

Evolution of the Dream Movement

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Vol. 21 No. 4 & 22 No. 1

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# Dream Network

*A Journal Exploring Dreams & Mythology*

*"I Am Your Grandfather..." • Russell Arthur Lockhart*

*Dreaming Our Way to the Heart of the World • Robert Moss*

*Discovering the Mythic Dimension in Dreams • with Jonathon Young*

*Tending to the Soul of the World • An interview with Richard Wilkerson*



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There is also another dream level that can be thought of as that of vision, where one has transcended the sphere of a merely personal horizon and come into confrontation with the same great universal problems that are symbolized in all great myths.

-JOSEPH CAMPBELL (*How Art Thou*)



# 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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after you receive  
this issue.

## **About Our Cover Artist**

Cover Art: "Soul"

©2003 by Lois Stanfield,  
LightSource Images

Lois Stanfield has been working as a graphic designer and digital artist/photographer for twenty years. Her designs and images have graced the covers of scores of books and publications. Recently she married her many years of experience in digital imaging with her love and study of dreams and spiritual truths and is focusing on creating fine art images that radiate love, grace and beauty.

"Soul" was created to represent the wholeness of self and the unfolding of the spiritual self to higher truths within the grace and beauty of God's love.

Fine art prints and greeting cards of this and similar themes can be found on her website at <http://www.lightsource-images.com>.

# Editorial



## WHAT IS THE DREAM MOVEMENT?

One could write an entire book in answer to that question. But then, it could be summed up with these five brilliant, yet simple words gifted the 'movement' by Monte Ullman: "If it were my dream... ." Those words typify the movement, the 'socialization' of dreams. The movement from sharing dreams almost exclusively in a therapeutic setting to dreamsharing with friends, in groups, even on the beach or in line at the grocery store. As Robert Moss so accurately states in his article, "... the 'if-it-were-my-dream' protocol for commenting on someone else's dream developed by Montague Ullman, has been a tremendous gift to dreamworkers all over the map." (Moss, p. 20)

Thank you, Monte. Please consider this issue one heartfelt tribute to your incredible contribution. Visualize hands clapping and hats tipping to you and surrounding your picture on page 16. They're there!

In a talk I gave a few years ago on dreams and *Dream Network Journal*, the following was part of the presentation, if I may quote myself:

≈ ≈ ≈ ∞ ≈ ∞ ≈ ≈ ≈

"We have learned that dreams...  
... can be incubated to solve problems,  
answer questions, provide guidance  
Dreams often provide timely  
warnings for ourselves or for  
another.

Provide insight!  
Bring darkness into light.

Dreams.... Awaken us. Frighten us.  
Shake us up. Puzzle and perplex us.

Allow us to awaken within them  
and, if we are inclined, control them.

In dreams, we can meet together in  
the Dreamtime reality... a time and  
space beyond time-place.

In dreams, we can FLY!  
Or Die... and Be Reborn

DREAMS.... Show us the future,  
shed light on the past....  
even past lives.

We Know dreams are essential and  
vital tools in therapy, yet they can be  
engaged in silence, in our journals,  
with our spouse, our children, our  
neighbors, in dream groups....  
because we know that we all dream,  
every night.

In dreams, we are often prepared for  
the death of a loved one, and  
There!.... is provision of ground for  
contact with them from the 'other  
side.'

Dreams are known to have been the  
catalyst for authoring books,  
composing music, creating new  
inventions, inspiring poetry,  
creating art & sculptures.

Dreams Prophesy, they  
Are Spirit's way of speaking to us...

Dreams... HEAL.

Dreams... REVEAL."

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So, where have we been and where  
are we headed in terms of 'Evolving a  
Dream Cherishing Culture?' Three+  
decades ago, when my own dreams  
began inspiring and beguiling my  
attention, there was very little infor-  
mation available to help me understand  
what was happening, what was being  
communicated. Though what I shared  
(above) is brief, there is considerable  
insight in those few words, gained  
primarily because the information is  
there for us, now, and dreams *are*  
becoming recognized as a valuable  
part of our being, of our lives.

As is mentioned throughout this  
issue, there are organizations, groups,  
books, publications, movies, etc., that  
are helping us individually and col-  
lectively... but in the final analysis, it  
is what we each do with the ingenious  
content presented to us in our dreams  
that counts. Whether we share with a  
friend, in a group, in therapy — or  
simply hold the images/story in mind  
until the signs and synchronicities in  
our everyday lives provide the hint or  
confirmation — dreams *are* becoming  
an accepted, and expected, part of our

lives and culture. The vast number of  
people who have been becoming  
aware of the many functions dreams  
serve on an every day/every night  
basis has increased considerably over  
the past few decades and it is to people  
— like those contributing to this issue  
— that credit is to be given. They are  
among the pioneers in western culture.  
This, for me, *is* the Dream Movement.

This publication has been filled for  
over twenty years with accounts of  
how dreams have changed and in-  
spired individual lives and I am so  
grateful to have contributed. This issue  
contains the voices of many indi-  
viduals actively involved in achieving  
our common goal. To each contributor,  
our gratitude for the experience and  
knowledge shared, the time and  
thought given.

Appreciation to **Janice Baylis** for  
her four+-year-old contribution/  
column "**Dreaming Insights Into  
Relationships**", which concludes with  
this issue. Watch for a compilation of  
these priceless articles in her new  
booklet, coming soon. **Special thanks  
to our Advertisers**, past, present and  
future and to you, readers, a special  
request to support their work; we need  
to support one another because re-  
gardless of progress made to date, we  
have a long way to go! To all **Region-  
al/Contact Dreamworkers** (p. 48),  
sincere gratitude for offering your  
services and expertise so willingly.

**For giving gift subscriptions and  
generous contributions**, gratitude to  
Sally Burgin, Rita Dwyer, Allen Flagg,  
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Watts, Noreen Wessling and Leon Van  
Leeuwen, You... and many others too  
numerous to mention. Your generous  
support makes it possible to continue  
this work. My love to you all.♡

Note: As seems to happen on the average  
of every two years, we found ourselves  
behind schedule and have combined Vol.  
21#4 & Vol. 22#1 / a double issue. If you are  
a subscriber, we will be extending your  
subscription by one issue to compensate.

Thank you for your patience and  
understanding.



# Letters



After reading your Credo, (see <http://DreamNetwork.net/credo.html>) I felt very much in alignment with the intention of the *Dream Network*. Since dreams have been such a huge part of my life for about 23 years, I have developed a passion for them that is one of the driving forces in my life. I think the reason for this passion is that the dream has such an ability to bring people to consciousness, to wake up to oneself and one's surroundings; one of my biggest life goals is to assist in any way that I can in bringing consciousness to this planet. I know the healing ability of dreams to bring the smallest and biggest things into focus, and so my motivation and intent in making myself available is to just point people in the right direction, and help them to understand what a true gift and portal dreams are. I already do that whenever I see an opportunity, as I realize how little most people really know about dreams and how they rarely know who to consult about it.

I have studied under Dr. Stephan Aizenstat for a few years now and have completed all of his Dream Tending courses, coming out of them as a Certified Dream Tender. I am constantly working on expanding my knowledge in this area to include a variety of other things, such as Archetypes and Mythology. □

As far as what resources I would need, I believe that a list of other people in my area that are contact people would be beneficial. I have a variety of resources already, including a large library of books to refer to people, the Dream Group booklet that I purchased online from Dream Network on how to start a dream group, and some cassette tape series that I have found helpful. In addition, I am a member of the Association For The Study of Dreams and have also taught a dream workshop at a Yoga retreat

and created many reference pieces which I can share. I am also very connected with other Dream Tenders and so use them as references quite often as needed.

I also wanted to tell you that this new issue of *Dream Network* is really great. I have enjoyed every single article immensely and really want you to know that all your hard work is appreciated. □Excellent job! Be well,

*Bambi Corso, Newbury Park, CA*

*We welcome with openheart Bambi to our listing of contact persons (pg. 48). To all readers, please realize these fine dreamworkers are offering to help you find your way in dreamland. Take advantage of their expertise(Editor)*

. ~ ~ ~ ∞ ~ ~ ~

## Dream News from South Africa

I want to share that I plan to make a trip to Cape Town, where I spoke on dream interpretation at the *Body Mind Spirit* festival at the University of Cape Town last year. This time it is to give a similar talk at the *Art of Living Festival* which will be held on 5th-6th April 2003 in Cape Town.

We hope to again stop over at various places on the way to meet friends and give talks to pay our way; I will also be selling some copies of my 2nd book. The itinerary is in the process of being drawn up, and we will probably leave here around 15th of March, and back a month or so later.

Last month, I gave a poorly attended half-day workshop on dream interpretation in Pietermaritzburg, but as this was my first such workshop (as against the many talks on the subject) I was quite pleased with the experience and was given some valuable tips. I can build on this if I can arrange other such workshops in Durban and Johannesburg. We stayed over with friends near PMBG and had a lovely time, the whole trip being most enjoyable!

I also spoke on dreams at the Durban Lodge of the Theosophical Society last month; it was well attended, much appreciated and we stayed over with friends and had a most enjoyable outing.

I have a weekly dream interpretation group meeting at our house, as well as a French conversation group, (about 4 people in each). These meetings are the result of a delightful couple having started a Natal South Coast group as part of a country-wide movement called the U3A, or University of the Third Age, in which elderly and retired people come together to teach one another, for free, whatever skills they might have acquired during their working years. Everybody gains, some by learning, others by teaching and all by staying actively busy.

Now whether all this activity is like Nero playing the fiddle while Rome was burning is another question. But ultimately one can only play one's part to the best of one's ability. We have little influence on world events, other than to send thoughts and feelings of love and peace out into the world at large, a love and peace we must first feel in our own inner being.

BE well, GO well all dreamers -

*Charles De Beer, Umtentweni SA*  
email: dreams1@telkomsa.net

*Copies of Charles De Beers two exceptional books are available for purchase (\$10 each) through DNJ, PO Box 1026, Moab, UT 84532*

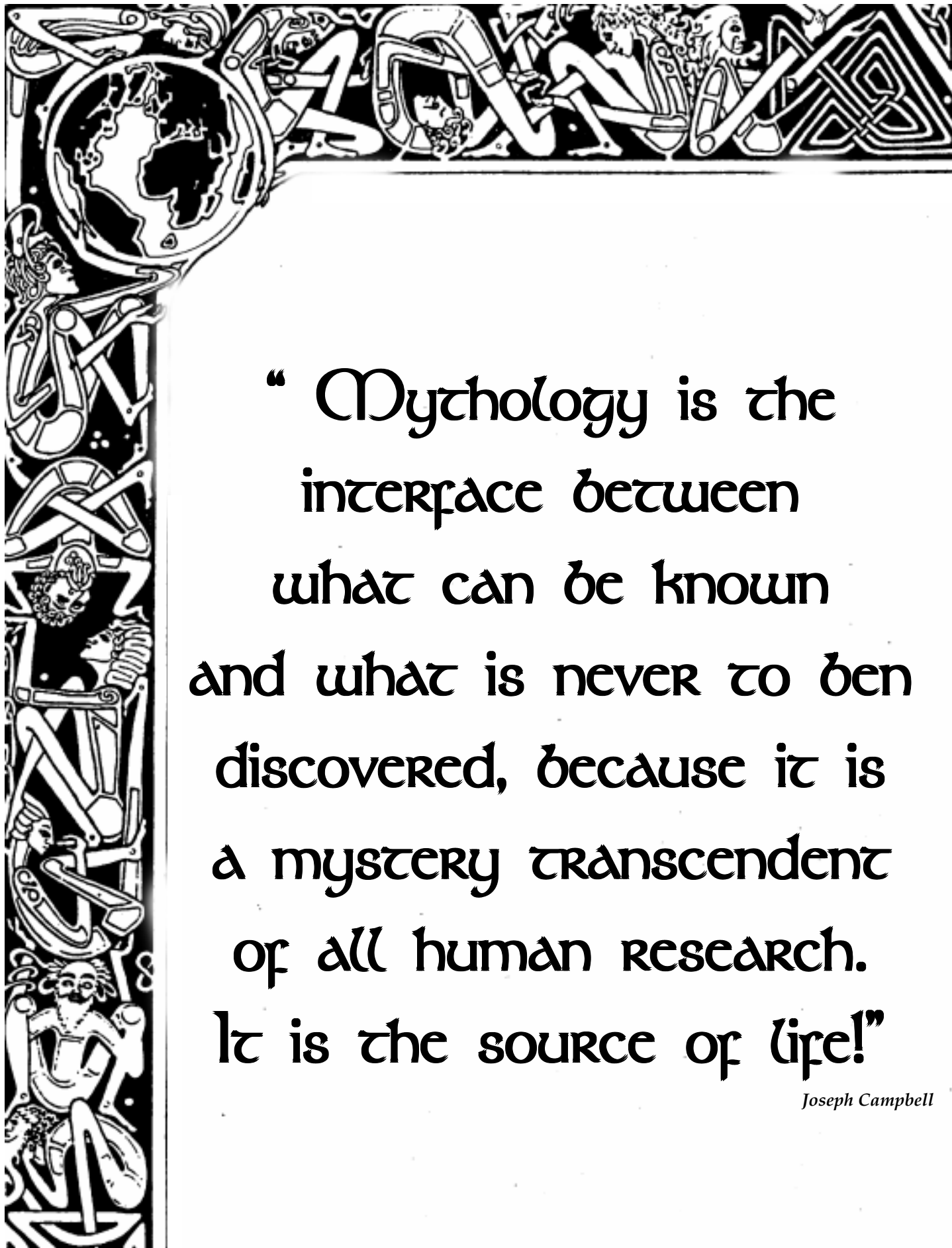
~ ~ ~ ∞ ~ ~ ~

What a surprise to have just received the recent issue of DNJ and see that you used one of the collage images I'd sent. Thanks for the extra copies too. I've read on about half of the issue: really evocative, excellent articles! You're doing just super with your choices of topics and material. Congratulations to you! Be well and keep on dreaming your dreams onward. *Frances Ring, Boca Raton, FL*

*(We apologize for having misspelled Frances' name (not Francis) in acknowledging her as our Cover/Collage Artist for the last issue/Vol. 21#3. Editor)*

~ ~ ~ ∞ ~ ~ ~

You are doing a great service to the dream community with DNJ. I very much appreciate your efforts! Regards, *Curt Hoffman, Ashland, MA*



“ Mythology is the interface between what can be known and what is never to be discovered, because it is a mystery transcendent of all human research. It is the source of life!”

*Joseph Campbell*



# Discovering the Mythic Dimension in Our Dreams

AN INTERVIEW WITH JONATHON YOUNG

INTERVIEWED BY ROBERTA OSSANA



**DNJ:** □ Thank you for taking the time for this interview, Jonathan. Since you are a new personality to our readers, would you please begin by sharing a little of yourself: your background, your passion and bliss?

**JONATHAN YOUNG:** My interest in symbolism was fueled by studies with Rollo May back in the seventies, during my doctoral studies in psychology. The idea of using mythic stories to understand dreams and other aspects of the inner life took hold of my imagination during that time. I grew up in a strongly religious family and knew stories from the Scriptures. It was an epiphany to discover other wisdom tales from around the world. Many great spiritual leaders taught through parables. The inner journey is the story that we seekers are living. I want to live it well.

**DNJ:** What is the *Center for Story and Symbol*? How did it come to be?

**JY:** The center is a training group that offers around a hundred seminars a year nationally on uses of mythic tales to understand personal psychology. The idea started brewing in 1995. I had just finished establishing the Joseph Campbell - Marija Gimbutas Archives and Library at Pacifica Graduate Institute. I had also launched the James Hillman Collection. My last big project at Pacifica was creating and chairing a Department of Mythological Studies offering masters and doctoral programs. At that point, I had been teaching in academic settings for twenty years, and wanted more time to travel and lecture. I started the center and began doing seminars on the mythic imagination. It has been deeply rewarding to speak around the country on ways to maintain a rich inner life.

**DNJ:** □ Would you give an example of the process of calling up mythic stories to understand a dream? Further, how can our dreams help reveal our unique personal mythology?

**JY:** □ Often, an image in a dream will be reminiscent of a mythic story. Say the dream takes place in an old tower. On waking, the dreamer might notice that the tower seems like the one in the Rapunzel fairytale. It deepens the experience of a dream to review the tale and reflect on the symbolic implications of how the dream image appears in the story. The location of the tower in a forest suggests immersion in difficulty or mystery. The courtship theme points toward wholeness. If any of the aspects of the story resonate with

the dreamer, the message is amplified.

