

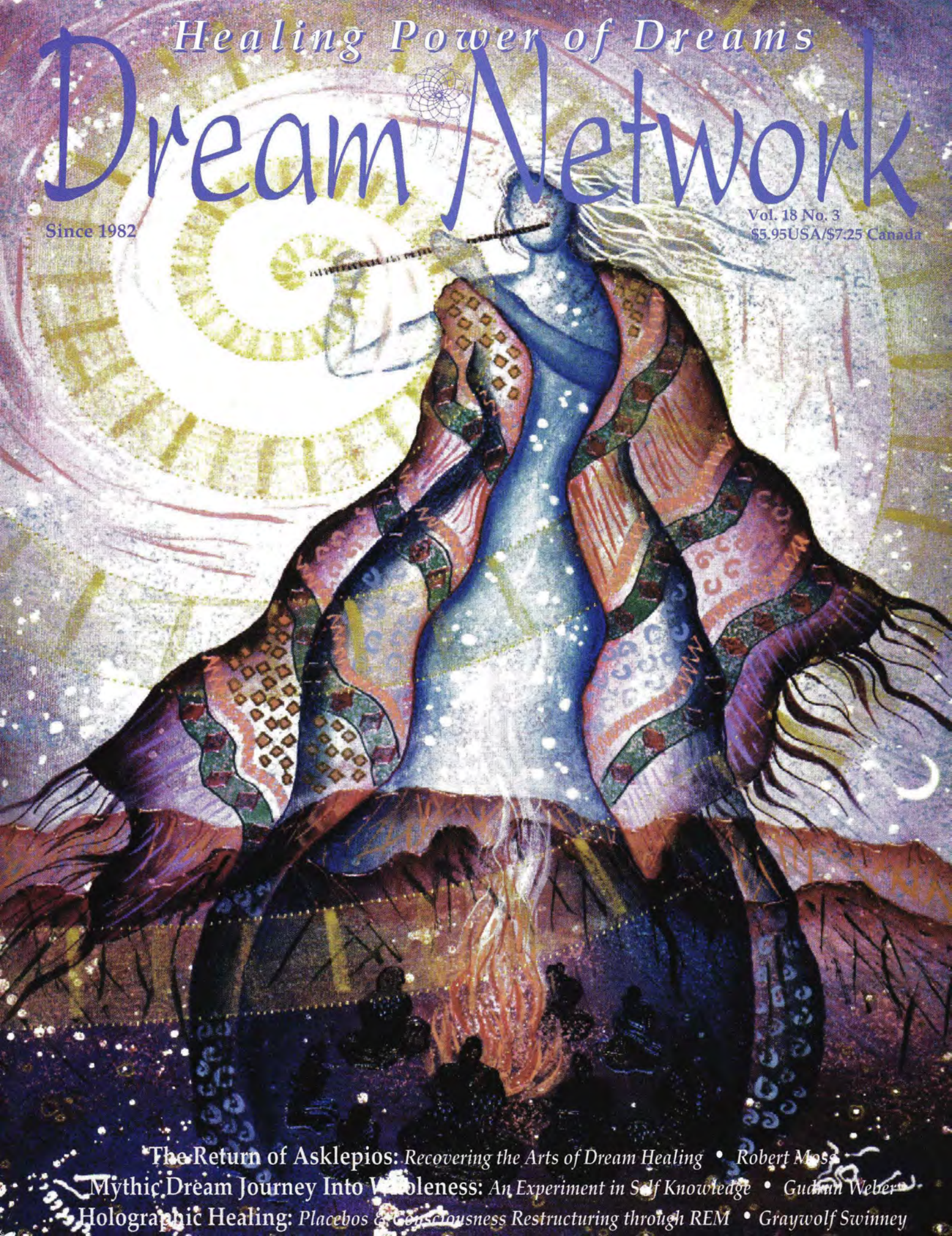
Healing Power of Dreams

Dream Network

Since 1982

Vol. 18 No. 3

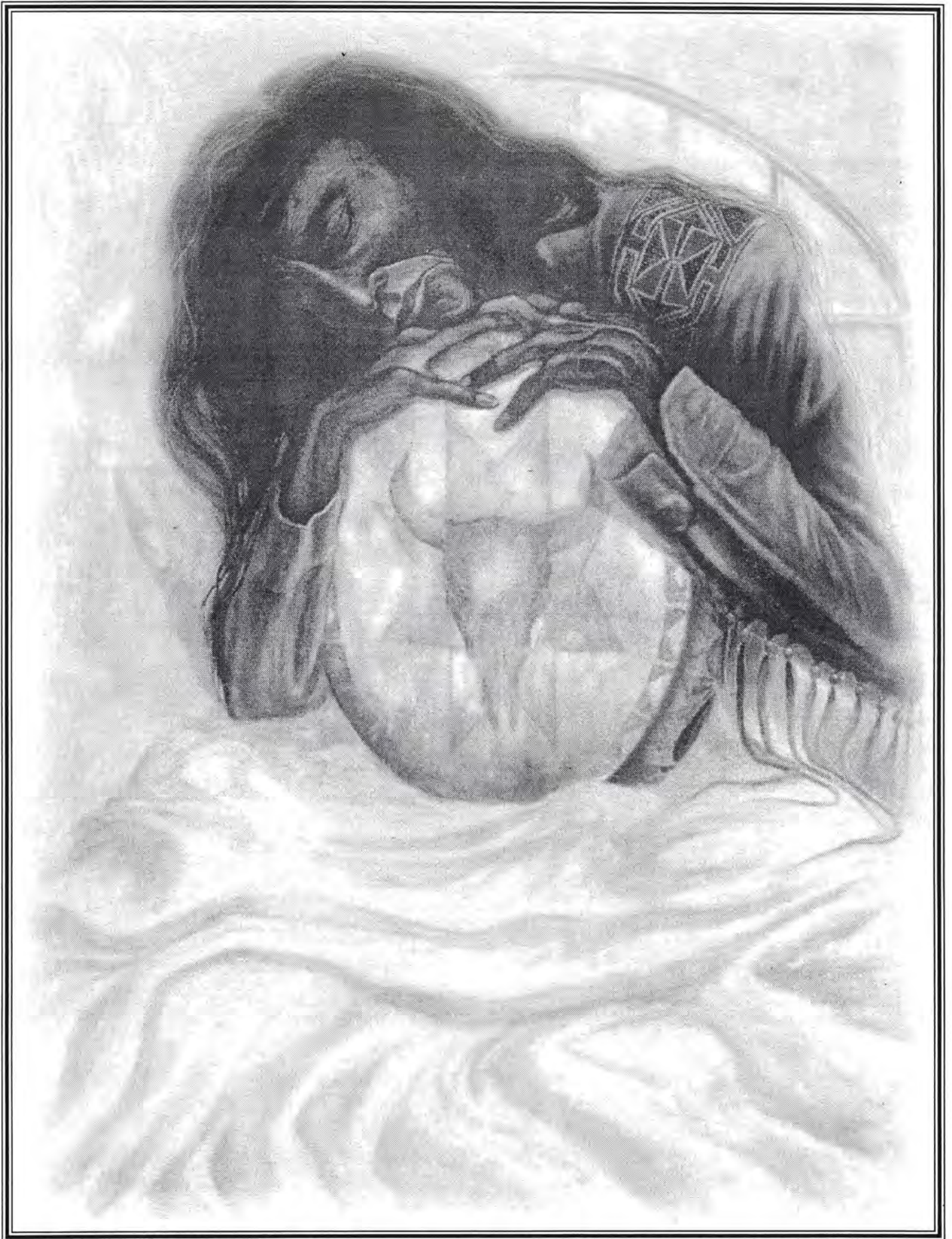
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The Return of Asklepios: Recovering the Arts of Dream Healing • Robert Moss

Mythic Dream Journey Into Wholeness: An Experiment in Self Knowledge • Gudrun Weber

Holographic Healing: Placebos & Consciousness Restructuring through REM • Graywolf Swinney



Heidi's Dream

*My dream leads me back in time
during the turn of the century to an
old Native American man dying
in a hospital bed. I stand to the
right of him. He looks completely
out of place. Deerskin clothing and
a leather strap are tied around his
head. He pleads to anyone listening
that he does not want to die in this
foreign institution. He wants to die
where he is from, where his people are
. He sits in the white bed holding
an old drum in his lap.
I can feel that the drum had once
belonged to his grandfather.*



*His arms hold it close to his heart. Periodically he rests his head on the drum.
There is sadness in his face because he knows he will die here.
His drum is his only attachment to his land, his family and his existence.
Again he rests his head on top of the drum. This time he does not lift his head up.
He folds his arms across his grandfather's drum and dies,
holding the life-force of his people.*

Statement of Purpose

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Dream Network

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Our purpose is to raise individual and cultural appreciation for the value of dreams and 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 dreamwork 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 opinions and areas of interest to be explored and expressed.

You are welcome and invited to indicate areas of interest and questions you would like to see explored in future issues.

Dream Network

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Upcoming Focus

for Volume 18 No. 4

'Preparing' Soul & Spirit for the Millennium

How are your dreams assisting
& informing you in navigating
these unprecedented times?

Lifeline: 4 Weeks after your
receipt of this issue.

About our Cover Artist & the Artist's Centerpiece

"ISIS" John Ballou

Longtime defender of Endangered Species, dedicated Artist and friend, John combines his commitments with mythological & dreamtime imagery.

MANDALAS by Paul Heussenstamm

The cover artist for *Dream Network's* past two issues, Paul offers exquisite and individualized Mandala Paintings.

"MAGICIAN of DREAMS"

Noreen Wessling

A favorite & beloved *Dream Network* contributor of articles and art for many years, announces the availability of her newly created 'Dream Treasure Cards.'

"FLUTE PLAYER" Willow Ariena

Willow's paintings reflect an intensity, spirituality and love of indigenous cultures combined with brilliant tones and fluidity of movement. Her outstanding work is also featured on page 4 of our Artist's Centerpiece.

♥ Guest ♥ Editorials

"Times, they are a-changing" and the changes will profoundly affect the healing professions. Conventional allopathic treatment is proving too limited in effectiveness and many doctors and scientists are searching for new and more effective healing philosophies and techniques. Harvard Medical School has established a group to seriously study such medical mysteries as the placebo effect and alternative natural treatments. Dr. Andrew Weil MD, an outspoken critic of the medical profession, maintains that only 20% of allopathic treatment is effective and other alternatives are better suited in the remaining instances. We are entering an age where natural healing and the body's abilities to heal itself are coming to the fore. This is where dreams enter the stage and drugs and invasive treatments exit.

Dreams and REM may be the consciousness-state and dynamics responsible for the body's own natural healing abilities. Studies show that people deprived of REM soon become mentally ill and shortly thereafter physically ill. Dreams have a regenerative effect on both our psychological and our physical health. There is data to suggest that REM is the consciousness-state responsible for the healing attributed to the placebo effect. There is also evidence that REM is associated with the formation and regeneration of our nervous system, cells, bones and organs from the very earliest stages of our fetal development.

Ancients knew of this healing power in dreams. Aesculapian dream temples proliferated

throughout the Greek and Roman empires and were places of last resort. There, the god of healing, Aesculapius, visited mortals to effect often miraculous cures from within the dream.

The healing power of dreams is not in their interpretation or analysis, but rather in the deeper experiences in the dream, far below its surface and deep in its heart. Here operate the creative forces that form the dream itself, as well as our whole being, mental and physical. Here also lie the stored consciousness structures that manifest as illness. While classical science is unable to delve into this deep nature of dreams, the new physics of Quantum, Chaos and Holographic theories can.

The healing power within dreams is not in question, it is a given. The important question is "How do dreams heal?" When we understand this, we can develop techniques and means to better utilize this vast healing resource. This is where new science can provide answers. Dreams are, at one level, pure energy systems and certainly complex and chaotic. Quantum theory and chaos (complexity) theory can light our way to better understanding. Dreams are also a personal virtual reality experience, like the holodeck on Star Trek. Holographic theory can help here in making the ties between dream experience and how that manifests as changes in physiology and mental states. There is evidence from a leading cellular biologist that we can even change our basic genetic structure through our experiences including the dream experience. To be able to utilize all this in a more conscious and aware way will be of immense importance and benefit.

Dreams are doorways to our spiritual self, to the fundamental

creative principles that continually form and reform the entire universe and ourselves. Missing from conventional healing technologies, dreams provide this element to allow a whole healing experience. Dreams also act as prophylactics and can prevent diseases from manifesting by identifying out of ease conditions before they develop into illness.

It is time for dreams to be taken seriously as resources for whole healing and health maintenance. New science in moving beyond its limits as a material discipline has evolved into considering the spiritual and esoteric in the human experience including dreams without the dogma and superstition often associated such studies. We are a sophisticated society and no longer as willing to take on faith that this or that is so. To really utilize dreams as healing mediums will take such a freeing and unbiased approach. We must separate what is valid from what is based in dogma and superstition.

I hope that the Dream Network Journal will take its place at the forefront of this movement. We are in the midst of a national health care crisis and looking for answers. Dreams can provide many of them, but to be universally accepted, these answers must be presented in terms that can be understood and accepted by a majority of people. They must pass the tests of science. Meeting this challenge and opportunity will allow dreams and dream therapists to enter the mainstream of the healing profession, and assume their rightful place. No one will lose except for perhaps the pharmaceutical and drug industry, which seems ironic since drugs so often interfere with dream activity and recall.

Graywolf Swinney

New Frontiers of Dream Healing

With this seminal issue, Dream Network goes beyond the maps, opening exciting new frontiers for healing through dreams. The power and promise of many of the articles in this issue come from the fact that they are first-hand accounts of those who have lived and suffered and been transformed through the power of dreams. Wanda Burch's account of how dreams guided her through a life-threatening illness is an authentic and inspiring drama of death and rebirth, with immensely valuable suggestions for harvesting dream images we can use in self-healing. Gudrun Weber shares the gifts that came with 'braving up' in the face of a dream terror: a tremendous serpent that became her ally and shared its energy when she was willing to touch it. Sandy Steckling's moving and beautiful account of her healing from rheumatoid arthritis urges us to look for the meaning of our symptoms and release the images that can explain and purge them. Sandy Steckling takes us into the heart of a profound experience of healing, in which a radiant spiritual energy moved from the field of dreams into her energy field, an influx of soul that released her symptoms and carried her into a state of expanded awareness. In her essay comparing shamanic soul retrieval practice and Jungian integrative therapy, Maureen Roberts raises important questions about how much should be done for the client and how much the client should be invited to do for herself.

There are many more treasures in this issue. They point us, again and again, to the primal healing power of the fresh and personal

images that come to us in dreams, and of the saving grace of the powers that speak to us through dreams. Before I first led a circle of dream healing, I journeyed for guidance. I was given two strong messages. The first: "*Let the god heal through you.*" The second: "*The healing comes through the wound.*" Many years later, I am still meditating and dreaming on those two injunctions and testing them in the situations that are brought to me. The first message is about putting the ego aside and opening to a higher power. The second involves seeking to understand the meaning of symptoms and work with the images they will yield to us. Isn't it possible that the purpose of our symptoms is to reawaken us to a deeper life, to a spiritual reality that becomes accessible through dream images?

Experimental science is finally giving us proof of things that active dreamers have always known, and most of us have secretly hoped to be true: that 'thoughts are things'; that the power of focused intention can reshape physical reality; that there are realms beyond 3D reality, and that our healing—as well as the recollection of our life purpose—may be found there; that time is relative and we may be able to change the past as well as the future.

Let me single out, for now, two areas of mind-body research that invite active and concerted exploration by dreamers everywhere:

Dream healing at a distance.

Living cells respond to consciousness, and this can happen over great distances. Experiments by Dr. William Braud of the Mind Science Foundation in San Antonio, TX suggest that distant mental influence can prevent red blood cells from bursting in a test tube, and

reinforce or destroy powers of concentration. Larry Dossey has demonstrated the healing power of prayer from a distance in several beautiful books. Lab science and medical research are catching up to what shamans and spiritual healers have known for millennia: that we can transfer images that another person's body will believe and can alter the energy template in the direction of healing. Isn't it time for we dreamers to experiment more actively with sending healing images, through conscious dreaming, to those in need?

Changing the cellular memory

In experiments at the University of Nevada and reported in his book *The Conscious Universe*, Dean Radin demonstrated that the nervous system sometimes responds to stimulation before the physical stimulus is presented. It seemed that either (a) the body somehow knew about a future (randomly-generated) event, or that (b) a future event was influencing earlier physiology. The fancy name for (b) is retro-causality. Is it remotely possible that we could somehow go back and alter our cellular or genetic memory in the direction of health? This is a wild, but wildly interesting, area for dream explorers. In my workshops, I have been encouraging dreamers to travel back through their lives and through the lives of genetic ancestors to see if there is anything they can 'change' in the direction of health and healing. Yes, I know the past is supposed to be 'fixed'. But just suppose that, in a multiverse of infinite parallel worlds or world-holograms, we could make a holo-leap from one storyline to another. Let us dream on it, and bring back new maps!

Robert Moss

Responses

Questions, Dreams & Letters

♥ From ↔ YOU! ♥

Definitely the Beginning of NOW!

(Views from Daniel in the Himalayas)

I finally did a trek to the high Himalayas and stayed in my cave. How I wish I could describe the beauty! I went up in the pouring rain and stayed there in the fog and rain, so I couldn't see the mountains in front of my face. But the mist made for an incredible mystique, sometimes barely showing craggy mountain silhouettes, tantalizing my eyes. And there were shadowy images of really tall yet scraggly, dripping, moss-&-fern ridden deciduous trees too.

The fog caused me to focus on the foliage. It's funny how nature has color and harmony and number themes. It's art. Most of the plants up there have multiples of three and five, though they are of completely different species.

Usually it's three leaves and flowers with five petals (there are many strawberry-like plants). There's a message here, but we're too removed to get it. There were mandalas everywhere, with petals leading us into the Middle where union of Pollen and Ovum happen, which causes simultaneous birth (seed) and death (wilting). It's the same religion, over and over, every where, in infinite forms and brilliant colors, and in various number symbols. It just happens to be three and five here. Something to suit every taste. Half comes from below (ovum) and half appears to come from above (pollen), but it ALL ultimately comes from the same place and returns there!

Everything is in good taste (and tastes good) in this world of balance.

