

free

Fusion

an occasional journal
of dreams and culture

Volume 2, Number 5, of THE DREAM NETWORK BULLETIN

"Oh go through the walls; if you must,
walk on the ledges of roofs, of oceans;
cover yourself with light;
use menace, use prayer . . .

My sleepers will flee toward
another America"
-Jean Genet

Dreams in the Nuclear Age

Larry Sargent, Ed.D.

Carl Jung prophesized that the only chance our civilization has for avoiding nuclear holocaust is if enough individuals can stand the tension of opposites in themselves (Iannah, 1981, p.8); if we can, effectively, take responsibility for our dreams and inner lives. To most people living in our extraverted, materialistic father-culture¹ such a notion may sound strange, mad, or simply irrelevant. What powers can we find in our dreams which could help us overcome the dark momentum generated by military and political superstructures--those forces which "wield the powers of darkest hell and shake the land"? (Pearne, 1970)

Before we write off Jung's vision as out-of-touch wishful thinking, let us stay open to the possibility that he may be absolutely right: that taking responsibility for our dreams and our tension toward wholeness moves us in the direction of integration, healing, and a sense of universal connectedness and sacrality. Conversely, repression or denial of our dream-worlds (along with its psychic analogue--the devaluation and invalidation of the feminine universe) moves us toward isolation, fragmentation, devitalization, and violence born of impotence and estrangement.

In writing this article I am responding to a cluster of dream experiences which have been acting upon me for some time. Like water on stone, they have sculpted within me a shape of experience, a set of concerns. These concerns center around my coming to understand the nature of the collective consciousness which seems to be impelling us toward nuclear confrontation. By 'collective consciousness' I am referring to our 'official' story, our authorized, consensual understanding of ourselves and our world. It is the ground of our self-justification. It is our collective reality frame which structures our modes of perception and which screens out data which is non-congruent with, or injurious toward, our official reality. It is very difficult to step outside of this frame of reference, yet it seems vital that we find ways of doing so if we hope to restructure the course of world events toward the preservation of our planet.

It is only through a change of consciousness that the world will be 'saved'. Everyone must begin with himself. Political action, social work, this 'ism', that 'ology', are incomplete, futile actions unless accompanied by a new and elevated mode of awareness . . . the true revolution is revelation (White, 1972, p.ix).

I believe our dreams provide a powerful vehicle of revelation in helping us differentiate from the prevailing collective consciousness.

This paper represents an extended meditation on Jung's prophesy and a sharing of dreams, some personal revelations, which seem to speak to our present political situation. Since dreaming happens within a cultural context, I would like to place my dream experience within this context: I am living in a country which until fairly recently was inhabited and tended primarily by dream cultures who had cultivated dream realities to a degree that we can barely comprehend from our mythically impoverished and nature-depleted viewpoint and experience. In the attempt to systematically destroy these cultures our 'patriarchal culture of conquest' has destroyed much of our inner grounding as well as our capacity for tending and preserving the natural world. I hope to sketch for you the nature of dream consciousness among the Native cultures of this country and trace the loss of this dream grounding after the arrival of white colonizers. This loss involves the oppression of a worldview--a condition of the heart--which we must recover to some degree if we hope to regain our balance with the natural world. It is my hope that we may yet recover sacred ground--inner and outer--which Jung saw as the only hope for our survival.

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Dreambodywork:

An Interview
With Dr. Arnold Mindell

Douglas Cohen

Douglas Cohen: As someone who has had training at the Jung Institute and therefore done dreamwork there, how would you characterize the difference between the dreamwork you evolved and traditional Jungian dream therapy?

Dr. Arnold Mindell: That's a good question. Traditional Jungian dreamwork takes the dream content and makes associations to the dream, or you amplify the dream material with mythological associations. In this kind of dreamwork, we're working not with the dream as if it were something that came out of the night. We're working with the dreaming process as it is happening right here in many channels, not just the visual channel. Working with the dreaming process, very often, right away, people start remembering the dreams they've had . . . We're saying that we're not dealing with the dreams only, we're dealing with the total dreaming process which goes on in all these different channels: hearing, seeing, feeling, breathing. That's the difference; bringing in the body made a big difference.

D.C.: What would you say has been the origin of this work? How did you get from traditional Jungian dream training to doing this?

A.M.: I got sick about twelve years ago, and I couldn't do anything with it. It was like another part of me that was split off. Stomachaches, diarrhea, aches and pains, and I had to bring all this to the doctor. And meanwhile working with my dreams. And I felt really radically split. Like something really big was missing.

D.C.: You took your dreams to one place and your body to another place.

A.M.: My body went to a doctor and my dreams went to a dream analyst. That's how I got into it. I just couldn't bear the split anymore.

D.C.: So your own body taught you that the body expresses the unconscious and there's something that needs to be integrated.

A.M.: But I didn't know what. I didn't even know if it was expressing the unconscious or what in the beginning. I didn't know what the hell it was. It was only after a long time of experimenting and coming across this idea of amplification. Experimenting with myself. I did all these different therapies and programs people do. Rebirthing, bioenergetic exercises. I went through kundalini experiences, I practised yoga, everything that was possible. And I left still with feeling I didn't know what this thing was. I couldn't figure out from all these programs what the meaning of my symptoms was. And then I really started to amplify them and appreciate them and then I did get into this. Then I was able to see, my goodness, they are just dreaming processes happening in the body. So that's what got me into it. I just got bored with the other thing. It was too split off.

. . . When I saw there was a dream happening in the body I said to myself, "This can't be a new thing, it just can't be a new thing." It's almost obvious, people have been hinting it and practically everybody suspected it, it's not a surprising idea. It can't be brand new. I started going backwards: yoga, Tibetan medicine, Chinese philosophy, and finding ideas that were really close in all of these other philosophies. Like the Tao in the body according to acupuncture, the Chi energy in China. In India it's the Kundalini energy that moves through you or prana, the subtle body within the real body--and I realized what I was discovering. All these other terms were really terms for the dreaming process, its just nobody ever connected it with dreams before.

D.C.: When you say the dreaming process--you mean an unconscious process that's happening somatically.

A.M.: An unconscious process that's happening somatically and that can be checked out by looking at dreams.

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Dream Sharing

Every dream must come from a place where that dream is true.

---Brothers of the Grape

I am writing a book. The first line appears to me: "The red moon hung suspended in the black jungle sky."

Several months later I am reading Nor Hall:

There are times when only scattered individuals feel the imperative of change and times when the sights of a people are shaped by fear of the end of life as they know it. In such emergency times, symbolized by the reddening of the moon and blackening of the sun (Acts 2), lives take on another charge (1980, p.167).

There is fear of war in everyone. I meet an old man who is especially tuned-in to war energy. We're on the easternmost edge of the U.S. The beach we play on will be destroyed if war comes. The old man who intuits war is dying. His wife is heartbroken.

I hear my daughters playing and laughing in the depths of grandmother's house. They are in rooms beneath the basement. Outside: endless expanse of cornfields. Now I am watching a plane with U.S. as its logo fly very high in steep, rapid ascent. When it reaches its zenith it stalls and crashes to earth in flames. People try to flee the disaster, but few escape.

A huge suburban elementary school houses a nuclear reactor. I am in a board meeting with the principal and an inner circle of loyal staff including the principal's brother who runs the reactor. I feel totally out of place here. I'm on a dangerous mission. I need to confront and sabotage the power structure. It's a big lie. The meeting is a patriarchal gathering. After the meeting a few people are invited to dinner with the principal. He calls them "the larger majority." I say jokingly, "I'm not fat enough to belong to the larger group." I have to pass as one of them, but I must subvert them and their nuclear danger. I see expensive desks; I see small children of affluent parents. In spite of their wealth, they're going to be exposed to radiation. It's a crooked, rigged game. Now I'm at one end of a large pipe or tunnel. A large ball of string is run through the pipe at high velocity. I'm to catch it. I'm a workman on this project. I catch it and hold it in place (like a plumb line run horizontally.) A group of people start doing a ritual dance along the string. It's a mechanical, zombie, dead-energy movement. I see that the spiritual, artistic, and connective energy is dead here. I have an impulse to do a live-energy dance. I see myself dancing with one of the dead-people with my passion, humor, and consciousness wide open. I know I'd be found out, seen as different, suspicious, dangerous to the social order. I know I'd be harmed. Now I'm writing with an orange and white ball point pen which has come from inside the nuclear reactor. I realize I'm contaminated. It's weird: I can't see or feel it, but I'm in a death field of radiation. I still have to complete my mission: confront the patriarchal nuclear power structure by telling the truth.

The Dream Crier

The Lakota still believe firmly in the efficacy of the vision quest, a ritual fasting and sacrifice through which contact is made with the dream world and the spirit-selves of the other realm.

---Arthur Amiotte,
"Our Other Selves"

Before the arrival of European explorers and colonizers, what we now call America was inhabited by land and water based dream cultures who had lived here 30,000 years or more and who had developed over 2,000 languages and major dialects--more than existed in Europe and Asia combined at that time (Georgakas, 1973, p.ix). While the cultural diversity of these peoples was enormous, the common thread which characterized their worldviews was a deep respect for and identification with the sacrality of all life. All life-forms (in both the waking and dreaming states of existence) shared equal validity, equal ontological weighting. The prevailing spiritual aesthetic was roundness and union with all life-energies. Black Elk, an Oglala Sioux holy man, tells us:

You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles and everything tries to be round (McLuhan, 1971, p.42).

There was no distancing nor disidentification with the natural world which characterizes our times and culture.² There existed a profound sensitivity to the interconnectedness of all creation: everything moved in circles, all was relative (and relatives) to all else. The psychic and physical ecologies of these peoples were in a state of balance and harmony (which early explorers saw as a state of grace). Every living being--including life and energy forms which we no longer have the power to see, which we have invalidated in our time--was respected for its consciousness, its sacred energy, which the Iroquois called *orenda*.