A dream with a magical character might suggest a fairy godmother or a sorcerer. One does not have to be a classics scholar to know a few stories with supernatural characters. A good way to host a significant dream image is to read several parallel mythic adventures right away. Any detail in the dream that reminds us of a story is a bridge. Extensive research is not necessary. The dreamer can just glance through the key images in the dream and see if any stories featuring those items come to mind. The quick association is often the best, even if we don't see why immediately.

If we have a series of dreams with magical figures, we might be getting information about personal mythology. Any recurring image is likely to reflect the underlying pattern of our lives. It takes great diligence to discover the story that is going on in one's life. The repeating motifs of dreams provide clues. Finding the wisdom tales that match our dreams is the next big step.

**DNJ:** You said, "A good way to host a significant dream image is to read several parallel mythic adventures right away." Which sources of reference would you recommend to the average person interested in their dreams — but who may not be familiar with mythological stories or fairy tales?

Or, said another way, how do we find the wisdom tales that match our dreams?



Joseph Campbell and Jonathon Young

**JY:** First of all, a person dedicated to studying their dreams could ask themselves each time they review a dream if anything in it reminds them of a familiar story. That alone can begin revealing links between dreams and mythology. Another approach is to make lists of favorite stories. It doesn't matter if they are fairytales, myths, movies, novels, or television shows. Virtually all fiction has mythic elements. Next, review key dreams to see if there are any key images that also appear in the stories. Many of my clients found they had a whole series of dreams that fit certain genres of stories that they loved. There are several fine books on dreams listed at my website, folkstory.com. The one that comes to mind is *Inner Work* by Robert A. Johnson.

**DNJ:** How do you define the relationship between dreams and mythology?

**JY:** Joseph Campbell agreed with Carl Jung that dreams are personal samples of the mythic imagination. Myths are like dreams that we have shared over a long time. The more practice we get exploring our dreams, the louder the stories speak to us. The more we ponder the timeless tales, the deeper the insights we gain from our dreams.

**DNJ:** Does this relationship only exist when the dream and/or symbols under consideration is clearly of an archetypal nature?

**JY:** My sense is that our lives, including dreams, are richly archetypal. My perspective on this is a bit more sweeping than some other observers. I see daily life as abundantly mythic. Even ordinary activities like shopping for groceries have qualities of ritual activity. In the supermarket, it is easy to imagine that one is a hunter seeking sustenance. Virtually all stories, from action movies to TV comedies, are full of initiatory elements.

The dream is everywhere we look. I see symbols and archetypes in almost every aspect of contemporary living. There are so many ways to work with the mythic imagination. Those who record their dreams regularly tend to gain this perspective gradually over time. So do those who keep journals, read poetry, paint, or compose music.

**DNJ:** A photo of yourself and Joseph Campbell accompanies this interview. He is one of my most cherished heroes as well. Tell us about him. About knowing him. About being so impressed with his knowledge and person that you developed the archives and library that continue his legacy.

What is the most significant or revelatory event you had with Joseph Campbell, directly?

**JY:** When I was assisting him at seminars, there were moments when he was virtually explaining the secrets to a fulfilling life. He gave me back a sense of the radiance of living. When

he described the mythic dimensions of familiar symbols from the Judeo-Christian tradition, I found a level of engagement with images that had lost their luster. He showed that the great spiritual traditions could be seen as rich psychology. After decades as an earnest seeker, I discovered a way to see the significance of everyday experience.

Even the small comments Joe made at meals were memorable. I mentioned once, as the food arrived, that I used to say grace before meals, but had let it go. After some changes in my beliefs, I wasn't sure exactly who I would thank. He said it was a fine ritual. He suggested that we might thank the animals and plants that had died to provide life through the food we were about to eat. It was part of how he saw the whole world as a sort of holy picture.

When I was chosen to be the curator of his archives, it felt like a true calling. It was a great honor to work extensively with his wife, Jean Erdman, on how the collection would be assembled. A major effort involved keeping everything as he had organized it. The system he developed to keep his papers and books revealed his perspective. He saw a deep underlying pattern connecting the world's wisdom teachings.

**DNJ:** Would you be willing to share one of your own most important dreams—a dream, perhaps, which led

you onto this path-whose meaning was amplified by a mythological story?

**JY:** There was an important dream that I had in the eighties about the time I was spending a good deal of time at Joseph Campbell's seminars. In it,

*I am in Tijuana, Mexico trying to find my way across town. There is an old fisherman who knows the way, but he isn't around. I find his boat and notice a pair of his well-worn trousers. I hold them up and see that they would fit me. Finally the old fisherman shows up. He has a marvelous kindly quality. He tells me that the street just across from where we are standing will take me where I want to go. I protest that the street he is suggesting is a dead-end that goes less than a block. He says that there has been some recent work done, and the street now goes through.*

When I reflected on the dream, it reminded me of the legends of Merlin. The great magician often appeared as a common person of no great rank. If we treat ordinary people with respect, one might be the sage who could tell you what we need. I could tell that the old fisherman was also Joseph Campbell, who was showing me how to proceed in my journey. The symbolic connection with religion was clear. I was in the process of leaving my fundamentalist roots behind and choosing a new set of beliefs.

The pants fitting suggested that one day I would guide or advise others. The street that was close at hand turned out to be the way. This matches my love of using familiar stories and well-known cultural symbols to teach the great mysteries. The tales we already know are full of mythic wisdom. Mexico has often been a metaphor for the unconscious in my dreams. This stems from a simple visual pun. Mexico is below the U.S. on maps, just as the unconscious is below the conscious in many diagrams explaining psychological theory.

The nearby road was no longer a dead-end. The Merlin character was telling me that familiar avenues would lead to the goal I sought. For

example, the stories I already knew would be sufficient to reveal the way to fulfillment. Shifting this perspective brought a profound feeling of possibility. It involved overcoming my cultural insecurity and claiming the riches at hand.

**DNJ:** May I share one of my own dreams for your response in this context?

**JY:** Certainly, I'd be happy to reflect on one of your dreams.

**DNJ:** I had this dream several years ago. It occurred after Dr. Campbell's death and not long before I was to make a presentation on dreams and *Dream Network* at a conference.

*I am walking through a park in my home town with Joseph Campbell.*

*There is an Art Festival in progress and we are observing the happenings, surveying various booths, talking with people... essentially enjoying the occasion. At one point, Joseph becomes quite enthralled with the wares at one particular booth and engages in conversation with the artist. I am not involved in the exchange... or the subsequent purchase he makes. He then appears very fully in front of me, within inches of my face.*

*He holds up a necklace he just purchased, hands it to me and says:*

*"I want you to give this to Joseph Campbell."*

As I was awakening, I was struck with the obvious Question: How can I give it to him when he's giving it to me? On another level, I knew he was deceased, and thought I was to somehow deliver the necklace to him 'on the other side.'

**JY:** The dream starts in a landscape that is familiar to you, as if to make clear it is a message to you about your life and work. Clearly Joseph Campbell is a mentor figure. As such, he could represent your inner wisdom or higher self. Examples from stories of this energy would include the Fairy Godmother or Glinda, the Good Witch. We all have the benefactor waiting within to guide us, even though they disappear occasionally to let us find our own way. They then reappear unexpectedly with mysterious advice.

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You are in the realm of the arts, a place celebrating the imagination. This setting might mirror the part of your inner life devoted to creativity. The festival is a special occasion which may indicate that the creative dimension is something you value highly but perhaps don't visit every day.

You seem comfortable with Campbell, suggesting that this dream character represents values that you know well. This energy shows considerable autonomy in the dream, going into a lively conversation with an artist on his own. This implies an alliance between the qualities constellated in the image of the mythologist and the dimension of imagination.

The concluding details are particularly arresting. Campbell reappears abruptly and quite in your face, as if to demand your intense attention. The part of your life that would honor Campbell's teachings seems to be gaining priority among your inner agendas. He holds up a necklace. That is a feminine object of beauty. It also reminds me of the elegant chains of office worn by high officials long ago. The Lord Mayor of London still wears a fancy necklace-like badge of office on ceremonial occasions.

If my free association means anything, it implies that the feminine values that your work honors will take you to a position of influence. The dream came just before you were to give a significant lecture. It reveals a foresighted awareness that there would be many more important presentations in your future.

Campbell's request that you give

*(Continued on page 39)*



*“I am your  
Grandfather...”*

Dreams,

Synchronicity

& the Future<sup>[1]</sup>

by Russell Arthur Lockhart, Ph.D.

**M**Y WEST VIRGINIA GRANDFATHER, my dad's dad, was once the checkers champion of the entire state. I didn't like checkers, so he taught me to fish and not to be afraid of those saucer-sized water spiders lurking in the rivers there. My California grandfather, my mom's dad, was a baseball fanatic. He taught me to play baseball and took me to games and introduced me to the players—like shortstop Billy Shuster, my boyhood idol. He played for the old Los Angeles Angels and I'd always go with grandpa when they played the Hollywood Stars at Wrigley field. It's gone now. Both grandfathers too. Parents as well. All memories now.

Before Mom died, I had a dream.

*A man of 50-60 or so, dressed in an old and obviously hand-knitted sweater and wearing a cap like I'd never seen before, came up to me, close enough to touch, and looked me dead in the eye.*

*“I am your grandfather,” the unknown figure said, drilling the words so deeply into me I could only believe him... in the dream.*

Of course, since I had known both my grandfathers, there could be no literal truth to this strange claim. So, I reveled in the idea that I had an "inner" grandfather, one who looked like he might be "of the sea" (that rough sweater and moldy cap).

As a Jungian analyst in my professional life, I am accustomed to working with dream figures imaginally, giving them the weight of time and warmth of attention. This attention takes the form of conversations, or picturing such images in paint or making them in clay, or otherwise "manifesting" them, perhaps in listening to them tell their stories or watching them unveil themselves in myriad ways. So, it was natural for me to take up these imaginal efforts in relation to my newly announced grandfather.

Technically, Jung called these procedures "active imagination," and the key was to approach such dream figures without agenda and wait for them to respond spontaneously. So, I turned to this imaginal realm and reimagined this grandfather of my dream world. And yes, there he was, looking at me with those eyes. I waited in silence and he said nothing. I spoke to the figure, welcomed him. No response. Just that look. I painted his picture. Silence. Over the next days, I tried all this again and again, the outcome always the same. Just that look boring and drilling through me. Time passed, events intruded, and I forgot my grandfather.

Some weeks later, I had the dream again. Just as before, the same figure, that same sweater and cap, again spoke those words: "*I am your grandfather.*" At this point, I told this dream to my analyst. He told me to redouble my imaginal work with the image. I did. No change. The figure simply would not speak in these imaginal encounters. I had never before experienced such muteness on the part of an image. I made a sculpture of this figure and called it "Grandfather of the Inward Seas." [One can get a bit carried away in these realms!] I did everything I knew how to do (or my analyst knew how to do) to engender some inter-

action. Only silence and that piercing look.

The dream came a third time.

I can feel even now the cold shivering the dream brought as I woke. I was scared. I could feel in my bones that the dream meant something, some meaning I was not getting. That's why dreams repeat themselves. I told my analyst again with some urgency and, out of exasperation, he said, "Go tell this dream to your mother." How he arrived at this bit of instruction neither he nor I could ever fathom. After much resistance, I did as he said. And when I told my mother the dream, she became hysterical, and in the midst of her wailing, cried out, "How did you know?"

It took forever to get the sense of what she was asking. She was so upset. When she finally calmed down, she told me that when her mother was dying she revealed a long held secret that the man my mother had known as her father was not her father. Her true father was a man named Frank Davis, a sailor she had fallen in love with while her first husband was away at war. She gave my mother Frank's service identification tag and a picture of him as a young man, and told her: "That's all I have left of him, except for you."

My mother, being a fiercely proud redhead, kept this story and these things hidden away for years, not telling even my father of what she had learned. And as my mother told her story to me, she gave me my grandfather's picture and his tag, and said, "He seems to want you to know about him."

Spurred by the dreams and my mother's stunning-revelations, I vowed to find my grandfather. However, like so many good intentions, I kept putting off this search. There were always good reasons! My mother insisted that Frank Davis had died a young man, although admittedly this was only a "feeling" she had about him. For reasons she would not elaborate, she was reluctant to have me do anything that might open something she wanted to keep at rest. So, I delayed my search. Four years after the

initial dream of my grandfather, my mother died. Even so, another eight years would pass before I finally took up the search for my grandfather in earnest!

□□□ The service tag my mother had given me was metal. On one side, in raised, silver-soldered hand lettering, were the initials, USN, my grandfather's name, Frank Davis, and two dates: 12-14-17 and 8-24-9s. USN obviously stood for United States Navy. I took the date 8-24-9s, to be my grandfather's birth date. The other date quite possibly was the date of his enlistment. The photograph showed him as a serious young man in Navy uniform. On the obverse side of the tag, was my grandfather's thumbprint, imprinted in the metal. How strange it was to put my thumb on his! Hardly a day passed when I didn't touch his thumb this way, a gesture, in spite of so much delay, which said: "Yes, grandfather, I will find you." I attached his tag to my Swiss Army Knife and to this day, it's always with me.

At last, armed with these dates and all resistance overcome, I called the Office of Naval Records and was told that without a serial number, it would be very difficult to find a particular individual record. Unfortunately, the use of serial numbers didn't begin until 1920, and my grandfather most likely joined the navy in 1917, according to the tag. I persisted, however, and asked where the physical records were kept for the year 1917. After many inquiries, I finally spoke to someone in a deep basement in St. Louis, told them my story, and with their enthusiastic cooperation, set them to looking through the records by hand.

After much searching and narrowing down, I was finally sent the enlistment and discharge papers for Frank Davis. I learned that he was born in Mertens, Texas, on August 24, 1890s; he had indeed joined the Navy on December 14, 1917, just as was shown on the tag. He enlisted as fireman third class. He was discharged for an unspecified "physical disability" only a few months later, on June 18, 1918, given \$3 for bus fare, and sent from Brooklyn, New York to Tobe, Colo-

rado. His occupation was listed as farmer and his disability upon discharge was indicated as unrelated to military service. The papers indicated that Tobe was the residence of his mother, Lula Davis--my newly discovered great-grandmother.

My mother was born on April 19, 1919, in Trinidad, Colorado. Assuming a normal pregnancy, she was most likely conceived sometime in July 1918. Frank's discharge and travel to Tobe in June 1918, was an important confirmation that he was in the Trinidad area where my grandmother, Francis Maybeth Talbot, was living.

Excitedly, I called information in Colorado and asked for Tobe, only to be told that there was no such place. Undaunted, I called the Public Library in Denver, and after locating a very responsive librarian, I learned that Tobe was never a full-fledged town, but only a Port Office, located about 10 miles east of Trinidad. The librarian also gave me the name and phone number of Ike Ostein, of Springfield, Colorado, telling me that — although an amateur historian — he was the nearest thing to an authority on the history of Southeastern Colorado, and might be helpful to me in my search for connections to Tobe.

I immediately called Ike, and I told him what I knew about Frank Davis. He was not familiar with any specific Davis family members, but did direct me to the owners of the general store in the small town of Kim, the closest town still in existence near where the Tobe post office used to be. He also kindly sent me several of his books on the history of various locales in Southeastern Colorado and seemed more than pleased to find someone actually interested! It seemed he had many more books than readers.

I figured I now had enough general knowledge to make a trip to Trinidad worthwhile. I felt compelled to find confirmation of my mother's birth. I would search out Tobe, even if it wasn't there anymore, and go to Kim, seeking connection to someone who might know of the family called Davis, a man called Frank, and his mother called Lula.

So, at last, in September 1991, I set off to find my grandfather.

My first stop was the Animas County Courthouse in Trinidad. There I searched for the birth record of my mother. I came to an immediate dead end, because I didn't know what she would have been named. Delphine Elizabeth... what? What surname would she have been given? So, I went to the newspaper records for April 1919, scouring all the birth announcements in the local paper. There was no mention of my mother under any name. There was no announcement of her birth. Of course, since she was illegitimate, that made a certain amount of sense. I knew that my grandmother's father was a prominent photographer in Trinidad and part of the inner circle of Trinidad's high society at the time. This birth must have been a scandalous problem for the family. No doubt the announcement of my mother's birth was suppressed. □ Back at the courthouse, I looked through all available birth certificates for the time period. There was no certificate for any name remotely similar to my mother's name.