On my last evening, the clouds blew away and within 15 minutes as the sun lowered, it revealed the craggy Himalayas, glowing rose-color! And there were both billowing clouds and swirling clouds above, and foggy clouds flowing like rapid streams over and through the mountains below, like it was all staged. So incredible! Dreamlike! Paradise! Some Czech friends I met up there shared the startling view with me. I'm glad I didn't have a camera to do it injustice.

Daniel Shellabarger,
usually from Moab, UT

Daniel is the author of *The End of Time or the Beginning of Now? Dream Network*, Vol. 18 No. 2 (Ed.)

Tom Goad's Response to Eric's Questions

(DN, V18#2, p. 8)

Dear Eric

Hi! I'm Tom. I am 41 years old and live in Nashville, Tennessee. You and I are both interested in dreams. I lead a dream group in Nashville, and I also teach and give lectures about dreams. I read your questions in the *Dream Network Journal*, and they are really good (and hard) questions. I don't think anyone could answer all of them 100% correctly, because in some cases we simply don't know enough about the mind and how it works. In some cases, it might not be possible to know. So, some of the answers would be just what a person "believes" to be true, and not what they "know."

Keeping that in mind, though, here are my best "answers" to your questions:

1. How do people _know_ what dreams symbolize?

TG: A symbol is something that is "like" something else. So, the first

thing for a person to do is to name things in their life that are like the symbol in some way. For example climbing a mountain can be like doing homework because they both take so much work.

2. How come people have good dreams and nightmares?

TG: Dreams are about your life. Just as people have both good and bad parts in their life, so they have good dreams and nightmares. If you can figure out what part of your life the nightmare is about, you can do something to change that part of your life. Doing that will probably change the nightmare. If you can fix the bad part in real life, you might be able to change those nightmares into good dreams.

3. If two people had the same dream, what does it mean?

TG: I would like to say that it has a special meaning, like the dream will come true. Probably, though, the right answer is that the two people are both thinking about the same thing during the day. That seems kind of a disappointing answer but, if you think about it, it also means that two people can think about the same thing during the day on purpose, and that just might cause them to dream alike at night. Of course, your dream and my dream are both going to be different—even if they have parts in common. For example, if we both think of a red car during the day, you might dream of eating a red apple and I might dream of riding in a car, but a blue one instead of a red one.

Why not try an experiment with people you know? It would be a lot of fun if it could work out. Be sure to write out your dream as completely as you can so you can compare notes later on. You can also try doing it by yourself, just to see if you can make yourself dream about things on purpose. Thinking about something on purpose to cause a dream about it is called dream "incubation" and it's a lot of fun, but sometimes it takes a while to get the knack. It's not hard, but you sometimes have to keep with it before you finally learn how.

4. How does a dream journal work? Explain please.

TG: A journal is a place where you write down your dreams. It can be anything you want it to be, it can be a spiral notebook, a three-ring binder, a pad of paper, anything. Place your journal by your bed, together with a pen or pencil. When you wake up, take a few moments to remember your dream, and then write it down in your journal. Leave a blank line above your dream so you can give your dream a title. A title is important so that you can find your dream quickly. You might even want to leave a blank page or two in the front of your journal where you write down just the titles of the dreams, and the date you had them. That way, finding a particular dream would be a lot easier.

Write something down in your journal every morning, whether you have remembered a dream or not. If you haven't remembered a whole dream, write what you remember. If you haven't remembered anything at all, try writing down how you feel, or what you were thinking when you woke up. Just writing something is sometimes enough to make you remember the whole dream.

Because dreams are about your life, it's a good idea to keep a diary of what you did and thought about during the day. If you want, you can keep it in the same notebook you keep your journal. That way it will always be right there when you are trying to figure out what a dream means. Try this: At night, before you go to bed, open your dream journal to the next blank page. Put the date at the top of the page and write about your day. Leave the journal open and the pen ready for when you remember a dream. When the time comes to write down the dream, you can do it right there, and it will always be right next to your diary. Be sure to skip a line or two before you start writing your dream, to leave room for the title.

5. What is amplification? Please explain.

TG: Dreams are symbols, and symbols can mean a lot of things, depending on who you are and where you live. Amplification is a way to "turn up the volume" on what the symbols are trying to say to us. You can Amplify a symbol at three levels.

On the first level, the personal level, you want to ask yourself what comes to mind when you think about the symbol. For example, if you dream of a special pair of red shoes, you might ask yourself what the shoes remind you of. Perhaps you own a pair just like them. Perhaps someone you admire, or even someone you dislike, wears shoes like that.

The second level is the cultural level. On this level, you would focus on the meaning the shoes might have to other people around you. For example, if you dream of red shoes, it might remind you, or someone you know of the Ruby Slippers in "The Wizard of OZ." As you work on your dream, you might realize that, like Dorothy in the movie, you have special talents that you aren't fully aware of. Or perhaps it will remind you of the movie "The Man With One Red Shoe" and how it feels to be the center of unwanted attention.

Sometimes, the things you dream about had special meaning for people living long ago or far away. Amplification can also mean finding out what those people might have thought about the things in your dream. For instance, there is a fairy tale called The Red Shoes. If you read the fairy tale, you might get even more ideas about what those red shoes in your dream might mean. You might even discover that the priests of certain ancient religions always wore red shoes. Try looking up the things in your dream in an encyclopedia, a book about mythology, or a regular dictionary to see what you can find out about them. You might find extra information on the Internet.

Sometimes knowing what other people thought about the things in your dreams can give you ideas

about what they might mean to you. Just remember, though, that other people's ideas are just to get you started thinking about how your dream relates to your life and your feelings. The most important thing is what you, yourself think the symbol means. After all, it's your dream!

6. Can you describe what insight is? If so, describe what it is.

TG: Insight means to understand the inner nature of something. For instance, when you are awake and thinking about your dreams, you might have an insight, or an understanding, of what your dream means. Usually this understanding pops into your mind suddenly, along with the strong feeling that your understanding is correct. Because it can come suddenly and without warning and because it seems to explain something you didn't know before, having an insight can be a great feeling!

7. How did dreams become your interest?

TG: I've always had really great dreams, ever since I could remember. In high school and college, I took classes in Psychology, and through those classes, I became interested in what my dreams, and the dreams of other people might mean.

More →

— * ❁ * ❁ * —
Our 'Response' column is the place to ask your questions, state your perspectives, share your inspirations and dreams or even start a controversy!

We DESIRE to meet your needs and Urge You to Give Suggestions, Critique, Share Dreams, Related Experience and Ideas for Future Issues!

— * ❁ * ❁ * —
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PO Box 1026, Moab, UT 84532**

8. How come dreams don't always come true?

TG: That's a tough question, Eric. It's one of those questions I don't believe anyone can really answer. My personal answer is that dreams are symbols.

Remember when I said that symbols are things that are like something else? Well, two things can be alike without being the same thing. That's why we have to ask ourselves what the things in our dreams are like. If they were exactly the same things, we would automatically understand our dreams. For example, you might dream you are climbing a mountain. In thinking about your dream, you might find out that the dream is about all the studying you have to do for a hard test at school, and not about a mountain at all.

Another reason, in my opinion, that some dreams come true and others don't is that the future pretty much depends on what you do here in the present. Dreams can show you the results of your actions, but they don't make your choices for you. For example, you might dream you fell off that mountain in your dreams.

This might be your dream's way of warning you that if you don't study like you should, you might flunk the test. If you choose to study hard, though, that dream probably won't come true. What you make of your life, and of your future, is pretty much up to you.

9. Do dream catchers really work? If so, how?

TG: Many people believe that dream catchers cause them to remember their dreams better. If you believe you can, you probably will, but you can do it without the dream catcher just as well. That's probably better to do, since you might want to be sure to remember your dreams, and you may not have a dream catcher handy. Some people believe that dream catchers cause them to remember only good dreams, but if you think about it, all dreams are good dreams—even nightmares,

because nightmares can show you problems in your life, which you can then work on solving.

10. Do dreams help people? If yes, please explain.

TG: Yes, dreams help people in many ways. In fact, dreams help us in so many ways we haven't figured them all out yet. Some of the ways dreams help us are: giving us ideas on how to do things better, letting us know what's really on our mind, showing us what might happen if we do something, letting us try out stuff in a dream first, before we think about doing it for real, answering questions that we need answering, and many more ways. If more people knew about how helpful dreams are, more people would be writing them in journals and thinking about them. Pleasant Dream!

Tom Goad, Nashville, TN

* ❖ * ❖ *

"This is the Hour" and "We are the Ones"

As I encounter people too busy for Y2K, or waiting for others in authority, or for the public to tell them Y2K is a priority (everyone has someone they're waiting for, it seems), I find myself inspired by these two musings:

THIS IS THE HOUR

A Hopi elder speaks:

"You have been telling the people that this is the Eleventh Hour, now you must go back and tell the people that this is the Hour. And there are things to be considered...

Where are you living?

What are you doing?

What are your relationships?

Are you in right relation?

Where is your water?

Know your garden.

It is time to speak your Truth.

Create your community.

Be good to each other.

And do not look outside yourself
for the leader."

Then he clasped his hands together,

smiled and said, "This could be a good time!"

WISDOM OF THE ELDERS

There is a river flowing now very fast. It is so great and swift, that there are those who will be afraid. They will try to hold on to the shore. They will feel they are being torn apart and will suffer greatly. Know the river has its destination. The elders say we must let go of the shore, push off into the middle of the river, keep our eyes open, and our heads above the water. And I say, see who is in there with you and celebrate.

At this time in history, we are to take nothing personally. Least of all, ourselves. For the moment that we do, our spiritual growth and journey comes to a halt.

The time of the lone wolf is over. Gather yourselves!

Banish the word struggle from your attitude and your vocabulary. All that we do now must be done in a sacred manner and in celebration.

WE ARE THE ONES WE'VE BEEN WAITING FOR.

Oraibi, Arizona, Hopi Nation.

Submitted by Ramsay Raymond

* ❖ * ❖ *

Dream Groups/Networker in Asheville, N.C.

I took the new issue of the *Dream Network Journal* to my twice-a-month dream group in Asheville. As I held it up, one of the members took it from me and opened it to the Kosovo poem. His wife, Joan Duncan, wrote it. Joan and Hugh Duncan are beautiful people who have been loyal dream group members since I started the group following a series of workshops. We asked Joan to read it to us. She wasn't sure she could get through it, and she was right—she had to have Hugh finish for her. It is still a very deeply moving "dream" for her. It was a powerful experience for the whole group.

Thank you for the work you do to honor dreaming. I especially like the interactive "Responses" section.

Robert Gongloff, Asheville, N.C.

Protector of the Ages



I dream that I am on a hillside raking leaves. It is Autumn and windy but not cold. Below me is a house. I think I am in someplace like Scotland because the house seems to have a thatched roof and be made of field stone more than wood. It also looks very ancient. There is nothing but rolling hills around me and barren land. I see no other homes and I am completely alone. From behind me is a rumbling sound. The skies seem to darken over slightly now and I see on the hill a great woman walking with a cane. She is dressed in black from head to foot and wears a large

medallion of the sun as a necklace. She is striking to look at as she walks down the hill. As she marches past me on this hill towards the house, I see behind her thousands of small stones rolling and tumbling, almost creating a path in their precision. They follow her towards the house also, always remaining neatly behind her. I follow the procession and enter the house.

It is one large stone room with earthen floors. I know this woman to be the black witch.

She stands in front of me behind a large old wooden table. I know her name is Aister (Aistwerth); I know this name well. As I stand before her, my clothes are pure white.

I appear to be the white witch.

The stones roll in between us now and they turn into small human beings. Very tiny images of people, alive and watching her and me intently, as they move about the room. I look at her dark eyes with a strong gaze and I find myself transported to a winter place.

Now, I am on a street in a city in our era with a man who is carrying a small baby in front of me. He is apparently my husband and the baby is my child. I am in a wheelchair and struggling somewhat to keep up with him and the child. It is snowing outside and late afternoon, perhaps around 4 p.m. in my mind. I sense that my knees are damaged or weak in some way. I am having trouble catching up to the man and child. I tell them to go on ahead and that I'll get there shortly. Getting along the sidewalk is difficult with snow about me but I manage to get to my destination. Now I enter the same building as the man and baby, shortly after them and catch sight of them crossing a great hall. I must go across it to the elevators and then up to the 4th floor. I try to use one of my feet to see how bad these legs are. I notice that strength is coming back to them and it begins to feel like I can walk. I remain in the wheelchair until I get into a small corridor near the elevator, get out of the wheelchair and go up to the 4th floor. The elevator is old and has brass or gold trim on it (very polished). Once I am on the 4th floor, I see the man (my husband) and take the baby from him. There are two nurses here on this floor and a doctor. It appears to be some sort of treatment center. The doctor comes to see me with the baby. He is very certain that things will be alright. He examines the baby carefully while I hold it. The baby seems to have something wrong with it and is in need of some sort of treatment like radiation or another type of treatment. The nurse comes and takes the baby from me now and goes into a room with it. While they are away, I notice magazines on a coffee table (Time - with a former president of U.S. Nixon on the front and an American flag or red/white and blue on the front cover). My husband chats with the receptionist/nurse while I look about. He seems to be sort of flirting with her. He is young, handsome with dark short hair and perhaps Latin looking and well dressed. I see files on the right side of the reception station. They are up on a shelf above the coat closet. At this moment the doctor comes and places a thicker file with the file for the baby. I look at the names. The name is penciled in and says "Bradley" on the file. It also has another name written to the back of the file that is possibly Polish, which begins with a "W" or "Wein___." I wonder for a moment if this is the name of the baby or perhaps my last name in this life. I do not recognize it. Then I call the nurse and tell her that she has the wrong file. She tells me that she knows it is the wrong file and already told the doctor and called for the new file

to be brought up from records. I am relieved. I go near the front desk and see that there is a puzzle that is unfinished there. One nurse picks up a large drawing that someone in the office has done that was drawn from the picture on the puzzle. She tells us, "Look what so and so has done, isn't it good?" I look at it and smile as I pick up a piece of puzzle and attempt to place it.

This is where I realize that none of the puzzle pieces will fit. It is like someone combined two puzzles together. Also the puzzle seems to be an oil painting of a dark barn and rolling hills.

I know this place and have a sort of *deja vu* feeling when I look at the picture.

Now I hear the baby crying from the room. I also hear the sound of a machine humming.

The nurse tells me that it's alright, the baby will be fine and will be out shortly.

I see my husband now climb on top of the counter and do a roll over the puzzle. I am thinking that he is clearly insane to do this publicly in a doctor's office but others in the room seem to think that it is amusing. I walk around the other side of the reception again near the coat closet and the nurse comes to me with the baby. She tells me the child must come back for another appointment. I see the nurse (Ms. B) smiles at me and I notice she wears a smaller version of a medallion the same as the black witch. I am holding the baby who is squirming in my arms. I feel there is heat coming from the baby and it is uncomfortable and upset. The baby is wrapped in a white blanket and I depart feeling my knees weakening again. I find myself in the hallway, in the wheelchair, unable to push the chair and hold the baby at the same time.

The husband is nowhere to be found and I am struggling to get to the elevators.

I drift back now to the stone house completely. The black witch stands before me. We are still locked in a staring match. I am holding the baby. It appears healthy now and seems to have been transported back through time with me. It is blonde haired and I sense it to be a boy. The woman (Aister) looks upon us now with intensity. She lowers her cane and begins to leave my home walking towards me. I sense she is my older sister, very powerful and older than time itself. She has given me this child or at least allowed this child to transport through time with me.

The small people become stone once again and I watch them roll away out the door like a thunderous avalanche. She nears me and I see her medallion is made of silver or pewter and is large. There is a face in the middle of the swirls of sunrays. Her dark eyes look right through me and I feel the power in her. The baby is calm and sleeping in my arms. She looks at it and then turns and leaves. I sense possession of this child. She leaves and I find myself all alone in this place on a hillside far from anyone with the baby in my arms.

I get the feeling in my mind while walking back up the hill, that I had once great power and that power was restricted for some reason and now it has gone through centuries of sleep (hard to explain - like a million lifetimes) only to be awakened by this episode.

I sense a resurfacing of my power as if it had been dormant and is now awakening.

I see for miles now around me and the sun peaks in and out of clouds on the hillsides.

It shines on the baby's face and on me while the winds blow around us.

I am designated protector of this child in a place where no one will find him.

THE RETURN OF ASKLEPIOS

Recovering the Arts of Dream Healing



By Robert Moss ©1999

I have a dream: that we will bring back the arts of dream healing and build new dream temples.

Every dreamer has a personal physician available who will make house calls at any hour, prefers to heal without surgery or pharmaceuticals, and does not charge a penny. We would spend a lot less time and energy on visits to doctors' offices, clinics and medications if we only listened to our personal dream doctors.

Every night, if we pay attention, we find that our dreams are giving us an impeccable readout on our physical, emotional and spiritual health. Our dreams are constantly showing us what we need in order to stay well. Our dreams rehearse us for possible health problems long before we develop physical symptoms. If we are willing to listen to these prodromic dreams and take appropriate action, we may be able to avoid manifesting those physical symptoms of disease.

When treatment is required, our dreams advise us on where to go and where not to go, for help.

Dreams also show us the hidden causes of illness, taking us into realms that are only grudgingly acknowledged (when acknowledged at all) by mainstream medicine and psychol-

ogy. They show us how we may have lost vital energy, pieces of soul, through pain or abuse or negative behavior, and how we can get it back. They show us where we may have suffered psychic intrusion, or be burdened by negative attachments that are stealing our energy and clarity. They direct us to establish healthy boundaries between ourselves and other people, including the departed.

The power of imagery to remold our physical bodies in the direction of health is now widely accepted. Our bodies do not seem to differentiate between mental, emotional and physical events providing the events engage our full belief and vigor. Just as we can make ourselves ill by dwelling on stress and fearful images, we can use healing imagery to make ourselves well. Dreams are the best source of this healing imagery, which emerges fresh, spontaneous and personal from our night journeys.

Beyond all this, in big dreams, we may benefit from spontaneous healing. Sometimes this comes as the gift of a dream guide who appears in the midst of a desperate crisis, when we are finally willing to ask for help and have opened a space within ourselves

where the healing power can operate. A man who was battling cancer asked his dreams for help and had a vivid encounter with a wild Pictish ancestor whose body was covered with tattoos. The dream guide indicated he should pay close attention to the patterns etched on the skin. As the dreamer studied the tattoos, he realized the message was about something more important than ancient body-piercing. He was being encouraged to redesign the energy template of his body, his second 'skin.' Inside the dream, he felt his physical body responding to the new patterns. Afterwards, in waking life, he noted a dramatic improvement in his condition.

