

A Journal Exploring Dreams & Mythology

Since 1982



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Dream Network



PEACE

Help Is On the Way

I am with Andrew, my 16-year-old grandson, in my car. I am driving. We see fires, huge and small all over the landscape. The scene is pure chaos.

I suggest that we deliver ourselves out of the immediate area/danger to a safe place and drive South, ascending altitude-wise and park the car.

It seems we can see the whole Earth from here.

The scene is ominous: fires, dark smoke everywhere.

Then, another car pulls up across the road and a man in sky-blue clothing jumps out of his car and immediately begins running UP into the sky. He's running on AIR! I think, "I know how to do that."

We watch him intently... and see that he is heading toward a clearly visible, yet translucent, exquisitely Spirit Ship hovering in the sky. I tell my grandson,

"Don't talk, watch! This is holy!" There are Spiritpeople aboard, looking down at the various catastrophes. Soon, one by one, They step out of the ship and gently dive into the air-water – we can see the rippling, concentric circles spiraling outward – toward the chaos.

At this point, my phone rang and I awakened saying aloud:

"Thank God! Help is on the way."

Statement of Purpose

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

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

We seek to provide a balance and to give all nations, voices and schools of thought an opportunity to be heard.

There will be times when a particular area of interest will be given greater emphasis than another because of the limited space in the Journal and that which is surfacing that is of interest to the readership.

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

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

Dream Network

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Upcoming Focus

for Volume 22 No. 3

UFO & Extraterrestrial Dreams:

*Exploring the 'Borderland'
between the dream and the
'experience.'* (see p. 49 for info)

Lifeline: 4 Weeks
after you receive
this issue.

About Our Cover Artist

Cover Art from the Series

"Life Journey Metaphors"

by Harold Brammer



Harold Brammer is an artist of dreams; visions; imagination; and "of life." With an art degree from a North Carolina university, he has a twenty eight year career creatively interpreting the external and internal human journey. His art ranges from landscape mural to the figurative portrait with a stylistic versatility from old master to the contemporary. He is comfortable with any artistic challenge, from book illustration to living room or board room portrait; from room-sized mural to coliseum-scaled event design.

He recently was selected as a 2002 "Best of America" Artist by the National Oil & Acrylic Painters' Society. Our cover features two paintings from his ongoing dream-inspired series: "Life Journey Metaphors" - with several works in copyrighted limited edition prints and can be viewed at www.artist-haroldbrammer.com or email him at hlbrammer@yahoo.com.

Guest Editorial



Telling It Like It Was, Is & Will Be, For Dreams

From our Founder, Bill Stimson

I'd like tell a bit of the untold story of what happened when I set out to found the *Dream Network*. I need to tell about the disillusion I suffered, the changes I went through, and what came out as a result. My real message has to be connected with this because, "Where is the dream movement going?" can't be a real question unless it also includes these questions: Why and how is a movement—any movement—co-opted by the very society it sets out to enlighten? How come things can't change? What kinds of changes are, in fact, possible? How can we, as individuals, make these changes? and finally, In what way(s) is this widespread transformation of many separate and individual hearts more powerful a 'movement' than any organized movement ever possibly could be?

In this month's *Utne Reader* I found a quote that really hit me: "Anything that's been successfully institutionalized, however rebellious it may seem or however virtuous, is stifling."

This morning I woke up with what I call "dream words" in my mind. It's a dream that's in words, not pictures. I've had this before and written about it. Always it's singular—a little amazing—because it seems as if the waking cognitive agency has dipped down under the surface, like one of those diving fish, and come up with something in its mouth that shows it knows how to navigate the depths if just left alone and allowed to revert to its 'primitive' shamanic mechanisms. My dream words this morning were "Who will, of their real mind, make this sacred?" This, to me, is the issue.