At the public library, I discovered phone books for the period 1917-1919. I found the address for my great grandfather's house and went to see it. It was still there and I took a picture. Curiously, I felt resistant to bothering the present tenants with a request to visit the house itself. I wanted to find something of my mother in this town but there was nothing. Someone suggested I go to Pueblo and look up both her and my grandfather in the sources there. I was told that, in the Mormon Church of Pueblo, Colorado, there was a near copy of the famous Mormon archives in Salt Lake City.

I was very disheartened by not finding any record of my mother. Moreover, I began to come down with a rapidly developing cold. On the eighty-mile drive north on Interstate 20 to Pueblo, I was miserable. I arrived in a terrible mood, inflicting it unmercifully on a most amiable librarian at Pueblo's Mormon Archive. In spite of her enthusiastic help, my mood


worsened. I was able to find a record of my mother's death and birth dates in the Social Security Index, but no record at all for Frank Davis. Feeling quite discouraged, nose dripping, sneezing and full of fever, I left Pueblo and headed toward Kim. Instead of taking the main highway, I took the back roads, wanting to drive slowly, guzzling NyQuil and gobbling cough drops all the way.

For the first 60 miles east on US Highway 50, I went through forgettable little towns like Avondale, Fowler, Manzanola, Rocky Ford, Swink; forgettable because there was nothing tying me to them. The scenery was flat desert, grasslands of the old Comanche territory. At La Junta, before I turned south on State Road 109, my cold was getting much worse and I was totally exhausted. As I looked at the map and saw there were no towns, no monuments, nothing at all for the 50 mile drive between La Junta and Kim—just straight road across a flat plain—I decided to stop and spend the night. Common sense dictated that I would be in better condition to explore whatever Kim would offer me after a long sleep. Stopping at a motel as undistinguished as any other in these parts, I unfolded myself from the car, stretched, and became quite dizzy. Suddenly and inexplicably, I found myself taking an instant dislike for the motel. I don't know what put me off, but the feeling was extraordinarily intense... almost a fear. In any event, it was sufficient to get me on the road again, dizziness and all. I looked for another motel but there was none. And so, in this strange state of mind, I headed south for Kim.

It was nearly five in the afternoon when I entered Kim, population 80, as the sign proclaimed. It was not hard finding the general store. It was across the street from the gas station. I reminded myself I should fill up before leaving. As far as I could see, except for a few houses and a few more buildings, this was the extent of Kim. Parked in front of the general store, trying to work up the enthusiasm and energy to go in, I recalled from reading

*(Continued on page 46)*





*The Evolution  
of the  
Dream Movement*

# How Close Have We Come to Restoring Dreams to Their Rightful Place in Society?

by Montague Ullman, M. D.



THE SHORT ANSWER IS: WE HAVE HARDLY MADE A DENT. THE LONG ANSWER IS THAT EVEN THOUGH THE GOAL MAY NEVER BE REACHED, THERE STILL REMAINS A GOAL...

and for the first time since the rise of the Industrial Revolution, a start has been made. I will briefly call attention to what I consider to be the significant accomplishments and what I see as the main obstacles that work against achieving that goal.

## Looking Back...

Note that the title refers to the rightful place in society. It is over a century since dreams have found any place at all in western culture. There is a place, but a very limited one. I am, of course, referring to Freud's discovery of dreams as the "royal road to the unconscious." The shortcoming of that remarkable insight was that dreams were so theoretically enmeshed in his early discovery of the psychopathology of hysteria that it required a novel and elaborate metapsychological system to guide one onto that road.

The universality of dreams was channeled into the very narrow container of the practice of psychoanalysis. Dreams became firmly lodged in the domain of the expert. Elaborate psychoanalytic training was required before one could embark upon that road. Should an outsider venture onto it he or she would come upon a huge sign saying: PRIVATE PROPERTY: BEWARE OF THE ID! Freud did write a book on dreams addressed to the public outlining his theory of dreams and introducing his new science of psychoanalysis. With the possible exception of Erich Fromm's book, *The Forgotten Language*, most books on dreams, until recently, were subsequently written by psychoanalysts for psychoanalysts. It was not until the last forty years following the REM-dream studies emerging from Nathaniel Kleitman's laboratory at the University of Chicago and the consciousness-raising movement of the sixties, that cracks occurred in the wall separating professional and layman. The wall is still there, breached in recent years by only a small number of psychoanalysts who have written books inviting the public in and providing them with the tools they need to repossess their dreams.

## Dreams are a Universal Human Experience

This very brief backward glance reveals something quite remarkable. Dreaming is a universal human experience, always was and always will be. Phylogenetically we have the same neurological substrate for dreaming as other mammals. There is indirect evidence that imaging occurs in the cyclical REM states of animals as well as humans. Because we are more gifted intellectually than other mammals by virtue of our larger frontal cortex, the likelihood is that animals' dreams are more concrete and more akin to photographic replays than the imagery of man. Our gift of metaphor has enabled us to transform feelings and thoughts into abstract symbolic imagery.

Dreams have been recognized as such and put into good use in antiquity and in pre-literate cultures. Dreams were awarded a proper place in the social order. Woven into the mythic and religious underpinnings of the social order, they had a special function in the maintenance of that order. All this disappeared in the Middle Ages when the Church, fearing the appearance of Satan in the dreams of the pious, banned the dream books that were coming off the newly invented printing press. The Industrial Revolution managed to finish the job begun by the Church. Dream life went underground. No social space was given to dreams in a society so entranced by technological invention and scientific discovery.

## Returning Dreams to the Dreamer

There are two significant developments in recent years that bear on the talk of returning dreams to the people who dream them. The first is the growing dream group movement. Along with this has been the flurry of books and periodicals, like *Dream*

*Network Journal*, addressed to the general public and describing various approaches to dreams and how to work with them. Dream groups are being led by both mental health professionals and lay people. Feeding into this has been the dual purpose of the Association for the Study of Dreams in fostering greater scientific interest in dreams and orienting the general public to the personal significance of one's dream life. An offshoot of this interest has been the appearance of college courses on dreams as well as doctoral programs sponsoring original research on dreams.

The second is that within the psychoanalytic movement there have been changes which I believe will ultimately lead to the conclusion that dreaming consciousness is a natural healing system as much as any other bodily system. Revisionist theories of the Freudian canon are slowly leading in this direction. Instinct theory is yielding to more adaptational views. Wish-fulfillment is no longer the fundamental impulse shaping our dreams. Jung's views are closer to the truth about dreams, in my opinion, than Freud's were and have come into focus in the past several decades. In recent years a trickle of psychoanalysts of different theoretical persuasions have engaged in group dream work open to the public. This could never have been possible at the time I started my psychoanalytic training in the mid-forties.

There is one other trend that is worth noting. It has not occurred in this country but has occurred in Sweden. I have had the opportunity over the past three decades to train a great many people, professional and non-professional, in the theoretical approach I use in experiential group dream work. This captured the interest of Eva Zetterburg, a member of the Swedish Parliament. In turn, she interested a half dozen other members of the Parliament in the possibility of

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exploring and supporting group dream work as a preventive measure in furthering the mental health program. She has not yet succeeded in getting the funds necessary to initiate this program but—along with a half dozen other members—she did succeed in arranging a one-day session with representatives from all the health agencies serving the Stockholm Commune (Stockholm and its suburbs) where I had the opportunity to orient them to my approach in a lecture and to engage in dream work. Another slight bit of evidence of government interest is the inclusion of experiential dream group work as I practice it in a chapter in a high school text. Ultimately if we are ever to achieve an enduring cultural impact, we will have to gain support from above, in the political structure, as well as grow from the 'grass roots,' from the growing public interest in dreams.

### Understanding the Challenges We Face

Aside from considering these positive trends, it is important to understand the obstacles in the way of dreams coming into their own in our culture. I'll mention only a few. Dream groups have sprung up in a somewhat helter-skelter fashion led by people with different theoretical orientations and with different levels of experience. I don't feel that reading books alone is a sufficient basis for organizing groups on a paying basis. Unless one is a mental health professional or someone who has had sufficient training in the particular method being used, the question of competence arises as to their readiness to take on unknown others and charge for their service. I don't qualify anyone, regardless of how many special training sessions they may have had. What I do stress, however, are the skills they have to master, such as managing group process when tensions arise. There are many things that can go wrong with whatever structure that is set up, which if not handled well, can threaten the

safety of the dreamer. There will be problems in resolving these issues when so many different theoretical structures are in place, such as Jungian, Freudian, Gestalt and various combinations.

My own experience is that following a particular theoretical structure creates a situation where a leader who has mastered one or another theoretical position stands in a different relationship to a group lacking this background. Theory can be an impediment to the extent that it tends to set the leader apart from the others who are not privy to the same body of knowledge and technique. Dream work flourishes in what might be called a psychological democracy, when everyone works only with their own given curiosity, imagination, feelings and sensitivities and where the leader participates in dream sharing in the same way that everyone else does. His or her only special responsibility is to keep the group within a safe structure. Recourse to a particular theoretical system runs the risk of casting the dream into a particular mold. I work with only the basic phenomenological features of the dream (its relevance to the present life situation, the integration of past felt memories to the present and the profound honesty to be found in the resulting metaphorical imagery). The two skills necessary to work with dreams, listening and dialoguing with the dreamer, can be taught to anyone.

The real difficulty that now confronts the dream-oriented community is whether or not there is enough concern with personal and social honesty still available in a materialistically oriented society to nourish the personal and social truths that emerge in the course of long range dream work. The level of destructiveness now being played out in the world scene is a frightening reminder of how far we are from harnessing political power to human needs, one of which is to facilitate emotional growth.

This is the main area in which our dream life excels. ◇



## Dreaming Our Way To The Heart of the World

©2003 by Robert Moss

**I**F WE COULD FOLD TIME, TRAVEL FORWARD A CENTURY OR TWO AND THEN LOOK BACKWARD, I believe we would find abundant confirmation that the rise of the dreamwork movement is one of the most important developments of the modern era.

In my brighter vision of what is to come, our society will be guided by dream helpers who are dreaming with and for the Earth itself. Their constant work is to help those around them to use dreams for guidance and healing, as a direct line to the God/Goddess we can talk to. Dream helpers play a central role in health care; now it is recognized that dreams diagnose problems before they manifest and that dream imagery and conscious interactive dreaming offer vital tools for healing. Dreamworkers help the dying to prepare for the afterlife journey by following the path of the soul in dreams; in this way they learn to go through the swing-door of death with confidence and grace. In the workplace, the day begins with dream leaders helping colleagues to share their dreams and to grow community visions. In our schools, our children become storytellers, communicators and creators by sharing and giving creative expression to dreams, and get credits for doing this.

In this happy future, dream guides are valued because they midwife creativity and healing. Above all because it is understood that they help us to connect with soul and recognize that this is vital to our survival as an evolving species in balance with our environment. Dream travelers are respected because it is now common knowledge that they have direct access to the flux of consciousness that particle physicists found to lie at the heart of matter—more specifically, to the ‘hidden’ six or seven dimensions of the multiverse identified by superstring theory, even before the end of the 20th century.

In my darker vision of what is to come, I see dream travelers and dreamworkers helping to rebuild our world after a catastrophe. In spontaneous dreams and visions over many years, I have found myself traveling into a possible future in which an order of priestess-scientists are trying to repair the havoc caused by the ignorance and violence of men of power who did not listen to dreams. The dream priestesses of the future have perfected the arts of community dreaming and group dream travel, and have been able to

access immense sources of energy and knowledge at the heart of subatomic space. Dreaming, they reach out to educate and inspire those who will help humanity to find its way.

*In a recent dream, I found myself voyaging into the world of the Kogi, a dreaming people who live on a sacred mountain in Colombia and succeeded in isolating themselves from the outside world until the 1980s. I made my dream journey to the Kogi at the invitation of a friend who had spent many months with them and had brought me a personal message from one of their shaman-priests. I met a being who showed himself first as a giant bird, then as a man in a conical hat. I saw vivid scenes of his people on the mountain they regard as the heart of the world. Then he opened a vision gate for me, inside the dream. To my surprise, I found myself looking at seemingly ordinary, middle-class Americans going about their daily business. I was catapulted into the mind of one of them and I was horrified. Here was a decent family man, trying to do his best, in utter ignorance of what is happening to the forests and the seas, of the psychic forces that breed hatred and violence, and of the nature of the soul.*

***In that moment, I understood the immense cost of our Western ignorance, from the point of view of an indigenous dreaming people.***

And I knew that the return of the dreaming ways is the antidote.

Dreamworkers may follow many different approaches to dreams, but by my observation they agree on the following:

1. Dreams are important!
2. The only ‘expert’ on a dream is the dreamer.
3. Dreams connect us to sources of guidance that are wiser than the everyday mind.
4. Dreamers should help each other, wherever possible, to open a safe and sacred space where dreams can be shared and the dreamer can be offered non-intrusive feedback and guided to take appropriate action to honor the dream.

5. Dreaming is for the community as well as the individual.

We need many more dream helpers from all walks of life, contributing a panoply of rich and varied perspectives, personalities and life experiences, to bring the gifts of dreaming to people where they live.

The next step, it seems to me, is very simple, and hugely important. If we are going to become a dreaming society again, we need ways to make it easy and safe — and fun — to share dreams with other people anywhere, anytime. Our first service to others, as dream helpers, is to confirm and validate other people’s dream experiences, and to encourage them to claim the full power and energy of their dreams. And we need to be able to do this in the thick of the hurry-sickness and manifold distractions of contemporary life.

### **Lightning Dreamwork**

Over many years of teaching and practice, I have evolved the simple and powerful method for everyday dream sharing that I call *Lightning Dreamwork*. Like lightning, it is very fast and it focuses extraordinary energy. In the workshops, we allow just 8 minutes for the whole process to be applied to a single dream. This does not mean that we can’t spend an hour — or a day — with a dream when we have time and the dream invites that depth of exploration. It does mean that when we use this process we always have time to share our dreams, no matter how busy our lives may be.

The *Lightning Dreamwork* process makes it possible to share dreams and receive helpful feedback just about anywhere: in the office, the E.R., at the family breakfast table or in the check-out line at the supermarket. The guidelines make it easy to share dreams with complete strangers or with intimate friends and family.

This process incorporates the ‘if-it-were-my-dream’ protocol for commenting on someone else’s dream developed by Montague Ullman, which has been a tremendous gift to dreamworkers all over the map.



There are four key steps in the Lightning Dreamwork process. I have written the instructions as if you are working one-on-one with the dream. In a dream circle, one member would play 'lead partner' in guiding the process, with the others contributing their suggestions and associations in the 'if-it-were-my-dream' phase.

### Step One:

#### Telling the Dream as a Story with a Title

The dreamer tells the dream as simply and clearly as possible. The dreamer should always be encouraged to leave out his/her autobiography, and tell the dream as a story, complete in itself. When we do this, we claim our power as storytellers and communicators. We also avoid the appearance of giving a license to others to probe into our personal lives, which must never be permitted in dream sharing.

The dreamer should be encouraged to give the dream a title. It's amazing how the deeper meaning and shape of dream experiences jump into high relief when we do this.

### Step Two:

#### The Partner Asks The 3 Vital Questions

If the dreamer has forgotten to give the dream a title, the partner should ask him/her to make one up. The next step is for the partner to ask three key questions:

**Question 1:** How did you feel when you woke up?

The dreamer's first emotional reactions to the dream are vital guidance on the basic quality of the dream and its relative urgency.

**Question 2:** Reality check

The reality-check question is designed to establish whether the dream reflects situations in waking life, including things that might manifest in the future. Dreams often contain advisories about the possible future, and it is important not to miss these messages. By running a reality check, we help to clarify whether a dream is primarily (a) literal (b) symbolic or (c) an experience in a separate reality. In prac-



...tice, the dreamer may need to ask several specific reality check questions focusing on specific elements in the dream. Here are a couple of broad-brush reality-check questions that can be applied to just about any dream:

- Do you recognize any of the people or elements in the dream in waking life?

- Could any of the events in this dream possibly happen in the future?

**Question 3:** What would you like to know about this dream?

This simple question to the dreamer provides a clear focus for the next step.

### Step Three:

#### Playing the 'If it were My Dream' Game

The partner tells the dreamer, 'If it were my dream, I would think about such-and-such,'

The partner is now free to bring in any associations, feelings or memories the dream arouses, including dreams of their own that may contain similar themes. Often we understand other people's dreams best when we can relate them to our own dream experiences.

It is very rewarding to receive a totally different perspective on a dream, so sharing in this way with strangers can be amazingly rich, as long as the rules of the game are respected. One of those ironclad rules is that we never presume to tell someone

else what a dream means for them; we say only what it would mean for us, if it were our dream.