Dreams give us health messages not only for our own benefit, but for that of others. Working with dream messages for others requires care and tact. For example: a woman dreamer in one of my circles reported a dream in which her brother-in-law had died of cancer. I asked her to go back inside the dream to get more information. Was there any indication of the possible date of the dreamed event? She re-entered the dream, with the help of shamanic drumming, and noticed that her nephews looked

about six years older in the dream than in waking life. This suggested we might have a good deal of lead time to work with. We agreed she would talk to her sister discreetly and urge her to get her husband to go in for a check-up.

The connection between dreams and healing is primal and vital, and it is all about soul. Traditional Iroquois say that dreams reveal the 'secret wishes of the soul.' If we fail to pay heed to these wishes, we lose a part of our vital energy and become prey to disease and misfortune.

Happily, it is no longer taboo to talk about 'soul' in modern society. Yet we are still a long stretch, as a society, from recovering the arts of dream healing that reflect the understanding that dreams are both experiences and wishes of the soul.

We need to learn from those supposedly 'rational' Greeks, who gave us the Hippocratic Oath that is still the pledge of our medical profession. In its original version, the Hippocratic Oath is a vow to the gods: "I swear by Apollo Physician, and Asklepios and Hygeia and Panacea and all the gods and goddesses." In the modern version, the god-names are omitted, but perhaps Asklepios is still there, waiting in the wings. His symbol, the serpent-entwined staff (though much confused with the caduceus of Hermes) is on the side of almost every ambulance and on the door of clinics and health insurers.

Who is Asklepios? Above all, he is the patron of dream healing. In the ancient world, pilgrims journeyed to his dream temples in the hope that healing and guidance would come to them through a direct encounter with the sacred powers that speak and act through dreams.

The legends of Asklepios are fragmentary and contradictory; we have to dream our way to their beating heart. He is born of the encounter between a god (Apollo) and a mortal (Coronis). His life is threatened in infancy; he is sheltered by animals and shepherds. He learns the arts of healing from a being who lives deep in the realm of the animal powers,

Chiron the centaur, archetype of the wounded healer. He heals in the way of a shaman, bringing back lost souls. He is so successful at reviving the dead, snatching their souls from the kingdom of Death himself, that the top god intervenes to restore the balance of things. But after blasting Asklepios with his thunderbolt, Zeus relents and raises him to walk among the stars as an immortal. You can see Asklepios in the night sky in the constellation of Ophiuchus, the Serpent-Holder, grasping a huge snake in his two fists.



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He was famed for his 'kindness and love of men.' [1] The tale of a spiritual healer who died and rose again was so intensely popular in the ancient world that perhaps it is not surprising that early Church apologists like Justin Martyr compared the Jesus story to that of Asklepios. [2] In its heyday, the cult of Asklepios was observed at more than 400 sanctuaries. Like the Eleusinian Mysteries, it commanded the hopes and imagina-

tions of the Hellenic world for more than a millennium. This suggests that the temples of dream healing produced results. Votive offerings commended the god for the recovery of sight or sexual potency, or the use of a limb, as well as deeper healings.

I have felt a personal connection with Asklepios and his family since childhood dreams carried me into scenes of healing and initiation in the landscapes where he was revered. I sometimes place a modern Greek sculpture of Asklepios, with his snake mascot coiled around one arm, holding a cup and staff, at the center of my dream circles. If I had any doubt about the relevance of the Asklepiian way in modern North America, it was resolved by a vision, during a healing circle, in which I saw Asklepios shapeshift into the form of the Bear, the great medicine animal of this continent.

Like all successful going concerns, the ancient cult of Asklepios no doubt spawned its users and abusers. In one of his comedies, Aristophanes depicts crooked Asklepiian priests stealing the offerings and impersonating the god to create manufactured visions.

But if we go back to the heart of the practice, the core techniques of Asklepiian dream healing are deeply, I would say urgently, relevant to us today.

You go to the dream temple to ask for a dream, a big dream that may in itself be the healing. There is a price for admission. You must leave behind your familiar habits and mindsets. You must be cleansed and purified. You must offer sacrifice. Above all, you must produce the dream of invitation. You get to spend the night in the abaton, the sacred dormitory of the god, only after you have satisfied his servants that you have been called by a specific dream. You will remember to ask for help, and to ask in the right way. This is not necessarily about fixing your physical symptoms. It is about putting body and soul together, and getting in touch with the sacred powers that support your life and the spiritual purpose

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that should inform it. You will be required to brave up to your fears; for a start, you will be sleeping among the yellowish-white snakes of the sanctuary, perfectly harmless, but creepy for those of us who are uncomfortable around snakes. You will need to understand that the dream healer may come in many forms: as a god or goddess, as radiant child, as a dog that slobbers on you or a serpent that wraps itself around you.

The encounter may come in the twilight zone between sleep and waking, as it came for Aelius Aristides: "I seemed almost to touch him and to be halfway between sleep and waking and to have tensed my ears to listen, sometimes as in a dream, sometimes as in a waking vision, and my hair was standing on end." [3]

Notice that for the countrymen of Socrates and Aristotle and Galen, this is not some New Age 'alternative' medicine; this is mainstream stuff. We need it back, adapted to our circumstances, not in order to scrap the tools of allopathic medicine, but to use them more wisely and to touch the parts they cannot reach.

The core techniques of Asklepiian dream healing are these:

Spiritual cleansing.

This involves not only cleansing baths and attention to diet and behavior, but a willingness to change our mindset and leave behind old habits and attachments.

Making a sacred space.

The inscription over the gatehouse of the Asklepiion at Epidaurus reads: "Pure must be he who enters the fragrant temple. Purity means to think nothing but holy thoughts." This is about opening a space within ourselves that the healing power can fill; a space, perhaps, for returning soul. Asking for help. When we go to our dreams for healing or guidance, we are approaching a source that is infinitely wiser than our everyday mind. If we ask for help from a higher power, it is important to learn to ask in the right way. Aelius Aristides, a

famous orator who lived for several years at the dream temple at Pergamum, has left us a personal invocation of Asklepios that is a model of the right way to ask for help: "You in your kindness and love of humans relieve me of my disease and grant me the measure of health the body requires to serve the purposes of the soul." [4]

* ❁ * ❁ *

"You go to the dream temple to ask for a dream, a big dream that may in itself be the healing. There is a price for admission. You must leave behind your familiar habits and mindsets."

* ❁ * ❁ *

Working with the Animal Powers.

Asklepios travels with a dog and frequently manifests in the shape of a snake. In our spontaneous dreams, animals often bring us health advisories and an opening to healing. If the bear is mad at me in my dreams, I give serious thought to my health. If an animal to which you feel connected is injured or undernourished, ask yourself what you might need to do to recover your animal spirits and follow the natural path of your energies. Be open to an animal appearing as guide to a place of deep healing. Shamanic peoples say that if you are not in touch with your power animals, you are not fully alive; something is soul-gone. In the dream temple, our animal spirits come back.

Dream journeys.

A dream of invitation gets you inside the sanctuary. Now you learn to



HOLOGRAPHIC HEALING

Placebos and Consciousness Restructuring through REM

©1999 by Graywolf Swinney

The placebo effect and spontaneous remission are two of the most powerful yet discounted healing phenomena known in the healing arts and sciences. Such healing occurs with any or all illnesses, yet nothing, no treatment or substance, has been administered that can account for it. In studies of new treatments, as a control, the placebo consistently brings about symptomatic remissions 30% to 50% of the time. If a test drug performs in the 60% range (as many, if not most, do), the placebo was also at work in the test group and accounts for at least half or more of the effectiveness of the test treatment. The proponent of the treatment generally prefers to claim it to be the entire 60% effective. The half or more that is accountable by the placebo effect is ignored and illusions created about the drug's effectiveness.

The placebo effect and spontaneous remission are consciousness events, and more specifically events in which consciousness and matter interact to naturally change or transform diseased structures into healing process or flow. At the level of reality at which this event takes place, it is not even an interaction, it is a reality in which consciousness-matter, or as it is more popularly known, mind-body, are not different but are "stuff," not committed to either condition, yet the potential of both. It is, in other words, a level of quantum reality. (Quantum theory describes the state of reality in which something, for example light, simultaneously displays the properties of being both matter and pure energy waveform.) Here, sudden shifts of state, quantum shifts, instantaneously occur, all is interconnected and uncertainty reigns. We too exist on this level, part of this natural process, influencing it and being influenced by it at subtle levels where outer structure is only a passing reflection of this continuing deep inner evolution.

Dreams are our personal experience of REM con-

sciousness and very much embody the quantum reality described above. There are a number of interesting facts that have come to light from scientific studies of REM that suggest it is probably the mechanism or consciousness-state which underlies the healing power of the placebo. There are clues from these studies that suggest that REM-Consciousness may also help in forming the roots of our diseases.

The Chaos-REM Process of Natural Healing

The CRP (Chaos-REM or Consciousness Restructuring Process of Natural Healing) is a healing process that resembles the placebo effect. Studying its mechanisms has led to understanding how placebos may operate. This process (CRP) uses imaginative sensory imagery in wakened REM State to follow a dream symbol or action to its root consciousness structure. This structure, stored deep in the subconscious, is a primal, existential, sensory self-image and it defines personal reality both inner and outer. It is a personal existential hologram that underlies perceptions of self and world. It is imprinted on the brain as neural firing patterns which, as suggested by Karl Pribram, create the interference wave pattern of this self-hologram. Our disease structures are incorporated within it. Reaching this root image and activating it while in REM draws it into implicate or chaotic consciousness field, and at this pre-quantum level of reality, it dissolves. A quantum shift occurs and from free or unstructured chaotic consciousness a new, more easeful image forms and becomes a transformed existential hologram except minus the disease structure. The shift is deeply felt on sensory and pre-sensory levels. One model of how the brain operates is that any action or behavior is first imaged in the brain, e.g. to turn this page one first creates an image of doing so and the hand then conforms to the image.

The healed image is externalized in this way.

Access to the consciousness dynamics (hologram) that underlie our self and diseases is best accomplished in the Consciousness State associated with their formation. In the CRP, we have found that this requires working in wakened REM consciousness. We have also found that the basis of many disease structures is in consciousness structures formed while still a fetus.

REM Consciousness in Disease and Healing

How REM helps form disease at fetal levels is implied in the work and findings of several scientists studying REM. Dr. Allan Hobson, a noted sleep and dream researcher at Harvard Medical School, states that, "REM may stimulate immature brains while they're in utero." Dr. Mark Manhowald of the Minnesota Regional Sleep Disorder Center states that: "The fetus is in REM consciousness during most of its term in utero. Because the new baby's brain begins development with only the basics, like a new computer, the life process, [REM], programs the brain with capabilities in each developmental stage and continues doing so after birth." Dr. Stanley Krippner and Dr. Montague Ullman, in their work at Maimonides Dream Laboratory, demonstrated that REM consciousness is a psi-conductive state. They demonstrated that two people in R.E.M could share common dream experiences, even when separated by walls and space. All this suggests that a fetus in REM shares its parent's dream states and is programmed by them.

Dreams are known to be necessary for dealing with waking traumas and events. Through REM sharing a fetus is therefore exposed to the past and present traumas and experiences affecting its parents' lives. In this way programming the fetal development is determined by both parents, and the events in their lives that requires dream (REM) processing. This is in addition to physiological conditioning through the chemical environment created in the womb by the mother's personal life choices. Through REM, the fetus taps not only into co-consciousness with the parents, but also into the collective consciousness of the species. These experiences are imprinted into the neural network and developing cells of the fetus and form the basis of its existential self-hologram. (Physi-

cist Amit Goswami believes all structure in the Universe is based in consciousness.) This mechanism continues after birth, except also incorporates the post natal life experiences of the individual.

"The placebo effect and spontaneous remission are consciousness events, and more specifically, events in which consciousness and matter interact to naturally change or transform diseased structures into healing process or flow."

All the above affects both biology and mind. REM is associated with womb experience such as the generation and development of the nervous system and tissue-cells. Nervous system and personality developments are very susceptible to mood and experience. These are matters with which depth psychiatry and psychology deal. Tissue and cell formation and functioning are also associated with mood and experiences. Dr. Carl Simonton demonstrated this in relation to the development of cancer and its remission. For example, many cancers develop within two years of a major loss such as death of a relative or loss of one's career through retirement. He also identified

a psychological profile based on childhood experiences that is associated with cancer. He found that remission of cancer was very much facilitated by visual imagery combined with other informational and therapeutic psychological techniques. Norman Cousins demonstrated that healing was induced through laughter, peace of mind and positive attitude.

The Role of Chaos in Natural Healing Process

We know from chaos theory that any complex system is very much influenced by minor perturbations or differences in its initial conditions. This is known as the "butterfly effect." The human organism is certainly a very complex system and so very much influenced in its formation by influences in its earliest developmental conditions. Early conditions of REM consciousness in the womb greatly influence our future physiology and personality. We suggest that the potential for our future illnesses is programmed into our consciousness structure and also our neurological and tissue structures during these sensitive initial conditions. It is incorporated into the personal existential hologram defining reality. We literally project this hologram into outer reality creating the somatic and psychic presentations inherent in it. Returning to these consciousness structures in the REM state in which they were formed allows restructuring of this ho-

logram. We suggest this restructuring occurs in REM sleep, for example, when a placebo has been administered and expectations for its effectiveness are held. This is also the consciousness-state required for the profound self-healing observed in the CRP Journeys.

Further validation of the healing powers of REM comes from dream deprivation studies which show that the mind, the nervous system and eventually the body and physiology deteriorate when the organism is deprived of REM sleep. Also, it has long been an observation in medical therapy that sleep is regenerative, and that people recovering from illness or surgery need more sleep and thus REM than usual.

Studies in neuro-feedback addressing the interface of chaos with the brain and its role in the brain's functioning also provide validation. Although measurements of brain waves result in their division and categorization into certain frequencies or states such as the alpha state, the delta state, etc., and this appears ordered, such is not really the case. The frequencies of the brain waves vary randomly within a given state. The distance between peaks is highly variable and disordered around the average. When these varied frequencies are used to program a fractal (the mathematics describing chaos theory) it becomes possible to measure the degree of chaos or complexity in the brain's functioning. These degrees of complexity are known as dimensions and the higher the dimensionality, the more complex or chaotic the neural firing patterns.

Lower dimensionality is associated with such dysfunction of the brain as epilepsy, comas and strokes. Similarly, dysfunction such as obsessive compulsive behavior may be associated with linearity or lower dimensionality. On the other hand, high dimensionality is associated with healthy brain functioning. Chaos theory itself implies that the more complex a system is, the more self-correcting it is. This is because disruption to a linear system will throw the whole system off, but only affects a portion of a complex system, which soon adjusts to "fill in the gap." In a way this is the reverse of the butterfly effect and operates in the complex system once past its initial conditions. It emphasizes the need to deal with illness at formative levels, i.e. at the organism's initial conditions. However, the important data to note here is that the highest level of dimensionality, complexity or chaos measured in the brain, a dimensionality of nine, occurs only in REM consciousness.

The Chemistry of Natural Healing

Changing the neural firing patterns (hologram) of the brain through the aforementioned REM-chaos process affects the body's chemistry and the existential perceptions of the entire organism. Since the brain is known to operate holographically, change to any part affects the whole. Chemistry is modified through the pineal and pituitary glands, parts of the brain itself. These glands affect the release of neural transmitters which control

mood, and the hormonal chemicals which control how our various organs function throughout the body. Messages sent to and received by the brain throughout the entire nervous system are also affected. Fundamental perceptions of self and reality change. Outer soon follows inner. Somatic and personality presentation changes.

In CRP Journeys, we infer that this chaotic, implicate or complex (REM-Chaos) consciousness is the state in which the healing chemical transformations are initiated by changes in the primal existential hologram. This model suggests a similar process for placebos.

Implications of REM-Chaos Natural Healing Process

These clues all imply the mechanism through which dreams, placebos and the CRP do their healing and regenerative work. Chaos is always associated with change but is usually seen as its aftereffect. Chaos is actually the mechanism of the change itself. REM-Chaos consciousness is the most chaotic or complex state of dynamics in the brain. It is the state that most supports its self-correction (the homeostasis effect) and the natural transformation of any organism to healthy flow. It is the state that supports profound self-healing.

This information also implies a major change in the way we can view illness and healing. Seen from a consciousness viewpoint and consistent with the new physics of quantum, holographic and chaos theories, illness and wellness are more a matter of basic consciousness structure than mere chemistry. Chemical changes are an effect rather than a cause, an associated phenomenon. We can no longer view illness as merely the invasion of the body by carcinogens or germs and viruses and healing as the mechanistic or chemical correction of these conditions. Natural healing happens at quantum-implicate levels of reality. Accessing it through the REM-Chaos State brings about subsequent changes in brain chemistry and may be the mechanisms by which placebos heal. The CRP is an awakened means of doing this in REM-Chaos consciousness. ☸

Suggested Readings and Sources:

The Holographic Universe: by Michael Talbot.

Implicate Order: by David Bohm.

The Self Aware Universe: by Amit Goswami.

The Journal of Mind Technology: Using Chaos to Control Brainwaves, by Michael S. Heffernan.

Dream Telepathy Experiments in Nocturnal ESP: by Montague Ullman and Stanley Krippner.

Chaos, The Making of a New Science: by James Gleick.

Getting Well Again: by Carl and Stephanie Simonton. PBS special on *Dreams How Placebos Heal*: by Graywolf Swinney, *Dream Network Journal*.

The Changing Healing Paradigm: by Graywolf Swinney, *Dream Network Journal*.

Remembering REM: By Graywolf Swinney, Publication pending, available from author.

Clinical Chaos, edited by Chamberlain and Butz



Mythic Dream Journey Into Wholeness: An Experiment in Self-Knowledge

by Gudrun Weber

Whether we know it or not, the past is always with us, seeking to catch up, asking to be let into our lives to make us whole and wholly present. Years before I had developed any interest in dreamwork as a path to self-knowledge and wholeness, the un-integrated past quite literally knocked at my dream-door one night with a dream so vivid it is still fresh in my mind. I called it....

