambivalent toward that. I knew by now that on the physical level, at least, lucid dreams were not good for me; on the other hand, most of the writers highly valued them as the next developmental stage. Who would want to get rid of that? Apparently, my unconscious mind was more independent and did not have any hesitations. The first effect of my regular incubation/suggestions was that all my lucid dreams vanished and so did my nightmares and anxiety dreams. I have not had them since.

Gradually, my whole dream life changed. My dreams became more peaceful, reflective and above all, verbal, concise and coherent . . . and in a strange way, much more interesting than my colorful dreams years before. My new dreams were like my waking life thinking, although with a difference. I was much more intelligent and insightful in my dreams, albeit not in the same way. Now I no longer understood why I should be

lucid at all, why I should shut out the eloquent and delightfully sensitive dreaming mind, to replace it with my clearly inferior waking ego.

In a way, I wanted to do just the opposite, to bring the wisdom of my dreaming mind into my waking life, to achieve a kind of waking lucidity . . . a contact with the dreaming mind in full waking consciousness. I saw the unconscious mind as much more aware than the conscious mind, it was just a different kind of awareness. "Who, after all, SAYS that the unconscious is not conscious? Waking consciousness, of course!" (Stan Gooch). I wanted to learn from my unconscious mind, to be guided by it, not to change it, not to be conscious in the limited waking sense. In Dostoevsky's words: "To be too conscious is an illness - a real thoroughgoing illness."

All Kinds of Healing Dreams

My unconscious mind really seemed to follow my suggestions. I had an enormous number of both diagnostic and prognostic dreams, plus all kinds of healing dreams. Dreams which either gave me advice on how to cure myself, or dreams in which a dream voice just told me what the problem was and when and how it would be resolved. Usually, the predicted time was not quite accurate; it took a bit longer, and my dreams explained why.

I questioned the dream voice about time: Why is it that the healing happens always a bit later than predicted? The voice answered:

It is the nature of things.

The healing is seen as a reality because after a sincere

*prayer on one level,
it already is.
It is like a package
that has been mailed
but has not yet arrived.
The time specified is when
the parcel has been sent,
although you'll get it a bit later.*

Many times all that my dreams did was to reassure me that some minor symptom was not a serious one and would soon pass without any interference. For instance when I, because of some minor symptoms, worried that I might have an illness common among my relatives, I had a dream. In it, the dream voice said that I had no such illness, in fact I have no hereditary illnesses typical in my family as I am altogether, including psychologically, a totally different type. This proved to be true later on.

In some cases my dreams told me how to change my diet, how to exercise, what to avoid and so on. Those dreams were often just small 'dreamlets' and I had to take the hint: I saw carrots, nothing else. After a couple of nights, I again had a mini-dream about carrots, then after some days, again. At last, I understood. I began to eat carrots and did not have another carrot dream until years later when I somehow dropped carrots out of my diet. It did not take long until I began to have carrot-dreams again, and realized that carrots must really have something which my body needs! I have kept them in my diet and haven't had a carrot dream since.

Some of my problems were more serious ones and for them I did not get dietetic guidance. I "got" pure healing energy, usually heralded by a dream. For example:

*I saw the part of the body
having problems, surrounded
by a very bright light.*

I woke up feeling like that part of the body was on fire. It was a very positive feeling. It healed me in a quite inexplicable way. Often, it took several recurrent dreams for me to get the message and when I did, throughout the day, I felt like my body was on fire.

A great many dreams concentrated on deep psychological and spiritual analysis of cause and effect of health problems; mine - or in general. Without undervaluing the meaning of physical healing, this was even more meaningful, because I stopped feeling like a helpless victim. I understood why I was having problems and thus felt that from now on, I could do something about them, that they were not accidental or hazardous events. Of course, there were periods when the process was very tedious and slow, but still, the new kind of life-view that gradually emerged through my dreams was reward enough for all the hard work entailed.