### Step Four:

#### Taking Action to Honor the Dream

Finally the partner says to the dreamer, "How are you going to honor this dream?" ... or "How are you going to act on the guidance of this dream?"

Dreams require action! If we do not do something with our dreams in waking life, we miss out on the magic. Real magic consists of bringing something through from a deeper reality into our physical lives, which is why active dreaming is a way of natural magic ñ but only if we take the necessary action to bring the magic through. Keeping a dream journal and sharing dreams on a regular basis are important ways of honoring dreams and the powers that speak through dreams. But we need to do more.

Turn a dream into a bumper sticker. This is always helpful. When we write a personal motto from a dream, we not only distil its teaching; we begin to bring its energy through. Create from a dream: turn the dream into a story or poem. Draw from it, paint from it, turn it into a comic strip take a physical action to celebrate an element in the dream, such as wearing the color that was featured in the dream, traveling to a place from the dream, making a phone call to an old friend who showed up in the dream use an object or create a dream talisman to hold the energy of the dream: A stone or crystal may be a good place to hold the energy of a dream, and return to it. Perform the dream through spontaneous dance or theatre use the dream as a travel advisory: If the dream appears to contain guidance on a future situation, carry it with you as a personal travel advisory. Go back into the dream to clarify details, dialogue with a dream character, explore the larger reality and have marvelous fun! In my workshops, we practice dream re-entry with the aid of shamanic drumming and enter each other's dreamspace (with permission!)

# Journey into Wholeness



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as trackers, to support the dreamer's journey and to bring through additional guidance. Share the dream with someone who may need the information.

## To the Place of the Heart

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We soon find that dreams bring us, and can bring our communities, back to the place of the heart. When I was teaching in California in October 2002, I found myself in a dream that made this very clear:

## Mountain Lion Pulls Me Up to the Place of the Heart

*I am climbing a steep cliff, carrying a small white box. The cliff is hard to scale, but someone at the top lowers a beaded strap to me. When I grasp it, I am startled to see that the other end is held by a mountain lion. The mountain lion pulls me up, immensely higher than I had expected, until I am on a lofty peak with a commanding view over the coastline and nearby towns and forests. Now the lion directs me to open the box, and I take out a beating red heart. When I place it on a boulder at the summit, the heart beats steadily and powerfully. I know that the heartbeat is reaching people across a great distance.*

*I feel the heartbeat shepherding them towards healing rhythms in their lives, and recalling them to the wisdom of the heart.*

I shared this dream with a circle I was leading. We did more than discuss it. We agreed to travel inside it, in a conscious group journey assisted by shamanic drumming. We climbed the mountain to receive healing and guidance in the realm of the animal guardians and the place of the heart. The heart center is where we find courage, and reconnect with what truly matters. Our role, as dream helpers, is to encourage each other to go there, and move beyond our conflict and confusion to the heart of the world. ♦



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ROBERT MOSS is a lifelong dream explorer, a shamanic counselor, a novelist and a former professor of ancient history at the Australian National University. He teaches and practices Active Dreaming, an original approach that incorporates shamanic techniques for conscious dream travel and for bringing healing and guidance through interactive dreaming. His many books include *Conscious Dreaming*, *Dreamgates*, *Dreaming True* and the novels *The Firekeeper* and *The Interpreter*, which describe the world of ancient Iroquois dream healers whom Robert first encountered in his own dreams. Robert has founded a contemporary Dream School that offers classes and depth workshops at many levels, and a 3-year training for teachers of Active Dreaming. Visit his website at [www.mossdreams.com](http://www.mossdreams.com).



# Tending to the Soul of the World

AN INTERVIEW WITH RICHARD WILKERSON

BY ERIC SNYDER OF THE BAY AREA DREAMWORKERS GROUP (BADG)

**ERIC SNYDER:** What, in your view, are the most significant benchmarks/successes in terms of educating the public about dreams in the past 30-40 years?

**RICHARD WILKERSON:** In terms of dreamwork, the 1960's break-out into peer groups, the early books, the experimental dream groups, the networking newsletters and magazines like *Dream Network Journal*, the more formal ASD organization and conferences and finally the Internet.

The couch to culture break-out of the 1960's, where individuals began experimenting with the multiform encounter groups that were somewhat guided by the hope of liberation outside of traditional psychology and enlightenment outside of traditional spirituality, seems to me a big marker in the change of dream sharing. Before that time one had to embark on dreamwork quests within the confines of therapy, or to be invited into a rare esoteric spirituality group (Like A.R.E. dream research groups).

This evolution was fueled in the 1970's by researchers and their books. Writers like Patricia Garfield with *Creative Dreaming*, Ann Faraday with *Dream Power*, and Henry Reed's *Sundance Community Dream Journal* synthesized the emerging ideas, techniques and experiments of the movement and put them into a media form (books and journals) accessible to the general public.

The 1980's might be called the Dream Movement Decade. The number of books on dreams and dreaming proliferated. The *Dream Network* brought dreamers ideas together from around the US and the world. The pioneers in dreaming got together and started the Association for the Study of Dreams, and dream groups could be found in all the US states and major cities. Lucid dreaming had moved from the category of the occult to science, and New Age spirituality reinforced the notion of the dreamer being the final authority on the meaning and value of their own inner experiences. Orthodox religious institutions that had persecuted people sharing dreams for centuries began to offer dream groups. The ASD *Dreaming* journal found its way into major educational libraries and international and regional conferences were held on a regular basis, bringing together anthropologists, scientists and researchers, clinical therapists, religious leaders, writers, and dream-inspired artists.

The 1990's saw the advent of the Internet and the ability for anyone who wanted to share dreams to quickly develop a group of peers from anywhere around the world and discuss their dreams. The number of people who are now interested in dreams has grown geometrically since the 1960's, and the educational outreach to interested individuals and groups has been

greatly enhanced by the Internet and other networking organizations. The ability to network across the globe has advanced the feeling that dreams are a treasure crossing all national and religious boundaries. This has led to a sophistication in relation to dreams and dreaming that is unparalleled in history. There are many institutes, schools and organizations that study dreams in relation to science, anthropology, psychology, religion, the arts and humanities... and see dreams as a crucial part of these studies.

**ERIC SNYDER:** How do you see the 'Dream Movement' at this time?

**RICHARD WILKERSON:** Slowly spreading, interconnecting, very rhizomatic.

The Dream Movement is difficult to **capture** as a whole at any one time and period. One of the defining characteristics of the movement has been the lack of defining characteristics. That is, dream folk tend to do a lot of their work on their own and this trend is manifested outwardly as well. Multiplicity of movement and plurality of progress follow along the polyvocality of ideas and polytheism of its spirit. A strong individualism pervades the dream movement culture. There are thousands of books, websites and groups, hundreds of organizations, and several schools with a dream focus, yet no real key texts, trends or manifestos as with

other movements. One may at the same ASD conference find a presentation on benefits of dreamwork right along side a presentation about dreamwork being nonsense. One can find in a single issue of *Electric Dreams* e-zine an article by a postmodern philosopher on the random valuation in dreamwork alongside an article by a self-proclaimed guru on the dreams and enlightenment. This individualism is also the movement's strength and a sign of the maturing tolerance and ability to hold together in one space many competing and opposing ideas. Some dream organizations, like ASD, do have ongoing mission statements but others, like BADG (Bay Area Dreamworkers Group), function more like interest groups online (i.e. they get together when there is an interest, and disband when there isn't).

The movement is advancing most all of the original projects, and adding new ones which are beginning to delve into areas usually not considered as being the province of dreaming, such as politics. Dream activism groups use dreams to talk and discuss major collective issues of the day, and to plan activities that may take the future in the course or direction of the group values. Many dream groups since 9-11 have opened up the strictly dream-as-ego viewpoint and added the dream-as-worldself viewpoint.

While dreams are still a great mystery and science has barely opened the crack in the door between the dreaming brain and the dreaming mind, emerging research is offering new models of dreaming that haven't been challenged since Aserinsky and Kleitman's 1950's REM studies. These studies help dreamworkers to weigh and judge the various dreamwork theories. (Is the dream material all day residue, how much of the dream is influenced by physical forces, by psi forces, by psychological and spiritual forces and so on).

**ERIC SNYDER:** What do you envision or suggest that we, as individuals and collectively, create in the next 40 years? We're looking for blueprints and/or roadmaps into the future, here.

**RICHARD WILKERSON:** Dreaming and dreamwork resist commodification, totalization and imprisonment. Dreaming and dreamwork promote liberation, play, health, and creativity. I expect this to be true for the next century as for the last.

What seems clear to me now is that dreamwork, dream studies, dream science, and dream-inspired works have proven themselves to be an important part of any project. This is true in two ways: the first in terms of wholeness and completion (no cognitive science is complete without an accounting of dreams, no spiritual or psychological work complete without dreamwork, and so on) but also as a creative source, as friend and guide, inspiration and creative source.

In the short run, I see the dream movement providing continual support for individuals interested in dreams and that are ready or able to break out of the programming of everyday consensus reality. I feel this is happening at the level of therapists sensitive to dreams and educated in dreamwork as a practice of dissolving neurosis, as well as recreational dreamers who bring a sense of being and inherent meaning to the world of dreaming itself. This liberation is also made available by anthropologists who teach us about radically different approaches to dreamwork in other cultures. Our dream-concerned scientists remind us of the material forces that go into the many facets of dreaming. Our support of the development of peer and partnership paradigm grassroots dream groups, both online and off, will offer sanctuary and growth for those who want support in their journey. Our support of schools, publications and organizations that provide support for dreamers will, in the near future, make the pathway to dream awareness a less difficult and more networked, more diverse experience than in the past.

Looking further down the road, I would like to integrate into this speculation the notion brought up by Pierre Levy that "Humanization is virtualization." In this view, the dream movement parallels a general

trend that humankind has always been about building networks, moving ideas, integrating rich interconnections in rhizomatic fabrics of space and time. Dreamworkers are superb in these skills, and understand even at beginning levels of dreamwork how associations work.

In the first view of associations or connective syntheses, we can expect the Dream Movement to break into older patterns and flows of reality and make new connections; breaking up older organizations and connecting with people and their dreams in novel and productive ways. Using the older terminology, we might say that the future of the Dream Movement is about placing itself alongside as many other fields and practices as would be useful; dreams and health, dreams and creativity, dreams and business, dreams and spirit and so on. But this would just be a simple kind of expansion which the Movement is not likely to take, given its nature of subverting this type of expansionism and in its offering novel alternatives.

Rather, its more likely that as the Dream Movement comes into contact with these organizations and regimes, they will change or metamorphosize in ways unexpected. Dream art, for example, will not just become a subcategory of types of art, but become aesthetico-political and/or polypsychotechnic movement that cuts between the lines of various traditional fields.

In the second view or level, where the Dream Movement in the future will provide new models for networking in virtual territory and disjunctive syntheses, we can expect some very novel transformations. Organic networks that are alliances of communicative communities — rather than hard-wired circuits — will be distributed and connected by protocol rather than more restrictive bonds. The virtualization of the Dream Movement is not about its going online. In a few years the Internet will disappear. As Stephen Aisenstat mentioned at the 1999 ASD International Conference, soon the walls and floors will be alive and dreamworkers are positioned to help



the world understand how to live this kind of virtual reality. That is, dreamworkers know how to move about in insubstantial material and create meaning and value. This is going to be vital as we move into living and working more and more in simulations, more and more in the hyper-real.

The Dream Movement has always been partially an exploration of virtual reality and its boundaries. This sensitivity to the bio-dramatic features of the virtual dreamworld will be needed in the future; first with computer-mediated virtual reality, and then with bio-logical and quantum fields of reality where the limits of what skin is and where our skin is will be stretched, where one senses friends around the globe, where presence and absence are measured in terms of emotional distances rather than miles.

In this sense, traditional dreamwork will be expanded to include not only the inner work and play of dreams of the individual for the individual, but then also carry outward what is learned and lived inwardly. The inner world of the dream has always been taken as a kind of communicative community; as we begin to live more in virtual space, we will see these skills transfer to the world itself. Is it not that the world will become dream or the dream the world. Rather, the skills and sensitivities of developing rapid rapport with other-ness and development of on-the-fly communicative communities — which prove to be so much of our inner dreamwork — will allow us to tend to the soul of the world in mutual embrace. ◇

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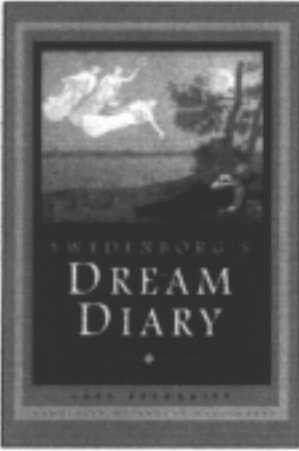


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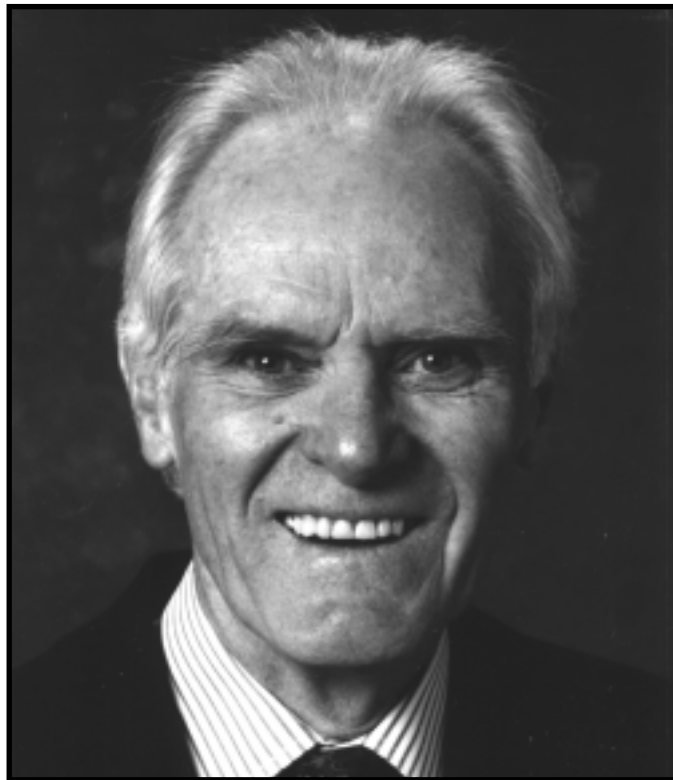


**S**wedish man of letters Lars Bergquist explains the often enigmatic dream journal that Emanuel Swedenborg kept from 1743 to 1744 during a period of spiritual crisis. Swedenborg, then a scientist, recorded his dreams and visions and added his own interpretations, creating one of history's first and longest dream analyses. The diary, a key to understanding Swedenborg's later spiritual works, reveals his daily life, particularly his struggle against temptation.

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# D r e a m w o r k P.i.o.n.e.e.r.i.n.g O.n.l.i.n.e



by John W. Herbert, Ph.D.

IN DEALING WITH COMPUTERS AND COMPUTER ACCESS, there has been much discussion about the “haves” and the “have-nots.” Those who have had computer access have had a vast world of knowledge that was available to them.

I feel a parallel situation exists in the realm of dreamwork: there are those who have experienced the power of working with dreams and those who have not. I feel the biggest challenge that we have is to find ways to introduce and encourage the have-nots to take the plunge and join the haves. I feel this effort needs to be on a one-to-one or one-to-many basis. But we, the privileged haves, need to explain

why dreamwork can be so powerful and helpful.

For the have-nots, the subject of dreaming and dreams is often confusing. Bob Haden recently commented that people frequently dismiss dreams “because they are unfamiliar with the dreamworld and don’t know what to do or say, much less sense that there is usually gold in this metaphorical message from the divine.” [*Dream Network* 21(3) p.39]. I agree.

I think we can take several steps to help the have-nots to become engaged with their dreams. The most common questions I am asked about imagery involve being pursued or threat of death. Explaining that these metaphors can relate to a call for change in one’s life may allow the dreamer to be more comfortable with the dreaming process and therefore

ease their exploration of possible issues of concern.

Next, encouraging the dreamer to acknowledge that a dream can be a source of divine guidance incorporating the individual’s experience, beliefs, and needs would provide a basis for accepting the wisdom a dream can offer. Emphasizing that dreams are usually concerned with issues of health or well being would be helpful.

To provide a rationale for further discussion, bring up the idea that if the dreamer were fully conscious and clear about an issue, there would be no need for the dream. Acknowledge that the message is usually in the form of metaphor or image. Here is where specific help can be given. Einstein commented that (paraphrased) “The significant problems we face cannot be solved at the same level of thinking we were at



when we created them.”