Dreams were the main contact between *orenda* and human understanding. Individuals fasted and prayed in hope of obtaining visions, although an unsought vision was the most valuable. The shamans, who were a combination of doctor and priest, were expected to dream often and to know more than most mortals about the wishes of spirits. In mid-winter a dream festival was held to strengthen *teharonhiawagon* (the Master of Life) (Georgakas, 1973, p.4).

The Lakota Sioux called this sacred energy or intentionality, *sicun*:

All things possess a special power of their own which can be added to, expanded, and utilized to help others and themselves (Amiotte, 1982, p.30).



Dreams and visions were, functionally, the place of sacred energy exchange and infusion among beings, and especially beings from spirit-planes of existence.

Tribes such as the Iroquois, Sioux, and Mojave were respected as very powerful dreamers and visionaries. Most of the important daily decision making was premised on dream wisdom and guidance. By midlife, many people could not distinguish between wisdom and experiences gained from the waking world or the dream world (Margolin, 1981, p.117). There existed a seamless union of the two hemispheres of experience. An early explorer and Jesuit priest, Father Jean de Brebeuf, describes (albeit in a condescending manner) the central importance of dreams in the lives of the Hurons:

The dream is the oracle that these poor Peoples consult and listen to, the Prophet which predicts to them future events, the Cassandra which warns them of misfortunes that threaten them, the usual Physician in their sickness, the Esculapius and Galen of the whole Country--the most absolute master they have. If a Captain speaks one way and a dream another, the Captain might shout his head off in vain--the dream is first obeyed . . . The dream often presides in their councils; traffic, fishing, and hunting are undertaken usually under its sanction . . . They hold nothing so precious that they would not readily deprive themselves of it for the sake of a dream . . . It prescribes their feasts, their dances, their songs, their games--in a word, the dream does everything and is in truth the principal God of the Hurons (Vogel, 1982, p.21).

This level of dream consciousness was evolved over thousands and ten thousands of years of dream cultivation. In describing the elegance and structure of Mojave dreams, Margolin writes:

Dreams like this are possible only among a people for whom dreaming was more than a random and uncontrolled activity of the mind; for whom it was an important and well-cultivated art (1981, p.116).

Margolin further notes that in his study of Native Californians, he found that most Native autobiographies

gave no details about the birth, marriage, or occupation, but instead consisted of meticulous recountings of dreams and contacts with the spirit world (1981, p.7).

Dreams yield energy-wisdom-truths to the degree that they are cultivated and well received by the dreamer and the culture. Dreaming happens within a cultural context, a worldview, a reality frame. Native cultures and worldviews were woven from dream realities and important dreams were ritually offered to the community where they could be reintegrated into the mythic fabric. A balanced and harmonious relationship with the natural world found its essence and source in the balanced relationship with dream and spirit worlds.³ In dreams one came to understand the essential-connected-sacred nature of all Being and beings. One came into contact with the spirit world and found access to the many planes of existence, from the underworld to the sky world.

Traditionally, the shaman was the strong dreamer. Eliade (1974) calls the shaman the "Technician of the sacred". The shaman's role is to maintain balance for the community and the world by harmonizing him or herself in sacred, ecstatic ways. The shaman has reliable and inspired access to 'big dreams'; the space Jung terms "archetypal" and the time which Eliade calls "illud tempus". The shaman induces ecstatically in him or herself effective and healing reversions to original, cosmogonic time and space--the ground of crea-

tion, transformation, and reconstitution. Not only shamans, but each person had access to spirit-visions through his or her dreaming.

Every man can cry for a vision, or 'lament': and in the old days we all--men and women--'lamented' all the time (Black Elk, 1971, p.44).

Contemporary pipe woman Evelyn Eaton (Mahad'yumi) tells us:

Father Sky is the place dreams come from. Over-all the Sky is the power of the Vision and for people on earth the power comes through dreams (1982, p.162).

In Native cultures dreaming was not a passive, uncontrolled activity; rather, it was approached with the utmost care, preparation, and sacred intention.

The term *Hanbleceya* is usually translated as "crying for a dream". A deeper meaning hidden in the word's roots suggests a standing and enduring. The *ceya*--crying or suffering--indicates a need for sacrifice . . . In the process of sacrifice, *sacer facere*, to make sacred, one is ritually denying the physical existence of the mundane world in order to reach into or experience the sacred world (Amiotte, 1982, p.30).

The degree of humility required for dream 'lamenting' or crying is in proportion to the degree of power one might receive in the vision-dream. Black Elk tells us that we must make ourselves "lower than even the smallest ant" (1971, p.54); that we must realize our own individuality is nothing in relation to the powers of the Great Spirit if we are to prepare successfully for a dream crying.

When the chosen day arrives, the young man wears only his buffalo robe, breech cloth, and moccasins, and he goes with his pipe to the tipi of the holy man. Crying as he walks, he enters the lodge and places his right hand on the head of the holy man, saying: "Unshe ma la ye!" (Be merciful to me!) He then lays the pipe in front of the holy man and asks for his help (Black Elk, 1971, p.44).

The sacred dream was sought for the good of all people and all life. The dream crier's humility and vulnerability aligned him or her with a sacred mode of awareness and allowed receptivity to the higher good. The dream crier served as a channel for sacred-mythic revelation and spirit-guidance.

The powers for healing, prophesy, spirit travel, and sacred education which Native peoples suffered toward in their dream cryings are relegated by our scientific worldview into the categories of magic, superstition, and paranormal phenomena. These are not highly validated categories of experience in our patriarchal worldview. It is significant that these powers were considered *normal and natural by Native peoples*. Only in a hypertrophied rational culture are dream and vision potentialities seen as super- or para-normal. They fall outside (or perhaps survive on the border line) of our consensual reality frame. In Native cultures, these powers did not fall outside of natural law; in fact, dream-vision-spirit realms provided grounding and ordering energies for a worldview based on the deep-wisdom perspective of nature.

We could say that Native cultures experienced dreaming within a sacred-mythic context.

This capacity of the Native mind to sustain the mythological presence of the transparent world, to integrate sacred time and geography with ordinary time and space, gives rise to a unique view of self in relation to all things and others, including those who dwell in the sacred or 'spirit' world, or as the Australian Natives call it, the "dreaming" (Amiotte, 1982, p.27).

The individual dreamer offered important dreams back to the community where they could serve the common good and renew the mythic ground. Failure to bring important dreams back to the community might result in various forms of what we would call psychogenic illness, or even death. It was recognized that the structure and power of dream reality was much larger than our limited conscious reality, and that a large dream of common import, if kept inside the individual, could cause serious harm. The dream-myth cycle was so vital that "a song or myth was not considered known until it had been properly dreamed" (Margolin, 1981, p.116). Conversely, a dream might reveal a song or mythic insight which would have to be ritually enacted, shaped, and dreamed on by the community. Jung has advised modern Westerners to "dream the myth onward", knowing that myths, like any living thing, are subject to disintegration and decay if not properly tended and inspired. Native cultures understood their responsibility for tending myths through dream cryings and vision quests. In turn, the myths (the important, collective dreams) nourished and informed the individual's dreams and infused the dreamer with sacred energies--*orenda*. This was the state of dream consciousness in this country, Turtle Island, when the first white colonizers reached its shores.

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The Double

Sire, why must we never
Ask what is a dream?
Why must we children sever
Search, for it would seem
To yield imaginings art;
Calamities come their worst
Would inculcate stout hearts;
For least of all would youthful thirst
Let ignorance take part.

I stood beside the waters
To hear the ocean roar;
Awful was his hauteur,
Pray, do not ask me more.

An eye for eye exchanging
A saw has named the cost
To reclaim vision ranging
Where sleepers now sink lost.
I dreamt I heard this read--
Do dreams souls unencumber?
For I have heard it said
A sleeper drowned in slumber
Has no soul, for it has fled.

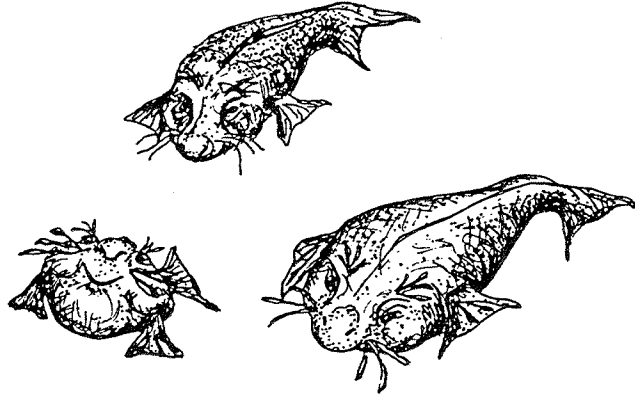
I stood beside the waters
And waded past the shore;
Its rim shows many faces,
I beg thee, spell no more.

A spear, a spire, a sparrow;
These images I weave
Into the moonlight's marrow,
And inwardly they cleave.
But of this I must beware:
I awoke to hear a walking
From away the bedroom stair;
My own voice I dreamt talking,
Why did I greet me there?

Lead in mourning rises
Like quicksilver from the shore;
Look past the sky's disguises
Or this star haunts ever more.

---David H. Lominac

(Note: the author dreamt he was writing a poem; upon awakening he remembered the first four lines of this poem and added the rest.)



The Fish Story by Lydia Barnes

I am with a group of spiritual seekers. We are driving into the mountains to visit a master, Yogi Ananda. The others know more about him than I do, I'm there for the ride. We stop our pick-up at a grocery store in the valley to buy gifts for the teacher. As we poke through shelves of emergency candles, plastic place mats and cheap dolls, someone tells me that the presents must be the traditional ritual objects given to the master.