**"We need again what
was common in the
Renaissance:
Belief in the verbal
imagination and the
therapeutic incantational
power of words."**

James Hillman, *Revising Psychology*

**Years of Intensive
DreamWork**

Healing my many physical problems took years of intensive dreamwork and it is noteworthy that my health began to improve almost immediately after becoming non-lucid. I don't know whether lucidity, as a state of consciousness, was directly harmful; maybe the main reason for its detrimental effect was that I had such serious problems that I had not time to waste on non-essentials or entertainment, which I felt lucidity to be. I had to "use" all my dreaming time for healing dreams in order to cure myself.

I had no practice in using self-suggestion, nor much theoretical knowledge, so it was a slow trial and error process. I used what seemed to work. Being a verbal type, I could not make much use of advice found in books; they were usually based on visual imagination, which I found

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alien. But as always, my dreams came to the rescue; they began to guide me with advice on how to use suggestions. My dream voice explained that I should not focus my suggestions on the specific organ, this would only aggravate the problem. I had to approach the problem in a much more gentle and subtle way, not to fight the illness. Were I to use a frontal attack, it might prove fatal. Instead, I had to strengthen my general health at first, then use self-suggestions in a very roundabout way.

Transcendental Awareness?

For some reason, lucidity has meant for me unawareness, not awareness, because it somehow prevented me from seeing future developments in my dreams. In my lucid days, illness always was a strike out of the blue and I could do nothing to prevent it. My verbal non-lucid dreams have significantly changed this. They both warn me of illness-provoking developments and guide me in self-healing. Isn't that awareness in the most meaningful sense? Strangely enough, even now when I have a dream that resembles my former lucid dreams, it makes me feel weaker and vulnerable. Although now I know what to do: I use my verbal suggestions to keep my non-lucidity intact, thus my awareness is unimpaired and my health remains in good condition.

I would very much like to hear about experiences of other verbal dreamers or dreamers who have found that lucidity is not good for them. My address is:
Anja Savolainen, Mannerheimintie
144 A 25, 00270 Helsinki, Finland. Ψ

Ethical Guidelines for Dreamsharing

Ethical Dreamworkers . . .

- **Encourages** those who have not yet discovered, or who are yet only beginning to discover, the magic, revelation and enrichment which comes from valuing their dreams.

Not that they may know our dreams, but that they may know their own. *John Ashbaugh*

- **Honors** the dream, the dreamer and the dreamsharing process. *Ingrid M. Luke*

- **Encourages** any dreamer's personal connection to, relationship with and understanding of dreams and the mystery from which dreams emerge. *Catherine Knapp*

- **Offers** encouragement to the dreamer for their efforts, knowing that any effort will bear fruit. Regards all dreams and dreamers as sacred and as such, treats them with respect, joy and humility. *Jan Janzen*

- **Engages** in the Art of Listening.

This involves listening to all that a dreamer says and above all, listening while keeping one's own ideas about the dream on hold. *Montague Ullman*

- **Respects** the integrity of dreamers; their vulnerability, weaknesses and sexuality are to be honored, never exploited.

It is often useful to preface any remark with the idea: "if it were *my* dream..." *Jeremy Taylor*

- **Honors** and respects the dreamer's anonymity and confidentiality. *Will Phillips*

- **Intuits** the dreamer's boundaries and does not push the dreamer to go beyond what feels safe. *Deborah Jay Hillman*

- **Keeps in mind** that dreams are more a mystery to behold than a puzzle to solve. Dreams are about wonder, awe and imagination, in lieu of logic and literal thinking. **Chuck Freeman**

- **Enters** a relationship with a dreamer and a dream, holding regard for the mystery of the dream process and respect for the sacredness of the individual's personal discovery of truth. *Valerie Meluskey*

- **Refrains** from telling the dreamer what his or her dream means; we never know anyway. When we feel that we do know, at best we know what it would mean if it were *our own* dream. *Dick McLeester*

- **Recognizes** that dreams can be viewed as holograms, offering various levels of meaning and significance. Therefore, our challenge, when working with dreams is to continue searching for the layers within the dream and to allow the dream to "live" with us. *Rosemary Watts*

- **Encourages** each member in a dream group to take responsibility for the healthy functioning of the group. This includes: setting rules for the group; speaking up when rules are broken and/or the group is not working for you; checking from time to time to make sure the group's process is working for everyone. *Micki Seltzer*