As an individual dreamworker, we can help by leading the dreamer to look at alternative possible meanings for an image. We need to encourage those unfamiliar with dreamwork to expand their thinking and feelings about a dream in order that they can see it not as a puzzling bizarre image or nightmare, but as an alternative way of viewing the message.

Another helpful aid is to share a short illustration of how someone has related dream imagery to a real life situation. Here is a dream I use to illustrate the power of dream imagery: This dream was one of a series shared on the Seniornet (computer users over 50) side of AOL. This dream recurred several times over a two or three year period. Later postings disclosed that she was recently (3 years) widowed. She had a family and a new beau and she dreamt:

*I find my self in a sort of sauna-it seems as if it is an exercise gym. We had finished our workout and are waiting, talking to each other, waiting for our turn at the "tub." I look at the tub; on the lower half, there is a canvas sling; on the sling, a woman is stretched out on her stomach, her bottom half is draped with a white sheet (as we all are draped, but fully) and her upper part—her boobs—are in water that has ice cubes completely over the top. We are all waiting to get our turn to freeze them. The temp in the room is not cold, I am not cold, I am just standing there waiting for my turn. The water is a lovely yellow, our sheets are bright white; it is not at all frightening but rather just a waiting feeling in all this ecru, yellow and white.*

The consensus of the group was:

- (a) A spa is a place where one takes care of one's self;
- (b) Physiologically, bosoms provide nourishment, usually for family; and
- (c) Perhaps it is time to "Chill out" on the nourishment of others.

Dreamer's Feedback: I do know that

it is time that I start nurturing my "self". I feel pulled by my grandchildren and my "beau." I want to get my own person together, to COOL it from worrying about others about things that are out of my control, even if it is asked of me. Evidently you all have picked up faster than I what my inner self has been trying to tell me.

Group dreamwork is an exceptionally powerful way to accomplish this. Each member of the group claims the dream as his or her own and shares how he or she would feel about the dream, and what it might mean in his or her life. All offerings are made in the form of "If it were my dream," or "In my dream." No comments are made in the form of "Your dream means . . ." or "I think you . . ." etc.

I have made the above suggestions for one-on-one conversations because I believe there are so many have-nots who have never ventured into the realm of dreamwork because they have never been given a rationale for doing so. If they really get the itch to move on into dreamwork on their own, the authors mentioned later have all written excellent books which can help the process get started.

A treasure of information may be available within a dream, but it sometimes requires the help of another in order to look at the dream in a different light. With all the dreamwork I have participated in, and with my awareness of the power of dreams, appreciation of clarity, etc., there is always more gold unearthed when I share my dream with another. It is fantastic if one's mate or close friend can share dreams on a near daily basis. I think it keeps us "fine-tuned" to what is going on.

I believe medical technology is finally coming to the aid of humanistic inquiry, into previously inaccessible areas of research. With medical imaging techniques, we can now observe, for example, what the brain is actually doing when we are sleeping. A key observation for me was the confirmation that during the REM phase of sleep, the activity observed in the brain

was similar to the activity shown when we are awake and solving new problems. The "I'll sleep on it" process has been confirmed.

If we have computers, we can share our interests and knowledge using e-mail. We could form our own private groups to share in dreamwork. There are a host of Internet web sites we can suggest. If each of us took a little time to find the sites we like (they do come and go, unfortunately) and encourage a have-not to take a look, it would allow them to expand their awareness of dreams and dreaming.

### Looking Back Over 40 years

The first time I had to deal with the dreams of others was about forty plus years ago, when one of my boys, about six or seven at that time, had a series of "bad dreams." My wife was concerned and discussed the subject with our family doctor, who referred us to a psychiatrist.

We met with him, and I still remember the feeling of sitting across the desk of a grossly overweight chain-smoking authority, listening to the delivery of absolute Freudian truths about the dreams of a six-year-old. Something just did not seem right to me.

My next exposure to dreamwork was in the early 1960s, when my life took a different direction. I attended a dream group of Edgar Cayce's Association for Research and Enlightenment (ARE) members, and I was stunned to hear how different individuals related their dream imagery to concerns of their lives. I started recording my dreams, and spent a term at the C. G. Jung Institute in Zurich, where I began to experience the richness and directness of dream imagery.

In one seminal dream, for example,

*I am standing on something reminiscent of the plank on a ship (walking the plank) that extends over water. Objects of all sorts fall vertically from the sky, and I know they represent all the various activities of "life." I want to experience life fully, so I put my arms up over my*

"My hope for the future of the Dreamwork Movement is that dreamwork skills will be made available and accessible to the average person and that small dreamsharing groups will become more common. Dreamwork promotes mental health and helps us see beneath the surface of events both waking and dreaming. Dreamwork can be a vital filter in helping us gain needed perspective in a world increasingly dominated by powerful influences upon our perceptions of reality. The success of the Dreamwork Movement will rely upon our contribution of tools and skills enabling ordinary people to incorporate the benefits of dreamwork into their lives."

*Eric Snyder,*

*Bay Area Dreamworkers Group*

*(BADG)*

*head at an outward 45° angle to catch and gather in as much of the stream of life as I can. In a matter of moments, I am crushed and swept into some form of oblivion.*

This same dream scenario was repeated a second night with the same result. On the third night, I decided to hold my arms up vertically, gathering only as much of the life stream as applied to me. I stood there, taking in what was allotted to me, and I let the rest stream by. I assimilated the flow in total comfort. In a flash, I recognized that I could not be all things to all people, and that I could not have any vested interest in the outcome of my endeavors. If asked for help I would assist where I could; I could share my knowledge and understandings, but the primary responsibility for each person's well-being would rest with that individual.

My next major dream guidance came when our family business CEO died, and I spent a few years intensely working on company matters. I experienced the conflict of duty versus the feeling that I really did not want to be the active head. I wondered if I should consider withdrawing and possibly returning to school. I asked for a dream to address this issue.

*I am standing in a green meadow of a rolling landscape. Trees are in the background. Looking down valley, on a rise to my right, is a flat concrete foundation, four corner posts and a basic roof (no walls). I walk up the rise and onto the concrete. I know immediately that this is the foundation of my new home, and that I will get instructions on how to complete it in the form of jungle drum beats and rhythms.*

Needless to say, we found professional managers, I returned to school, and in 2000 received my Doctorate in Psychology, with a dissertation titled "Group Dreamwork Utilizing Computer Mediated Communication.." While studying at Saybrook, I was able to work with my own dream records, now over 6,700, in an electronic for-

mat suitable for research. I have been able to relate my dream content to daily diaries, confirming that my dreams have commented on my physical condition, tracked changing attitudes, and occasionally have presented me with metaphors that provided guidance for a lifetime. Truly, a veritable goldmine.

Much has happened in this 40-year time span. Jump ahead to today: in the writings of Gayle Delaney, Ann Faraday, Jayne Gackenbach, Patricia Garfield, Stanley Krippner, Charles McPhee, Alan Siegel, Jeremy Taylor, Montague Ullman, Robert Van de Castle, and many others, or in the articles of *Dream Network*, one can find a treasure of information about dreams, and how to work with dream content. Today we have a myriad of ways of working with dreams, both within and without the confines of a therapist's office.

A major transition has taken place in working with dream content. No longer does the interpretation of a dream rest with an outside authority who tells the dreamer what the dream "means." Today, there are much more cooperative processes available, whereby the dreamer can find help from another dreamer or dreamworker.

One of the early pioneer influences in the grass roots movement to get dreamwork out of the analyst's office and into the public has been the work of Montague Ullman, who developed a protocol by which the dreamwork was shared by persons within a group. Although Ullman has a very specific protocol for working with his method, the basic approach of sharing in dreamwork on the basis of "If it were my dream" or "In my dream" has been utilized by many other dreamworkers. My computer online dreamwork also draws from parts of his methodology.

There are wonderful aids and many Internet online sources, that can stimulate thinking about a dream, helping one "to look at it in another way," which is essentially the task we have as dreamworkers. ◇



# How the Dream Movement is Creating a Viable Profession

## A Model in Progress

by Cody Sisson

**I**F YOU WERE TO SIT BACK, CLOSE YOUR EYES and allow yourself to think of a learning experience that was memorable, what would come to your mind? Perhaps it was life changing, or just an experience you cherish. It may be a lesson from a long time ago or it may have been something that happened recently. If you would like, try this exercise right now and after considering the memory for a while, bring yourself back to the present moment.

What images or thoughts came to your mind? What feelings emerged as the images of that learning experience formed? If you are like most people, what you may have recalled was not some grand epiphany from a college lecture hall or a teacher standing at the front of the room sharing his or her wisdom with you. More likely it was a much more personal experience where some inner feeling inspired you to move in a certain direction, or a tough life lesson hit you squarely between the eyes. Some people define these as moments of grace or, as I look back on my most memorable moment, I saw it as a wake-up call.

When I close my eyes and think about my most memorable experience, I think about the first time I ever worked on a dream. It all started after awakening from a nightmare in the middle of a November night in 1996. I was sweating, crying, and frightened to the point where I got up, wrote the dream down, and actually drew pictures of those frighteningly vivid images. At the time, I was the CEO of a manufacturing company I had founded over a decade earlier, complacently comfortable, living the life my business afforded me. That day, and for a few weeks afterward I went about the business of everyday life until a number of 'situations' cropped up at work that upset my eating and sleeping patterns... and I experienced a general inability to deal with business issues. At the time I still did not relate the nightmare to the disconcerting events, but when I did sleep, I would have vivid dreams that kept the raw energy of that nightmare percolating. When I got to the point where I was having trouble functioning, I sought out a Jungian therapist who helped me unlock the message of the dream.

It was just moments after the first of several 'Ahas' that I experienced from working the nightmare that I realized my life was going to change in a big way. In retrospect, it is sweet irony that my wake-up call was literally that: awakening in the midst of a frightening dream which so captured my attention I eventually sought out the guidance that allowed me to realize a re-awakening to my life's purpose. This was the beginning of my study of dreams and dreamwork, which has led to the creation of the New England Dreamwork Institute.

As you can well imagine, the transformation from precision machinist and CEO to dreamwork practitioner was perceived by those who knew me as a shift in gears that had no connecting sprockets. From a person who had always been grounded in practicality, my newly perceived New-Age freak status raised a multitude of questions. Among them: What is dreamwork? How did I go from being a CEO to becoming the creator and director of a school that certifies dreamworkers? Is dreamwork a viable profession?

Dreamwork simply defined is a process of deciphering the cryptic dream language that our unconscious uses to speak to us into a form that reveals insightful knowledge about our health, careers, relationships and our emotional well-being. Because dreams are a phenomenon that all humans have in common, it is a primitive and natural instinct to share them with one another. From the beginning of time and throughout history, humankind has used dreams to decipher the inner wisdom held deeply within the unconscious. As verbal communication has evolved — and as advancement in science and technology keeps us entertained and teaches us to rationalize — we have grown away from this ancient form of validating our inner knowing and sharing the wisdom that is the gift of our dreams with others.

As CEO of a technically, mechanically precise manufacturing facility I was—as I've just described—immersed in the advancement of the sci-

entific belief structure which defines twenty-first century logic. My November 1996 nightmare forced me to look at aspects of my life in a context, which, to many defies the very logic upon which I had built my career. I have since allowed my dreams to become the guiding force in my decision-making and find myself buzzing with excitement. The energy and passion I feel about dreamwork is noticeably apparent and has propelled me toward a new and fulfilling profession.

There were two recurring dream themes that were instrumental in initiating drastic changes in my life. One theme was about the ministry. Dreams about preaching or church would create great anxiety due to my lack of religious background or desire to be part of organized religion. Before my dad died in 1999, he asked me to be the one to do his memorial service. Suddenly the message of the 'ministry dreams' became abundantly clear: I had to face my fear of 1) defining my spiritual connection, and 2) giving my spirit a voice. In the process of organizing the memorial service, knowing I would be addressing many critics of the 'new me,' I discovered the gift of organizing my thoughts and beliefs, and presenting them publicly. This experience was the first taste of something I had not realized my hunger for and has led me to becoming an interfaith minister providing worship services on an invitational basis for Unitarian Universalist churches around New England. The other recurring theme was that of school and teaching. All my life I had never liked school and had sought out alternative, hands-on ways of learning. Expanding on the lessons of the ministerial dreams, continually listening to my dream guides, and having the confidence in a learning style that has served me well, I was able to face my fears, and with the encouragement of many people, I have seized upon the opportunity to start my own institute of learning. These changes in my life were the result of my learning to listen to the wisdom of my unconscious through the language of dreams. When I was not able to decipher them di-

rectly, they were working in the background, creating situations or 'triggers' for me to recognize as opportunities for change. My passionate belief in this sacred tool is one I want to share, but how to go about making it my life's work?

Dreamwork as a viable profession becomes an 'easy yes.' (I say, seven years later!) With today's promises of science and technology making our lives 'better' and 'easier,' many people like myself are taking a closer look at our rapidly changing world and fast-paced lifestyles, and performing personal reassessments. For some, this reexamination of self and values is accompanied by recurring or vivid, intense, dreams or nightmares. Those who become curious about their dreams tap into our wonderful world of technology and begin searching for information about dreams. They do not have to travel very far to stumble on books, articles, seminars, websites, and workshops about dreams, along with a multitude of people involved with dreams and dreamwork. It soon becomes apparent that there is a Dreamwork Movement well under way! This, coupled with the fact that North American adults have 1,500 to 2,000 self-initiated learning experiences a year, opens up a world of possibilities to address the growing demand.

With these realizations, I was able to see an opportunity taking shape. I envisioned groups of people (dreamers) with common artistic or intellectual theories coming together to share and learn from one another the power of transforming life experiences through the gift of dreamwork. In the words of my good friend Jeremy Taylor (author, co-founder of the ASD, and director of the Marin Institute for Projective Dreamwork), "Dreamwork is a profession whose time has come." We have thousands of people yearning for tools to tap into their inner voices. Their primary learning resource is based upon personal life-experience with the secondary learning resource being the life-experience of peers. This describes the ancient and sacred art of

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We follow The ASD Ethical  
Criteria for Dreamwork Training

dream sharing! It also reinforces the theory that people can and will take responsibility for their own learning, and supports the belief that facilitators work very effectively with any learner committed to a process. Learning Facilitators, rather than teachers, are topic-specific experts who encourage learners to share knowledge while providing additional resources such as books, inspiration, or audio-visual materials to provide a structure in which to encourage an exchange of ideas.

As I began to design the program which would become the New England Dreamwork Institute I held fast to the belief that rather than 'teachers' and 'lecturers,' Learning Facilitators should act as guides, moving groups swiftly from brief presentations, then creating a Structure in which to apply the interactive Learning Experience. This model would invite immediate application of theory transformed into personal experiential understanding, and the exchange of that new-found understanding as an exponential learning tool: we all become guides to

self and others. Each participant then embodies the experience as it applies to self. This Learning Experience model is also the model of our core process of working with dreams which we call 'Transformative Dreamwork.' *Transformative Dreamwork* is a process that encourages participants to reduce the amount of comparing, relating, and intellectualizing of the dream in the conscious mind, and focus more on recognizing the emotions that are evoked by taking on the dream as our own. Feeling the energy of the emotion and weaving that energy into the body, noting where and how it is felt, can lead to a deeper understanding of the unconscious, often accessing suppressed memories, old wounds, intuition, or spiritual connectedness. This process allows each person to embody the dream as his or her own, to breathe it in, and to just 'be' with it, which creates an atmosphere of safety within the group. Discussion of the dream is then processed by all from selected personal perspectives rather than analytical interpretations, thus eliminating a judg-

mental or threatening atmosphere.

All current workshops are designed in this manner. Imagine how the predominately right-brained (artistic) person might be challenged and transformed by embodying the aspects of Creative Writing from Dreams, while the typical left-brained person (analytical-minded) could be enthralled with the perspectives stimulated by an experience in Dreamwork as Art. Dream Yoga, Working a Dream on the Labyrinth, Dream Poetry, Psychodrama, Myths and Dreams are just a few examples of dream-related topics where the participants have opportunities to co-create their learning experiences by putting theory into practice. All participants are encouraged to maintain an awareness of whatever aspect(s) of dreamwork that resonates with them personally, and through a collaborative effort, a study plan that incorporates this focus can be tailored to meet an individual certification plan. As a form of evaluating and validating the student's professional com-

(Continued on page 43)

# Lucid Dreams, Nested Dreams

by Curtiss Hoffman

One of the most dramatic developments in dreamwork over the past 20 years has been the widespread acceptance of the phenomenon of lucid dreaming. Numerous books, papers, and at least one doctoral dissertation have been devoted to this subject, and some researchers have developed technological devices designed to enhance lucidity. It seems obvious that all of this interest is about *something* which happens to some of us, some of the time, when we dream. It also seems clear that concentration upon lucidity, and the freedom of action it affords within dreaming, has a self-generating aspect: the more one practices, the more frequent and the more vivid lucid dreams may become.