"The Presence of the Past"

I am sitting in an outdoor cafe in Italy enjoying the warmth of the sun when a two-dimensional, featureless grayish shadow-person approaches me and asks if "it" could join me. I feel uneasy but sorry for this creature and say yes. Though I recall no part of the conversation I do recall that as we talk the shadow-person slowly starts to fill out. My unease increases and I hurry home, aware of being followed. As I pull the entry door to my house shut, I feel resistance. Shadow has been caught halfway between inside and outside and pleads with me in a tearful voice to let it in. Overcoming my initial fear and giving in to the compassion, I feel for this pitiful creature. I open the door and Shadow enters.

Since then, I have met Shadow in many guises and dreams have become a growing source of healing, wonder and deepening mystery for me. This inner journey began seven years ago and loosened the grip of an outdated guiding myth. In the struggle to lead an authentic life, in the slow process of integrating what had been disowned, a feeling of wholeness emerged as the shackles of the past began to fall off.

When I read C. G. Jung's famous words about enlightenment arising out of "making the darkness conscious," I had no idea what I was getting into! Holding the tension between inner and outer conflicts arising out of the new awareness of shadow issues proved

more difficult than anticipated; the first year of dreamwork was replete with themes of nakedness, death, ice and snow, earthquakes and the like. In autumn of 1992 I dreamt:

A war is raging and as I spy on brutal enemy soldiers, I get caught. Unsuccessfully, I try to avoid torture. They beat me with sticks and use other horrible methods of torture but I keep my dignity and don't flinch; eventually they leave me alone. I notice a woman whose house has been wiped out by a tornado. She sits where it once stood, frozen and immobile. I raise my hands in praise and prayer because she survived the disaster. The brutes who released me notice this and begin to beat me again. Women and children are hurt. I start fighting back, no longer concerned that I am outnumbered. In a strange way, they cannot touch me, because I am not in my body.

This dream, disturbing as it was with the memories that came in its wake, also gave me a sense of courage and integrity. And it brought home how easily I escape into my head while the body pays the price. Rationally I always knew well that certain experiences centering around the end of the Second World War had been painful... but the extent to which they had shaped my life yet escaped me. It certainly is "not over till it's over!" The following dream from the spring of 1993 was meaningful from a personal as well as a collective viewpoint, reminding me that each individual struggle for wholeness does not take place in isolation but is part of a larger unfolding story. And it spoke to me of the need to get out of my head, to die to the old ego shaped by patriarchal values.

An epic battle is taking place and prototype monsters are attacking. I see one coming from below and take a pole which I poke several times into its head

and eyes, because this is where the monster is vulnerable. Now the group I am with is told by the Elder about death, that we must go to the earth and be reborn. I want to know if we'll remember our heritage. I look up and see a naked divine woman in space. In her huge belly she carries and protects the new set of seeds. I woke up hearing clearly:

*"Do you know that there are two Great Mothers?
The one you saw which is of the
first Triad and Divine Woman."*

I felt heartened by this dream; the image of the Divine Woman was uplifting and suited my deep yearning for light—the light I was striving for all the time. It's funny how all the written wisdom sinks in only skin-deep unless it's corroborated by living experience. I knew of the axiom that on each turn of the spiral we meet ourselves, knew of the Delphic oracle about the need for self-knowledge. This, I thought, I was acquiring through dreams and studies. What I did not know was that it is not enough to know! I had to learn to feel and then let go of the woundedness associated with that feeling. So the dark dreams kept coming:

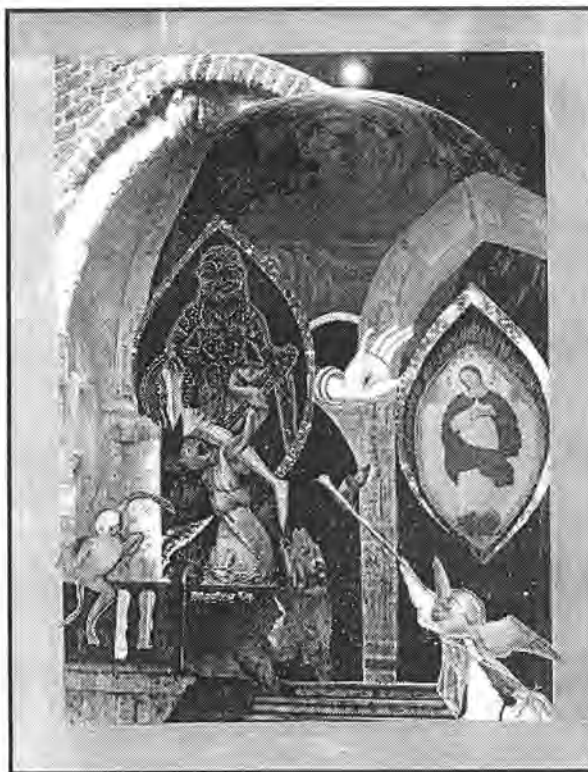
I'm in an underground public garage. From behind a railing-like barrier, I watch a young woman friend wrestle with a wraith which has appeared out of a hole in a dark corner. Outside, her husband and children are waiting for her return. I had attempted to persuade her not to become involved because—from my own experience—I knew that this battle could not be won. In vain. Now I watch in horror, crying out that this apparition cannot be caught with bare hands, when before my eyes she disappears. In her place a glass cage appears. In it lies a doll which I know to be her.

I had yet to gain sufficient insight into the nature of the wraiths I was facing but knew that before

healing could occur the relationship to my inner masculine had to be clarified, for in the same night I had another dream:

A female doctor I admire is working with a group of which I am a member. I am helping in a healing session. Through the doctor I meet a most beautiful young man with a crippling, fatal disease. He is like a saint, giving of himself to comfort others. Thousands come daily to touch him and be touched in return. I embrace him and a burning love awakens in me. It transcends the physical and is very painful. I am shown a number of other men in whom the same disease has already progressed;

*a horrible sight of
terrible suffering.*



The dream language could hardly have been more explicit this night, telling me in no uncertain terms to get to work on the relationship to my inner masculine or run the risk of turning into a 'doll,' a woman without power, unfree and without a life of her own. Challenged to examine what underlying patterns were at the root of my problem, I thought if I just read enough about dreamwork and apply the insight to my own work with dreams I would gradually learn to live more consciously, strengthen the animus and find my voice. But the fundamental change called for proved to be far more difficult than anticipated

for it involved a redefinition of myself and my relationships to those I cared about deeply. In the middle of this struggle in early 1994 I was badly shaken by an archetypal dream filled with a tremendous amount of energy. I gave it the title

"Innana and Ereshkigal."

I am in a bridge-like place between two residential houses. A magician and a woman are with me and I agree to enter the house on the right. When asked to embrace something dark, deathlike, and repulsive... I panic. I am told to have compassion but the spectors are too horrible to embrace, I just cannot

do it; it is too painful. Demons start to attack me and try to tear me apart when suddenly a larger-than-life female figure of light surrounded by a radiating mandala appears to protect me and saves my life. Immediately another female figure of the same gigantic size materializes next to her on the left. I am warned not to face her, but out of the corner of my eye I see that this one is black, dangerous and devouring, radiating utter darkness. A skeletal couple draped in rags appears from out of the darkness reaching out for their child in a gesture of tenderness, asking without words for forgiveness. There are other emaciated figures asking me to embrace them. Slowly a shadow creeps in and the light diminishes. A woman healer looks at my hands and asks me if I ever attempted suicide. On the inside of my hands, translucent skin covers a round area filled with dark blood which throbs painfully. I hold out my palms and I tell her I cannot remember, it hurts too much. She tells me to be careful, to do guided body-work and let it all out.

When I awoke my palms were still throbbing painfully. I awoke and knew that this dream demanded more work than I had ever been given to do by any dream. Having just read the Sumerian myth about the descent of the sky-goddess Innana into the earth where she is consequently killed by her dark sister Ereshkigal—then rescued and reborn—it was quite clear to me that I, too, was asked to “die” to a part of myself. Rationally, I knew the darkness within me had to be acknowledged, the pain had to be felt, those disowned aspects had to be embraced and integrated... but deep down I was afraid. I felt the victim yet bitterly resented that feeling. I was not sure what to do and had quite forgotten that the dream advised me to seek help. Day after day the dream haunted me until I suddenly remembered and took its advice literally. I entered body-centered therapy, a decision that was to change my life and send me on my way.

Later, in 1994, I dreamt:

I am traveling with a woman carrying an invisible snake which will awaken when an earthquake strikes. We are touring a country with a mixed European and American culture and have entered a revival church, when the third in a series of quakes, strikes. We rush outside where the snake awakens and takes form. I am scared stiff for it is huge, larger than any snake I know of with a flat head like that of a cobra. My friend encourages me to touch it and when I dare and feel the lovely smooth skin and realize the snake's femininity; she is affectionate and filled with magical power. In her presence all falsehood is exposed. As I lose my fear of her, we intertwine and she fills me with her power; it feels as if we belong together on an impersonal, universal level.



As I experience it, the power of dreams leading to healing and growth manifests in stages similar to the life-giving process in general: conception, gestation, birthing and nurturing; it is cyclic in nature. For me, it has been a blessing which healed me almost completely of severe asthma and allergies. As I continue working on shadow issues, I am aware that while I am learning a lot about myself, the lessons go much deeper. By “making the darkness conscious” for myself, I am becoming less judgmental and more compassionate, opening my heart and deepening my insights into love and the nature of relationships.

The seeds of creation lie in the un-manifest, which is said to be true on the cosmic scale... but applies to the individual as well. From the point of view of waking consciousness, the dream world is the world of the un-manifest seeded with potential that we, as dreamers, are asked to translate creatively into living expression and manifest on the plane of physical existence.

Then the healing power of dreams touches not just the individual but contributes to the healing process of the whole. ☸

Gudrun can be contacted by emailing GudiWeb@aol.com

Field of Healing

I dream of wandering through large fields. The earth is soft and has been planted in rows with lush looking crops, potatoes and other veggies.... all green and healthy. The skies are intense, blue with fluffy white clouds and the wind is completely calm while the sun shines down . The colors in this dream are brilliant, to say the least. There is an unearthly silence in this place.

By this I mean there are no birds or sounds of any kind that can be heard.

Across from me, a few meters away, is another woman who looks similar to me.

We do not have to speak but only have to look at one another to know our role in this place. We almost mimic each other in our pattern of movement and gestures as we tend the plants around our feet. We understand that we are caretakers of the field and that we are to heal living things.

As I look across the many acres, shadows fall on the ground from above just in front of us.

I look up and see people floating down from the sky.

*These people do not speak but produce pictures like photographs of objects
(watches, jewelry, chains, keys, etc.).*

Some of the objects are damaged or blood covered in the photos.

I realize I am looking at personal objects of injured people.

The people from the sky are silently conveying their need for help.

I run to an old wooden box at the side of the field on a wooden ledge and bring back a small box that is some sort of medic kit. The other woman in the field is already dealing with more severe injuries and I am treating those with less life threatening injuries. I concentrate on the photos while the person hold them out and this will produce the image of the body of that person whose personal effects are in the photo.

They appear like holograms on the earth of the field, and I can walk about them and determine their needs. As I tend to them, healing their injuries through some sort of connection or concentration, each injured person begins to fade.

I feel very empathic while this is going on.

*The bearer of the photo and the photograph itself actually fades
as a result of my healing the injury.*

As they begin to vanish, these people just become clearer and clearer until they are like glass and I can look right through them, until there is not even an outline of their presence.

Eventually each person is healed, then vanishes.

I return the medical kit to its place at the side of the field. Oddly enough, I cannot remember the instruments that I removed from the case in order to assist these people. I know I took two items out (one metal looking instrument) but cannot remember using either of them at all.

I find myself alone again now tending to the soil and the vegetables in each row.

*I look at the other woman and she is looking back at me once again. We do not speak but only look at each other silently. Her arms are crossed and she wears a long dress. I look down at myself and I am dressed similarly. I get the feeling of fading now,
becoming translucent until I find myself awake.*

To Pace or Not to Pace

by Jennifer Borchers



Crumbs on His Mouth

I rest in a hospital bed, getting ready for surgery on my heart. A nurse comes in and wants to administer an anesthetic. I think it is too early, but I can't convince her. Next, the surgeon and his assistant come into the room and casually sit down and chat. I get up and join them. I don't like them. The surgeon is not aware that a crumb sticks to his mouth. He can't be a genius. I pray and ask Jesus to be in the surgeon's mind and hands when he performs the surgery on me. I feel at peace.

I had episodes of paroxysmal supraventricular tachycardia (PSVT) for forty years, since age thirteen. PSVT is caused by abnormal cells in the heart that stimulate the heart to beat faster, up to 180 beats per minute, for hours at a time. An episode is uncomfortable, scary and unpredictable but, in my case, not life threatening. My cardiologist prescribed various medications. They had little positive effect and some had negative side effects. He told me that catheter ablation, a fairly new procedure done in the hospital, can destroy the abnormal cells and end the PSVT. The drawback is that if the procedure is not successful, the

BOOK REVIEW

by Edith Gilmore, Ph.D.

Seven Story Tower

by Curtiss Hoffman

Published by Insight Books: 1999 \$27.95 US

Order @ amazon.com, borders.com or 800.386-5656

While I was reading *The Seven Story Tower* in manuscript, I tried to describe its unusual quality to a friend, who remarked, "It sounds more like an experience than a book." I agreed, but then felt even more acutely the difficulty of introducing this beguiling and involving book. Its form and content are particularly inextricable.

The author takes his title from the image of a tower in which the ascending person sees views of increasing complexity and significance through the windows.

But I was looking for a supplementary overall metaphor—something organic, lush, proliferating, bizarre, but not ultimately chaotic. I had in mind Hoffman's remark that we resist letting myth impact our lives seriously, because this archetypal domain is threatening. Here, those hidden fears surface which we would rather not acknowledge, let alone confront—of befriend.

I've settled for the rather unoriginal comparison of the reader as traveler. He sets forth, rather vague as to his goal, on a trek through a territory perhaps larger and more strange than he had expected. Part jungle, part cultivated, it plunges him into beauty and horror, danger and delight.

Fortunately, the apprehensive tourist has Hoffman at hand as a tranquil, observant interpreter. At each stage of the journey (seven "key" tales forming the basic structure of the book) the author has the situation well in hand. Harking back to the experiences just past, he explains, supplements, enriches, compares, connects, reassures, hints and warns. Looping forward in time, he prepares us for what lies ahead and connects it to what has occurred.

"Hey, I'm beginning to get it!" says the traveler. For the result of this complicated interweaving is that somehow the contours of the country begin to emerge. Though perhaps they will always be somewhat shifty, movable, evasive.

More important, the voyager begins to perceive that though the goal may never be clearly defined—though the central mystery may remain forever more or less obscure—the journey is not only worthwhile, but essential. Thus the traveler is encouraged and equipped to proceed, though perhaps hoping he may not have to cope with still another boar-tusked lady or a severed head talking as it rolls. Looming against the sky line are three vast stone shapes, like well-meaning Easter Island statues: Campbell, Levi-Strauss and Jung. They have done their best to map the territory. And here perhaps is a good time to shrink the stone shapes down to human-scholar size and to attempt a more prosaic summing up.

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(To Page, Borchers. Cont'd from pg. 24)

patient needs a pacemaker. I believe in holistic medicine, and thought I could not tolerate a foreign body in my chest. Besides that, pacemakers were for old and decrepit people. I have a strong belief in God, and believe that God speaks to us in our dreams, and looked to my dreams for help. *Crumbs on his Mouth* was the first dream that addressed this issue.

One member of my dream group said the crumb on the surgeon's mouth indicated the humanness of the surgeon, and that he would feel comfortable with such a surgeon. I, however, wanted a brilliant surgeon. Another friend believed that the crumb on the surgeon's mouth indicated that at this time I would get a "crummy" surgeon. He said in the dream I felt "it was too soon" and I could take that literally. I decided not to entrust my heart, and my life, to any surgeon at that time and continued to search for holistic help. Episodes of PSVT continued with increasing frequency and longer duration. One such episode began one morning at work. I lay down in a dark room in the medical unit, prayed to well-known healers for help, and fell asleep. I dreamed.

Dr. Overstreet makes me laugh

Dr. Overstreet, the staff cardiologist, comes into the room. A gay, multicolored, scarf is wrapped crazily around his head. He behaves like a clown. He wants to make me laugh. I laugh, because he is so funny. And I cry, because I am touched by his caring.

From this dream I felt I received the green light to go ahead and have the procedure. My fears were suddenly gone. I accepted Dr. Overstreet as a messenger from God and the message was: "It's not as serious as you think. You'll be okay." I then met with the surgeon who would do the ablation. I noticed with satisfaction that he did not have a crumb stuck to his mouth. He had performed one or two ablations every day for several years and his success rate was 99 percent. In the last two years, none of his patients needed a pacemaker.

I turned out to be in the one percent of patients who had complications. The abnormal cells were right on top of the good cells in the AV node and could not be removed without damaging the good cells. During the procedure I had heart block, and a pacemaker had to be implanted. It is a state-of-the-art pacemaker, compact, incredibly sensitive, with a battery that will last ten years. Still, can you imagine the shock and the horror of suddenly having a small computer under your skin without which you can't live? A few days later, the following dream occurred.

Carried by the Wind

I am on an errand and decide to run to my destination. I realize that this is the first time I exert stress on my heart since I received the pacemaker. Running will test the pacemaker's performance, and also will tell me how I feel when I put stress on my "new" heart. I run with my head held forward and advance slowly. Then I put my head back, and stick out my chest and stomach. Now I move forward quickly. A strong wind comes from behind me, gently picks me up and carries me forward. I sit on the wind and am very comfortable. To my left I see a cliff, and I worry that the wind will drop me over the edge. I see a man walk between me and the edge. I ask him to push me to the right. He does that and I continue to travel in a straight line safely forward. The wind carries me where I want to go and then gently puts me down.

This dream put all my fears and worries about my decision to rest. The God force carries me forward in the dream as in life. The six years spent in coming to a decision to have the ablation were a journey from thinking/reasoning to feeling/intuiting, and becoming more intimate with the God force. For me, it is appropriate to make decisions based primarily on feelings and intuition (leading with the chest and belly), and secondarily based on thinking and reasoning. The dream was also an encouragement not to lose faith and "fall off a cliff," but to ask for help from doctors, God, or dreams.