We pile back into the truck and drive up a sunny dirt road for a while. When the road ends we get out and follow a grassy path for a mile or so, until we come to a cabin at the top of a hill. There is a shallow moat circling the house, crossed by a plank bridge. Someone tells me that we must walk

through the moat without stepping on the fish; we can use the bridge on the way back. I take off my shoes and start to wade. The water is warm and mossy green; the fish swim to us, brushing against my legs. They are fat and slimy and radiate a sort of goofy happiness. The person next to me says, "oh, don't worry, these are the wrong kind of fish, we can step on them after all." I look down at their silly faces and think, I don't want to step on them, I like them.

The Yogi is sitting in the lotus position on the porch. He is wearing faded fishing overalls and wading boots. We all sit down in a semi-circle around him, laying our gifts in front of us. I feel a wave of consternation pass through the others, for the way the teacher is dressed.

As I focus on the master he opens his eyes and looks at me. His face shimmers and glows, I feel that I am looking at something deeper than his physical self. A star shaped beam of light shoots towards me from the center of his body. The light hits me and I reel backwards; as my body faints I feel myself lift up to another place where the Yogi and I are alone, floating, peaceful and golden.

After a time I return to myself and we all get up to leave. As we cross the bridge the others grumble about their disappointment in the visit. I realize that their commitment to ritual blinded them to the experience. Ω

Ahkenahavvashae

silver cold and moonstone bright
he rides the wind in still of night
no sound does his passing make
he is silent for the fairies sake

and when to the crystal pool he comes
he to the ecstasy of light succumbs
and casting off his cloak he swims
water cleansing stars and earth and him.

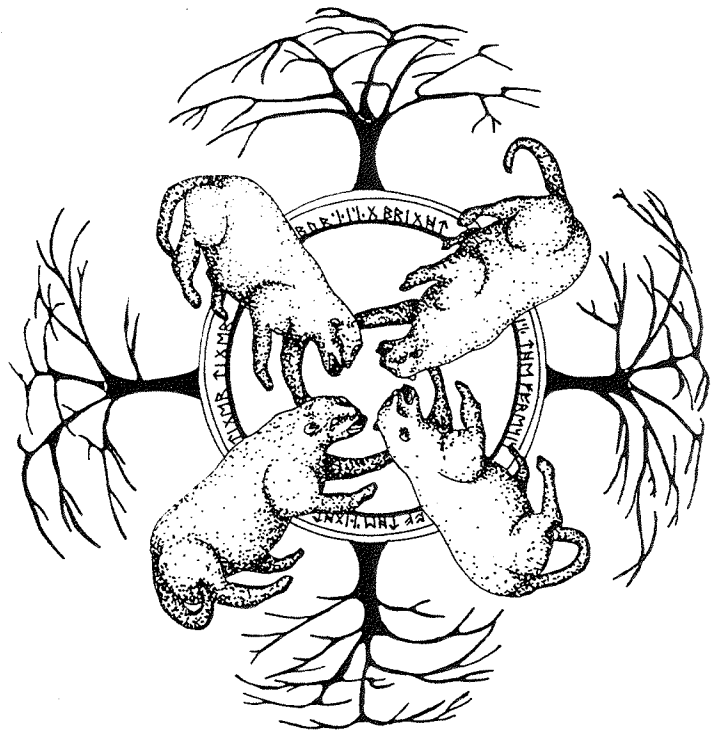
(this poem was dreamed and transcribed without change)

where is there an alphabet
of existence
simple substance
simple substance
Bits of string - the hand falls, limp.
a memory. a promise out of
childhood's wonder. It is all a shame
if this simple succession, bright
beads, soft pulse of sun
in pearl of heart, in building a home
we but a lesson in the surrender
of the substance
of our lives. I will seize the lightning
for my heart needs no instruction
and no permission

In the lower world
admiring a window in its frame. a wooden frame oiled and
by appearances never painted. the sheen of oiled wood surrounding
a window of old rippled glass. i look at it recalling glass
is active, in motion, and old glass thicker at the bottom
of the pane. i am inclined to feel the thickening window.
it's jammed or painted shut. the glass itself captures my
attention. watching glass ripple light it throws down at an
angle across the floor. there is still a source of light in
the lower world. a sun. some say more than one. .
that may have been a thought of my own. i can't be concerned
with speculations as to what is outside. this window meets
two worlds and will not open. i think the glass ripples with
varying tensions and pressures straining to own the window.
i don't know. here physics of phenomenon are secret but to
those who pass freely, like light through a window, back and
forth between places. i believe in other rooms and windows.
rooms with people and windows that open. no sound indicates
anyone anywhere and rippled glass only reveals distorted blurs
and colors. at least this . . .

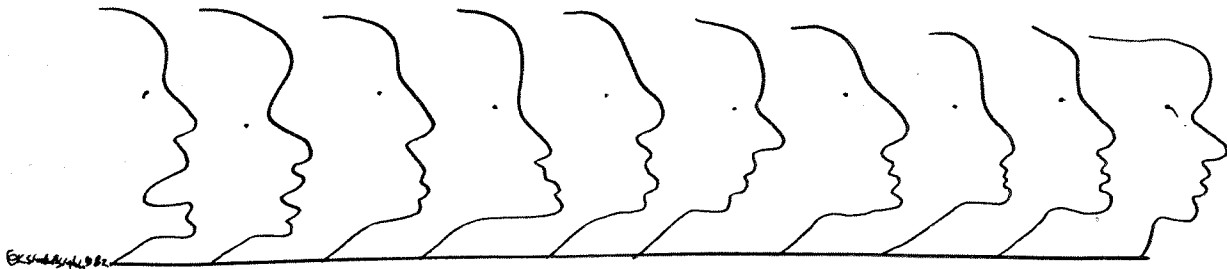
In the lower world
with a wall. its unending beauty not impinging on imagination.
a wall, its color feeling head on and from different angles.
the wall takes on transparency from some angles and maintains
color. am having a somewhat cerebral discussion with a friend
who is partially in charge of painting walls and determining
proper colors for them. in fact, there is a wall in the back
room of offices downstairs, beyond the administrative section,
where he does color tests. that wall has been painted as many
as four times in a week. i've stood with him before that wall
and discussed qualities of a wall painted a color. a wall can
be unselfconscious and suddenly capture you in its forthrightness
and strength. some of them bear the load while the job of others
is to separate and/or create a specific place. this wall seems
to stand alone and have a door in the middle of it. it is a
satisfyingly high wall. monumental. as we know, there are stage
walls that are only meant to give an impression of strength
and in fact are made in a manner that makes it easy to bring
them down. this one, the wall we are discussing, is not one
of those.

Once in the lower world
i met someone who resembled you. not the way you look
but every other way. this person was sometimes : owl.
other times it loped along short haired and alert. it
could not hide by changing shape or disguising its voice.
i could see into it. it couldn't frighten me by turning
inside out. i wasn't frightened and told it i could read it.
i could see its whole life from incubation on like a motion
picture. it stopped hiding itself, there was no use hiding,
and showed itself. it, i say it, was exactly like you
in every detail of its character. it was you. and went away
leaving something behind.



In the lower world
every thing whispers. trees have a way. like a child
whispering a feared thing. like this child telling a
forbidden secret, a confidence broken the weakness
seeps into the child's breathy voice. a tree will whisper
its knowledge before it falls, having creaked all its
life to hide it. birds carrying the knowledge of trees
whistle what can only be whispered. everyone in the
lower world knows these things. it is imparted here.
there is no way to keep it out. everyone knowing, adds
to it.

In the lower world
there are volumes beyond number of books describing all
the permutations of possible circumstance. and
to read one volume is to want to enter them all. and
there are those who think in time,
being infinite, as it is there --
that all of these volumes can be devoured.
they are the ones who are pitied.
they are the ones whose tortured minds
sink lower
to worlds for which there is
no description.



Calendar

WEST

JUNE

- 1&15 THE LOCATION OF HAPPINESS: an introductory presentation of the teachings of Master Da Free John. 8 PM, #2. Contact The Laughing Man Institute, 918 NE 64th, Seattle, WA, 98115
- 1,12 DREAMWORK INTENSIVE the wisdom and daily application of dreams. Five major dreamwork methods; work with 2-3 of your dreams. #100 includes a copy of the Jungian-Senoi Dreamwork Manual. Sat. 10-4; Sun. 10-3. Contact: See GROUPS; Jungian-Senoi Institute.
- 3-4 DREAMING TOGETHER: overnight workshop with Julie Whitten in a cabin near Russian River, CA. 7 PM Fri-noon Sat; #15. Contact: See GROUPS; DC/SF.
- 4 ANIMA, ANIMUS AND RELATIONSHIPS: workshop; use of journal and dreamwork; 10 AM-4 PM; #50. Contact: See GROUPS; Jungian-Senoi Institute.
- 4-6 WORKSHOPS AND READINGS: with Dan and Shilah Baumgarten who offer spiritual channeling through contact with the Light Beings. Contact: see GROUPS; DPNW.
- 7 USING DREAMS TO HEAL THE BODY: current directions of Research and Practice. 8:30-9:30 AM at the Spirit of Medicine: Uniting Science and Art, Univ. of San Diego. Write American Holistic Medicinal Association, 6932 Little River Turnpike, Annandale, VA, 22003
- 12 PENDULUMS AND DOWSING RODS: with Martyn and Gloria Brough. Learn to locate elements, persons, pets, and more, both on location and from maps; use pendulums to determine health and energy fields. 11 AM-5 PM. #25. Contact: Phoenix Metaphysical Books, 10202 152nd St., Surrey, BC, Canada V3R 6N7 (604) 584-7684
- 13-15, 20-22 WEEKEND INTENSIVE: Jefferson County, CO. Contact: Frank Cordell, 2239 12th ST. Greeley, CO 80631.
- 19 SUMMER SOLSTICE CELEBRATION: non-traditional; music. Bring flowers and food to share. See GROUPS; Jungian-Senoi Institute.
- 19 DREAMATHON: 5 mile run. Follow your dream. Bernal Hts. Blvd., San Francisco, 10 AM. Fee: #10 with T-shirt and pre-run visualization, #3 without. Win passes to workshops and/or subscription. See GROUPS; DC/SF.
- 21 DREAMBODYWORK: with Doug Cohen, 7:30 PM, Unity Church-TLC Prog. Seattle; #5.00. See GROUPS; DPNW
- 25 AWAKENING THE DREAMBODY: Dreambodywork Seminar with Doug Cohen. 11 AM-5 PM; #35; See GROUPS; DPNW
- 26 PSYCHOTHERAPY WITH DREAMS: seminar led by Kenneth Kelzer. DC/SF, Integral Counseling center, 1497 Church St., S.F., CA 7:30-9:30 PM, #4. (415) 282-9871