I do not wish to dispute any of these findings. I myself have had a number of classic lucid dreams and I have enjoyed them, though I have not sought them out deliberately. What I am going to suggest in this brief article is that we ought to consider this subject more circumspectly, and avoid what Jeremy Taylor calls the trap of "misplaced literalism." I am going to suggest an alternative explanation of lucidity which—while not denying the experience—places it in a somewhat different context. I want to make it clear that this alternative explanation arises out of my own dreaming. I put it forth more in the form of an hypothesis than as a fully formulated theory, and I welcome comments.

My suggestion is that lucid dreams (or, at least, *some* lucid dreams) are a special case of 'nested' dreams: dreams which are stacked one inside the other like Russian dolls, and in which the dreamer becomes aware of the inner dream within the outer dream. There may be no limit to the number of levels of nesting that can exist. I do not know how common

nested dreams are for others, but I have recorded a total of 122 dreams over the past 11 years in which I either recall a preceding dream or dreams of the same night, or I am recording such a dream in my dream journal. Another 28 dreams relate back to dreams I recall from previous nights. Here is a typical example of a pair of nested dreams:

## Lucid Dream #1 4/11/1996

*I'm at an organizational meeting in an empty hall. There is a long table in the center and various power tools around.*

*I am not presiding; I arrive after the meeting has begun and take a seat at the far corner of the table. An old colleague is talking about plans for our Museum. I realize that this is not right (since he is dead) but rather than interrupt him I pull on the sleeves of those sitting next to me and point to him. They don't seem to notice anything is wrong. Then an even older colleague starts to speak, reminiscing about the days when all he had to do for the organization was to pay his dues. Now I know that this is wrong, because I know that he died several years ago, and that I am dreaming. I announce this to the others, and tell them that to prove it I will now float to the ceiling and back again. I do this, but they are unimpressed. I try again to prove it by moving myself through a power saw. Finally, I decide to leave.*

*At the glass door, I encounter a workman with a half-round file in his hand. I realize I could convince him if I really wanted to.*

Then I wake up into:

## Lucid Dream #2 4/11/1996

*I'm in bed, recounting the preceding lucid dream to my wife. I suspect that I am still dreaming, and to test this I shout "HI" several times. She puts her hand on my arm and tells me to stop*

*shouting, that I'm awake.*

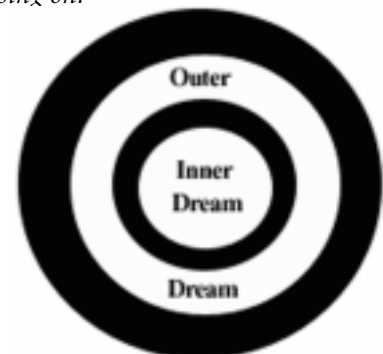
But of course I wasn't!

The contents of these dreams are extremely variable, and I do not intend to discuss their meanings here, but the motif of nesting links them all. In most of them, the dreams to which they refer are ones I can remember having, sometimes ones which I got up in the middle of the night to record, but in a few cases my dream imagination has completely confabulated earlier dreams. And in some of them lucidity is a subject of discussion, or a motif within the dream rather than a direct experience. A simple example:

## Lucidity Without Content 6/4/1994

*I dream that I am having several lucid dreams; as soon as I become aware that I am dreaming I awaken each time into the frame dream.*

This has suggested to me the following idea: that lucid dreams are nested dreams in which there is leakage between the levels. In other words, in a lucid dream, the dreamer in the outer dream becomes aware that the inner dream is a dream, while the inner dream is still going on.



This was brought home to me by a recent dream, on the morning of the actual events which the dream describes. A friend named Patricia (not Patti Garfield!) had e-mailed me the night before with information on this,

including a link to the International Space Station website, which I checked. I was planning to get up and watch the light show, but this dream happened instead:

## The Leonid Meteor Shower

11/19/2002

*I awaken in bed and with some difficulty raise myself to check the digital clock. It reads 5:30. Just in time to catch the Leonid meteor shower. I consider not getting up, staying in bed — dreams are so much more interesting! — but I rouse myself and my wife and we get dressed in warm clothing and go outside. She asks me which direction we should look and I say north. We go to the end of our driveway where there is a gap in the trees where we can look to the north. Immediately we begin to see a spectacular light show! Golden meteors streak across the sky, every 10 seconds or so. We also see the Skylab satellite passing overhead, very low — only a few hundred feet; the light reflects off its white enamel solar panels. It is clearly about to crash, but fortunately it misses our house and the one next door. A young couple, who are servants, come out to join us. From their comments I come to the conclusion that I am dreaming. I awaken in bed and with more difficulty than before I raise myself to check the digital clock. It reads 5:35. Still in time to catch the Leonid meteor shower. I consider not getting up, staying in bed — my last dream was so vivid! — but I rouse myself and my wife and we get dressed in warm clothing and go outside. This time there are fewer meteors than before, and they are less spectacular. A middle-aged English couple come out to join us. >From their comments I come to the conclusion that I am dreaming. I awaken in bed and with even more difficulty than before I raise myself to check the digital clock. It reads 6:40. Too late to catch the Leonid meteor shower — it is already light outside. I go to a renovated barn where an inventor has devised a mechanism for stimulating lucid dreams. I am reminded of Stephen LaBerge's device. Patricia Garfield is also there, and we face the inventor, a young man, across a wooden table. I state my position on lucid dreams. I say that I*

*have certainly had and enjoyed spontaneous lucid dreams — for example, my two dreams about the Leonid meteor shower! But I don't think it's right to try to induce them.*

*The other two respect my views, even if they don't agree with them.*

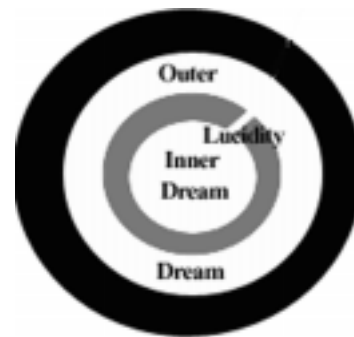
My friend Patricia later informed me that I had the best view of the show! This is a triple-nested dream which ends up discussing lucid dreaming, and accurately presenting my views about it. When I awoke from the outermost dream the clock actually said 6:40!

Here is another dream which illustrates the possibility that, in cases where lucidity occurs without the dreamer being aware of nesting, perhaps the exit from both levels to waking consciousness happened so swiftly that the dreamer was not aware of it.

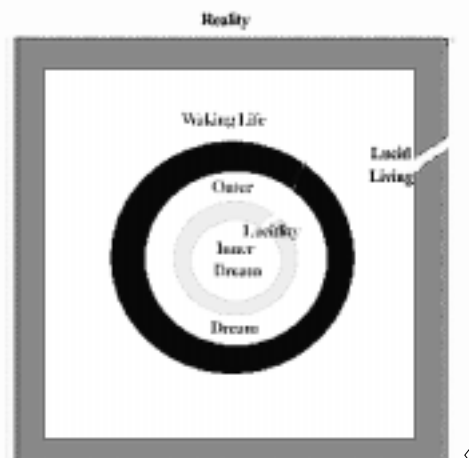
## Lucid Pop! 2/9/2001

*My wife and I are visiting with her parents and some other family members in a house in Tennessee. We've been away from home for nearly 2 weeks and it is getting to be time that I want to go home. We are staying in the basement, which is unfinished, sleeping on blankets on a cement floor. Our dirty laundry is piled against a support column near the corner. We awaken and we're in our usual bed, but in my old room in my parents' house. We speculate that perhaps we're dreaming. But everything seems so real that I can't think of a way to prove this. I get up and go out into the hall. When I attempt to return to the bedroom, it is like swimming through molasses, everything is in slow motion. I say, "Now I know that I'm dreaming!" and pop out of both levels of the dream!*

We might symbolize the situation I am describing like this:



In conclusion, one of the things which the Eastern dream teachings stress is that the goal is not to achieve the ability to dream lucidly, for the entire realm of waking world experience is considered neither more, nor less real than the dream state. Instead, they counsel us to undertake the more difficult discipline of lucid living. We might represent this state of lucid living in the following way:





# Frequently Asked QUESTIONS About Dreams

## O.n.i.n.e Dialogues

*What follows are two exchanges that took place via email between, first, Eric and Tom Goad and second, between Nicki & Roberta Ossana. These are among the most frequently asked questions about dreams.*

*We hope you find the conversations of value and invite you to take advantage of the many Regional Contact Persons/Networkers in your own area (see page 48) to ask your own questions! (Ed.)*

### Tom Goad Responds to Questions from Eric, a fourth-grader

Dear Eric,

Hi, Eric. 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:

**ERIC:** How do people know what dreams symbolize?

**TOM:** 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.

**QUESTION:** How come people have good dreams and nightmares?

**RESPONSE:** 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.

**QUESTION:** If two people had the same dream, what does it mean?

**RESPONSE:** 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 some-

times have to keep with it before you finally learn how.

**QUESTION:** How does a dream journal work? Explain please?

**RESPONSE:** 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.

**QUESTION:** What is amplification?

Please explain.

**RESPONSE:** 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 re-

member, 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!

**QUESTION:** Can you describe what insight is? If so, describe what it is.

**RESPONSE:** 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!

**QUESTION:** How did dreams become your interest?

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

**QUESTION:** How come dreams don't always come true? Why?

**RESPONSE:** 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.

**QUESTION:** Do dream catchers really work? If so, how?

**RESPONSE:** 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 won't 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.

**QUESTION:** Do dreams help people? If yes, explain?

**RESPONSE:** 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 Dreams! ◇

*(Continued on page 38)*

## TEARS OF BLOOD

We are each committed to death inevitable;  
all who now live,  
will die, will join the dead. Why?  
Why would anyone ever  
be so cruel and hard and be so blind  
to steal another's life?  
Why would each not do  
all that there is possible to do,  
and save and better, bind,  
each hurting, passing life?

These tears I cry  
fall like involuntary rain. If only  
they were tears of blood, crying out  
for mercy!

The ignorance of a human being  
is anticipated only by human cruelty  
and violence only surpassed  
by the callousness of indifference.

These tears I shed  
fall like a weeping fog. If only  
they were dew of blood, to startle  
angels and end the shedding  
of human blood.

Oh senseless, senseless atrocities  
of hatred and life-negating crime! Howl.

More believable than God  
is death. Why hurry it, when it is  
compassion's child, all bright  
with generous innocence, that gives  
life to life? That weeps  
as I now weep, inexpressible,  
over the providence of falling sparrows,  
over killing spots and murder sites,  
where earth is  
desecrated and love is scandalized.  
Death  
is already enough for each of us to face.  
Why then become  
the common foe? Is there not,  
before we raise  
our threatening arms, our weapon-hands,  
pain enough, hunger enough,  
disease and agony and despair? Howl.

These tears I shed,  
would that they were tears of blood  
to stop the blood!

Every war is murder  
and every murder crime, that drives  
a nail into the crossroads of time, biasing  
the direction of tomorrow.. And a nail  
into the cross of conscience,  
condemning forgiveness. For God  
has commanded, without equivocation:  
You shall not murder.

*David Sparenberg*

## SACRED PSYCHOLOGY

Anger is a mood,  
an emotion .  
Experience it and let it go.  
Like a wave of the ocean,  
it moves over the surface, breaks  
and dissolves against the shore.  
The ocean does not say,  
"I am a wave."  
The way of the ocean is expansive plenum  
and not reduction. The ocean knows  
that every ripple is in transition.

Love is a condition.  
Love and the ocean are one.  
Only a fool  
tries to hold back a wave,  
identifies with ripples,  
ignores the stillness  
behind ephemeral motion.  
The fool does not know  
the nature of nature  
or the core of creation.

The one who says,  
"I am anger," rather than saying,  
"Anger passes through me,"  
knows only the surface,  
is propelled by illusions.  
Such a person  
is pushed and driven  
by the waves of emotions,  
but ignores the profundity  
of the constant sea.

Love is a condition and is eternal.  
It accepts all things in transition,  
yet contains the depth  
transcending reason.  
Love and depth are one;  
God and ocean coequal.  
Two choices  
lead to joy and inner peace:  
The first is letting go,  
the second is abiding.

Abide in love.  
Then all things  
of heaven and earth  
pass through you  
in their quest for blessing.  
This is the power  
behind myriad forces.  
This the reality  
beyond the rippling  
play of illusion.

The ocean dissolves  
the ego of the shipwrecked  
and the "I" of the drowning.  
Among the merfolk,  
there is no distinction  
between themselves  
and the kingdom of love.

*David Sparenberg*

## NICKI'S ?S, ROBERTA RESPONSE

**NICKI:** How do people interpret dreams?

**ROBERTA:** Please understand, first, that the 'Field of Dreams' is very vast and complex. There are no straightforward or simple answers. Dreams inform, heal, oftentimes reveal the future via prophetic dreams, warn, open the gateway for visitations from those who have departed.. ad infinitum.

There are as many ways to unravel the meaning of a dream as there are stars in the sky, actually. Numerous techniques and theories have been advanced over time.

Our belief is that only the dreamer can interpret their own dream.... BUT, because the information imparted is so often of a deeply personal and emotional nature, the dream is best understood when shared with a dream-sharing partner or in a dream group. We often can't see the forest for the trees.

Sharing the dream with someone who knows how to listen, how to ask the right, good questions most often helps the dreamer to make associations to the images, symbols, metaphors, puns, etc., in the dream and can bring about the "Aha! Now I understand!" from the dreamer.

On the other hand, many dreams are not meant to be interpreted or understood immediately afterward. It may reveal its meaning in layers, over time. Such is the case with prophetic dreams. Read the Old Testament in the Bible. Revelations. Such is the case with *deja' vu* experiences, also.

**RO:** Are there some basic meanings for common types of dreams as simple guides to interpreting dreams suggest there are?

**N:** I'm not sure I understand the way your question is posed. But I'll say.... yes and no.

Yes. There are archetypal symbols that have similar meanings, no matter who the dreamer or what their cultural/geographical/personal background: Water, for instance, symbolizes going beneath the surface, emotions, the unconsciousness; Sun, Tree, Snake, Mother, Father, Circle are also ex-

amples of archetypal symbols.

Yes. There are 'types' of dreams that seem to be had by many people, worldwide: Being naked in public, Being late for an interview or test in school, Teeth falling out, Flying, Being chased by a badman, bogeyman, bear or monster. These are common types of dreams....

BUT, even these dreams are unique in that each dreamer has different settings, characters and symbols in their dreams and each of these elements makes a difference insofar as fully understanding the meaning and purpose of a dream.

We need help in understanding symbolic language and metaphor because we are almost exclusively educated in the linear, logical, left brain mode in our schools in Western culture. Dream or Symbol Dictionaries can be useful insofar as stimulating familiarity with symbols in dreams and their possible meanings. But (and this is a big BUT) each of us has a very unique personal history and our 'dreammaker within' is incredibly creative in presenting dreams composed of individualized scenarios, uniquely designed for us; designed specifically: our enlightenment, healing and awareness. Always remember, all dreams come to us to help us... even nightmares.

**RO:** What do nightmares mean?

**N:** Nightmares mean 'Pay Attention To This!' They really DO get our attention and are often scary.... but, when understood, nightmares are most often angels in disguise. One doesn't easily forget a nightmare but unfortunately, we often say to ourselves or our children: "Don't worry. It was only a dream," and dismiss the experience. We must learn to pay attention, to seek out those who can help us understand and then take action.

I know, for instance, of a woman whose nightmare of a ferocious bear saved her life. We worked with her on the nightmare and the recommendation was to pay the doctor a visit. She learned she had lymphatic cancer. Traditional doctors told her it was terminal and there was little they could do. Subsequent dreams and dreamwork revealed the 'cure.' She is very much alive and productive today and these

dreams occurred over a decade ago.