We live in societies and cultures, and in relationships—sexual and otherwise—that have proceeded apace to make everything secular. For good reason! When the religions became institutionalized they became spiritually stifling. But the situation we have now is that the institutions of our secular society have become stifling and soul-destroying. Our institutions, in a very deep sense, are no more good... except to the extent there can arise from amongst us individuals capable of re-inventing them in such a way as to make them meaningful once again to the full spectrum of the human heart.

This is where the "dream movement" comes in. I don't mean the movement in the sense of an organized network or professional association, but in the sense of that assemblage of individuals and groups struggling along haphazardly on their own, dream by dream, day by day, crisis by crisis, joy by joy, and asking of themselves: "Who will, of their real mind, make this sacred?" The answer, of course, is: "Me. Only I can do it. Nobody else can do it for me. There's no credential to get. There's no next level to rise to. There's no important professional organization to belong to. This is it. Just exactly the way things are.

THIS is sacred. THIS is perfect. The moment I am in my "real mind," I am in sacred time, sacred space. Every small movement is a sacrament. Chief Seattle, his words, those kinds of sentiments, are my innermost feelings.

We go to dreams, like Jung said, to find what's missing, what's been left out of the equation we're living our lives by. We're living by rules we've been taught, we're behaving in ways that work in our societies. The only problem is that since neolithic times, human society has embarked upon a journey of discovery and improvement that has effectively left behind something quintessentially human: the capacity to be infused, inspired and informed by the 'beyond,' the transcendental... which is really the deepest and most essential inner consciousness. We call it divine but it is who we are. We call it God but it is our own inner heart,

our real mind.

Having exploited and exterminated the indigenous cultures, we're now effectively exploiting and exterminating our own real inner life. Increasingly we relate to our own most spontaneous processes — even our dreams — not in the sacred manner of "I to Thou," but according to the secular "I to It" formula. "What can I get from this?" and "How can I use it?" We try to control our dreams, use them, manipulate them. Perhaps it's natural that having exploited our external environment to the brink we should turn inward upon ourselves and do the same.

It's equally natural that such a disequilibrium as this will bring into play, from the deepest realms, a healing force. And so the question that came from my dream, "Who will, of their real mind, make this sacred?" is the question we must carry to our dreams and to our work with dreams. It is also the question that must govern our relationship with ourselves, with others and with the physical environment. We must live this question every moment of our lives and live the answer to it.

For it is only to the extent we can be rejoined to the full spectrum of what it is to be human that we can be revisited with the kinds of information we need in order to understand one another and live together in peace, not just one society with the other, but all societies with the planet and all its species and environments. This is the hope, this is the dream, that spawned the 'dream movement' in all our hearts decades ago. What I've discovered since then is that this doesn't happen as a 'movement' or 'profession' or 'organization' thing. It happens 'bird by bird,' 'beetle by beetle.' Moment by moment. Day by day. Dream by dream. It's not something big we have to attain to, but rather something very small we must needs return to. When life beats us down it's doing us a favor. It's returning us to the richest ground. Dreamwork isn't about becoming some big important person who writes books and goes around

giving workshops. Dreamwork is about becoming authentic, which means becoming smaller and smaller until we begin to glow with an authenticity that seeps out to all those around us, infusing their lives with greatness, importance and magic. The end result is not in what we become, but in what we become capable of giving to others.

We go to dreams to make the world around us become alive and our relationship with it once again a sacred, holy affair.

This work with dreams can no more be institutionalized or professionalized than love can, or religion. It's a wild fire that runs through the heart, out of control.

Some decades ago I burned myself out and almost destroyed my life trying to network dreamwork. Now I realize the work with dreams cannot be networked either. There is a network, yes. But it completely changes instant by instant. Always it's alive, always it's happening, but we ourselves never know quite where it is or what it is doing. We think we have it, then lose it. When we find it again, it's popped up in the strangest of places. Always it's more real than we could have suspected. We know we're in the network when the work we're doing with our own dreams is real and when it transforms our life and the lives of those around us. So much of the rest that seems to be going on is fake: an illusion, a fancy facade with nothing whatsoever behind it. This is what I've found out after twenty some years.