JULY

- 1-3 SHAMANISM: anthropology of the sacred-psyche and culture. Lectures, films and slide shows with Dr. Joan Halifax at Naropa Institute, 2130 Arapahoe, Boulder, CO, 80302. #100. (303) 444-0202
- 3-8 SUMMER DREAMWORK INTENSIVE 1: retreat; inner wisdom, renewal, building a dream community. #350 includes room/board. Installment or work/study possible. Place: Sea Ranch, Mendocino Coast. Contact: See GROUPS; Jungian-Senoi Institute.
- 3-8 GUIDED IMAGERY AND MUSIC, PHASE 1 TRAINING SEMINAR: at Asilomar Conference Seminar, Pacific Grove CA. Contact: ICM Training Seminars, 7027 Bellona Ave., Baltimore, MD, 21212

- 9 DREAM PSYCHOLOGY WORKSHOP: Quarterly introductory presented by Doug Cohen of Dream Psychology Northwest. #25; 11 AM-5 PM. See GROUPS; DPNW.
- 10 JUNGIAN PSYCHOLOGY WORKSHOP: introductory; Doug Cohen, Dream Psychology Northwest. See GROUPS; DPNW.
- 10-16 GUIDED IMAGERY AND MUSIC EXPERIENTIAL INTENSIVE WORKSHOP: contact Experiential, ICM West, P. O. Box 173, Pt. Townsend, WA, 98368
- 15-17 DREAMS AND INDIVIDUATION: weekend retreat. Co-led by Louise Bode and Doug Cohen. Orcas Island; #95. Contact: see GROUPS; DPNW.
- 19-25 DREAMBODYWORK: with Arnold Mindell, Dr. Phil, in Denver. Contact: M. Raff, 8055 West ontario Place, Littleton, CO, 80123
- 24 SUNDAY SACRED SERVICE: non-traditional; celebrate archetypal experience. 10 AM-noon at Shared Visions, 2512 San Pablo Ave., Berkeley. Bring food for potluck. #3.00; contact: see GROUPS; Jungian-Senoi Institute.

AUG

- 1 TRAINING AND SUPERVISION IN DREAM-BODYWORK: with Arnold Mindell, Dr. Phil, in Denver. Contact: M. Raff, 8055 West Ontario Place, Littleton, Co, 80123
- 10-15 DREAMBODYWORK: workshop with Arnold Mindell, Dr. Phil, in Portland. Contact: friends of CJ Jung, Linda Sherman, 3810 Watkins Lane, Eugene, OR, 97405
- 13-14 RELATIONSHIP INTENSIVE: workshop. Focus--Jung's concepts of pro-jection, anima/animus, and the shadow. #90/person. Contact: see GROUPS; Jungian Senoi Institute.
- 21 SUNDAY SACRED SERVICE: see July 24 for details.

SEPT

- 9-14 SUMMER DREAMWORK INTENSIVE 2: see July 3-8 for details. At the Village Oz on the Mendicino Coast, CA. Contact: see GROUPS; Jungian-Senoi Institute.

OCT

- 1,2 SECOND ANNUAL ELYSIA FESTIVAL: on the last crescent moon. Open to Goddess-Worshippers of all persuasions; held at Fort Flagler, WA. #12/one; #20/couple. Contact early: Angus and Seafoam, 1737 Boylston Ave. Lwr., Seattle, WA, 98122.

EAST

JUNE

- 10-12 EXPERIENTIAL DREAM WORK: with Ellen Cowels. Free introductory on Friday evening, workshop on Saturday, private sessions on Sunday. Place: Gainesville, FL. Contact Paul Hoffman (904) 373-8935 or write: Wholistic Resource Center, P.O. Box 32, Lynchburg, VA, 23405
- 11 CREATIVITY: recognizing, using, releasing, sustaining personal creative potential. 7:30-10:30 PM, #30. Contact the Boston Center for Psychosynthesis, 60 Foster St., Cambridge, MA, 02138. (617) 965-3255

- 12 GROUP VISUALIZATION: link hands with friends; demonstrate desire for world peace. 1 PM. Contact John Perkins, Dream Community of New York, 684 Washington St., -2B, New York, NY, 10014
- 12 MAKING DREAMS A REALITY: six workshops, six lecturers. 3-9:30 PM. Members of Dream Community #7; general public #10. Contact: John Perkins, 684 Washington St., -2B, New York, NY, 10014

JULY

- 11-15 SENOI DREAM WORKSHOP: Exploration in mythology with Howard Rovics; mask-making with artist Ellen Moon. #125; #40 deposit to: Howard Rovics, 210 Old Huckleberry Rd. Wilton, CT., 06897. (203) 762-9577
- 16-17 SHAMANISM AND PSYCHIC HEALING: seminar with Alberto Villoldo and Stanley Krippner at Omega Institute. #70. (518) 794-8850

AUG

- 24-26 TRAINING IN SENOI: learn to do dreamwork with one another. #80. Contact Howard Rovics, 210 Old Huckleberry Rd. Wilton, CT., 06897. (203) 762-9577

SEPT

- 9-13 DREAMBODYWORK: with Arnold Mindell, Dr. Phil, Cohasset, MA. Contact: Doug William, 22 Concord St., Nashua, NH, 03060

GROUPS

DPNW: Dream Psychology Northwest. Ongoing workshops and private counseling. 1602 East Garfield -B, Seattle, WA, 98112. (206) 325-6148

Jungian-Senoi Institute. Dream groups, training, therapy. 1525J Shattuck Ave. Berkeley, CA., 94709. (415) 540-5500

DC/SF: Dream Community of San Francisco. Sally Shute, P.O. Box 40221, San Francisco, CA, 94110. (415) 282-9871

Dream Explorers International: a new association of professional and interested dreampeople formed by dreamworkers and authors Gayle Delany, Patricia Garfield, Jeremy Taylor, John Van Damm, Stephen Laberge, and Strephon Williams. The founding conference of DEI will be held in San Francisco in the summer of 1984, June 21-24. It will include workshops, guest speakers, and a wide variety of dream related events. Memberships are available. For information contact: Dream Explorers International, P.O. Box -1123, Sausalito, CA 94966

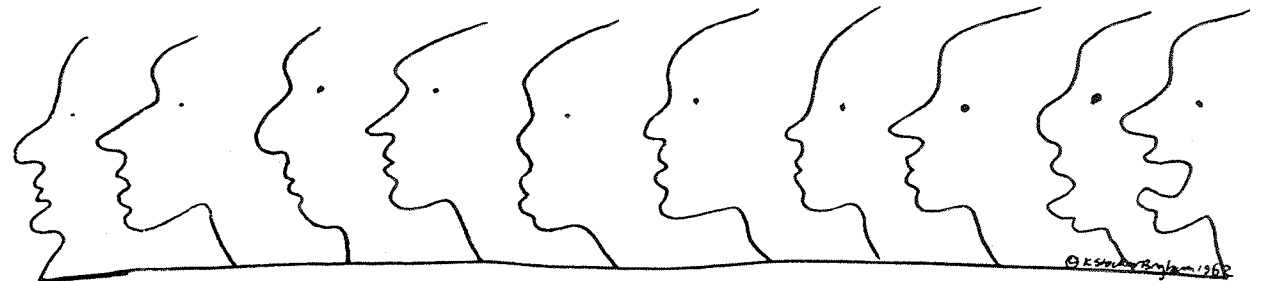
The Center for Creative Dream Exploration: Dream Fridays; on-going groups. 18 Amory Street, Cambridge, MA, 02139. (617) 661-6615

Gayle Delaney: on-going dream classes for beginners and professionals, consultation for dreamworkers. San Francisco, CA. (415) 668-7444

Carly Ayers: dreamwork, affirmation, guided imagery. On-going counseling, workshops in Seattle, Contact: 1943 East Saratoga, Langley, WA, 98260

The Laughing Man Institute: resource organization for the study of the teachings of Da Free John. On-going workshops, and classes. The institute also presents a series of films of a spiritual nature. 918 NE 64th ST., Seattle, WA 98115

Phoenix Metaphysical Books: resource, classes in occult and metaphysical studies. Find the bookstore at 10202 152nd St., Surrey, BC, Canada V3R-6N7. (604) 584-7684



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DREAM PSYCHOLOGY NORTHWEST

**A resource center for humanistic education
CURRENT PROGRAM AND ACTIVITIES**

Greetings to all involved in the process of becoming conscious. This is the current program at the InnerLife Educational Center, home of Douglas Cohen's DREAM PSYCHOLOGY NORTHWEST. We conduct groups and classes in dreamwork, dreambodywork, Jungian and transpersonal psychologies. We provide short term and ongoing psychotherapy for individuals and couples. In addition, we are pleased to sponsor workshops and presentations by a variety of resource people in the areas of contemporary psychology, healing and spiritual growth. For information and to register for any of the upcoming programs, please call 325-6148. See FUSION calendar for additional information.