**N:** When in history did people first begin to study/look at the dreams?

**RO:** WE could go back, no doubt, to the beginning of human existence on Earth. We all dream, every night. Most cultures in the world: African, Native American, Australian, Chinese, Asian, etc., have cherished and followed the guidance in their dreams for centuries. For example, around 300-200 B.C. there were hundreds of 'Dream Temples' scattered throughout the countryside in Egypt and Greece. The Aesculapian Temples. People would make pilgrimages and undergo great hardship to travel to these temples, then undergo purification in readiness for receiving dream guidance for healing.

It is only in Western culture that valuing our dreams has been suppressed. Fortunately, and again, credit to science, the field of psychology, Freud, Jung and the many voices now being heard, that the doors have been reopened and we can once again cherish and benefit from our dreams.

**N:** What role does/did Sigmund Freud play in dream research and interpretation?

**RO:** Sigmund Freud opened the door after many centuries of repression of this common, natural and helpful side of our nature. His book The Interpretation of Dreams, published in 1900, was the door opener. In my opinion, that was his greatest contribution. Otherwise, I believe he did as much harm as good, as he seems to have become 'stuck' in sexual and wish fulfillment theories and symbolism.

His onetime disciple, Carl G. Jung, far surpassed Freud's contribution and left us with an astonishing encyclopedia of information: *Jung's Collected Works*.

**N:** Where does the term *oneiromancy* come from?

**RO:** From the Greek, meaning: 'Divination by dream.' For deeper understanding of the origin/meaning of the word, I suggest you consult a good etymological dictionary.

I hope this is of some help, Nicki. ♦





Interview with Jonathon Young,  
cont'd from p. 11

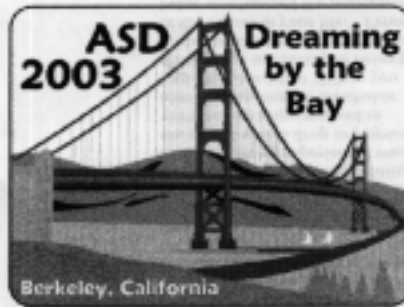
the necklace to Joseph Campbell strikes me as an instruction about how to view your work. Wise mentors often remind us to hold our work and influence with care. We serve ideas that are larger than we are. It is an honor to be in a position to advocate the study of dreams and the value of keeping a rich inner life. Such work is an act of true service. It is, in a way, always given away. I am sure you do your noteworthy efforts as labors of love. Whether you do it for the muses, the goddesses, the ancestors, or for Joseph Campbell, it is a gift to others. □

**DNJ:** □ Thank you! You've opened dimensions of the dream I hadn't considered in quite those terms. Yes, this work is a work of love... and service, which I do gratefully.

I will share that - when making the presentation mentioned - I wore a necklace much like the one he gave me in the dream and inside the belt I wore was pasted a photo of him. I felt he was with me and it helped tremendously. □

Are there any comments you'd like to make in conclusion?

**JY:** Only that there is so much waiting for those who are faithful to their inner journeys. I encourage people to add to their contemplative practices. If they ponder the dreams, possibly expand this into journal-keeping. If they meditate, perhaps add reflective walks. If inspiring self-help books have been rewarding, consider reading poetry. There is so much these days to choose from. The gifts for those who look within are many. The abundance spills over into practical life. We are bound to be better people in the world, if we have rich inner lives. The highest value in ancient Greece was to know thyself. It is still a worthy goal. ◇



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## The Phenomenon of Voice Dreams

by Dean McClanahan

A large database dealing with the 'voice' in dreams does not exist. C. G. Jung was aware of the importance of this phenomenon. He considered the 'voice' as expressing a truth or condition that could not be doubted. My personal experiences, for the most part, tend to support his statement.

Voice dreams manifest in different ways; they may or may not contain visual imagery. Many of these experiences are teaching dreams given in the form of a brief statement or comment. These are accepted as attempts to lead me into a greater awareness of the true reality in which we exist. When I first began to experience the voice in dreams, I was not consciously aware of this and recorded my dreams in a manner that did not mention the voice. As time passed, awareness of a voice speaking was determined to be a natural and normal function when dreaming. I'd like to share some of the voice dreams experienced:

In 1971 a voice said, *"Write exactly how you feel when you awaken from sleep and try to remember a dream. This will help you to heighten your dreaming awareness."* Do this; you may be surprised at how helpful this can be.

During 1976 instruction was given in how to bring about an out-of-body experience (OBE). *"Lie down and relax. Open the eyelids just enough to allow a light gray to be seen. Visualize two map pins in the form of an X rising up into the air. Follow them with your mind's eye until you realize you are out of the body. This is easy once you become accustomed to how this works."* This technique has been used with limited success.

In 1978 the following information was given. *"Understanding comes from the inner self or inner life. Attempting to understand from your conscious waking awareness is difficult and takes a long span of conscious waking time. You must learn to set aside your conscious waking ego so this inner self can present you with your greater understanding."* A teaching dream pointing toward the reality within dreaming awareness.

The following was given during 1980. *"Before you can accept the new, you must let go of the old. Expanding your states of consciousness and awareness is a slow growth process. It is here a little, there a little, step by step, precept upon precept. To suddenly experience the total revelation of other realities would be overwhelming; it would drive you into madness. Start now to make your discovery of these other realities that are being revealed to you. You must experience this for yourself; no one can experience this for you."* This information is universal.

The following occurred in 1983. *"Dreams that reveal psychic/spiritual abilities may be regarded as wishful thinking or an opportunity to expand your states of consciousness and awareness. It is how you react to what is shown you that matters."*

Excellent advice! Wrestle with the ego, eliminate the structured personal belief system and apply what is learned in dreaming awareness to conscious waking awareness.

In 1988 advice was given concerning accessing other realities. *"When you are watching TV Channel 5 and you desire to view what is on TV Channel 10, you simply turn the switch. You do the same when you wish to experience other realities, you turn the switch; you transfer the focus of your awareness to the other realities."* Take control of the ego. Dis-mantle the belief system.

During 1989 the following came forth. *"When you cannot gain the understanding of your dream experiences they are from a higher level of awareness that you do not, or cannot perceive at the moment."* Periodic review of dreams is necessary. It is helpful to review dreams in a theme series in chronological order. Dream experiences not understood may become known after a period of time has passed and awareness has expanded.

A 1990 dream has been helpful. *"Start a column in your dream log for 'Dreams accepted as experiences.' You can compare the dream experiences accepted against those you have interpreted. You should be able to see the difference between the two. To become aware of this expands your conscious waking and dreaming awareness."*

In 1991 a warning was issued. *"Once you move forward into the change of consciousness you cannot go back. Do not take this warning lightly."*

During 1992, advice was given regarding my attempts to explore dreaming reality. *"You cannot explore the greater reality using narrow, rigid and limited belief structures. This can be likened to using simple arithmetic in an attempt to understand quantum mechanics; it does not work. The same applies to contemporary psychology. Terms such as conscious, unconscious, subconscious are artificial creations, nothing more than belief structures. The Dream State is not a state. It is a focus of, a perception of, awareness. Dreaming awareness is the gateway to the greater reality. You must prove this for yourself; no one can prove this for you."*

This 1995 comment was interesting. *"The only thing statistical analysis of dreams proves is that it is easy to divert your attention from where it should be. What are the dreams revealing to you, teaching you?"* I am no longer interested in the statistical analysis of dreams for the above reason.

A 1997 comment was brief. *"Have no beliefs, and you have no boundaries."* Psychological and religious concepts are basically nothing more than created belief structures. These are boundaries that impose limits upon our awareness of what constitutes true reality.

During 1988 helpful advice came forth. *"When one makes the breakthrough into the greater reality, the desire is to go into that reality, to leave the lesser reality with its mundane problems and emotional upheavals behind."* This helped me to understand why I occasionally become depressed. Some of my dream experiences evoke such a high that when I

come back to earth (figuratively speaking) I tend to become slightly depressed. My desire is to return to where I came from.

Advice during 1999 was helpful. "Stress the importance of requesting (incubating) dream experiences requiring no interpretation as a means of becoming aware of the reality existing within dreaming awareness." This is important; stress that you desire to experience a dream that does not require interpretation. This will help you to become aware that dreaming is a reality within itself; one that is not controlled by the conscious waking ego's need to protect its authority by forcing interpretations upon all dream experiences.

Some voice dreams are astounding. Words cannot adequately describe these profound experiences. During a depressed period in my life, I attended various churches for six months, hoping to find one that would help me get my life back in focus. One evening, I made a decision to join this particular church; I retired about 10:00 PM. At about 1:00 AM, I became aware that I was surrounded by a brilliant white light. I was paralyzed, could not move. A voice spoke: "I shall lead and guide you in the way I would have you go." The light faded away and I became aware that I was awake. This experience totally overwhelmed my senses; I had no idea this was possible. Several years passed before I could discuss this with anyone.

In 1980 I was told the following: "If humans knew God, they would not need their religions. Religions are sets of beliefs, rules and regulations to govern conduct. Once you search for and find God, you do not need these restrictions. If you love God with all your heart, mind, and soul, why would you need beliefs, rules, and regulations to govern your conduct? If you cannot give up your favorite church and their rules and regulations, you do not love God with all your heart, mind and soul." A powerful statement.

On occasion, those who appear in my dreams speak to me. I met T.M., a man who had passed away five years before, walking down a hallway towards me. He remarked, "Hello! I have not seen you in awhile, how are you?" The utter surprise of this meeting gave me the realization this was an experience in another dimension of awareness, not a dream requiring interpretation.

September, 2001. I am in dream school; the instructor is a woman. We are discussing dreams. She questions me, "Where is the present, the now?"

I reply: "The present is now, and the now is here.

Tomorrow, the now is not here; the present is there.

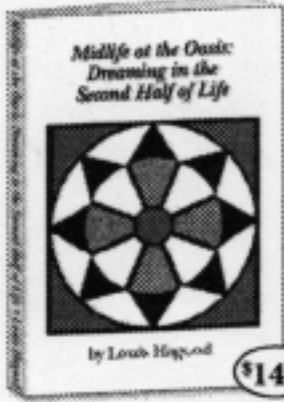
So, what was here is now there.

What was present may not be here now.

The past, present and future exist in the here and now."

Is this a Zen koan or does the past, present and future exist in the here and now?

This is a sampling of the voice dreams that appear among my 10,000 dreams recorded during the past 31 years. There can be no doubt that 'voice dreams' are a



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major challenge to the often accepted beliefs that all objects, persons, places and things in dreams are aspects or parts of the dreamer and that all dreams require interpretation based upon belief in the language of symbolism.

Voice dreams pose a problem for they must be accepted as literal, as fact. This is difficult for the conscious waking ego to accept, for this presents a threat to its authority. We are not the ego, but we all have an ego that we must learn to control. To allow the ego to control us is to limit our experience and awareness of what constitutes reality.

The purpose of the ego is to keep us safe as we go about experiencing conscious waking physical reality. Logic and reason are tools the ego employs to protect its authority. The ego protects itself by altering or simply rejecting dream experiences that pose a threat. This is why the ego insists upon an interpretation of every dream experience. This prevents us from expanding our conscious waking and dreaming awareness by blocking our view of the greater reality in which we exist.

The dimensions of dreaming awareness have not been determined; what is possible or impossible is not known. For this reason we must learn to set aside or relax the ego. I believe we must not use logic and reason when attempting to explore and unravel the mystery of nonphysical dreaming reality. Our dream experiences are capable of giving us the information we need to expand our conscious waking and dreaming awareness. Will your ego allow you to accept this? ◇

## BOOK REVIEWS

by Victoria A. Vlach & April Chase

### Don Juan and the Power of Medicine Dreaming: A Nagual Woman's Journey of Healing

Author: Marilyn Tunneshende  
Bear & Company: 2002  
www.InnerTraditions.com  
ISBN: 1-879181-93-2 (pbk.)

**IT'S EASY TO FORGET**, in all the stories of dreams, metaphysics, other realms, and alternate realities... that real lives, with real heartbreak, trauma, and crisis', are not only the backdrop for transformational experiences, they are also the ground upon which such experiences are seeded and grown.

On the first read-through, I was most fascinated by the metaphysics of it all: the Tzolkin Calendar (which ends—or rather, begins—in 2012), the stories of being in and working with the energy body, the dreaming and synchronicities which brought Tunneshende, don Juan, and Chon (her other mentor) together, the rituals they participated in to access the other realms, the coming earth changes and transformation of human consciousness. The death of her fiance seemed almost like a plot device to shock her from one world into another. I missed at least half of the book the first time through.

It wasn't until the second reading that I began to understand that this isn't a story of Don Juan and visions, dreams, and metaphysics. Oh, Don Juan is in there, all right, and both he and Chon are integral to the book, but this is Marilyn's story, '*A Nagual Woman's Journey of Healing*.' It was only on the second reading that I began to catch a glimpse of the real person and the waking-life framing and supporting this book. It wasn't until the second reading that I felt the same shock as Tunneshende when the doctor speaking to her says, "You've got AIDS." The sexual encounter I had thought was yet another experience in non-ordinary reality turned out to be, in fact, a nightmare-esque waking-life

rape which planted the seed of AIDS twelve years previously. It's easy to forget that such experiences exist when looking for visions and prophecies and 'medicine dreaming.'

How does one face the loss of a loved one, the trauma of rape, the loss of one's health, the potential loss of one's life? Tunneshende tells her story. It is a story filled with dreams, synchronicities, visions, rituals, and hints of what is to come in the next few years on this planet. Perhaps she has something, some connection we 'ordinary mortals' don't have? She is, after all, one of don Juan's students and fully initiated in these other realms. And yet, Marilyn Tunneshende is not separate from the personal heartbreak, trauma, and crises of us 'ordinary mortals.' The death of her fiance, the rape, and AIDS are literal and — at the same time — metaphoric. She dies not once but several times, within her visions, each death bringing her closer to healing, closer to reclaiming her own power, closer to fully waking up. Transformation comes after the facts of initiation, after the rape, after and during AIDS.

The death of her fiance and the trauma of rape caused her doubt the reality of her original experiences with don Juan and Chon, to push them into deep forgotten memory. AIDS compelled her to return. Her teachers were there, waiting for her.

2012 is only a few years away. If the Tzolkin calendar was created with 2012 as the starting point (and cycling backwards), we don't have much time left. How do we face loss, trauma, death? What is our personal destiny, and how is it tied to the destiny of this planet and human consciousness? Transformation is not all pretty stories of dreams and visions. Real waking life experiences are part of the process of transformation, and it is essential that we wake up.

What will wake us up? ◇

### The Master Of Lucid Dreams

By Olga Kharitidi, M.D.  
Hampton Roads Publishing, 2001  
www.hrpub.com  
ISBN 1-57174-329-4

**IN THIS BOOK**, Dr. Kharitidi explores what keeps so many people from overcoming traumatic experiences. In her job as a psychiatrist with a state hospital in Siberia, she began feeling dissatisfied and stressed because she wanted so desperately to help her patients, but felt that she was not reaching many of them. Despite the best efforts of the medical and psychological communities, some remained mired in feelings of guilt, despair and rage, even committing suicide. Then, Dr. Kharitidi met a group of people studying the healing techniques practiced by native healers in Samarkand and, through their influence, traveled to Samarkand herself.

There, she meets the 'master of lucid dreams,' a mysterious young man known as Michael, who teaches her the secrets of healing deep emotional wounds. There are 'spirits' of trauma, he explained. These entities or forces in our psyches hold our distress and pain in place, feeding on it, and can be defeated by lucid dreaming techniques. In this case, the author is referring to dreaming while awake; a shamanic trance state.

Although the book is entertaining and easy to read, written in a chatty, conversational style, I was disappointed that it was more an account of one person's experience than a how-to manual that would explain the techniques to be used by others seeking to master them. There is very little specific technical information included, and limited references to the dream state itself. However, Dr. Kharitidi's experiences are interesting and the book contains much common-sense information for those seeking emotional healing, as well as fascinating historical information on the shamanic tradition in Uzbekistan. ◇



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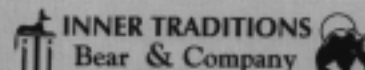
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### Dreamwork: A Viable Profession, Cont'd from pg. 31

petency and proficiency, a written Learning Agreement between the participant and the institute is collaboratively negotiated. This agreement must include the minimum requirements in specific areas consistent with the targeted goal. For one example, a Dreamwork Intern must be competent in the basic vocabulary of dreamwork, while a Dreamwork Practitioner must be able to elucidate the theory behind such terms.

At the core of our program is our commitment to the sacredness of the dream and the safety of the dreamer. We have adopted the Ethical Criteria for Dreamworkers and the Ethical Criteria for Dreamwork Training from the ASD. All participants in the New England Dreamwork Institute are required to agree (in writing) to adopt and abide by these ethical criteria. These criteria address the ethical issues of dreamwork and the training of dreamworkers that is imperative to the high standard and authenticity of this sacred practice.