After three months, I was able to do anything I had done before and resumed swimming laps. Nearly two years later, I am completely free from any anxiety about my heart or the pacemaker and I need not take any medication. I am barely aware of having it. The pacemaker is the healing for which I prayed. I am grateful to my dreams for telling me to wait, and later telling me to go ahead. Pacemakers are not just for old and decrepit people, but for anyone who can have a better life because of them. Dreams and natural healing through the natural God force are marvelous; but so are technical inventions. The trick is to choose between them at the right time. ❁

*Jennifer Borchers is the author of *Eacing Myself, Reflection from Dream, Past Lives and Psychic Readings*, published by the A.R.E. Press in Virginia Beach in May 1994. She has participated in dream groups since the seventies, and was dream group facilitator since 1994. She has lectured on dreams at the ARE in New York and has appeared on Fox-5 TV's *After Breakfast* where she spoke about dream groups. Please address correspondence to Jennifer Borchers, 245 East 35th Street, 9-E, New York, NY 10016 Phone: (212) 963-4436*



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A Time For Healing

By Rob Kuehn

A short time ago a friend learned of my ongoing education, as a "Dream Mentor," in the "Co-consciousness Natural Healing Process" (Chaos REM Process). She had been suffering from a multiplicity of diseases and taking a long list of medications. In the interview before undertaking the dream mentoring process with me, she defined that her goals were not only to heal and rid herself of medications, but also to find out why she created the situation in the first place.

Her disharmonies were many: she suffered from Fibromyalgia, Bipolar Disorder, High Blood Pressure, Arthritis and Migraines. Fibromyalgia is a disease about which little is known. It manifests a variety of symptoms, and they are different for each person. Common to all is the search for any kind of relief possible. Symptoms can include moderate to severe lack of energy or a complete feeling of exhaustion, sleep disturbance (in the Alpha and Delta sleep states), chronic headaches, irritable bowel syndrome, urinary frequency, hypersensitivity to cold or heat, numbness or swelling of the hands or feet. Pain systematically persists in 11 to 18 "tender points" throughout the body resembling arthritis except in the musculature rather than the joints. Many are crippled or disabled by this illness.

Trauma or severe viral illness is postulated as the main reasons for Fibromyalgia. This certainly is true for my friend. Not only did she experience a frightening childhood, but as an adult she grieved the loss of a near family member and a close friend, both within a short time period. She has very controlling parents and husband. This left her little or no room to express herself or her emotions openly. Learning to express any deep felt emotion, it seemed, would be a painful experience.

We began Dream Mentoring in December and during the following three to four months have journeyed through 17 dreams together. The first dream was short but to the point. It was of Blue and Green crystals spinning around the outside of her body. She felt the sensations as they circled her. Even though this appeared innocent, journeying deeper into the experience opened doors and exposed emotions that pushed her into a deep depression. This indicated opening an egress to her bipolar condition (Manic-depression). The spinning crystals of the dream also created a spinning sensation in her head after the dream was over which played a major role in her subsequent healing process.

She spun into her deep disease structures and beyond into chaos. Her body wanted to go deeper, to release into the chaos that which held her back and denied her freedom. Many times when we journeyed and dreams were not present, we allowed the dizziness and spinning of this first experience to organize into spiraling sensations leading into a Chaos-REM journey.

As many of us do, my friend felt she was emotionally strong and could handle most aspects of her life. She was just tired of this Fibromyalgia pain. In our second dream journey, she experienced the image and sensations of what it would be like to be an "Old Growth tree." These represented her belief system: an old growth tree is thought to be strong, unbreakable and stable. Deeper into the beingness of the tree, the truth became clearer as its strength yielded to an experience of being pulled into a very deep black hole with many tunnels. In these tunnels she experienced cold sensations throughout her musculature; a deep cold stiffness similar to her Fibromyalgia.

On the third Dream Journey, she experienced becoming a flowing river that ended in the ocean. The ocean was thick and she noticed the warm secure feeling of a cocoon be-

ing wrapped around her. She trusted this sensation and it soon began to squeeze her body tightly and then dissolved. It seemed to me as though her birthing experience was being restructured and this was later confirmed when she informed me that her mother, her self and her son all had delayed births (ten month pregnancies). Rather than being delayed and remaining restrictive, this birth had progressed rapidly.

She called to meet the next day because she was so excited. She told me it was clear to her now why she had abused food and that she had lost 12 lbs. during the last couple of weeks. She had been suffering heartburn daily for the last 3 years and it was now gone. The lower back pain she had endured for 14 years was also gone, no stiffness or muscle pain remained, only free flowing water as experienced in the journey. She was now sleeping the whole night and waking up refreshed. The cocoon that held her back from life had released her to move on with it. Depression still played a big role, but things were changing and parts of her life just didn't seem to fit any more. The positive kept her going and there was an internal knowing that she was on the right path.

During the fourth dream journey, we continued deeper into the dark. This time in the dream, the disease structure revealed itself almost immediately as two waterfalls, one high, one low. These symbols seemed to represent her bipolar condition and she was drawn into the low one (depression).

She merged with it and eventually shattered like a mirror. When she came back together there were pieces that didn't seem to fit, just as parts of her life didn't fit anymore. The deeper healing of this dream was initiated by an experience of cold, so cold it felt like her bones were frozen and they eventually went numb. Yielding to the numbness, she evolved to warm, peaceful and easeful sensations.



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A further form of chaos-restructuring, like the breaking of the mirror, followed. On the next journey, she once again encountered a river. She became it, bouncing off rocks, going over waterfalls, separating and then coming back together. This maze of flowing continued until she became whole as the ocean, very large and undefined. Again she felt cold as the water (this appears to be the root consciousness pattern of her disease structure) and it soon differentiated into levels: cold, frost, burning, frozen and finally numbness. Once the numbness took over she again found within it warmth, as imaged by the sun. Calm peaceful feelings came, accompanied by an exuberance, almost, too much to handle. If the cold represented the stiffness of the Fibromyalgia, warmth paved the way to relaxation. It was a deep sensory restructuring of her primal sensory self image.

Changes in our perception of self

and world, change our life experience. This was more than evident as we worked in the process. She was changing very quickly now. She noticed the sense of cold deep in her bones now, but her skin was tingling. It felt to her to be an internally driven healing and awakening of her external body.

We began another journey while she was suffering a headache that usually within a few days would have become a migraine. It disappeared and hasn't returned since that time (migraines were a regular monthly occurrence). Her thought process was also changing, becoming clearer and more fluent, like the flowing water in her dream journeys.

The more dream journeys we engaged in, the more changes. About Christmas (twenty days after beginning the process) she had a dream that took place in the mountains. There were trees, clear-cut logging areas and deer standing in them. The deer seemed to be watching her and on guard for anything that might represent danger, her old mode of perception. We invited her to become the deer and she was always on guard, ever watchful of danger. She stayed with this sensation and perception as it evolved and experienced her throat as swollen and tight. Exploring this sensation she once again entered into a spinning, a dominating force. Spinning like a Top she spun into a dark place filled with cobwebs, which slowly wrapped themselves around her, tightening with each layer spun. This was a deeper consciousness experience of her earlier ocean-cocoon-birth. The bound sensation controlled her. This time she explored being the cocoon, (changing roles and becoming the controller). Being in control was a new experience and self-image for her. She was unable to describe it.

She soon noticed "red" and "yellow" fluid flowing through and around her, accompanied by feelings of cleansing throughout her entire organism. Staying with these sensa-

tions she became increasingly uneasy; "Terror" was the only way to described her experience. Coming out of the darkness, the terror planted itself on and in the middle of her chest! As its intensity grew, she experienced pounding in the crown of her head, described as a beating drum. The two sensations continued to intensify and expand until they merged into one, and as they did she entered into a black space, blacker than any black imaginable.

Within the black, she soon noticed "star" like lights of many colors, trying to expose themselves through the night sky. She felt as if GOD was trying to reflect her own beauty back to her. This was a space she did not want to leave and so she remained there about 10 minutes clock time but an eternity in her subjective experience. When she did come back, she noticed a sensation in her chest never felt before. She smiled and told me "this must be what LOVE feels like."

Throughout the Dream Mentoring process, the symptoms of her disease had rapidly diminished. It was the path her body chose for its healing. In time her medical doctor reduced and eventually eliminated her medications because they no longer were needed. To say the least the doctor was mystified and intrigued as she observed this patient transforming before her eyes, particularly since Fibromyalgia is considered incurable by medical criteria. The best they offer is symptom management and this was way beyond that.

To this day my friend continues to dream journey and heal from disease states she never knew existed within her. Identifying these sub-realities and disease structures has led her to be the person she never knew existed; her true Self was revealed. As my own mentor Graywolf teaches, and this accounting demonstrates, dreams and REM consciousness can really heal us of our most severe diseases in a most profound manner. Dreams truly *are* healers. ☸

Book Reviews by Dick Mcleester

The Art of Spiritual Dreaming

by Harold Klemp

Eckankar, P.O. Box 27300

Minneapolis, MN. 55427: 1990. \$14.00

Dreams are presented here as a doorway to spiritual experience. "Your dreams are like a telescope that can give a better view of something that is normally out of reach: your spiritual experience. That includes how you act, feel, reflect, think, react and even love." This focus on honoring the living spiritual experiences people have, and grounding us with an everyday spirituality, are very positive. And we all too rarely see this in the religions of today.

This book is written by the spiritual leader of Eckankar, a religion which resurfaced in 1965. In Eckankar, dreams are central, dreams are of divine origin, they are a portal to spiritual worlds and they bear messages from heaven, are loaded with spiritual insights. This corresponds to ancient traditional views in many cultures, views which they point out have lost favor in today's world. Readers are encouraged to pay attention to dreams and honor whatever is sent their way by remembering and recording it, without judgment about how worthy it may be.

Incorporating strong beliefs about Karma and past lives, Eckankar encourages taking responsibility for oneself and our growth along the path of our lives. By encouraging practices such as chanting and fasting, as well as mindful observation of waking world synchronistic experiences that reflect our spiritual growth and roadblocks, the current spiritual experiences of readers are bound to be heightened.

The focus on the everyday nature of spirituality enables them to address the reader exactly where they are in their life, much as dreams do. Many religions paint a religious ideal which can seem very far from a persons' current position in life,

which may be why so many avoid focus on current dreams and living spiritual experience. Even without the need to "believe in" all aspects of this religion, the thrust of most of this seems very positive for the health and progress of whomever might pick up this book.

My primary problem with this approach is that hierarchy of knowledge created with this religion. This seems to me to run counter to their encouragement of self-responsibility. Why the need to claim that the author is some special Dream Master which readers can summon to guide them in their dreams? And why the implication that those who follow Eckankar have the corner on any ability to learn from dreams, without any mention of the other breakthroughs many people are making in learning from dreams without knowing about Eckankar? I do recognize that some people will be able to hear the possibilities that dreams offer much more easily in this context. But for me, and I suspect for many others, the creation of another dream guru and set of hierarchical beliefs seems both unnecessary and runs contrary to individuals being fully and independently empowered.

The Dream Sharing

Sourcebook:

A Practical Guide To Enhancing Your Personal Relationships

by Phyllis Koch-Sheras & Peter Sheras

Lowell House, 2020 Ave. of the Stars #300

LA, CA. 90067: 1999. \$15.95.

The married couple who wrote this book met at a dream seminar. Their dreams, as they say, "brought us together and keep us together." In this book, they take an in-depth look at what dream-sharing can do for any couple. They take a very proactive approach to both dreams and relationships. They show how dreams do not just happen to us, but

that we create our dreams and can learn to approach them in ways that enable us to get more out of them. Likewise, the "dream relationship" does not just happen once we find the right partner—we must work together to create it. This approach is bound to be empowering to readers on several levels.

Dreams are intentionally defined broadly, so it is clear that we are talking about daydreams, fantasy, problem-solving dreams and visioning dreams, as well as nightly REM activity. There are clear instructions on how to recall, record, share and act on dreams in our waking lives. Then we are shown how sharing dreams can be used to facilitate the four major components of our relationships: commitment, cooperation, communication and community.

Many dreams and relationship examples illustrate their points, providing a unique guide to deepening intimacy and working together to create the kind of relationship we dream of... yet which continues to prove so illusive to so many these days. Further, they show how dream sharing can involve the entire family, including children at any age, as well as the larger community we are part of. This book can easily stand alone, or be used with the two earlier complimentary titles, *The Dream Sourcebook* and *The Dream Sourcebook Journal*. I would recommend this one to anyone who would like to further integrate their inner and outer lives. As the Koch-Sheras' say, "When you live knowing that you create your dreams in your dream-world, you can live creating your dreams in your waking life."

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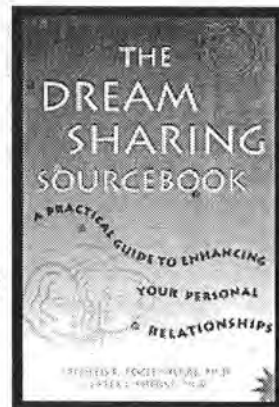
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Dream Diagnosis; Dream Healing

by Wanda Burch ©1999

At the beginning of 1990, I followed my dreams to Africa. I was in Ghana when I fell asleep on a warm afternoon, lulled in and out of awareness by the syncopated beating of yams in the Asantemanso village dooryards. I dreamed a warning dream, more literal and more terrifying than any of my previous dreams:

My father, who had died the year before of colon cancer, appears and seems to be checking on me. Someone else is also in the dream, a man dressed in a medical coat. He tells me, almost shouting, that I have a malignant lump in my breast and that I must have my breast removed. He is still shouting at me. He tells me that no matter what I hear, that it is not benign. He is now leading me out the door, almost pulling me, telling me we are going to the Mayo Clinic where another doctor is shouting to me that I have a malignancy and that I must act immediately.

This dream had followed almost two years of carefully recorded dreams filled with symbols and images of illness that I had failed to understand and to act upon. The new dream drove me to consult with physicians as soon as I got home. They detected breast cancer that was metastasizing rapidly. My condition required surgery, the removal of my left breast. The dream that drove me to take action, and the healing dreams that followed, saved my life.

Robert Moss, in *Conscious Dreaming*, discusses the dream that finally brings the conscious mind to attention, the dream that finally kicks you awake because you have not remembered, not understood, or not paid appropriate heed to an important dream or series of dreams.

Now I had learned from my own dream wake-up call, I began to ask other men and women who had experienced serious illness if they recalled a particular dream or intuitive moment that had helped to alert them to their condition or guided their healing. Many of the people I interviewed were women who had suffered breast cancer. Their stories are as varied and individual as the dreamers themselves.

Helen had been diagnosed with breast cancer and was now undergoing chemotherapy. Her breasts had been enhanced by surgical implants. After having problems with the implants, she had requested their removal and was left with scar tissue, which was not perfectly smooth. She had felt a lump in the scar tissue months before, but had told herself it was just part of the scarring. She also began to have 'peculiar' dreams, but she ignored those, too. The summer months brought Helen to her annual vacation spot in Florida where she began experiencing dreams of her dead grandmother. The dreams were insistent, some of them frightening; but Helen could not—or would not—understand them. In the midst of her vacation, Helen contracted a serious case of cellulitis on her face, a case that would have sent the ordinary person to the doctor. Not Helen—she returned home and insisted on being her own doctor, her face slowly recovering from the uncomfortable rash.

Only a few days later, Helen was walking down the stairs in her home, and—just for a second, just out of the corner of her eye—she was absolutely certain she saw her dead grandmother on the stairs. In that flash of

recognition her grandmother stuck her leg out straight across Helen's path, tripping her and causing her to fall down the stairs. This time she was forced to go to the doctor—her face was bruised and swollen, and she feared her nose had been broken in the fall. There was one thing she could not tell the nurse when she was asked what had happened—her beloved dead granny had purposely tripped her and caused her to fall down the stairs!! Helen went from the waiting room into the doctor's office. The doctor walked in, looked slightly puzzled and asked, "Have you had a mammogram recently? More puzzled than he, Helen queried why he would ask such a thing when she had brought him a bruised face and possibly broken nose to care for. "Because," he replied, "an old woman, I believe somehow associated with you, showed up in my dream last night and said you needed a mammogram. NOW Helen paid attention. Her dream diagnosis had appeared in another person's dream because she had ignored the messages in her own dreams. The mammogram showed her to be in an advanced stage of breast cancer, and subsequent surgery revealed six lymph nodes involved. She chose to participate in a clinical trial involving the use of stem cell therapy. Helen's prognosis is hopeful; her subsequent dreams, which she records faithfully and works with daily, have pronounced her well on the way to full recovery and a cure.

Ellen, a young woman in her late 30s, was so in touch with her dream imagery that she knew immediately in her dream environment that she had breast cancer when a threatening intruder walked into her dream

house and pointed a gun at her breast. Ellen's cancer was discovered in its earliest stages, and her problem was solved with a simple lumpectomy.

Many women insist that they never dream; what they really mean is that they have no dream recall. What I find interesting with most of these women is that, although they do not remember their specific dreams, or even that they dream, something specific and intuitive in their subconscious still kicks them awake and makes them aware of their problem with their health. I am convinced that many times the product of that intuition comes from an unremembered dream.

A woman named Gloria told me she had studied art as a young woman but had put her talent aside to raise a family and provide for several children in the absence of a husband. A second marriage had ended in divorce and, in the difficult period of recovery from the second divorce, Gloria decided to take an art class to reclaim some of her talent. She placed her pad in front of her on the first night of the class and, barely hearing the assignment, began to draw ovals with a dot in each. She drew them over and over, the dot always in the same place inside the oval. She went home and pulled out canvas and paints and began painting larger ovals, now looking more like breasts, with the same dot in the same place. She seemed to have little control over the geometric repetitive patterns. She got the message. She made an appointment with her doctor.

Gloria has just completed radiation and chemotherapy, a canvas of ovals and dots saving her life. She insists that dreaming had nothing to do with her discovery of her illness, but yet she recalls, just barely, a dream involving an art classroom.



Some dreams do not reveal all their layers of meaning until waking events catch up with them. Lorraine lived in Virginia, married with grown children. She woke up frightened in the middle of the night with the following dream branded in her memory:

I am standing naked in front of the mirror and both of my breasts have been removed, both painfully; but the pain is different for the removal of each. One seems to be a physical pain—the left one. The other seems to be a mental pain, intense anguish—the right one. I have just moved to upstate New York in the dream. I am no longer living in my home in Virginia. I am alone, so very alone.