WEEKLY PROGRAM

Monday and Tuesday 7-9 P.M. DREAM GROUPS. Ongoing dream groups meet weekly and begin each quarter in cooperation with the Experimental College schedule at the U. of W. To enter into a conscious relationship with your dream life is valuable. We use group process, guided imagery and body awareness to explore and celebrate the creative life of the psyche thru dreams. \$50/Month. Two month commitment. For new members, \$20 registration fee includes initial private placement consultation.

SPECIAL EVENTS

DREAMBODYWORK SEMINAR entitled, 'Awakening the Dreambody' will be held Saturday June 25, 11 A.M.-5P.M. Explore the mind-body unity using dreams, body conditions, relationship issues and movement. Based on pioneering work of Jungian analyst Arnold Mindell, author of DREAMBODY. \$35. Limited to 16.

DREAMS AND INDIVIDUATION--A RETREAT ON ORCAS ISLAND WITH JUNGIAN ANALYST LOUISE BODE AND DOUGLAS COHEN. July 15-17. This retreat will focus on dreamwork, individuation and mind-body unity. Time for journal work, reflection, sauna and mineral baths will be woven into the structured dreamwork, group process and dreambodywork sessions. \$95. Limited to 25 participants. To register call 326-6148.

NETWORKING:

- LARRY SARGENT: Call Box 900, Suite 50, Taos, NM 87571
- DOUGLAS COHEN: 1602 East Garfield, Suite b, Seattle, WA 98112. (206) 325-6148
- CHRISTINA V. PACOSZ: 230 Aldritch Rd., Pt. Townsend, WA 98368
- WENDY SCHOFIELD: 1710 Overhulse Rd. NW, Olympia, WA 98502
- DAVID LOMINAC: 1730 26th Ave., Seattle, WA 98122
- IRENE OTIS: P.O. Box 152, Vashon, WA 98070
- STEVEN WEINBURG: 1732 18th Ave., Apt. E, Seattle, WA 98112
- CHRISTOPHER MATTHEWS, LYDIA BARNES: P.O. Box 95829, Seattle, WA 98105. (206) 525-2215



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BEAR HAS AN AMAZING DREAM...

The Dreams of Children

Christina V. Pacosz

William Butler Yeats' advice, "In dreams begin responsibility" is one of the cornerstones of creativity. When the Washington Arts Commission selected me to present poetry residencies to school children, my dreaming self took charge of content. I decided to use dreams to 'prime the pump' of language and poetry in the four short days at each school. I hoped to leave at least a drop of awareness about who we become when we sleep and how important this original 'other' is to our waking life.

Children and teachers were initially leery, but usually warmed to my presentation as excitement and creative evidence surfaced. However, some teachers did react out of fear of the dream experience. One parent removed her third grader because "dreams come from the devil" and the family's fundamentalist faith could not allow recognition and exploration of the positive nature of the dream experience. Denial is often preferred to ease the disturbing complexity of the subconscious.

On occasion I would vary the method and use an appropriate Grimm's fairy tale as a means to provide the fertile permission the imagination needs. I feel this use of fairy tale/myth is consistent with the dream process. The Grimm's brothers recorded the gleanings of the European collective unconscious with sources in a dim antiquity. I amplified both presentations with lots of poetry replete with clear images and rhythms.

Children of all ages, in dozens of schools in south central and western Washington wrote close to 2,000 poems, many based on private dream content. I always provided the students with the option of writing about other aspects of dreaming, so the exercise was as non-threatening as possible.

I had prepared for a myriad of questions about dreams, both scientific and mythic. (See selected bibliography attached.) The children were curious and displayed an intensity of attention rarely brought to traditional school subjects. Unfortunately, even very young children had learned all too well to discount their dreams and to be distrustful of their imaginations. I was appalled. These children, the products of public school education, possessed psyches where violent acts had been committed under the guise of education and in the name of love.

I am not a stranger to the American public school, having taught educable mentally retarded children from kindergarten through high school in two states and distinct regions for almost seven years. A six year absence has not improved the situation. Television has become more insidious in the students' lives and video games threaten to destroy what remains of their battered selves. I wish it were possible to laugh off what I saw and sensed as exaggeration and hyperbolic indulgence, but I can't.

While the bleakness of the public education landscape often threatened my capacity for a consistent hopeful response, the barrenness honed my personal resolve to spread the dream word. I found myself reflecting often on the Senoi/Temiar dream tenets on which I based much of my approach. Western man destroyed their culture as so much native culture has been, but if these genocides are to have any meaning, then the cultural legacy of these people must be renewed and the Senoi's phenomenal gift to us must be shared. I believe that in the halls of violence another message desperately needs to be heard.

Recently, while running my daily route, a thought came to me: Sleep is the little death each of us practices daily. And dreams are gifts from our 'other side', our other self. I do not know how or if these seeds sown will sprout or fruit. Informal class surveys indicated few homes paid attention to dreams even on a superficial level. Without exception, not a single teacher with whom I worked, was using his or her own dreams. The children will have little support for their dream experiences. If, as a people, Americans learned how to cross the night bridge and to value what they found, their warring selves would integrate and the internal landscape of peace could reflect out there, in the world, where we sorely need new visions to sustain us.

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- Crystallizing Children's Dreams*, Katherine Lee West, Amata Graphics, 1978.
- Dream Telepathy*, Montague Ullman, MD. and Stanley Krippner, Ph.D., McMillan, 1973.
- The Third Reich of Dreams*, Charlotte Beradt, Chicago, Quadrangle Books, 1968. (Chilling account of Nazi takeover of people's dreams in Germany prior to World War II.)
- The World of Dreams*, edited by Ralph L. Woods, Random House, 1947.
- The Kin of Ata Are Waiting for You*, Dorothy M. Bryant.
- In Search of the Dream People*, R. Noone, Morrow, N.Y., 1972.
- Technicians of the Sacred*, Ed. Jerome Rothenberg, Anchor Books, 1969
- Wishes, Lies and Dreams*, Kenneth Koch.
- The Inner World of Childhood*, Frances Wickes. (Often insightful but also dated in many of her theories; originally written early 1900's.)
- The Courage to Create*, Rollo May.
- Psychic Children*, Samuel Young, Doubleday, 1977.
- Fantasy and Feeling in Education*, Richard M. Jones, New York University Press, 1968.
- The Dream Poet*, Richard Jones.

The Place

There's a place where people can go,
so they can be alone.
It's a place,
silent and without noise.
A place where people can
get away
from the troubles of everyday.
It's like a box that has no locks.
It doesn't even have a key.
It's not
a box
or a place.
It's you
when you
dream.

Danny Livingstone
6th grade

White Pond

I dream of pond.
The water is white and clear
with bubbles rising to its surface.
Pale white bodies rise up
and sink.
The bodies make eerie cries
for help
from me.

While all this goes on
in my head, my body
is sweating hard
with fear.
I wake up,
dash to the door,
turn on the light.

I sit by my shadow
and try to forget
the awful white pond.

Lisa Thompson
5th grade

untitled

As I walk down the dusty street,
I wonder how it could be?
How could I be in this lonely old town?
I see sinister faces looking,
looking at me.
I see a face that looks familiar,
that face. My mother.
She laughs a hollow laugh.
I cry out and run to her.
She floats across the ground,
"Away!", she cries, "away!"
She disappears slowly, laughing.
Now I am on my own,
there is no one to care for me.

I walk past a shabby saloon,
its crumbling walls laugh at me.
I hear a sound,
crashing windows falling off a cliff.
I spin around,
terror . . . bottles . . . green bottles,
long wicked arms throwing bottles.
At me?

I run to a silent garden
and weep among the flowers.
The flowers soothe me.
I look up.
My father is skimming across the grass,
a feather coming to destination.
His soft, smooth voice speaks,
"It is all right, I am here."
I get up carefully.
I walk with my father
down the deserted path.

Megan Jones
6th grade

Dream

As I was swinging in the old maple tree, a beautiful woman with bright blue eyes and a clear smooth face came to me. Her smile like Jesus saying "Hi". If it weren't for her smile I wouldn't have chased after her. She said, "Jenny, you must follow me, please." As she ran, with my curiosity I ran after her. We ran for miles and miles. But soon I fell and was exhausted. I saw a beautiful garden and a little cottage. It was light purple with dark purple trimmings and a picture of the scene on the side of the house as if it were real. It had clouds, a sky like a real sky, green hills with flowers of all sorts of colors. The woman came after me and told me to go to the cottage and open the door with the key she gave me. And she said, "If you go in there is a spell cast on the cottage. You must stay there and defend yourself from the Queen's spirit. She is very mean so watch for yourself." As she left me she put a rose in my basket and the cottage door slammed shut. The mean old Queen's spirit was coming after me and I opened the door with the key. The spell was broken. I woke up from the long nap in the meadow. I looked in the basket. There was the rose she gave me.

Jennifer Spotted Elk
7th grade

The Inner Door

Dream and Fantasy Work With Dying Elders

Wendy Schofield

The first time I saw 77 year old Carl ill in bed, wired to this tube and that, he was trying to be brave. Half smiling gummy smiles, soft silvery hair suavely combed, smelling sweet in a fresh clean shirt, his dignity was kept intact but his eyes lacked the sparkle I had once known as his two dedicated daughters took care of him in his small, modest home. They told me his spirits were low and that he didn't speak, which created concern since family matters needed attention before he died: what did he want done with his possessions and, where would he like to be buried? Simple but direct questions for a dying man.