- **Relaxes** when working on another's dream and trusts that s/he does not have to know the answers. *Karen Surman Paley*

- **Respects** the dreamer's right to end the dreamwork at any time. *Will Phillips*

Regional Networkers/Dream Contact Persons

We are proud to assist in making quality dream-related information and resources available to you via the willingness of these Contact persons. All are committed to the value of dreams; each has their own area of interest and/or expertise and can help point the way to the most appropriate resources to meet your needs. Most are available to answer questions from any caller, regardless of location. Some Contacts have special conditions, such as times they are available for phone conversations. **If no specific time is indicated, assume that you can call at anytime** and that you may get an answering machine. **When leaving a message on a long distance call, expect a collect call in return.** Respect each contact person's needs/requests insofar as time availability. Please use your own discretion and intuition if offered services.

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Rt.2 Box514 Summerland 33042
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Karen Surman Paley
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Multiple Personality Disorder
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We encourage readers to submit **articles** focused on dreams and mythology- *preferably with complementary graphics or photos* - which will be empowering for our readers. We accept articles ranging from experiential to scholarly accounts and ask you to share techniques and insights from experiences with effective, creative dream work in our **Dream Education/Art of Dreamsharing Section**.

We invite **your Questions** and accounts of personal experience involving dreams, from workable methods, transformative experience... to informal sharing, synchronicity, or insight gained in groups and therapy.

Your Questions, Explorations *and* Opinions are welcome **for our Responses/Letters to the Editor column**.

We encourage you to list dream groups forming or needing new members, dream related research requests and to notify us of quality dream related events, services or books which would be of interest to the readership... for our Classified section. Related sidebars and quotes are always needed.

Typewritten double-spaced manuscripts are essential, approximately 2000 words. (We prefer both hard copy and computer disk submissions.) Reproducible black and white original art work & photos are welcomed; photocopies are acceptable. Please include **SASE** with submission and/or request for guidelines.

Dream Network Journal reserves the right to edit all material submitted for publication.

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Contest Announcement

Announcement of Seventh Annual Imich Contest: Exceptional Human Experiences

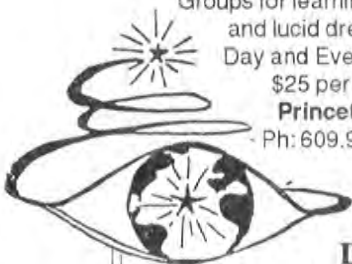
\$1000 in prize money will be
awarded the winners of Dr.
Alexander Imich's seventh essay
contest, which is on Exceptional
Human Experiences (EHes).
Religious ecstasy, Marian visions
and other apparitions, feelings of
unity with another or with the
universe, nature, or humanity, near-
death experiences (NDEs); out-of-
body experiences (OBEs);
awareness of events distant in space
or time; knowledge of the thoughts
of inner conditions of others; falling
in love; creative inspiration;
kundalini experience; exceptional
performance surpassing normal
capacities in art, sport, or everyday
life; hauntings, poltergiests and
encounters with UFOs, crop circles
and other anomalies.

All of the above are types of
exceptional human experience.

Some EHE's have positive, some
negative and some no evident after-
effects. Contestants are asked to
recall all their EHes and to describe
how their lives were, or were not,
influenced by them.

Entries not exceeding 25 pages
should be sent in triplicate, not later
than December 31, 1994, to

PSI Center
2 Plane Tree Lane
Dix Hills, NY 11746



Display & Classified Ads in the Dream Network

DISPLAY ADS: Call or Write for information: 1337 Powerhouse Lane Ste 22, Moab, UT 84532 Ph: 801.259.5936

CLASSIFIED ADS: All Sale Items, Groups, Events and Services requesting fees:
\$10 per Issue, \$35 per year (4 Issues); limited to 20 words
50¢ per word beyond 20 words.

(No fee' Dream Groups and Research Projects will be listed free as a service to dreams & dream education.)
We request of those conducting research that they provide follow-up informational articles in the *Dream Network*.

Ads are accepted at the discretion of the publisher. DNI does not endorse nor take responsibility for the contents or quality of any ads that appear here, although we encourage reader feedback and will discontinue ads for which we receive complaints.