Lorraine was frightened by this dream but did not understand it. When she woke up her first thought was that nothing would ever cause her to leave Virginia. One year later she was diagnosed with breast cancer, and her left breast was removed. Several months later her husband left her—unable to come to terms with a wife without a breast and unable to

adjust to the special situation of living with a woman with changing needs and newly discovered strengths that neither of them realized she had until she was faced with the greatest challenge of her life. Lorraine had no skills and no money. She turned to her sister, who lived in upstate New York. Her sister provided a place for her to stay until she could complete her college degree. Lorraine completed the cancer therapy, completed her college degree, bought a small house, and found a satisfying job. On a cold winter night she opened a novel she had been reading in Virginia and found the scribbled notes she had taken the night she awoke from her dream. Every element of the dream had been fulfilled!

When we finally feel confident in exploring the elements of dream diagnosis, the next

step is to explore the elements of healing in our dreams. Diagnosis is presented not to frighten us, but to allow us to begin a journey of healing. Once the problem is diagnosed and acknowledged, the dreams begin to change, offering the symbols and metaphors each of us can use for recovery and healing. Healing is not always connected with staying alive, and that is sometimes the most difficult lesson to learn; healing is sometimes a preparation for death. Healing dreams also give us images unique to our own personal mythology, images that can be used like a prescription in the healing process. Galen believed one could study a patient's imagery and dream content and learn important diagnostic information that could help the patient learn to heal themselves and bring their bodies and minds back into balance. The Renaissance physician Paracelsus, who attributed his understanding of health and illness to conversations with women, wrote that "The power of the imagination is a great factor in medicine. It may produce diseases...and it may cure

DREAMING INSIGHTS INTO RELATIONSHIPS:
BLOOD SWEAT & CHEERS

TO BE YOUR LAWFULLY WEDDED WIFE,
FOR BETTER OR FOR WORSE?

© 1999 by Janice Baylis



The Previous "Blood, Sweat and Cheers" relationship dreams column dealt with dreams wives had about their husbands. This column is about dreams husbands had about their wives. You know, fair is fair.

FOR BETTER

"The Wife"

In relationships, as in most areas of life, the place to begin change is with yourself.

"I am in bed with the wife, smooching. I turn over onto my left side and face myself in the mirror. My hair is almost all white and gray. I know it has just been washed. Then I get out of bed and am getting ready to go to work."

Notice he called her "the wife." This shows a rather depersonalized attitude toward her. The dream shows him making a conscious (left side) turn to face himself and reflect on his appearance. His real hair is black and wavy. His dream hair (substitute for thinking which also comes from the head) is white and gray (mature) and straight and cleaned up. He agreed that he'd been thinking a lot about his marriage relationship and was ready to go to work on it.

"Meet Me At the Chapel" Cayce Reading 900-85

"Q-1." My wife and I are out with a crowd who were more or less riotous, although they were the right people socially and wealthy. The girls are pretty and nice but boisterous from liquor.... We could have been in a restaurant at the time, or in Temple or Church. Either one or both at the same time.

The whole crowd decided to go to Temple and we started.

They still carrying on, I said, 'Look how they're going into the Temple.' Laughingly they went into the back entrance.

"My wife and I rushed for the front entrance of the Temple, entered through the large arched gateway. The organ was playing; there was peace and we were contented."

"A-1." "We find the physical forces, and those of the mate, joined in their search for that which is right. ...We find these come into this (Temple) as it might be, food for the spiritual, as the restaurant might represent food for the physical."

"The Flames of Love"

This husband already has a loving and mature attitude toward his wife. Their love relationship is personified as the blending of two candle flames.

"I saw two beautiful flames of light, one green, one blue. They represented and were the essence of myself and my wife

(She the blue one and myself the green). I became aware of actually being these flames whose colors blended exquisitely. As the flames, we looked up and saw whiteness like an angel or God passing over us.

"Flames" Delaney, Gayle, *Living Your Dreams*

Revised and Expanded. pg. 138- 139

KEEPING IT GOING

"A Jeweled Brooch"

A couple of dictionary definitions will help explain this dream. "Broach - 7. To mention or suggest for the first time: to broach a subject."

"Brooch- n. An ornament having a pin at the back for passing through the clothing and a catch for securing the point of the pin."

Broach and brooch are homonyms, two words that sound the same but have different meanings. The dream-mind often uses a visual word to substitute for one that is similar and with the meaning it wants to express. Here we have a visual brooch to represent broaching a subject to the wife.

"I dreamed I'd argued with my wife (in fact I had). I went to a gypsy for a potion to mend the rift. The gypsy sold me a jeweled brooch with my wife's picture in the center.

I was told I should give this brooch to my wife to wear next to her skin."

When troubles or arguments erupt, someone has to make the first move toward reconciliation. The dream advice was to picture his wife as a precious jewel, and broach her with it (this attitude). If he suggests that she is a precious jewel he will be able to get close to her. This approach will be the best love potion for their relationship.

"Button Your Lip"

A husband "had words" with his wife.

"I had a pierced lower lip. I noticed two crooked front teeth. I took a peg with a golden screw, put it through the pierced lip, and screwed the lip tightly to the teeth."

"Button your lip! The golden screw suggested, 'Silence is golden.' The crooked teeth indicated ugly words."

Elsie Sechrist, *Dreams Your Magic Mirror*, pg. 66

I would add to Mrs. Sechrist's comments. I'll bet he'd made some rather piercing remarks to his wife. To keep this relationship going he'd better button his lip. The mouth and teeth share a similarity of location with one's words so, the condition of the mouth or teeth in a dream may represent the condition of the character's speech.

FOR WORSE

"Sandbagging"

This marriage ended in divorce. The husband's dream was alerting him to a situation he was aware of, at least intuitively, but he wasn't facing up to it.

"My wife was out walking along the street about 2 a.m. A police officer stopped her and asked, 'What do you have in your handbag?' My wife answered, 'It is sand.' She showed him her bag full of sand. The police officer said, 'You're under arrest.'"

According to the *Dictionary of American Slang* "sandbag: v.t. in poker, to lead another player to a greater loss by pretending to have a weaker hand." It's sort of the opposite of bluffing where you pretend you have a stronger hand. This wife was pretending her nights out were spent at the laundromat. But she was "sandbagging" her husband and actually fooling around, "street walking" with other men. The dream suggests that this should be stopped (arrested). In typical dream style, a picture is made of what we would say with words, including slang.

"Putting on the Ritz"

This expression, an idiom, means assuming a wealthy and sophisticated life style whether entitled to it or not. The wife in this case was aspiring to a ritzy life style. Her husband's dream:

"My wife and I were getting into an elevator at the Ritz Carlton Hotel. The door opened and there was another man already in the elevator. He wore a swim suit and an open robe. My wife entered first. Due to some malfunction, the door began to close. I had a cane which I tried to wedge in to keep the door open. But, the door closed and the elevator went down with my wife and the other man."

The wife is "putting on the ritz" but going down into the physicality of life with another man. And, there is nothing the husband 'cane' do about it. There it is again, the dream using a visual "cane" for a not-so-visual 'can' which sounds very similar.

So, we've looked at the husband's dreamy point of view of the marriage relationship, sometimes for better or sometimes for worse. The next column will be about the mother to child relationship from the mother's point of view - before the baby is even born. ☸

The dreams in this column, unless otherwise noted, are from my dream study teaching files. See also, *Sex, Symbols and Dreams or Sleep On It! The Practical Side of Dreaming*; www.DreamNetwork.net/Baylis.html or www.amazon.com.

Janice Baylis is the author of *Sex, Symbols and Dreams*; \$19 includes postage; Box 2914, Seal Beach, CA 90740

Dream Diagnosis, Burch: Cont'd from pg. 33

them...Ills of the body may be cured by physical remedies or by the power of the spirit acting through the soul.

The day I was diagnosed with breast cancer, I came home and walked into my empty house alone, angry, afraid, and confused. I lay down on the sofa and desperately tried to think of what to do first. I closed my eyes, almost, but not quite, drifting to sleep and had a dream in which I held my left breast over a pan of water, turning it over, pointing to the exact location of the cancer, and squeezing the breast like a sponge into the water, dark fluid flowing into the bowl. That image, pinpointing the location of my cancer, and the image of squeezing the sponge breast until the poisonous liquid flowed into the bowl, became my first healing images. When my surgeon, a man who understood the healing process, told me to go home and do something to begin my healing, I took those images and used them every day and every evening until my biopsy. I used them like a prescription, stating an intention of healing, and imagining the dark fluid being pulled into one place where it could be controlled and eliminated. I began the process of using my dream images to save my life.

Dream healing often provides the dreamer with guides and advisors who appear in one or more dreams to assist with the healing process. Many people dream of animals who become their guides. Sometimes the animals use their specific traits to provide healing guidance; sometimes they actually speak. One of my favorite stories of dream healing was told by a woman living in North Carolina. Barbara had recorded her dreams for many years and had, like many of us, failed to recognize her initial dreams warning her of impending illness. Her 'big' dream, the one that got her attention, was very direct. A friend telephoned her in her dream and told her she would die if she did not have her breast removed. In *Conscious Dreaming*, Robert Moss discusses the particular need to pay attention to dreams in which contact is made using communication images, such as telephones, a knock on the door, a message on the television or computer screen, or any such familiar means of direct announcement. Barbara acted immediately on her dream and was undergoing chemotherapy when she first met her healing guides. Animal helpers and guides take many forms, but Barbara's helpers seemed particularly interesting and evidenced a directness and humor that reflected itself in Barbara's attitude toward her recovery. The helpers—an elephant and a hippopotamus—["My higher and my lower conscious working in unison with one another," Barbara said] introduced themselves by knocking on Barbara's door and inviting themselves in. She was quite concerned because the animals were quite large and her door was a normal size. The hippo made it through with only slight difficulty; the elephant struggled, got stuck, and Barbara was obliged to shove him the rest of the way through. In very deep voices the animals argued with one another, intelligently constructing Barbara's options and pre-



WHO IS THE "I" IN YOUR DREAMS

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Dreams can seem to be a jumble of symbols and motifs that appear difficult to unravel or find relationships among. However, symbolic dream images usually include a 'dreamer-self' and the identification of that 'dreamer-self' perspective can add rich texture and definition to the warp and weave of the dream content.

Typically, the dreamer is the observer or participant in his/her dreams. When recording your dreams, note which role occurs most often in your dream life; it is a piece of valuable information about how you handle waking life experiences. It is not unusual that a dreamer will switch roles within dream sequences, which is a reflection of the various roles/behaviors we take in our waking life, as well.

By paying attention to this dream-self "I," you can then begin to tie it to the relevance of the symbolism of the dream content. You can use it as a tool for role-play and to re-enter the dream as participant, if you have been primarily the observer. This exercise gives you perspective and a deeper look into the relationship and association you have with the dream content. This can be done by journaling, role-playing with another or through meditation and mental imagery of dream re-creation.

It is interesting to think about the dream "eye," as well. The "eye" as metaphor for the "I" is brimming with archetypal meanings that can add layers of possible interpretations for your dreams. The "eye" in the following dream is an example of how one might literally and figuratively intertwine the "I" and "eye" symbolism and add dimension to the dream:

I am seated at an old-fashioned oak library desk that is littered with papers and I notice a paperweight among them on top of the desk. I pick it up and see that there is an eye that is staring back at me encased in the matrix of the glass. I feel uncomfortable, so I put the glass eye paperweight into a drawer and feel better, but intend to tell someone else about it later.

C.R., La Jolla, CA

The paperweight "eye" can certainly be a veiled symbol for the "I" of the dreamer who is acting as the participant in the dream. Without the symbol of the eye in the glass, the dream would take on a very different meaning, so it seems a strong likelihood that the "eye" is the "I" of the dreamer. First, a glass eye does not see; it is only an artificial recreation of an organ that adds cosmetic enhancement. The dreamer may be not willing to see something about his/her life situation or self since it made the dreamer uncomfortable and thus s/he stored it in a drawer "out of sight."

The fact that the dreamer is seated in a passive posture vs. an active one is a strong indicator that there are intellectual (papers/library desk) issues which the ego self is not willing to "look at" in the waking life situation of the dreamer. Also, the fact that there is a "paperweight" in the dream amid the desktop papers may be a reference to the "weight" of some administrative or intellectual challenge which appears in the form of paper scattered an overwhelming condition which the dreamer may be

avoiding or unable to deal with effectively.

The eye is an orb, a circle, which in Jungian terms when appearing in dreams, is a symbol of the self. It is the wholeness of integration of the dreamer and holds significant value as a 'Life Dream' element for that dreamer. The eye has reference to the archetypal feminine, as well, and may indicate a suspended-in-glass-feminine aspect of the dreamer that is held in a very fragile (glass) matrix. This may literally be weighing down the intellect of the dreamer from a paralyzed ego state which needs to be put away in a drawer in order to keep the dreamer from uncomfortable feelings about whatever issues are before him/her.

Exploring the avenues of possibilities of your "I" symbolism/perspective in dreams can amplify and lead to resolution in waking life and about your relationship to them. There are always deeper strata where jewels of information about the parts of yourselves await you in your dreams; finding out who the "I" is can be an invaluable piece in the process and revelation of your personal evolution and your relationship to your 'self.' ❁

— ❁ ❁ ❁ —

Dream Times is a column designed for you, Dream Network readers, to personally learn more about your dreams. Address inquiries/comments to Marlene King, M.A., DN dream consultant, P.O. Box 477, Murphy OR 97533 or marlene@chatlink.com

FENG SHUI & DREAMS

©1999 by Jaye C. Beldo

The art of Feng Shui (translated: wind and water) involves arranging ones home to achieve harmony and prosperity with the surrounding natural environment. Feng Shui emphasizes that when we regard our living spaces as places to achieve such harmonies, the universe will reciprocate this in many ways by helping to improve the circumstances in our lives whether it be in the career area, family and ancestors or receiving help from angels and helpful spirits. One places what is called a Ba-Gua grid over a layout of the home to determine where these areas are and then arranges furniture and other objects such as mirrors and plants to invite more openness and to facilitate the flow of chi energy. In short, Feng Shui is really a kind of acupuncture for our homes.

If we look at our dreams from the perspective of Feng Shui, we can discover clues to where there are areas of stagnation in our unconscious minds which inhibit the flow of chi energy throughout our psyches. If we respond to such messages as practitioners of Feng Shui, we can greatly enhance harmonies not only in our outer but our inner environments as well.

It is interesting to note that in Feng Shui, closets and other storage areas (such as under the bed) are really representative of the unconscious mind of our living space. We often store things that never get used and which collect dust and inevitably become forgotten. Dreams of closets, for example, would indicate that we need to pay attention to what is within them: the closets in our dreams as well as the closets in our living spaces.

As an example, I once had the

following dream:

I open my closet door and out spills a veritable Pandora's Box of evil, plague and other unsavory things. Yet they are all contained in the very objects that actually exist in the closet in my apartment.

In particular, I notice a box that had not been opened for years. In spite of all the negative things pouring out of my closet, I reach in and pull the box out. I try to open it but some evil force prevents me from doing so.

Instead of analyzing the dream, trying to extract some kind of meaning from the symbols, I chose instead to regard the dream that I needed to clear out not only the closet in my dream but the front closet in my entry way.

I discovered that according to Feng Shui, the closet was situated in the area of helpful people, in the entryway of my apartment. So it seemed that my dream was urging me to make a connection with the fact that I had all these items clogging up the closet and blocking my connection with helpful people. I then reentered the dream and faced the evil pouring out of the closet and began pulling out boxes, old clothes and other outdated things. I came across the box that had not been opened for years and immediately opened it. Inside were this litter of kittens. I let them out of the box and realized that they were in my dream for a reason.

Once I came out of this Feng Shui



meditation, I then proceeded to clean out the actual closet and discarded all the unused items and in general cleared out the stagnation. I sat down and could feel the flow of chi energy improving. Now when I am in the area of the closet I sense that I am indeed connected to helpful people and angels. Even when it isn't obvious.

Feng Shui can be applied to our dreams in numerous ways. I suggest following these basic guidelines:

1. After writing your dream down, sketch out a diagram of the place you dreamed about as seen from an aerial perspective. Take note of anything you consider to be blocking the flow of chi energy. Using the principles of Feng Shui, determine what the area you dreamed of represents, i.e., career area, family and ancestors area, etc.
2. Reenter the dream by closing your eyes and visualize rearranging items and even introducing new items that will bring harmony to the dream-scape.
3. You may want to then address the area of your actual living space (in waking life) and make the appropriate changes to achieve harmony. ☸

Retrieving Lost Soul:

Shamanic Healing, Psychotherapy, Dreams & Schizophrenia

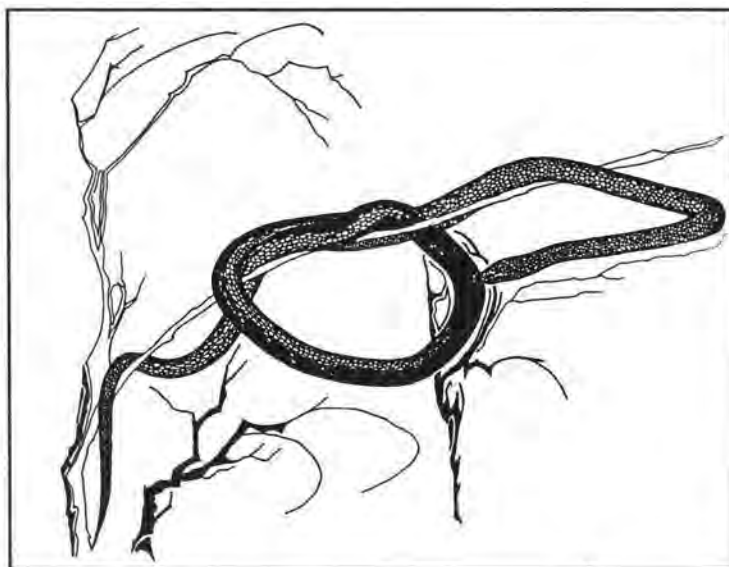
by Maureen B. Roberts, Ph.D. ["The Dark" Nathair]

Both the depth psychotherapy (pioneered by Jung) and shamanic soul retrieval involve a dialogue between patient and therapist (or shaman) exploring the fate of wandering, lost, or trapped soul. In this sense, an unbroken spectrum bridges both healing dialogues, and in both, a temporarily lost, disempowered, or split-off soul part is the *object* of retrieval, or reintegration.