William (Bill) Stimson, New York, NY



Editor's note: We want to extend our gratitude to Debbie Johnson, webmistress of the Golden Chalice website (www.goldenchalice.org) for putting us in touch Lois Stanfield, artist of the painting, "Soul," which graced the cover of our last issue. Many thanks, Debbie!



United Soul Travel

A Dream 3/18/03

I dream I have just arrived at a large university or conference type place. I have come on United Airlines and the purpose of my trip is to participate with my family in seeing an exhibition of sacred art, similar to the Mayumi Oda show of goddesses from many traditions, particularly □Tara/Kuan Yin images, the Bodhisattva of Compassion.

I see my daughter Lea waiting for me as I arrive. She is dressed beautifully in formal clothes and is quite radiant.

Her hair is shining and very curly, unlike her usual style and it is brighter than usual, a shining red-gold, like very bright new copper. Behind her are huge arrangements of flowers in vases that stand on the floor. □The arrangements are even taller than she is. They are some of the most extraordinary flowers I have ever seen.

I am aware that I am dressed in a very plain way but it is of no concern to me. I am just glad to be present. □It seems I have come in a hurry or was distracted as I came because I have no baggage, never packed a suitcase for this trip.

Now I am in a large room that is full of monks and others. I am trying to locate the exhibit, but this is not the room. □To exit this room I must climb about ten green carpeted steps to a small landing and then descend an equal number of green steps to proceed. □I do this and notice more of the facility where I am. I see the grounds of the university and I ask someone for directions. □I am told that the theater personnel would be my best help for locating the event.

I go into another room and once again find many religious people, a very crowded room including some persons in wheelchairs. □I am almost unable to get through this room, it is so crowded as I try to proceed to my objective. □But I do make it through. Now I have found the place! The exhibit. □I see great Tankas, magnificent pictures hung in this room. □Some familiar images and some I don't

know, but all awe-producing.

Best of all, I now am with my family. □I do not see each one of them distinctly but I know they are all there. Suddenly I say: "I am missing time aren't I?" meaning I have suddenly "woken up:" and realized I have been "gone" like in a coma or like "traveling" □out of my body and time has gone by □Then I know □what has happened: □I have "traveled to Iraq." □I have been there and though I cannot remember the details of my journey at the moment I am happy and relieved to be back with my family via the United flight.

I realize as the dream is ending and I am waking that this dream is an answer to my acute distress and need to know where my son David will be sent as well as whether we will all be united again as a family. □He wears on his body my jade Kuan Yin figure and □in his apartment hangs Green Tara and Joanne's Black Tara, while in my dining room hangs the contemplative White Tara.

I felt deep comfort and awe from this dream recognizing that "She who hears our cries and comes—Kuan Yin/Tara" did indeed come to me. □And that my □"soul body" went ahead to Iraq and mercifully came back whole, not psychologically or spiritually destroyed. □This is the journey for my son and all mothers' sons and daughters caught in this nightmare. □This is my dream of survival for myself, my son and my family. And for all families. Participation mystique: one for all, all for one. □United Soul Journey

When I hear myself say to myself or others—this is like an ongoing nightmare unfolding—I am practicing as within a dream. I say to myself if this is a nightmare dream of war, □how can I survive and help the survival of others? How can I transform this dream and bring about a life affirming outcome?

Death and dying are not the things to fear the most. Loss of soul and loss of communion with one another are most to be feared. This dream encourages me that we will be together and soul is not lost even in this separation of war in Iraq.

I am thankful and in awe of this dream gift.

Jody Grundy grundyj@fuse.net

This dreamsharing and the following letters are in response to the dream Help Is On The Way, sent via email on 3/16/03 & appearing inside our front cover. (Editor)

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Help IS On the Way

Thank you for sharing "Help Is On The Way" with us. I was struck very deeply by the scene of the spirits diving into the emotional waters creating ripples of spiritual help heading towards the chaos.