Dreamwork is a profession whose time is now. Those of us already involved have a responsibility to uphold the discipline and ethics of all dreamworkers by implementing the highest of standards for ourselves and in the training of others, and assuring that the work we do is reputable and above reproach. We have uncovered the foundation of an ancient gift and created a twenty-first century 'profession' now in its infancy. With that comes the responsibility to make certain that our collective dream for the future of this work is a divine beacon, an impeccable light of trust that shines on the pathway of our journey to unlock the wisdom of the dream. ♦



*Cody Sisson is a certified Dream Practitioner, Spiritual Counselor, and an Interfaith Minister, practicing in western Massachusetts. He also is the founder and director of The New England Dreamwork Institute, providing a multi-level certificate-training program in Transformative Dreamwork.*

*Cody has a private practice of individual dream and spiritual counseling, has formed numerous dream groups, and continues to facilitate many ongoing dream groups in New England. He also forms and facilitates dream groups on the internet, via a voice interactive program called, PalTalk. This has enabled him to bring the experience of the dream group process to people from a wide geographic area. You may contact Cody in any of the following ways:*

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# DREAMING INSIGHTS INTO RELATIONSHIPS: BETWEEN YOU AND YOUR HIGHER SELF

©2003 by Janice Baylis, Ph.D.



"In this age there is not sufficient credence given dreams, for the best development of the human family requires greater knowledge of the unconscious soul or spirit world. This can be gained in dreams."

*Edgar Cayce Reading: 3744-A-41.*

A lot of ground has been covered since the first of these relationship dream columns in September 1998. The most important relationship of all is an intra personal one — your relationship to Higher-Self and your Maker.

This dream function has long been noted. "The principle and highest function is performed when the senses are at rest and pause in their action, for then the faculty receives to some extent, divine inspiration in a measure as it is predisposed for this influence." This is from The Guide for the Perplexed by Mose Maimonides (1135-1204).

Chapter Ten of Sex, Symbols and Dreams covers six stages or steps along the journey to becoming predisposed. Included are dream examples for each.

1. Turning from external distractions to "inner space."
2. Observing and recognizing one's illusions and projections.
3. Strengthening one's perceptions.
4. Transmuting self-centeredness to universal brotherhood.
5. Birthing a universalized love consciousness.
6. Feelings of union with Divinity and oneness-with-all-that-is.

Now, let's view a few dreams from stage six. This is known variously as "Higher States of Consciousness" (HSC), "transcendence," "enlightenment," and "mystic experience."

*"Was walking with another fellow and a girl. Suddenly we saw a pink and green spark winding in circles. 'The Holy Spirit' we cried. It came upon us and circled around, crackling as it went.*

*We were highly elated and began to go onward. This was a very real experience."*

P. 86, Dreams the Language of the Unconscious by Hugh Lynn Cayce, et al.

Someone once asked Edgar Cayce's son, Hugh Lynn Cayce, if he had ever used a lucid dream to contact the Divine. Hugh Lynn answered, "Yes. And it was so ecstatic I would crawl across the United States on my hands and knees to have it again." Asilomar, California Conference.

"Seeing bright sunlight disperse through ocean waves I dreamed these words:

*God is in all that we are seeing  
In Him we move and have our being.  
We have our day and our night  
But never move from out His sight.  
He is our  
Internal star." Janice Baylis*

From one of my dream-study students, this dream.

*"I'm in the laundry room of my apartment building. A handsome man enters. He falls in love with me instantly. I feel very, very loved. He tells me he lives on the uppermost floor. (He's "The Man Upstairs"). He shows me a diamond in a tarnished buttercup-shaped setting. He takes out the diamond, cleans away the tarnish and replaces the stone in the pure gold ring. (Forgiveness of mistakes/sins.) He places the ring on my left hand — we are engaged to be married (they are engaged/involved.) He is very rich. He leaves but we are engaged and are going to meet again in his upstairs apartment.  
I feel bathed in love."*

Many of these dream experiences begin when the dreamer becomes lucid.

*"...What appears to be a meteorite drops out of the eastern sky. I become lucid. ...As it hits the earth, there is a flash of bright light... Two lights approach me from the area of the impact... I wait until the lights are directly overhead... and meditate.*

*"Immediately a tremendous energy wells up within my body. I try to surrender to it. As I do, the light begins to fill my vision. A tremendous sense of warmth and love continues for a good while."*

Lucid Dreaming Dawning of the Clear Light. p.51.

Sparrow (1974)

Light and energy are common elements universally associated with these dreams of communion between the individual and the Divine. But, remember, dreams, like water, take the shape and level of the container, the dreamer.

"We need not when a-bed lie awake to talk to God; He can visit us while we sleep and cause us to hear His voice." Mercy to Christiana in *Pilgrims Progress*.

This seems a fitting place to end this series of columns about relationship dreams. It has been a fun and fruitful four years. Sweet dreams always and all ways. ◇



# PAST DREAMS, FUTURE DREAMS

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Artemidorus of Daldis was a Greek living in the year mid-second century A.D. who believed dreams were predictions of the future and investigated them in his book, *Oneirocritica: The Interpretation of Dreams*. He must have drawn from Assurbanipal's dream book. Clay tablets found at Nineveh, part of the library of the Assyrian king Assurbanipal (669 and 626 BC) tell of the importance of dreams in the life of kings and commoners. The Assurbanipal dream book is itself only a link in a chain of tradition, as the library possibly held records starting about 5000 B.C. If this is correct, the *Oneirocritica* links the remote past with present-day theories of dream interpretation.<sup>1</sup> Artemidorus was interested in why dreams came to people, and devoted his life to interviewing people, traveling throughout Asia Minor interpreting their dreams. He never completely resolved if dreams were gifts from a supreme deity or not, but he was only interested in dreams that predicted the future as 'predictive allegories.' For the God—or whatever it is that causes a person to dream—presents to the dreamer's mind (which is by its very nature, prophetic) dreams that correspond to future events.<sup>2</sup>

A pioneer of modern dream theory, Artemidorus laid the groundwork for taking into consideration the cultural/social, intellectual and emotional status of the dreamer. He theorized that the metaphors were not fixed, needed to be considered within the structure of the dream and modified to fit the conditions in which the dreamer found him/herself. Artemidorus' concepts

continue to be useful to modern dream interpretation methods. The following dream accounts submitted can be looked at using Artemidorus' criteria:

"I have had a series of dreams recently which are disturbing to me about nuclear war winds floating all around. I am traveling in the dreams and there are eerie colors in the skies and then a nuclear wind starts blowing which I cannot see, but know it there, and it is worrisome."

*W. G. Portland, OR*

If we consider the personal background this dreamer brings to the dream, as Artemidorus would, we can discern how much life experience influences its meaning. First, she was born in another country in the midst of World War II and migrated to this country with her family during the post-war era. She maintains strong ties with her native country and grew up in the evolving nuclear age. A person of upper middle class status with her own family, she is a highly creative individual who enjoys art and communication media.

In examining the dream(s) in relation to its predictive qualities, the dictionary defines, 'nuclear' as follows: "utilizing atomic energy, the atom bomb or atomic power." 'Nuclear' is a word popularized in the last sixty years (which corresponds to the dreamer's age) relative to weaponry and oddly, the cluster of the family unit, as well. By looking at the word, wind, we learn that it is "a natural horizontal movement of air; can be breath

or air or unsubstantial mere talk or idle words." Given these perspectives on the words used by the dreamer to describe her dream, are her dreams of the future for the dreamer or universal dreams for the future of humankind?

I suggest they are both. The elevated emotional response the dreamer has had from these dreams signals her personal experiences to the conditions of war which was the backdrop of her early life, and her fear of their manifestations in the future. The fact that she is 'traveling' in the dreams may indicate that she is moving as the 'wind' (mentally) between her homeland and adopted country. She observes eerie colors in the skies (or her intellect, symbolized by air) which it has become 'colored' by unprecedented current world events. Similarly, television is a medium that brings via airwaves colorful images into our living rooms almost as they happen, as dreams can do. Perhaps there is a parallel.

And how would these types of dreams be interpreted two thousand years ago? Symbols for weapons of war could not have been nuclear winds. Would a Roman soldier in Artemidorus' time dream of armies entering cities and butchering its inhabitants with gleaming swords flashing and slicing through the air? Carl Jung, this century's esteemed dream master, writes:

"In wartime, for instance, one finds increased interest in the works of Homer, Shakespeare or Tolstoi and we read with new understanding what



gives war its enduring archetypal meaning. They evoke a response in us that is much more profound than it could be from someone who has never known the intense emotional experience of war."<sup>3</sup>

If dreamers dream dreams of the future, it is the insight of Artemidorus—whose main preoccupation was to present dreams as omens of the future—[who] speculated upon many other aspects of dreaming [and] classified them into two types: The *Insomnium* type related to the feelings and concerns evoked by everyday life: The lover occupies himself with his sweetheart, the fearful man sees what he fears, the hungry man eats, the thirsty one drinks; in dreams of the *Somnium* type, he saw a presentation of a wider awareness of the dreamer's life, perhaps forecasting their future, divining outcomes of actions.<sup>4</sup>

Could our dreamer have had these dreams and waking concerns about them if she were someone else living in an earlier time? Could they be about past events or only dreams of the future? Without doubt, only she could have authored the dreams of nuclear winds and eerie-colored skies given her historical and current status within the context of the world, so for these reasons, both can apply. The past is the present and the present the past in the world of dreams. ◇

1 Crisp, Tony, The New Dream Dictionary.  
2 Delaney, Gayle, All About Dreams, pp. 40-41.  
3 Jung, Carl, Man and His Symbols, p.99.  
4 Crisp, Tony, The New Dream Dictionary.

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in one of Ike's books how Kim got its name. It was in 1917, when a post office was first established in this area. The first Post Master was to be Olin Dexter Simpson, one of Kim's founding landowners. There were two choices for the town's name to be decided by popular vote: "Simpson" and "Kim." It seems that Mrs. Simpson had read Rudyard Kipling's famous novel and was quite taken with it. □ So, Kim it was.

Through the fog of my exhaustion, I regained the excitement of meeting the owners of this store who would have knowledge of the history of Tobe and perhaps knowledge of the Davis family. Inside, I was the only customer. After shouting out a loud "Hello," to no effect, I wondered what to do. Finally, I heard a door slam in the back and shortly a rather stout, weathered, but bright-eyed older woman appeared. For an instant she seemed startled by my presence. Then, putting both hands flat down on the counter, she smiled cheerfully and said, "What'cha like?" I asked for coffee and as she set about to fill my order, I asked her if she was the owner. "Yes'r," she crowed, adding "and a brand new owner to boot!" "What's become of the previous owners?" I asked. She looked down at her shoes, lowered her voice and said, "Died."

With rapidly sinking spirits, I told her I had hoped to speak with them about their knowledge of the history of the area, particularly the area around Tobe. I asked if she knew anyone else in the area that would know something about Tobe. "Nope." With that, my heart seemed to drop into my shoes and I fell into a silent sadness, sipping the sour coffee, falling further into disappointment and defeat. Finally, I heaved myself out of the chair and lumbered toward the door. "Thanks," I called out, hardly able to speak the word. □ She came back out of the kitchen and as I was stepping out the door, she said, □ "Yu might go talk to Shaughn. He might know something. His family's been 'round here a long time. Just saw him over there at the station."

"What's his name," I asked?

"Shaughn Davis," she said.

My hands gripped tightly onto the door and I held on. I was beginning to black out. Everything was spinning. □ I looked across at the station and it finally came into focus. "Could it be possible?" I asked myself out loud. Finally, I let go of the door and my rubbery legs began the short trek to the gas station. Time and distance stretched out in those moments. It took forever. Inside the gas station, there were several young people sitting around talking and drinking Coke. I went in. "Is Shaughn Davis here?" I asked. One of the young men sitting on a desk raised his hand, as if a teacher had called on him and said, "Yeah, I'm Shaughn." "I understand the Davis family has been around here a long time. Is that true?" "Yep." People in Kim seemed given to short answers!

Then, after swallowing hard and looking squarely at Shaughn, I put the crucial question to him: "Shaughn, are you familiar with the name Frank Davis whose mother was Lula Davis."

Without skipping a beat, he said right back to me, "Yep, that'd be Uncle Frank and old Grandma Lula."

The tears that began to fill my eyes were no embarrassment to me. Trying to find my voice, which seemed very far away, I finally squeaked out through my cold, "Well, Frank was my grandfather." I pulled out my knife with Frank's tag attached and handed it to Shaughn, who had bolted off the desk. He looked genuinely surprised. All the others gathered around for a look. Shaughn examined the tag, turning it over and over and gave it back to me saying, "Never heard Uncle Frank having any kids. Best call my dad 'bout this."

Shaughn went to the phone and called his father, telling him there was a man here claiming to be Uncle Frank's grandson who had Frank's Navy tag. I could tell his father was skeptical. A long period went by where Shaughn was just listening. Finally, after saying goodbye, he said that his father was calling his mother and would call back in a few minutes.

I grabbed myself a Coke. Shaughn introduced me to his brother and the

others. Shaughn told me his father used to own the station but sold it some time back. Shaughn and his brother — both living in Kim — had just stopped by for a little while to talk to his friends who now worked the station. After a few minutes, the phone rang and Shaughn answered it.

As he listened, he turned to me and the others and said, "It's true! Hey, dad wants to talk to you," and handed me the phone.

Jim Davis, my newly found cousin, told me he had talked with his mother and sure enough she told him that Frank did have a child with a woman from Trinidad, but had had no contact with the child because the mother's family had forbidden it. For Frank's sake, the whole affair had been kept secret. □ She said that Frank had never spoken of it again to her after the difficulties of that time.

Jim immediately invited me to meet him "at Tobe." Since there was nothing there now, he gave me specific directions about where to stop and wait for him. He told me he would show me around the Davis family homestead where Frank lived.

We arrived at the designated spot at the same time. Jim wanted me to fill him in on every detail of my story and I did so as we drove to the homestead. He showed me the old crumbling stone house built by my great-grandfather, Richmond Logan Davis. Then he showed me the house his father, Earl Davis, had built. Then, he showed me the house that Frank built.

Jim showed me Frank's first car, an old, rusted out Model A ford, and his last car, a 1950 Plymouth... the first new car Frank ever had... the one he bought "for cash" not long before he died in 1951. I walked the farm and the ranch where my grandfather lived and worked and Jim told me what he could remember of old Uncle Frank. A bit of a drinker. A sense of humor. Not a womanizer, though he never married. Most of all, a baseball fanatic just like the man I grew up knowing as my grandfather. Before I could ask the next question, Jim said to me, "You'll want to know where Frank's grave is."

After goodbyes and promises to keep in touch, I set off to find my grandfather's grave in the Masonic Cemetery in Trinidad. It was after 8:00 pm when I arrived there. It was closed. So, after a fitful night's sleep, I arrived the next morning at opening time. Jim had given me approximate directions on where to find Frank and it did not take me long. Before long, I was there, sitting at his grave. A simple military headstone of white marble, darkened a bit with age; chiseled letters announced simply, Frank Davis... Colorado... F3... Us Navy... World War I... August 24, 1895-April 14, 1951.

Sitting at his feet, I listened for a long while. Finally, I said, "Here I am grandpa. I've found you." How tenuous was the thread of events that led me here! Even so — like the active imagination with the dream figure — there was only silence. But as I sank deeper into that silence, as I watched this headstone... my grandfather's face rose out of it, young as it was in the photograph. And then his face was as old as it was in the dream. Then young again. Back and forth. I watched. I listened. Only silence.

I'm listening still. ◇



[1] This essay is here republished with permission of *The Salt Journal* (Vol. 3, No. 3, Summer 2001, pgs. 18-22) and is excerpted from the author's work in progress, *Gleanings from the Dreamfield*. The author's experiences recounted here, along with other contributors, were included in an NBC documentary, "The Secret World of Dreams," May 13, 1995, hosted by Stephanie Powers. □

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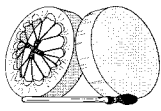
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"I studiously avoided all so-called holy men. I did so because I had to make do with my won truth, not accept from others what I could not attain on my own. I would have felt it as a theft had I attempted to learn from the holy men and to accept their truth for myself. Neither in Europe can I make any borrowings from the East but must shape my life out of myself — out of what my inner being tells me, or what nature brings to me." Carl G. Jung