A second key issue at work is the growth in consciousness on the part of shaman, therapist and patient. Are the reintegration of the personality through psychotherapy and soul retrieval similar, if not in technique, then at least in terms of outcome? If the recipient of shamanic soul retrieval claims (as many do) to have regained energy, focus and purpose, to what degree has consciousness simultaneously grown to include a deeper self-realization, an appreciation of the peculiarities of one's own mythic journey, and insight into the mythic context of one's particular woundedness?

Soul Retrieval vs. Psychotherapy

In Jungian psychotherapy, we are not in such a hurry to help others by 'doing it for them,' firstly because



we work primarily as catalysts and midwives to help draw forth the healing from within the individual; secondly, it's in response to the axiom that one can never lead another where one has not been oneself. To attempt to do so amounts to the blind leading the blind, and as Christ made clear, the end result is that both are likely to fall into a ditch.

Although shamanic healing is more interventional, the same principle of the desirability of self-knowledge applies. The shaman is soul-guide because s/he is familiar with Otherworlds, or in Jungian terms, has explored in vivid detail the living landscapes of the collective unconscious and so knows the road, hence can lead, escort, or find another in these places.

The ways the shaman and Jung-

ian therapist go about retrieval, then, can be poles apart. Some teachers of shamanic practice, or so I have heard, stress that a shaman cannot work on him/herself, or at least that s/he can work more powerfully for another, for example, by journeying to find someone else's power animal, hence keeping his/her own personal issues out of the way. My own approach is diametrically opposed to this.

The Importance of Self-knowledge

To begin with, self-knowledge gives us more control over the tendency to project onto others unconscious, hence unresolved, complexes or shadow issues that can cloud our ability to assess a situation clearly. Far from keeping one's personal issues out of the way, having not faced them is intrusive, according to the unavoidable truth that "everything unconscious is projected."

Secondly, by adopting an authoritarian stance, we can immune ourselves to the full potential of a mutual exchange, and perhaps to a needed reciprocal wounding and healing. Here I stand with Jung when he confessed in his autobiography toward the end of his rich life, "I

never think I am the one who must see to it that cherries grow on stalks. I stand and behold, admiring what nature can do."

The shaman as soul-guide, and as the master of ecstatic trance who knows the road in Otherworlds, is the soul-journeying authority in a retrieval situation. In Jungian analysis, on the other hand, ideally the patient provides—in the form of dreams, symbols, or artwork—the raw material of therapy. In this joint process, therapist and patient work together in a kind of shared journey to arrive at a solution that engages the whole person, conscious and unconscious, physical and psycho-spiritual.

Psychotherapy as 'Triologue'

Let's look more closely at the ways in which depth psychotherapy is both similar to and divergent from shamanic soul retrieval. Jung discusses the sharing of a (third) single soul between therapist and patient, a soul that acts as a guide, whom Jung, taking his cue from the alchemists, names Mercurius. Being both helpful and destructive, Mercurius is apt to cause havoc as well as healing, chaos as well as order, danger as well as help, symbolic death as well as rebirth. Out of this destruction of any fixed ego views—in both patient and therapist—emerges a new process of integration.

The shamanic facets of Jung's mature approach to psychotherapy are blatant. Typically, he sets out not knowing where the journey will lead but following the guidance of the great soul-guide Mercurius, who—apart from not being clearly visualized—is indistinguishable from a shamanic guide. Like the shaman's guide, Mercurius personifies an ancient wisdom who knows the patient and therapist better than they

know themselves. Neither the shaman nor the therapist, in other words, brings about healing alone; both enter an altered state of consciousness and attune themselves to the superior wisdom and guidance of a Third authority.

Soul Loss & Retrieval

Jung speaks of soul loss as a lowering in the level of conscious activity, characterized by depression, loss of energy, or powerlessness. A psychological cure would result from



accessing the unconscious through active imagination, or dreams, in order to discover where the energy is now being channeled. By dialoguing with these inner dramas, the energy may be reclaimed so that life can continue with renewed drive and enthusiasm. Jung thus allows the patient to find and retrieve her/his lost soul aspect, while the shaman journeys in place of the patient. The shaman, through her Guides, has a reliable link to the patient and her lost soul, for the Guides know both the shamanic Cosmos and the patient's condition.

But the shaman travels alone and out-of-body to commune and work with her guides, such that the patient's role appears to be passive. But is it, or need it be? If the patient is consciously passive during a sha-

manic cure, does that mean s/he is not involved unconsciously? While the shaman, led by her Guide(s), is consciously on a mission to retrieve lost soul, might not the patient be unconsciously contributing through the kind of perpetual dreaming, or imaginal flow that we are all involved in all the time? If this is the case, then a shamanic soul retrieval is similarly a triologue in which the Guide, who responds to both the shaman and the patient's condition, is the vital connection.

Shamanism, Schizophrenia & Psychotherapy

In my own work as both shaman and psychotherapist, I have, however, found that more often than not, a mixture of both shamanic intervention and psychotherapy is needed.

As one example, John, a sufferer of schizophrenia had reached a phase in his dreaming and hallucinating that hinted at significant progress toward integra-

tion. His dreams had repeatedly featured a *diffuse chaos of vague beings milling about in trapped fashion in a kind of Underworld cave from which there seemed to be no exit*. Simultaneously, his conscious hallucinations were dominated in a compensatory way by a solitary, warrior-like primitive figure who stood atop a giant phallus, angrily shaking his fist and screaming in defiance at the sky in a kind of impotent rage.

None of this primitive figure's potentially creative energy and strength had succeeded in breaking through into conscious expression, however, for John was continually bombarded and overwhelmed by voices and visions. Fortunately none of them accusing or dangerous; he was habitually shy, quiet, withdrawn and reluctant to venture out socially.

Instead, the warrior energy was imprisoned, bound in a tight knot that John felt as a painful stricture in his stomach region, the solar plexus level of unleashed emotional energy.

The unconscious, meanwhile, had an agenda of its own, for the milling dream figures later set about a cooperative task of building a giant, Buddha-like golden statue which, as John said, was an image of himself. Here a kind of 'divine Self' image was in the making, but it was inert, passive, in one sense lifeless and helpless, since the unconscious energy was still diffused into its many splinter psyches. Still, the statue-building was a creative enterprise and one that, as a gesture toward integration, required a level of coordination and cooperation among the dissociated forms.

My decision at this point was to offer shamanic aid and for the most part wait and see where the overall process would next lead.... particularly as it was unfolding in the dreams. My intervention, after discussing the matter with John and with his consent, was directed solely at a relieving of the physical stress caused by the angry, lone figure, and involved channeling of a great deal of its energy in the form of heat into an Underworld well of iced water.

In a drum-induced 'ek-stasis' and journey, the energy—concretized as yellow-red fire—was drawn off from the solar plexus chakra via a bridge constructed by one of my shamanic deities. My totem Serpent and diagnostician helped me draw forth the heat in the form of a winding spiral that circled around the bridge, kind of serpentine Caduceus, while my Wolf totem stood guard, and another powerful Underworld deity conversed with the warrior figure, whose anger seemed eventually to subside.

A second Underworld guide, drew forth from the well a grail full of water, now warmed by the channeled and redirected heat, and brought it to the warrior figure, to whom it was offered as a healing draught. The figure, after some initial resistance, accepted the drink and as he drank it,

became transparent such that I saw and felt the water diffuse throughout his body as a warm flow of gold. John noted after this session that the painful stricture in his stomach had eased and that the warrior figure was now sitting in a more contemplative manner on the phallic structure.

In one of his closely following dreams, a solitary female figure appeared on the Underworld cave scene and from a separated line of four male figures chose one whom she proceeded to escort out of the cave through an adjoining glass door and wall, to a kind of cafe. Again, I saw this as a positive development, for John's (feminine) unconscious had now taken on one distinct form as his own helpful soul-guide. As well, the multitude of splinter psyches had on one level resolved themselves into a fourfold wholeness, while the other splinter figures—oblivious to the fate of the four—continued on in the background with their work of building the giant golden statue. My judgment was that this process, though still dissociated, required no shamanic intervention at this stage but was proceeding at its own pace and with its own integrative purpose.

Shamanic Initiation vs. Inner Dialogue

As always, the question becomes: When is the wounded condition or dissociated state, or loss of soul over-ridingly, or ultimately debilitating? Given the close correlation between schizophrenic breakdown and shamanic initiation, the shaman, in dealing with schizophrenia, is faced with a possible dilemma. As she knows from her own experience, it is the schizophrenic who can self-heal and reintegrate who has the makings of a shaman. If she intervenes prematurely, or unnecessarily, she may be robbing the schizophrenic of an authentic shamanic initiation experience.

Here her ability as psychotherapist comes into play when she is



Archetypes take flight with the wind.

called upon to discern the significance of key developments in the schizophrenic's dreams, visions, voices, and degrees of adaptation to outer reality.

The appearance in John's dream of the glass door, wall, and adjoining friendly cafeteria seemed hopeful, for now the imprisoning cave, whose walls had until then acted as isolating dissociative defenses, were being eroded such that dialogue between dissociated states, often symbolized in dreams as adjoining but sealed-off rooms—and perhaps dialogue with the social world symbolized on one level by the cafe—was becoming possible, or had taken its first tentative steps. I was, of course, eager to see how all this would further develop, but at this point, John moved interstate. Still, I often think of him and wonder whether the female soul-guide led other trapped personalities through other glass doors, and whether the golden statue eventually came to life. I hope it did. ☸

c. 1999 Maureen B. Roberts, from *Soul-making & Soul Retrieval: Creative Bridges Between Shamanism & Depth Psychology*
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Manifesting Health: Illness as an Evocation to the Gods

by Sandy Steckling

I recently experienced a dramatic healing of rheumatoid arthritis after having it for four and a half years, persistently, chronically and painfully. My loss of health occurred at the end of 1991. I was in a car accident that resulted in a head and neck injury. I'd been two and a half years recovering and, a month later, I was diagnosed with rheumatoid arthritis. I found myself barely able to squeeze a tube of toothpaste, get up from a chair, or bend my knees to walk. The disease spread from my fingers and wrists to my knees, ankles and feet. I was afraid I was on the verge of becoming frozen in my tracks. At one point, I was told I would be in a wheelchair in one to two years. Based on my own experience, I am convinced more people can heal than do, if they have the tools and the willingness to work with them. I would like to share the methods I used that led to my healing.

I'll focus on the psychological aspects of my disease and the inner work I did because much of my time and energy was directed here, and my methods for getting well may be less known than other holistic forms of healing, such as naturopathic medicine. Let me say, though, that naturopathic medicine benefited me a great deal. I improved by about fifty percent. Without this, the damage I suffered would have been much worse but, as RA is a progressive disease and mine was very active, the damage it caused continued to increase over time.

I knew there was a greater intell-

igence underneath the symptoms, if I could just get to it, become conscious of it. I had a stark realization of some of these symptoms one afternoon while driving my car up to a stop light; the awareness came, in bold stark relief, of how cut off I was from my life, from the flow and wholeness of it all as I had once

spiritual energy and present in the moment, but it was desperately out of reach. Instead, what I faced was constricting energy expressing through all levels and reaching its distorted, twisted tentacles right down into my body!

From this it was clear that my disease existed on all these levels and healing would have to be directed toward these levels too. I wanted to regain the state of health I had witnessed and I wondered how I might do this. It seemed to me I needed to enter into it somehow, or create an opening for it to enter me.

I saw I had to remove the barriers that blocked and prevented connection to this healthy self, and I knew this would involve releasing anger and grief I was carrying and had been unable to free myself from. Four years prior to disease onset, four important people in my life had died within a year and a half span; first my father, after him, Jerry, a dear friend of many years who was brutally murdered, then Jon, a great love in my life who died suddenly at 34 years of age, and then Jon's mother two months later, also a sudden death. Rather than having worked through this, I felt I had downloaded all of this into my body until it had gotten sick too, and, I'd given my body a lot of negative messages about being here at all. Jon himself was a great barrier to my health; I was so identified with him on a soul level that, when he died it seemed my soul was wrenched out of me and his presence occupied its place. I felt, unless I could connect to



experienced it. Clearly in front of me, I saw the energetic state of my internal mental and emotional conditions. What I saw was a large wall of angry emotions and constricted thought forms. On the other side of this wall, trapped behind it, was all the vitality and well being I had known in my life, most strongly in my youth and adolescence. This healthy energy was spontaneous, flowing, accepting, buoyant, full of

my soul alone, free of anyone else, I wasn't going to be able to heal. Jon's presence within me energetically, was a hindrance to this.

Seeing these problems, I sought to help myself. From my perspective now, I can see something additional was happening; my way of being in my life, in the world, and with myself had become too inadequate, too limiting. The evolutionary thrust was demanding movement into a larger self. What held me back were the stuck places in my life that I needed to work through, to get myself back from, before I could go forward with a new development. With places within me stuck in the past, and against this my psyche pressing for growth, profound tension resulted and the flow of life vitalizing me became cut off. The effect of this in my life was pain and disease. I couldn't see I was moving into a new life. I could only see where the pain was and I wanted to heal it, and this is what I set out to do. Following are the method I used to help me in this process.

Holotropic Breathwork

A practice that was an important part of my healing journey and which opened me up powerfully, was Holotropic Breathwork, a method of self exploration, personal transformation, and healing developed by Stan Grof, M.D. and Christina Grof. Breathwork requires a facilitator. Conscious focused breathing is a powerful tool in this practice. Usually, we don't think about our breathing. We also naturally pause between breathes. With Holotropic Breathwork, one breathes faster and deeper than usual and the pauses between breathes are also eliminated. Evocative music and a safe and supportive environment augment the breathwork and expanded states of consciousness are induced. These states allow mobilization of the spontaneous healing potential of the soul.

Through doing the breathwork I experienced amazing releases of repressed emotional material, and it is clear this stores in our bodies as

well as psyches. In addition to releasing repressed material, breathwork opens one up to the sacred reality within the psyche. Many of my psychological and physical symptoms were taken up into this realm where they were transformed while becoming part of a larger story. It is this other realm that brings the healing. We can call it the cosmic domain, the archetypal world, the transpersonal plane, the plane of the soul, the realm of God or a higher creative order; in the sense I mean, they refer to the same reality. I believe that experiencing this "other" reality was the single most important thing I did that led to my health. Breathwork was a vehicle for contacting this plane, a realm that shapes and enlivens this one, whether we are conscious of it or not. The more I experienced and became conscious of this dimension, the better off I was. I was creating an opening for health to enter.

Inner Exploration and the Use of the Imagination

I came to see that symptoms were an expression of the inner healer, the psyche's efforts to right itself. I wanted to work with my symptoms more in order to get to, and solve, the problem or problems that underlay them when I came across the work of Al Kreinheder, and my approach to the whole thing was vindicated. Al was a Jungian analyst who had had rheumatoid arthritis and had cleared it by working with the symptoms through the process of active imagination. This was the first validation I received that I was on the right track. I read Al's wonderful book, *Body and Soul* and it gave me further insights into how to apply myself to the task of becoming well.

Al said the imagination always had a perception or understanding of the illness or symptoms. The imagination expressed this understanding in images and, though we may not be conscious of it, the images were always there, within us and within the symptoms or illness. Al's teacher stressed that, ultimately, that was the

purpose of the symptoms; they came to open us up, to get our attention, so the images they contained could flow into us and bring us toward wholeness. Our task was to gently enter into the symptoms we experienced and capture or coax into awareness the images there. Staying with the images and exploring them further, going deeper into them, would bring healing.

In doing this work, I used my imagination in essentially two ways. I engaged my senses and my imagination in interfacing with symptoms I experienced in order to get to the energies and images beneath them. I dialogued with these images or brought them into a deeper relaxed state to see what further images would arise. At other times, my imagination was a receptive medium for images that arose spontaneously from within myself. To create conditions for this, I would enter a state of relaxation and bring my attention to my symptoms, to my experience of my illness, or to conditions in my life and let myself be receptive to expressions from my inner self. Working with a therapist could make the work easier and the results sometimes more powerful.

It may be helpful to clarify images. An image represents something about your internal state that seeks to become conscious. Images can bring healing because of the quality of energy, of consciousness, that they carry. They are the soul's language, a vehicle the soul expresses through, and when we work with images we make room for the soul to express, for the possibility of contacting soul that is behind or within the images. This expands consciousness and brings healing by connecting us to a greater wholeness, a larger self.

An image can be perceived through any of the senses, not just visually. For example, there were times I could almost taste or smell stagnation. Images can take many forms. Sometimes my images were powerful experiences of archetypes, at other times they were personal aspects of myself. An image may

arise from something you feel in your gut, or something off the top of your head; what's important is to try it on, work with it and see if it resonates or leads you deeper into self. Often, my images began by perceiving energies within me that had particular qualities.

In one imagery experience I started with the symptom that I had of energy being cut off from my body in some way. More energetically and psychically than any real physical feeling, a place in my body felt undercharged, like energy had been pulled out of it some time past. Taking this symptom deeper I asked if a part of me had disconnected from my body. Soon I felt a part of myself holding feelings from some area of my life. Shortly after this I experienced a heavy weight bearing down on me and a feeling of being in a chamber. Staying with this, I felt myself descending until I came up against an experience in my past where I had a lot of unexpressed grief. I knew then, the weight was of unexpressed grief and the chamber was my heart. Once the grief was expressed and released, I was transported to a place of exquisite stillness and beauty deep within my soul.

Mind-body imagery work

I felt emotionally and spiritually well by the time I came to this phase in my journey. I felt I was present with myself and in my life again. I expected that physical healing would follow because that is how I felt I got sick in the first place, emotionally and otherwise and then physically. It was discouraging when the rheumatoid arthritis persisted.

I got an inspiration to this dilemma while listening to a tape by Jeanne Achterberg, from a lecture that she had given to The National Institute for the Clinical Application of Behavioral Medicine. Jeanne described doing imagery work directly with the cellular structure of the body. I pursued more information on this by studying two books by Jeanne, "Rituals of Healing" (coauthored) and "Imagery in Healing," and by

consulting with Jeanne, which I found invaluable and very affirming. This felt like the missing piece that I needed for healing. It seemed to me that my body was running on past programming and I could now interface with it more directly to bring it up to the present.