This 'ripple affect' is what I needed to be reminded of this morning. I know deep in my heart that what I am doing and trying to provide is a worthwhile endeavor and that even the tiniest ripple that I can create by allowing my true spiritual self dive into the emotional chaos of myself and the world is truly worthwhile.

I just wanted to share how the dream affected me and it gives me encouragement to try to release my tight-gripped hold on fear and to trust the universe. Peaceful blessings.

Cody Sisson, Northfield, MA

Cody is the founder the The New England Dreamwork Institute which offers certification in Dreamwork Practitioner. Contact him for information at cody@dragon-heart.com (Ed.)

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Thank You for Closure to 9-11

I would like to thank you for the marvelous closure you gave 9-11.

The magazine articles were wonderful and it really did help me put my grief to rest. It was a difficult year and it's taken all I have to really lay that pain to rest. Your magazine helped a lot. The anniversary of that event was not a happy one.

I just got the new magazine with

the beautiful Soul flower in the cover and it looks like another winner. I saw Dr. Moss's writings and that makes me quite glad. Thanks to his method I have enjoyed dreamwork even more so than I did before.

Thank you very, very much for everything and for keeping up such excellent work. Take care and will talk to you soon.

Regards and blessings, Mildred Rosariom, Guaynabo, Puerto Rico

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Re-opening Doors

Re-opening doors: Dream-work seems to be more widely accepted than ever before. When I became active in the field (1970) dreams were still thought of as being associated with psychological disturbance and therapeutic treatment by professionals.

Today, most people on the street seem to have at least a rudimentary familiarity with basic concepts. I'm still surprised when a clerk in a supermarket or an exercise instructor tells me, not knowing I work with dreams, something like "houses in dreams often represent the dreamer's body." This would be unthinkable during early years of the dream movement.

Another possible opening door is that of recipients of organ donor transplants claiming to dream memories of their donor.

Where are these doors leading? It's hard to say. I think it's great that more non-professionals feel a confidence about understanding their dreams. Yet it has risks in that one also gets more popular type entertainment shows (such as the *Dream Team* on the Science Fiction channel) treating dream material in a rapid, cavalier fashion that can undermine the value of depth work with dreams.

A 'Dream Cherishing Cul-ture:' How to achieve such a vision-ary goal is a great challenge. Perhaps the best we can do in these perilous times is to continue treasuring our own dream wealth and sharing that knowledge

with others. Encouraging those who hear the voice of their own dreams to listen and explore is a gift we can offer every day. The answers to changing the world lie within us.

Wishing you all the best of dreams.

*Patricia Garfield Ph.D. Tiburon, CA/
Author of Creative Dreaming
www.patriciagarfield.com and
former President of the ASD.*

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Followup from Monte

Thank you for your kind editorial. I was very moved by what you had to say.

Your reference is to the second stage of my process, when the group offers their projections onto the dream, which is simply an exercise to get things going in the dreamer. It is effective in doing so and often quite powerful. It is, however, not sufficient by itself and is succeeded by the other, more important stages in which the group engages in an active dialogue with the dreamer.

Love to you all.

Montague Ullman, M. D., Ardsley, NY

The full dream group process that Monte has evolved is beautifully articulated in several of his books.

Training in the process is taught by Monte in his frequent seminars. To get on his mailing list for seminars, write him at 55 Orlando, Ardsley, NY 10502; to purchase his books on the internet, go

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Current Issue of DN, a Masterpiece

We received Vol. 22/1 two days ago, and I have read the contents with great relish. So much in it that resonates in my heart!! We send our love and best wishes.

*Charles and Victoria De Beer
Umtentweni, South Africa*

The War in Iraq: Nightmare or Waking Dream

by Paul Levy



AS AMERICAN BOMBS BEGAN RAINING DOWN ON THE CITY OF BAGHDAD, I found myself in shock, feeling as if we are living in a world gone mad. I feel impotent, seemingly unable to have any effect whatsoever on the horror of what is playing out as reality television on the screen in front of me. What is happening seems totally surreal, as if I find myself in some sort of dream.