The days before death can be an important time for making family connections, and dream work provides a way of doing so. Also, low spirits suggest a good time to examine dreams and fantasies where imaginings may be forming new ideas in preparation for what is ahead, and as Carl Jung suggests, a conscious negative attitude may be counterbalanced by a positive unconscious one.

With this possible release of energy in mind I gently asked, while holding his hand, "How long do you think you have to live?" He shrugged his thin shoulders and replied, "I don't know." I suggested that he imagine and he said, "Not long," in a small low voice. When I asked how he felt about this he said, "Not good." Then his story unfolded concerning unfinished business, places yet to visit, and him not wanting to die now. I asked, "Do you believe in Life after Death?" He said he didn't know, so I told him the following story about an experience I had with Dorothy, aged 78 years, who was also dying of cancer.

Three weeks before Dorothy died, while in a waking dream state, she anxiously pulled on the bedclothes beside her. I asked, "What is happening?" She replied, pointing to a blank wall, "Do you see that door over there? These (pulling on the bed sheets) are ropes to open it." I asked if she wanted to go through the door but she said she was scared of being dismembered. (Dismemberment is characteristic of the Shaman as he leaves this world and enters the next.) I suggested that she peek behind the door and tell me what she saw. I would stay there and hold her hand. She agreed, and so with eyes shut tight as she pulled on the bedclothes good and hard, and expression of amazement crossed her face.

"There are people waiting on the other side!" she exclaimed.

"Is there anyone you know?" I asked.

"No."

"Are they friendly?"

"Yes."

"Do you want to go through the door?"

"No." was her reply.

"Then do close the door and come on back." I suggested. Three weeks later, a few hours before she died, I reminded her of this door and suggested that soon the time may come for her to go through it. I wished her 'Bon Voyage.'

That is the end of the story I told him, wanting him to imagine the possibility of going through a door to a state of being not yet known, remembering that James Hillman says, "the more immanent the death experience, the more possibility for transformation."² Sitting there, eyes twinkling, looking at me, he said, "Last night I had a dream about someone knocking at my door. I woke up, and asked my daughter to open our door but no one was there." "You cannot win 'em all!" I said, and we both laughed our little cotton socks off as his depression lifted and his inner door opened. After this experience he always made sure that the door in his home was actually locked, as if he was not ready to go yet.

As time passed he became closer to his children, who cared for him and were part of his life more now than before. I encouraged him to recall his dreams and to share them with his daughters. A common dream motif was 'coming home'. This motif had a double meaning. On the personal level, it described the new connection Carl was making with his family in the last stages of his life; on the symbolic level, it suggested going back to his origin, death and rebirth in a larger sense.

The last dream he shared before he died was the following one, "My nurse gave me a silver disc the size of a quarter. On it was written 'get me out of here.'" By this time Carl was very sick so we did not discuss the dream, but I have interpreted it myself since he died. Cirlot's Dictionary of symbols says, "Silver corresponds to the moon. It is regarded as the guide to the occult side of nature, the feminine principle." The nurse who gave Carl the silver disc may have been a reflection of Carl's Anima, (the eternal feminine principle in man). The disc, a circle, may represent a Mandala. "The Mandala is the Hindu word for circle. It is an aid to inducing certain states and in encouraging the spirit to move forward along its path of evolution . . ."

In this last dream the feminine principle, symbolized by the nurse, spoke to Carl from within a Mandala (the disc) and said, 'get me out of here,' or 'free my spirit.' He was ready to go now and his soul image was releasing him. Shortly after this dream he said goodbye to his daughters and they spoke softly to him about opening the door. He died peacefully, his last breath observed by his older daughter. By opening the inner door to his dreams and sharing them with his family Carl removed his depression therapeutically and entered into a positive state before he died. His unconscious provided images which helped him to make the transition.

Unlike Carl who died at home in comfort, with full support from his family, Dorothy spent the last few months mostly alone, in a nursing home. Her physical passing was painful but her spirits were high to the end.

I worked with Dorothy over an 18 month period during which she related three dreams.

Dream 1: Dorothy is going on a long journey in a ship through a canal. The ship crashes and begins to sink. She is told to pack all of her belongings into a suitcase, including a vase. While packing, she is concerned that the vase will break, but then realizes it doesn't matter how she packs the vase because it is a circle and the stress is equal on all sides.

Dream 2: A whole family is preparing a flower for exhibition. One family member waters it, another tends the soil while others prepare the border. After a while the flower blooms, is picked, placed in a vase and put on display. A sister plucks off an imperfect petal. Now the flower in the vase is perfect. Dorothy said this dream was about how to achieve perfection.

Dream 3: Dorothy is chosen to represent one of three beautiful Chinese vases on top of a mountain. She is taken to the mountain top and scrubbed from head to foot. Her hair is washed several times and the water is poured down the mountain side, which has been raked in preparation. Then, in a moment of glory she is placed in the vase from which vantage point she can see everything.

After Dorothy died, I reflected on these dreams and imagined the vase as an alchemical vessel in which elements of spirit and matter combine. In these dreams Dorothy is given tasks to accomplish to complete her cycle. She finishes the cycle by being centered in her own image. At her funeral a family member alluded to family disagreements due to the bull-headedness of most of the clan, which this person said was a family trait. It is of interest to note that in the second dream Dorothy's inner life created a harmonious situation in which a whole family worked together on how to achieve perfection. Dorothy's inner life created harmony within a family so that she could move on to the next stage of her development. Carl's psyche gave him dreams about 'coming home' which helped him to connect to his family in his waking life so that he could eventually let go and also move on.

Dying is transformation, which, like other forms of change, is often accompanied by anxiety and depression. Working with dreams and imaginings may help open the inner door so that the spirit can move forward along its path of evolution. In their final dreams both elders shared the same symbol: Dorothy is put into the circle, Carl's soul calls from it. The vase and the disc are Mandala images chosen by the individual psyches of Carl and Dorothy to aid in their transformation. From Black Elk:

"Life is a circle from childhood to childhood. There is no death, only a change in worlds."

REFERENCES

1. Joan Halifax, *Shamanic Voices*
2. James Hillman, *Suicide and the Soul*

DREAMBODY (cont. from page 1)

D.C.: What I'm concerned about is people's understanding of a dreaming process happening in the body. So clarifying that is important.

A.M.: Clarifying that for me means experiencing a process happening in your body and realizing, my goodness, the dream I had last night was patterning this whole thing.

D.C.: Can you comment on your relationship to your dreams?

A.M.: Well, I don't sit and think my dreams out so much anymore. I can do that. I'm a pretty good dream analyst, but I'm never satisfied afterwards. I prefer to start with how I'm feeling. "Argh! Oh, I feel shitty. Or I'm unhappy." And then I look at my dreams afterwards.

D.C.: What does having a research orientation mean in light of being a practitioner and therapist. Can you speak to that relationship?

A.M.: Yes. I'm never satisfied with a success. I want to know why it happened exactly and I'm never satisfied when somebody says, "Gee, that didn't work, I'm not really happy with it."

D.C.: So the goal is not just someone having a successful experience, it is always looking at what's happening.

A.M.: Yes. I'm not interested in just healing. I'm interested in knowing more. It's much more exciting waking yourself up, asking why, what the hell happened . . .

D.C.: I'm interested in a definition of the dreambody.

A.M.: The simplest way of understanding the dreambody is by talking about the different channels. The dreambody manifests itself as the tendency to dream, literally, in the way dreams are ordinarily thought of, experiences in the middle of the night. It manifests itself proprioceptively, sudden pains and aches, as a symptom. It can manifest itself as a proprioception such as fatigue, or something spontaneous beyond your ego control. It can manifest itself as spontaneous motion, a little jitter. It manifests itself as spontaneous voices in your head by talking to you, mama and papa, and it manifests itself as dreams and fantasy. The reason I use the word dreambody is because it's an empirical fact that this funny thing is both dream and body. So instead of using the word unconscious, which is harder for me to say what is the unconscious, I can say how this thing manifests itself.

D.C.: So what opportunities will be available for training in process oriented dreambodywork?

A.M.: Well, we're starting a research center in Zurich and also it looks like another one's beginning in Denver. And now after five or six years of work, there are people like Joe Goodbread and Barbara Croci who are pretty good and are able to do it pretty well. Some of them are better than I am at it. Each has their own specific background they bring to it. There is not one particular background necessary for this work. Barbara is interested in yoga, Joe is an engineer. Another person I've been working with is a dancer. Everybody has strengths in specific channels, weaknesses in other channels.

D.C.: Where in the U.S. will your book, *Dreambody*, be available?

A.M.: I don't know. Sigo Press and bookstores all over.

The Stargate

by Christopher Matthews

2 Oct 81

"I Dreamt of a small gateway. A man sat by it, watching, almost absent he was so entranced. I watched the doorway, two small pillars of polished wood. Space and stars. The viewpoint of the window grew larger and the stars thicker and thicker until they rippled in sheets, rippled like sparkling water.

"And then I opened up to what was happening here. (Something flowing reached out and spark-ed/fused with the starfield) . . . the starfield expanded like the explosion of stars in a skyrocket at the Fourth of July. The expansion carried me with it, or rather I and it were one phenomenon, and my being flew out on the edge of the wave, far out.

"And then I found myself in a room without walls. A dapper man rather like David Niven in appearance has been waiting there timelessly. Above him is a large golden and bright crystal chandelier. He says, 'What kept you?'