The idea with this work is to first learn all you can about your condition and what is happening at a cellular level. From there, you form images of the desired state of health you want and possible steps to get there. Then, you let yourself become relaxed, bring your imagination and senses to the cellular activity of the disease state in your body, and receive whatever images arise. Based on the images you receive, and the end goal of health you have imagined, you send images to the cells with the intention of changing them, moving them toward the desired state of health.

With my condition, I needed to get my immune system to recognize me. The interior world that interfaces body and soul had shifted over time until my immune system didn't fully recognize me. And though I felt healed and restored, my body hadn't registered this change. I needed to work with the cells on the level they were at and I had in mind that, with my spiritual presence now more fully in my body, my task would be to get my immune cells to register this, and then healing would follow. The shift I had been striving for came after I had been doing mind-body imagery work at least an hour a day for about five weeks. Then, I experienced my immune cells communicating to me directly! Previously, I had been able to gain information about my cells only from the images and impressions I received through observation. This direct communication to me signaled that my body's sense of self, my immune system, knew me again! This is what I had been working toward. Everything in me told me a complete healing was very close and I had clear ideas about what further imagery work was needed. Healing came very soon, about a

week later, but from a surprising direction.

At this point I prayed to Al Kreinheder that, if he were available, I was open to any suggestions he might have. We had an unusual relationship that had begun after I first learned of his work and had gone to make a copy of an article of his. I was leaving the University of Washington library and planned to try to contact him. I was thinking about this when I felt his presence behind me, around my shoulder, neck and head area. It was an energetic presence, not physical. He communicated to me the way it often happens in dreams, telepathically, non-verbally, that he had gone but he had left behind something that might be useful to me. He also said that is how we can continue to help people even after we have gone, by leaving something behind for them. I realized then that he had died and I was saddened by my loss. I wasn't sure what to make of this. I followed up and learned Al had died three or four years prior.

In the course of reading Al's articles and his book, I felt a real soul connection with him. He was on intimate terms with the archetypal realm and he seemed to evoke and support that in me. So, when I prayed to Al, I really wanted to let him in on my progress if it were possible. Two days later, a series of events began whose implications are thrilling for me to ponder. The Carl Gustav Jung Institute in Los Angeles, where Al was once President, called to say a tape I had ordered wasn't available, but they had one on the same topic by an Al Kreinheder and would I be interested in it? Yes, indeed! I ordered four tapes by Al, one on Dream Interpretation. Before the tapes arrived I had three powerful dreams, which was very unusual for me, and I began to write them up in my journal. One of the dreams I had was a variation of a troublesome recurring dream I had been having for much of my illness. Al's tapes arrived and I listened to all of them. The one on Dream Interpretation dramatically

shifted my entire understanding and approach to dream. Then, I decided to finish writing in my journal. All of these things needed to get in place before healing could come in the avenue it did.

Back in my journal I decided to work with the dream I was writing. I entered into it and opened to it; perhaps I could finally understand it. I was struck that the dream resembled my body in the sense there were many physical features (bathroom fixtures, water pipes that were leaking and on the verge of bursting and so on) that weren't functioning; my body was physical and not functioning in places too. I was also struck by the compelling quality of the energy that emanated from the dream and seemed to be carrying it. I noticed this energy seemed to resonate with the energy that emanated from my body as a whole. I asked my dream, "Is this my body?" I don't know if the energetic field of my body completely entered the dream or if the dreams' field fully entered my body, but the two came together and became one.

The moment the two fields became one was the moment that I entered into an expanded state of being that lasted for several days. I knew something wonderful and important was happening and I described it as the soul entering me and filling me; that higher plane of the soul, within the realm of the Gods, had entered me. With this entering of the soul, I felt like I had been given a great secret of life again that I had almost forgotten. I experienced complete trust and faith and tremendous love and peace. I felt very much as a child. I experienced the presence of the Gods, greater beings, all around me and I knew I was completely taken care of. I was a beloved child of God.

I was in the experience of being healed but the thought that my disease was healing was not part of my conscious experience, at least not in any way I can remember. I was just completely in the experience. It was that evening when I went to bed that

the realization came to me. I decided to do a short mind-body imagery session. I became aware that where I had always felt the energetic layer of the disease-stagnant, static like, an obstruction to cell activity, I was now experiencing tremendous energy releasing! I knew the soul was filling my being but this was the first moment that I recall that I knew the soul was actually healing my body. It was lifting the disease right out of me.

The next morning, wondering if the disease would still be there once the releasing energy stopped, I shifted my focus into my body, to where the disease had been, and, to my astonishment, there was nothing there. The disease had completely cleared. Instead, underneath the cells, coming from my inner being, was the presence of soul, powerful, potent and radiating forth. I knew I had been healed.

In the days after, the soul presence increased its tremendous energetic and magnetic wattage. Its world opened and unfolded in my life. There were moments when there was no differentiation between body and soul and the two were absolutely one. The healing doesn't stop here but continues. Now I have this new life, coexisting with remnants of the old, but I know where I am going, let me live in the soul!

In Mark Barasch's book, *The Healing Path*, he states the Asklepien temples of ancient Greece prescribed that the afflicted receive a vision of unmistakable meaning, called the "effective or healing dream." The right dream was said to bring the patient an immediate cure. I wondered how a dream could possibly heal physical illness until it happened to me. It must have happened to them too. They would undergo purification processes and sleep in the temples to receive a visit from the Gods. They wouldn't have done this for naught. We can evoke the Gods too, the Gods of our own inner healing, by going further into our soul. I hope the tools I have shared can help.

After my healing, I asked Al if he

really was involved, given all the synchronistic things that happened right after I prayed to him, and there he was, in the middle of it all. I asked if he could let me know, by making his presence known the way he had in the beginning, or by appearing in a dream. I soon had an amazing dream in which I was a child curious about a large man walking through a nice restaurant wearing an old and tattered coat, and looking like a street person. I approached him and he gave me a rusty metal stick with a crystal at the end. After this I woke up. A week later, I entered the dream as I was writing it up, and the dream further unfolded. I became aware that the large man was an archetype, exuding powerful archetypal energy. He turned his back to me, grabbed one side of his coat at the front opening, and, reaching his arm high into the air with one big swoop in my direction, he revealed the inside of his coat, which became a wondrous gossamer world. Completely enveloped in this enchanting world, the stick I was holding transformed into a crystal wand, and on the top a crystal spun around. The millions of colors in this gossamer world reflected into the crystal, which reflected them back into the gossamer interior. Was Al the wizard in this dream? Al said that the greatest advancement we can make toward health is to recover the imaginative ability of the child. ❁



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Dream Diagnosis, Burch: Cont'd from page 35

senting their sometimes differing points of view to assist her in her initial decisions. Barbara suggested that future meetings take place in an environment much more natural to them so that she would not have to concern herself with their comfort. They agreed, and they continued to meet her throughout the period of her chemotherapy, offering her options for each new phase of her recovery. The animals disappeared when Barbara no longer needed them.

Dorothy lived also in the south, in rural Virginia. She did not recall any of her dreams before her illness, but during her recovery she experienced literally hundreds of dreams of two little bears. She affectionately described them as "My little bears." They brought her healing through simple play and childish joy. They danced for her, played with her, cleaned her house, and took care of all her daily chores. They prepared her meals morning, noon, and night, dancing and playing all the while. She felt no fear when she fell asleep because she knew her little bears would be waiting for her, and she woke each morning filled with joy and hope because she had spent another evening and morning with her little bears. Dorothy spoke about the little bears as a child would a favorite toy or special pet—"My wonderful little bears even have matching red collars. "I know," she said, "they will be gone when I am completely well, but they will come back if I need them and they will only be a thought away—I will recognize them by their joy and their little red collars." Dorothy will survive breast cancer because two little bears took the daily stress from her life and brought her healing in their joy.

Healing is creative and joy, when it comes in a dream, is a special gift. In the midst of my own healing, I had a wonderful dream in which *I was in an enormous room filled with tools. The tools took on a life of their own and in the end of this dream, I joined them in a magnificent ballet of active healing. The ballet was performed in the air in a classroom; and the*

entire dream was so permeated with magic and healing images that I felt, when I woke, that there was no barrier between my mind and my body, that they were indeed working in a magical harmony to effect the healing and balance of both. This dream helped me form intent in my mind, in my imagination. Intent grants power to the imagination.

Scan your dreams for diagnosis and for the symbols and images needed for your healing. You will find there a direct correlation between intent and dreaming images and will be able to chart a course for healing. In our daily communication with one another, we share symbols, language symbols, that we each recognize and use for back and forth communication. Our dreams give us a different set of symbols that our sleeping mind must share with our waking mind so that communication with the body can continue beyond the dream. Once we begin to recognize and understand our own unique set of symbols and images used by our mind to communicate with us in our sleep, then we can begin to translate them in the day and use them to create active healing.

Keys to healing with dream imagery

1. Keep a journal; record every dream.
2. Catalog and study your personal dream images until you can translate them into active healing images you can use for your own prescription for healing.
3. Trust your spontaneous imagery. A woman with colon cancer dreamed about a whale covered with barnacles.
4. Allow your active imagination to work with the dream images. The woman who dreamed about the whale imagined herself cleaning the barnacles from the whale's flesh. In her next check-up, the healing that had occurred within her colon surprised the doctors.
5. Welcome dream helpers. If a guide

appears—animal, human, sometimes even an object—accept the help offered and call on that specific guide when needed. Little bears saved Dorothy's life.

6. Carry your favorite images into your everyday life. Think about them when you are shopping for groceries, when you are driving the car, when you are doing your daily chores. Make healing an active part of your life.

7. Trust your dreams and your ability to heal and balance the mind and body. Every thought, every action, is a message to your immune system. Create messages based on the active healing images in your dreams.

8. Let your dream imagery develop into personal rituals of healing. I dreamed of a field in which I could harvest all the parts of my body. I chose the parts I needed, washed each part in hyssop and reconstructed my body with everything cleansed and renewed. I used the imagery in this dream as an active healing prescription, imagining myself choosing, cleansing, and reconstructing a balanced healthy body, free from disease.

I am alive because I dream. My dreaming has led me to a new purpose—a life of sharing and giving in a positive, appropriate manner, a life of exploring every day the vibrant confirming messages of life and purpose available to all of us in our dreams. This sharing and giving belongs to all of us, and communication with our dreams can bring us together and teach us a way of healing that can be both unique to our individual experience and common in the larger universe of dream diagnosis and healing. ☸

*Wanda Burch is a 9-year cancer survivor who is currently working on a book, *Shadowed by Wings, A Woman's Journey to Healing*, based on her personal dream journals. A short account of her healing journey can be found in *Conscious Dreaming*, a comprehensive dream guidebook written by Robert Moss. You may email Wanda at ronwan@capital.net.*

dream the dream onward and enter a deeper dreaming, alert and conscious at the borders of sleep and waking. Who knows how far you may learn to travel? With practice, you will learn to access deeper realities at will, and bring back gifts.

Theater of healing.

Some of the finest theaters of the ancient world were attached to the dream temples at Epidauris and Pergamum. As the Greeks well understood, the dramatic arts are deeply purging and healing. In modern dream temples, we perform spontaneous dream theater to celebrate our journeys, build community dreams and locate ourselves within a deeper story.

Soul recovery.

Asklepios is a patron of soul retrieval as well as dream healing. Shamans believe that soul loss is the most common source of illness, depression and chronic fatigue, as well as many mental and emotional disorders. When we suffer unbearable pain or grief, we lose a part of our vital energy. In the dream temple, when space has been cleared, this vital energy can often be brought back. Sometimes we can bring through some of the radiant energy of the Higher Self, our larger spiritual identity into full embodiment in this lifetime.

Divination.

We go to the dream temple not only for healing but for guidance on all the issues and passages of our lives. Our dreams rehearse us for our possible futures, and show us things that may lie far in the future. We can use this information to make wiser choices and often to change the (probable) future for the better. This is about more than seeing the future. It involves divination in the original meaning of the word: i.e., to ascertain the wishes of the divine. This means getting in touch with our spiritual purpose and the sacred powers that support our lives.

My dream of rebuilding the temple of dream healing appears to be shared by many others, in a quite literal sense. Recently I have received dream reports from several American dreamers that center on this theme. A New York City dreamer saw *dream incubation chambers, a theater and other buildings laid out among rolling hills in a pattern that resembled the constellation of Ophiuchus*. One of the most startling dreams was sent to me by a woman I had never met:

I am in a place called Dreamland. Paths lead through a dreamlike park with an area of large spheres that appear to be made of thick clay with openings in them. Each area has a place to 'enter dreaming.' Different settings are designed to enhance dreaming and help people 'dream true' and 'dream strong.' There is an oracular cave and huge animal carvings. One dream chamber is shaped like a tree. When you go inside you look over a view of a valley with junipers. There are pictures you can enter. I pick up a glossy brochure at the main gate and discover that Dreamland was designed by Robert Moss.

I am not surprised!

In the ancient Dreamland, they chanted: "Egreo, Paion Asklepios!" "Wake, Asklepios the Healer!"
Isn't it time? ☸

Notes

1. Aelius Aristides, *Oratio* xxxviii, 24
2. See Emma J. Edelstein and Ludwig Edelstein, *Asclepius: Collection and Interpretation of the Testimonies*. Baltimore and London: Johns Hopkins University Press, 1998 (reprint). This is the most important collection of written sources.
3. Aelius Aristides, *Oratio* xlvi, 31-33
4. Aristides, *Oratio* xxxviii, 24.

Robert Moss is the author of *Conscious Dreaming*, *Dreamgates* and the popular audio series *Dream Gates: A Journey into Active Dreaming*. He teaches workshops all over the world in *Active Dreaming*, his original synthesis of dreamwork and primal shamanic techniques. His website is www.mossdreams.com

Healing Needs

I think all I really need is a field;
to go walking through the field
in the Spring.

I think all I really need is a hill;
to go up the hill and down the hill
in Autumn.

I think all I really need is a road;
to wander where it takes me in the Summer
To know every stretch and turn.

I think all I really need is the shore;
to stand in the fog of winter,
with wind beating on my face
and listen to the ocean breathing,
with cold and restless passion

I think all I really need is to quietly sleep,
and in my sleep, to dream of flowers
and from my flowers to
to dream of stars

And let go
of something that hurts me
And to be at peace with letting go.

David Sparenberg

Hoffman Book Review, Cont'd from pg. 24

In generously acknowledging the influence of these writers and many others, Hoffman never accepts any one point of view uncritically. Nor does he indulge in dogmatic condemnations. Everyone who has approached mythology may have a piece of the truth. Gentleness and respect are essential and the doors must be left open for further research, speculation and insight.

The seven key stories give the reader a sense of structure, yet of flowing movement in space and time. The last of them is a modern one and of special interest in helping us to understand the whole. This tale comes from the mythology created by J.R.R. Tolkien, author of *The Lord of the Rings*. Hoffman's analytic and synthetic approach to the first six stories equip the reader to understand and evaluate his claim that in Tolkien's work, we have a real secondary world, a valid myth. Myth, as Campbell says, forms the interface between what can and cannot be expressed. It's a marvelous territory for exploration.

Bon voyage! ☸

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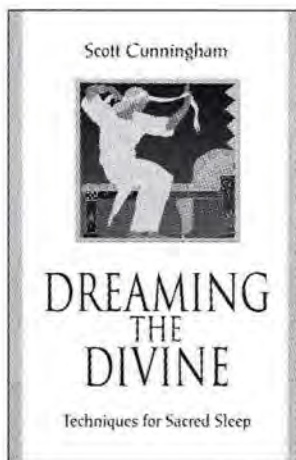
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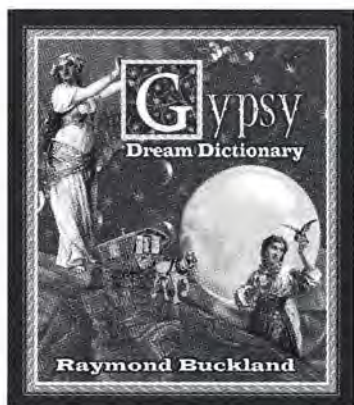
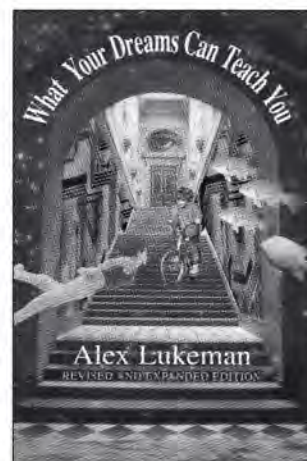
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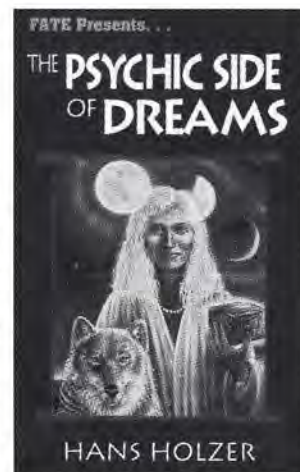
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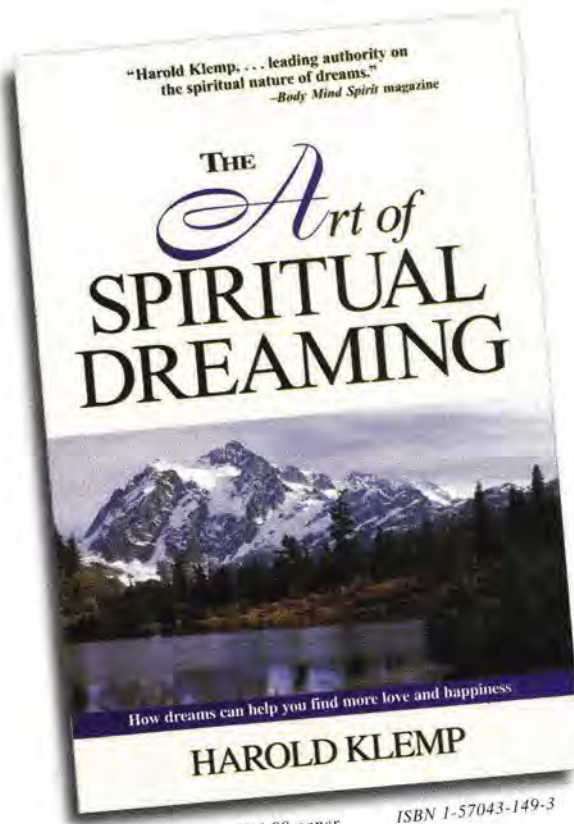
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