The Network needs an Advertising Solicitor!. (Phone 801.259.5936 to discuss.)

NetWorks ♥ ↔ ♥ Dream Groups

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Contact: Linda Rosenthal, PO Box 203, **Chalfont, PA 18914-0203 Bucks/Montco, PA area**
Ph: 215.822.5951

Maplestone Dream Group
Meets every Monday night. No fee.
Phone Suzanne Nadon at 519.371.6060 for information
Owen Sound, Ontario Canada

Southwest, Four Corners Area
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Offers consultation and information to provide a strong foundation for dreamsharing and groups.
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Dream group focusing on personal growth, grief, creative blocks. \$20 per session. Contact Julia Lane, **Grand Junction, CO.** Ph: 303.243.4534

Supportive dreamwork group forming. No leader, no fee. Upper West side. Jeanne O'Donnell, 228 W. 71st St. 6A **New York, NY 10023**
Ph: 212.496.7823

Anyone interested in joining a home study group in the Boston area, please contact **Thill, Milton, MA**
Ph: 617.698.5158 No fee.

Wichita, KS Dream Group
Contact: STEVE CARTER
7627 E. 37th N. #2101. No fee.
Phone: 316.636.2906

New discussion group starting for committed lucid dreamers to share experience. No fee. **Philadelphia Area**
Ph: 215.879.6040

Bulletin! Bulletin! Bulletin! Bulletin! Bulletin! Bulletin! Bulletin!

Building the Network

"If You Build It, They Will come."

We have created a listing of committed and resourceful *Contact Persons* who are willing to make quality dream-related information and reliable contacts more readily available to dream questors (see pg. 35). **If you are interested in becoming active -- and listed -- as a contact for your city, state or region, please send letter/resume or call Dream Network asap.**

In this way we become a *more viable, visible and vital* network of autonomous individuals and groups, making ourselves available to provide quality guidance & resources to individuals pursuing information about dreams and to those who are interested in joining or starting dream groups. You may even choose to coordinate conferences & events in your area!

Bulletin! Bulletin! Bulletin! Bulletin! Bulletin! Bulletin!

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SASE to 6720 Arbor Dr. #209
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Contact Ruth Sacksteder
Ph: 510.549.2162

Dreamers Still Dreaming
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No fee, no leader. Contact:
Kate Hammond. Ph: 503.241.0950

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No fee 112 Minot Rd.,
Concord, MA 01742
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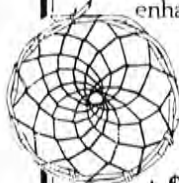
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women about **bears**, as well as any
ideas about what the dream(s) meant to
you. Stories of encounters in the
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respected, if requested. Please write:
PO Box 95545,
Seattle, WA. 98145-2545

Anyone doing conscious explorations of
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states related to the **Tibetan method of
lucid dreaming, please respond.** Can
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B.C., Canada V0R 2Z0**

Trisha Feuerstein seeks dolphin/whale
dreams for a book on psychological/
spiritual significance of dolphins/whales.
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Ph: 707.928.5751

Dream Networkers have established a
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I seek a perspective on our culture's
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interested in TV's influence, but
welcome other media dreams as well.
Contact **C.D. Russell** 3424 Falcon Dr.
Ft. Worth, TX 76119

Kelly Bulkley seeks dream reports that
include 1) images of nuclear war or
nuclear bombs, and/or 2) images of the
"end of the world" or the "apocalypse"
for a study of the psychological, cultural
and spiritual dimensions of nuclear war.
Please send any such reports to 226
Amherst Ave., **Kensington, CA 94708.**

Richard Ross is researching dreams
and altered states of consciousness on
extra-terrestrial abduction experiences
and other dreams of related phenom-
ena. Write: 5800 Sedgefield Dr.,
Austin, TX 78746

M. A. counseling student, **Julia Lane**,
is researching the effects of dreams on
grief and addiction recovery.
Write 175 Rainbow Drive
Grand Junction, CO 81503
or Ph: 303.243.4534



Art-Collage by Michael Shores

*"The only way to defeat the ego in the war that never was
is to know with unshakable certainty that we are
spiritual beings moving toward an invincible destiny of good."*

Alan Cohen

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