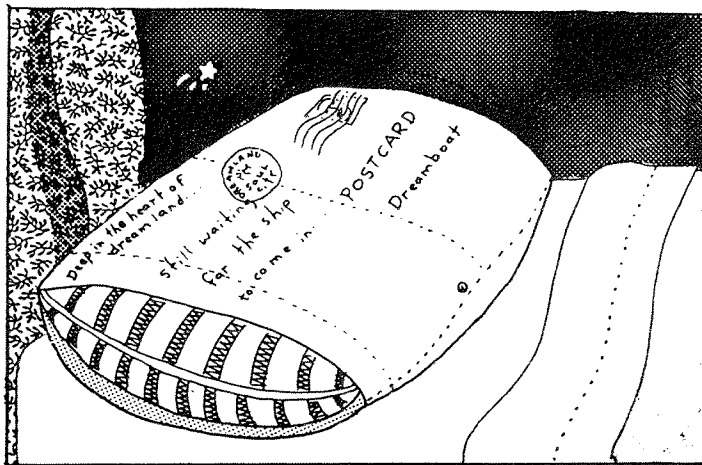
"Last night, falling asleep, I whispered, I want to go Home, I want to go Home."

For a moment

I believed I could live
without human trappings
My palms and the heavens
mapped the same symbols
I walked like grass walks
And I breathed the
 king's secret
Far from language

Only one moment of
liberation sustained me
through the descent back into
the categorization of things
Because I had glimpsed
that pebbles were rivers

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The Unbroken Male

Is can-do coming back? To find out with any accuracy means gauging and quantifying the American mood. We measure the gross national product, consumer prices, stock market values, the money supply. Why not the American spirit? Why not an index of the Gross National Spirit?

—United Technologies advertisement, the Atlantic Monthly, November, 1981

As a whole, we are a generation of men so estranged from the inner world that many are arguing that it does not exist; and that even if it does exist, it does not matter. Even if it has some significance, it is not the hard stuff of science, and if it is not, then let's make it hard. Let it be measured and counted.

—Ronald Laing, The Politics of Experience

When early colonizers reached this land they were often greeted by tribal elders who wept in ritual thanks-giving for a safe delivery. When Columbus reached the shores of the Bahamas (which he mistook for India and accordingly misnamed the Natives 'Indians') he was greeted by Arawak men and women who swam out to meet him. Columbus notes in his journal:

They brought us parrots and balls of cotton and spears and many other things . . . they willingly traded everything they owned . . . They do not bear arms and do not know them . . . They would make fine servants . . . With fifty men we could subjugate them and make them do whatever we want (Zinn, 1980, p.1).

The first explorers found this land in pristine condition and many believed they had discovered the Garden of Eden or Paradise. Columbus, and the majority of colonizers and slave traders following his example, responded to these gentle and generous people with programs of unbelievable cruelty. Las Casas, a Spanish priest who sailed with Columbus, describes the treatment of the Native people and the land when gold mining was initiated by the conquerors:

. . . mountains are stripped from top to bottom to top a thousand times . . . Thus husbands and wives were together only once every 8 or 10 months and when they met were so exhausted and depressed on both sides . . . they ceased to procreate. As for the newly born, they died early because their mothers, overworked and famished, had no milk to nurse them . . . 7000 children died in 3 months. Some mothers even drowned their babies from sheer desperation . . . In this way, husbands died in the mines, wives died at work, and children died from lack of milk and in a short time this land which was so great, so powerful and fertile . . . was depopulated . . . My eyes have seen acts so foreign to human nature, and now I tremble as I write this . . . (Zinn, 1980, p.6,7).

Zinn assesses Columbus' damage:

In two years, through murder, mutilation, or suicide, half of the 250,000 Indians on Haiti were dead. When it became clear that there was no gold left, the Indians were taken as slave labor on huge estates known as *encomiendas*. There they were worked at a ferocious pace and died by the thousands. By the year 1515, there were perhaps fifty thousand Indians left. By 1550, there were five hundred. A report of the year 1650 shows none of the original Arawaks or their descendants left on the island (1980, p.4,5).

This atrocity was to play itself over and over again in the course of white expansionism into Native lands, and the desecration of sacred lands and the oppression of Native peoples continue down to this day. Dan Katchongva and other Hopi elders sent (then) President Richard Nixon a letter in 1970. It read, in part:

The white man, through his insensitivity to the way of Nature, has desecrated the face of Mother Earth. The

white man's advanced technological capacity has occurred as a result of his lack of regard for the spiritual path and for the way of all living things. The white man's desire for material possessions and power has blinded him to the pain he has caused Mother Earth by his quest for what he calls natural resources . . . It is said-by the Great Spirit that if a gourd of ashes is dropped upon the Earth, that many men will die and that the end of this way of life is near at hand. We interpret this as the dropping of atomic bombs on Hiroshima and Nagasaki. We do not want to see this happen to any place or any nation again . . . (1973, p.i).

In terms of psychic and spiritual attitude, how does Columbus' genocidal course of action differ from our current leader's plans to 'win' a nuclear war in which millions of people would die instantly while the rest die painfully in an irredeemably devastated world? I would argue that much of the sickness and moral blindness which enables a people to envision, build, and deploy weapons which could destroy all life is an extension of a certain orientation, an archetypal reality frame. This dominant in our collective consciousness has influenced our actions and historical perceptions from Columbus through Vietnam and continues down to our present course of flirtation with 'limited nuclear fights' to be staged on European soil. When asked how we could 'win' a nuclear war, Vice-President Bush replied:

You have a survivability of command in control, a survivability of industrial potential, protection of a percentage of your citizens, and you have the capacity to inflict more damage on your opposition than they can inflict on you . . . Reporter: You mean like 5% would survive? 2%? . . . Bush: More than that. If everyone fired everything he had, you'd have more than that survive (cited in Rogers, 1982, p.10).

Edwin Meese, advisor to the President, in a speech of March 1, 1982, defined all-out nuclear war as "something less than desirable" (cited in Rogers, 1982, p.10). If the Native worldview is characterized by a deep respect for the sacrality of all life-forms and the preservation of Mother Earth, how do we characterize the worldview of a culture which supports such spokesmen?

I believe we need to recognize which archetypal determinant we are perceiving and acting from as a culture if we are to take steps to bring consciousness to our situation and balance our deep-psyche (individually and collectively) toward life-affirmation. The dominant impulse in Native cultures was toward the preservation of sacred life, and the dominant psychic orientation came from the crying for dreams and visions. The polarity of this worldview—which the white colonizers introduced to this land—is dominated psychically by the archetype of the "unbroken male" (Campell, 1964). This archetypal dominant constellates a worldview which supports and is supported by male dominance, aggression, and control. In a patriarchal culture, each person, to a greater or lesser degree, participates in upholding and preserving this archetypal force field. The unbroken male is psychically the polar opposite of the shaman or dream crier. The shaman is characterized by his or her initiation through psychic dissolution, dismemberment, and death. It is in this state of brokenness or woundedness that healing dreams and visions visit the initiate and teach powerful lessons from spirit-healing realms. The shaman is the wounded healer who, in turn, heals from his or her own wounds. The unbroken male upholds an attitude of invulnerability, psychic and emotional encasement, and dominance over the environment. The unbroken male will not surrender nor suffer toward feminine wisdom. He does not cry nor lament.

We can describe the shape of consciousness of people living within this archetypal field of experience as extraverted, lacking in-sight, competitive, materialistic, techno-rational, paternalistic-senile, disconnected, exploitative, spiritually depleted, oriented toward accumulation and social power, and violently hostile and repressive toward feminine, nourishing, and internal energies. The unbroken male devalues the Mother, the Earth, dreams, visionary activities, and wisdom of the heart and soul. He molds his body experience around a barrel-chested heart and military spine. Yielding and surrender are seen as signs of weakness and defeat. He equates power with dominance-over rather than sharing-with. Freedom is equated with control. He would like to experience the freedom of total control. He believes in objectivity and

that numbers and logic are value-neutral. His formal way of seeing—the scientific method—is premised on the principles of prediction and control. His psychology measures behavior and excludes 'inner' experience from its formal realm of study. He believes it is possible to have a perception which is not ethically bound to the 'observer'. The 'subjective', felt, dancing world is seen as inferior, heretical, or invalid. Dreams are non-sensical, im-material, foolish. Myth means falsehood. The unbroken male identifies with his machines and with linear progress. He is disconnected from his natural environment. He kills from a distance and his distance kills emotionally. His mode of perceiving the feminine universe is ontological invalidation: trees are seen as timber. The world is drained of divine energy and purpose. He likes to 'cause' submission in others. In his weakened and abstracted state of consciousness he might feel a certain gratification if he were to destroy all life on the planet: he would experience the freedom of total control. If 95% of his people were destroyed in the process, he would still experience a victory of numbers, a survivability of control.

When we look at the world through the eyes of the unbroken male, we see a de-vitalized, dis-spirited field of objects and numbers which may or may not suit his needs. His "desire-energy" (Bly, 1980) cannot get beyond his own encasement; he cannot connect empathically and compassionately with the natural world, the shared world. This lack of connection may be necessary to maintain his sense of control and dominance, but it also generates a deep impotence, and inability to make any nurturative difference. There seems to be a critical threshold where this gnawing sense of impotence gives rise to violent striking-out at the world: feeble attempts to make some difference, to make even a fatal connection. The unbroken male is a psychic timebomb. In his refusal to break, surrender or be wounded into openness he breaks everyone and everything in his world. The unbroken male is the 'larger majority' in my dream of nuclear danger. His game is rigged and the children are at stake. He is a "false father" (Bly, 1978); his rational insanity is a lie. He upholds a dead-energy mode of existence. He "trembles in fear at the sight of love in the smallest child, the slightest smile, the open hand" (Pearne, 1970). This is the archetypal energy field the white 'conquerers' brought to this land. This is our psychic inheritance.