Our world is in a completely dissociated state, where the opposites are totally polarized and want to kill each other. It is like we are living in apocalyptic times. The inner meaning of the word apocalypse means *something hidden being revealed*. Could it be that there is something being shown to us through the events that are manifesting in our world today, if we could only see?

Very dark, diabolical forces are manifesting in our universe. Regardless of our point of view, pro-war or anti-war, I don't imagine that anyone would disagree that an extremely dark energy is manifesting. The word *diabolos* actually means that which separates, that which divides. The antonym and antidote to the diabolic is the symbolic. Whereas the diabolic dis-integrates, symbols and symbolic awareness brings together and unites that which

has been divided. Could there be a clue here to what is being shown to us?

In the apocryphal *Acts of John*, it says, "... the Lord contrived all things symbolically and by a dispensation towards men, for their conversion and salvation." Symbols are the language of dreams and the unconscious. Symbols are very different than signs, whose meaning is literal, known and can be conveyed in words. Symbols are not only emanations and point to something beyond themselves, but actualize and liberate the energy of this deeper state when we understand them. Symbols are psychic energy transformers which reflect, express and effect a change in consciousness itself. To quote Jung, "There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it reflects something that lies hidden in the subject himself." I find myself wondering how this 'war' would look if we began seeing it symbolically, instead of viewing what is playing out in our world literally. This means to view our situation in the world today AS IF it actually were a dream that a deeper, dreaming part of ourselves is dreaming up into materialization, and then interpret it as such.

We can view what is happening in

Iraq as a "dreamed up phenomenon," an externalization of an inner process; a mass shared dream that all six-billion of us have mutually dreamed up into incarnation. What is getting played out in our world is then recognized to be a full-bodied reflection, in symbolic form, of a conflict going on deep inside the collective consciousness of humanity. We can then ask ourselves, what is this dreaming process showing us. What does it mean? What does it show us about the forces deep at work in the dreamer's psyche, who is none other than ourselves? How would we interpret the symbols of this waking dream that is actually unfolding in and as our life itself?

When I contemplate the current world situation AS IF it were a dream, something profound becomes revealed to me. A deeper pattern begins to emerge, a deeper process that underlies and is unfolding through, in and as events on our planet. Peter Jennings of ABC News said to a commentator at the Pentagon, "Let's get the bigger picture." What follows is an inquiry into "the bigger picture," the dreaming process that is in-forming and giving shape to events in our world today; the collective dream of our planet.

The Universe as a Waking Dream

"Everything unconscious, once it was activated, was projected into matter — that is to say, it approached people from outside," said Jung. When there is an unconscious factor, it always gets projected out. It is literally, as well as symbolically, "dreamed up" into materialized form into the (waking) dreamfield. Jung realized that projection was not just a defense mechanism, but was the very process through which we become conscious of unconscious parts of ourselves. Provided, of course, that we recognize the projected content is a reflection of that part of ourselves. When recognized, we can then withdraw the projection, embracing and owning the projected content.

In dreamwork, all parts of the dream are seen to be aspects of the dreamer's self. For what is a dream other than our inner process projected out—into and as—the dreamscape? A dream is clearly an out-picturing, a projection of an inner process that is going on deep inside the psyche of the dreamer. The same process is at work in our waking life. To the extent that we are unconscious of our inner process, it will literally get dreamed up into—as and through—our universe, in full-bodied, but symbolic form. I think of Jung saying, "The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves."

To see this universe as a waking dream is to realize that it is embedded in an emanation, a reflection, a projection, a shadow, an echo, of a higher-dimensional reality that is speaking symbolically. Seen as a dreaming process, this universe is reflecting back to us that we need to become more fluent in its language, which is symbolic 'dreamspeak.'

This is why in Tibetan Buddhism one of the translations of the word for Enlightenment is the Great Symbol. The universe is a symbol of itself, both veiling and re-veiling its true symbolic nature at every instant. This reminds of the eastern idea of Maya, who is the source of both the deepest illusion and the highest creativity.

This dreamlike nature of our reality has been articulated in quantum physics, and is called the *observer effect*. The act of observing our universe actually evokes the universe observed. This realization points to the thought that it makes no sense whatsoever to even talk about an objective universe, as well as an independent observer separate from the universe. For the observer and the observed, the subject and the object interpenetrate one another so fully that we can't even talk about them as being in any way separate. What quantum physics is describing is what I call the physics of the dreamlike nature of reality.

In Buddhism, this process is called *interdependent co-origination*, in which every part of the universe evokes (dreams-up) and is, concurrently, evoked by (dreamed-up by) every other part of the universe. This is a circular, nonlinear, acausal, beginningless feedback loop that happens in no time, outside of time... quicker than the twinkling of an eye.

To re-cognize this dreamlike nature is to step out of the linear, literal mind-set of materialism into symbolic awareness, in which matter is "immaterialized." This, in order to gain insight into the nature of the symbols that are appearing in our waking dream. They are seen to be an expression of the interplay between the dreamscape and the dreamer, since the two are not separate. The dreamer and dreamscape are mutually effecting one another in a synchronistic, cybernetic feedback loop; the dreamer and the dream reciprocally effect and inform one another, co-arising simultaneously. This is an expression in which both the dream and the dreamer are contained in and are parts of a higher unity. They are not separate.

Shadow Projection

When viewed as a dreaming process and seen symbolically, it is clear that there is total polarization going on deep inside the dreamer, when the opposites are totally split, disassociated and trying to destroy one another. A reflection of this intense inner polarization is happening deep inside the collective consciousness of humanity and it is the "shadow projection" going on in this waking dream of ours. Psychologically speaking, projecting the shadow is a perverse way of dealing with our own darkness by projecting it onto someone else and imagining that the other is the embodiment of the darkness that ultimately belongs to ourselves. Each side of the polarity is overly identified with the light, or God, splitting off and seeing the other as the embodiment of evil... even of Satan himself, e.g., Bush seeing Sadaam Hussein, the terrorists seeing the Americans, the Palestinians seeing the Israelis in this way, as well as visa versa. It should be noted that it is this exact same psychological phenomenon that occurred in Hitler's Europe towards the Jews during the second World War.

Psychologically, it is a very dangerous situation, since a person (or a nation) can become fanatically identified with their point of view, unable to self-reflect, and become possessed by the hero, or saviour archetype. This figure is religious in nature, as it derives from the transpersonal, arche-typal dimension of the collective unconscious. The person (or nation) inflated with the hero or saviour archetype wants to save the world from evil. By projecting the shadow onto the "other" and wanting to destroy them, we literally become possessed by the very same darkness we are trying to destroy, thereby perpetuating a never-ending cycle of violence.

This dynamic is a reflection of and analogous to how—when we are split-off and disassociated—the trauma that is at the root of this process endlessly re-creates itself. Seen symbolically, we are at war with a mirrored reflection of our own shadow, engaged in a battle

that can never be won. Etymologically, the word mirror actually means “*shadow holder*.” If this process of shadow projection continues to go unrecognized and continues to get acted out unconsciously, we can undoubtedly expect not only more dreaming processes like this in the future, but we can expect the message to hit us over the head even more forcefully.

I find myself *associating*, as if working on a dream. To associate is circular, it is to step out of the linear, sequential, literal and casual mode of thinking intrinsic to the conceptual mind and connect with our intuition, with our divine, creative imagination. To associate is to activate symbolic awareness. To associate is to step into the very dreaming mind that dreams our dreams. I associate to Jung, who describes shadow projection as “the lie.” I immediately associate to *Dia-bolos*, the Devil, who is the liar.