The final psychological breaking of the dream cultures occurred at Wounded Knee, South Dakota, in 1890 when U.S. government troops slaughtered an encampment of Sioux Ghost Dancers. Black Elk describes the situation:

And I, to whom so great a vision was given in my youth—you see now a pitiful old man who has done nothing, for the nation's hoop is broken and scattered. There is no center any longer, and the sacred tree is dead (Georgakas, 1973, p.112).

Beyond the historical context of the breaking of the Sioux Nation, Black Elk is describing the breaking of psychic and spiritual wholeness; the desecration of a world in which the dream and vision mediated sacred energy exchanges of nature and spirit. Without mythic:sacred:dream grounding to inform and vitalize our lives and culture, we lose connection with the natural world and with Spirit. We are left stranded with no deeply cohesive or binding meaning or purpose. We are psychically 'out of place'. If we no longer experience our dreams and inner beings as carriers of sacred intention, then we have also lost our capacity for experiencing and engaging the natural world in a healing and inspirited way. The Earth is no longer protected as our Sacred Mother, we do not listen to stones as they strive toward roundness, protective spirits and guardians of sacred sites depart, unheeded and uncared for.

People cannot live for long without a center, without an adequate experience of sacred meaning or infusion of sacred energies in their lives. Profane existence, as Eliade (1959) points out, is historically bound, while sacred existence is atemporal and participates in cyclical "eternal returns" to sacred time and space. Profane existence lacks sacred intentionality, a celestial archetype, or mythologem within which people can order their lives in a meaningful way. Profane life lacks authentic center, and it can provide no access to origins or sacred grounding. Our current patriarchal, militaristic, senex-culture cannot help us participate deeply in our own being; rather, it orients us toward material gain, exploitation of others and of 'natural resources', and ego aggression and

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dominance. This mode of existence is lived from the head, the 'reptile brain', and it keeps us paranoid and bricked-in. In our father-culture the linear-rational is hypertrophied at the expense of the numinous, the warm-blooded connective. The culture of the unbroken male is sedimented in profane existence and will, necessarily, come to an historical end. The Hopi and other native prophesies have foreseen the destruction of profane life and the resurrection of sacred life (the return of the Buffalo). D.H. Lawrence, profoundly touched by the Tewa culture of Taos, New Mexico, shared that vision:

But there it is: the newest democracy ousting the oldest religion! And once the oldest religion is ousted, one feels that democracy and all its paraphernalia will collapse, and the oldest religion, which comes down to us from man's pre-war days, will start again . . . This is an interregnum (cited in Wood, 1976, p.12).

On December 16, 1982 a group of Hopi Elders addressed the U.N. General Assembly "to present the revelations of the Hopi Prophecies and the need for peaceable cooperation and acknowledgement of the importance of dreaming and the inner life on a world-wide basis" (Taylor, 1982). The people of the dream have not lost their vital connection with the sacred intention of our world. If we are able, individually and as a culture, to humble ourselves, to find the courage to allow our shame to transform us into compassionate and insightful beings, and to bring sacred intentionality to our worlds--inner and outer--then we may help bring about the preservation of life. The Hopi Elders tell us we must affirm the importance of dreams on a world-wide basis in order to help with this healing. In this way we may help nurture back to life a fresh shoot from the sacred tree of life.

Healing the Broken Hoop from Within

Atomic power is nothing compared to the power of the dream in each of us that is seeking emergence.

---David Spangler

What is this dark and evil power come across the ocean to crush the wigwam? 500 years of rape and genocide from Columbus to Vietnam. How will we ever free ourselves from this karma we're collecting so cheap? How will we ever free ourselves? Look way down deep . . .

---Dennis Pearne
"Whispers of the Spirit"

In cultivating our dreamworlds, we turn away from our social masks and our official daytime stories about ourselves and our times. In turning away from our pretenses and shallowness, we generally encounter elements and images of our dark, unknown selves. The tension of opposites which Jung refers to is our ability to recognize and integrate our own darkness, evil, inferiority, and woundedness. This acceptance moves us toward humility, compassion, and forgiveness on a personal and planetary level. Jung has said that in the projection of our shadow upon the world, we turn the world into a replica of our unseen face. Traditionally, we have projected our shadow selves onto other people, races, cultures, and countries. This is the psychological basis for our ontologically invalidating our enemies: the 'enemy' is our unknown, feared, and hated self. In our emptying our enemies of divine energy and human qualities, we deplete ourselves spiritually and psychically. In killing our enemies we kill the redemptive potential of our own wholeness. Once we have projected 'enemies', it follows that we must destroy them before they can destroy or contaminate our righteous and limited ego-perceptions.¹

The beauty of consciousness is that it strives toward integration rather than disintegration. Becoming conscious of our shadow selves by listening to and believing our dreams, puts us in a healing and integrative relationship with our depths, our own souls. To withstand the tension of opposites in ourselves is to re-collect our unconscious, disintegrative projections from the world. In claiming our shadows we also open ourselves to the redemptive light which shines from the darkness, or as Roethke tells it, "The Redeemer comes a dark

way." Our shadow, once acknowledged and embraced, brings healing and transformative energies into our lives.

In coming to know our dreams we also gain insight into the nature of our collective, cultural shadow. We are granted glimpses of our cultural blind spots and memory-lapses. We come to view our history from the perspectives of the oppressed, forgotten, and disenfranchised. Conversely, when we see and act from our collective shadow, we lose spirit, we make enemies, and finally we destroy others and ourselves rather than break the encasement of our false identities. Jung came to see the collective, cultural shadow of white civilization while visiting the Taos Pueblo in the 1920's:

What we from our point of view call colonization, missions to the heathen, spread of civilization, etc., has another face--the face of a bird of prey seeking with cruel intentness for distant quarry--a face worthy of a race of pirates or highwaymen. All the eagles and other predatory creatures that adorn our coats of arms seen to me apt psychological representations of our true nature (1965, p.248).

The healing, therapeutic value of a person's coming to accept and transform shadow energies is the *sine qua non* of depth psychology. In the same way we must accept our collective, cultural shadow if we are to transform that energy and evolve toward humility and forgiveness on a planetary level. Dreams reveal to us a more complete picture of who we really are. They challenge our fixed perceptions and expand our psychic and spiritual possibilities.

To take responsibility for our dreams is to claim deeply internal authority for our perceptions and actions. By consciously participating in our own dream development and in sharing other people's dreams, we begin to individuate from the perceptual field of the prevailing cultural consciousness. We begin to contact our deeper truths, our soul-truths, and we are shown the mythic patterns which shape our contemporary fields of experience. Campbell (1968) tells us that the mythogenic zone in our present culture must be the individual heart, and Jung and the archetypalists describe the work of depth psychology as "soulmaking". When we recover our dreamworlds to any degree, we recover our capacity for an ensouled and heartfelt way of life. We recover a ground of compassionate wisdom. When we begin to take our dreams seriously--to let them be as real as they know themselves to be--we begin to participate in a sacred way of seeing. We come into vital, connected relationship with images or spirits who possess their own consciousness and purpose and who bring to us life-sustaining wisdom and empowerment.

The world of dreams is cyclical, spiralling, and round. Our dreams move us toward our mandalic selves. As we move toward wholeness, we identify ourselves as "circles whose center is everywhere; whose circumference is nowhere" (Jung, 1965, p.398). In this movement toward psychic roundness we differentiate from our linear-progressive culture. Dreaming is the psychic balm for our Cartesian wounds.

The recovery of our dreamworlds puts us in attunement with sacred, unbroken energy, and with renewal and hope. The dreamer is the hope-bearer, the gift-bringer. Through our dreams we come to see what is most intimate, significant, and true in ourselves and our culture. Perhaps through our recovery of psychic and spirit dimensions of dreaming we will make warm-blooded connection with deep sources of affirmation, energy, and wisdom rather than continuing our suicidal disconnection with the natural world.

The roots of dreams go deep--beyond our rational understanding or belief systems. World attitudes, like individual attitudes, change only through arational experience: conversion, illumination, revelation, grace. While it is vitally important to initiate and cultivate rational discourse and policy making concerning the nuclear threat, I believe it is equally important for each of us to tap into primal levels of life-desire if we are to reaffirm and revision our future on this planet. We must look 'way down deep'--make ecstatic contact with our oldest and wisest selves--if we hope to free ourselves from the dark momentum of our times and restore the broken hoop to wholeness.

Ω

FOOTNOTES

1. This culture transcends national boundaries and represents a reality frame or mode of consciousness which is characterized by estrangement from and hostility towards

the natural world. Starhawk describes this consciousness: "Its roots lie in the Bronze Age shift from matrifocal, Earth-centered cultures, whose religions centered around the Goddess and the gods embodied in nature, to patriarchal, urban cultures of conquest, whose gods inspired and supported war" (1982, p.174).

2. This sickness of distancing or disconnection constellates an aesthetic of I-it. This generates an attitude of ontological invalidation and psychic and physical violence toward the natural world and natural law.

3. Dream and spirit worlds were not 'metaphors' nor 'prescientific' and therefore inadequate understandings of the physical or psychological world; rather, they were ontologically real and vital beyond our current imaginings.

4. Shadow projection is, paradoxically, our most dangerous enemy. We see a frightening example of this problem on a national scale in Reagan's recent replacement of the Arms Control and Disarmament Director with an outspoken critic of detente. This led to fear and demoralization within the relatively conservative agency. According to one Foreign Relations Committee member: "Ken (Adelman) sees the Russians as the personification of evil itself, and it's very hard, if you have that view, to negotiate with them" (Denver Post, January 16, 1983, p.19a).

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