The daemonic, by definition, is a powerful archetypal, transpersonal (beyond the personal) energy that—if we are not in conscious relationship to it—can literally possess us and act itself out through us... whether ‘it’ be an individual, a group, a nation, or a planet. To quote noted psychologist Rollo May, the daemonic “... is any natural function which has the power to take over the whole person... the daemonic can be either creative or destructive... a fundamental, archetypal function of human experience—an existential reality.” May asserts that violence “is the daemonic gone awry.” When an unconscious daemonic content is ready to be integrated in a dreaming process, be it personal or collective, it always, to quote Jung, “... forces the subject into its own form, it always appears physically.” The daemonic content—at the point where it is available to be assimilated by consciousness—will both literally, as well as symbolically, get “dreamed up” into materialization. What this means is that encoded in symbolic form in the manifestation of the daemonic, is it’s own re-solution, it’s own transcendence. The key to how the situation will resolve is none other than consciousness itself.

Incarnation as Trauma

Seen as a dreaming process, what is happening in our world today is not only traumatic to the psyche of tender humankind, but is itself an expression of trauma getting acted out and perpetuating itself in a never-ending cycle. In trauma, we split-off and disassociate from a part of ourselves, becoming alien to ourselves. In trauma, we endlessly and compulsively re-create the trauma, in what is called the repetition compulsion. In the repetition compulsion—a dynamic that Freud rightly calls daemonic—the very act of trying to complete the incomplete process and heal the trauma is the very act that endlessly re-creates it.

Trauma is stored in the daemonic or archetypal dimension of the psyche and to be accessed, so as to be unlocked and integrated, trauma needs to be incarnated (or dreamed up) in embodied form. This is the underlying teleology of the repetition compulsion. We should take note that when a daemonic energy is ready to be integrated, it, too, forces the subject into its own form and gets dreamed-up into, as and through life itself.

It is profoundly important to be aware when an archetypal energy such as evil manifests in a dreaming process where it can be seen. This is not the first time this has happened in our world, it is a recurring situation. When things happen more than once in a dreaming process—the recurring dream—this should get our attention and become an object of serious contemplation.

I immediately associate to the Christ event, in which God incarnated through one man 2000 years ago. When read symbolically, as a dreaming process, God’s dark and light sides were totally split, completely polarized in the figures of Christ, who was totally light, and Satan, who was the embodiment of the darkest evil. Jung said, “It looks as if the super-abundance of light on one side had produced all the blacker darkness on the other.” There was a complete disassociation between the two. This is not merely coincidence,

as when the Self incarnates, the opposites fly apart into complete polarization. This is a reflection of the deep, inner split in the collective consciousness of humanity and we could say, the mind of God, as well. It is also an expression that some deeper process is emerging or incarnating.

I find myself wondering if maybe there’s a deeper meaning to why our Christianity’s myth of the incarnation of God 2000 years ago in Christ was in the form of a trauma, of an abuse drama (the crucifixion). Seen symbolically, trauma is mysteriously related to the incarnation of the Self. Is there a difference between God—who is one with everything and all—putting nails through his own body during the crucifixion, and propelling jet planes through skyscrapers on September 11? Or dropping bombs on cities? Isn’t God throwing jet planes through pentagons alchemical dismemberment at its most embodied level?

When seen as a dreamed up phenomenon, the Christ event—and in particular the crucifixion—symbolizes the mysterious correspondence between incarnation (of the Self) and trauma. The cross is a perfect symbolic image of holding the tension of the opposites. Instead of identifying with one side of the polarity and repressing, and hence projecting out into the dreamscape (dreaming-up) the other side—which is the splitting that is characteristic of the traumatized soul—Christ on the cross was the perfect symbol of holding both of the opposites simultaneously. Holding the tension of the opposites is symbolized by being nailed, being really stuck... and is a veritable crucifixion for the ego, which feels its utter impotence and helplessness. A genuine passion play. A true *agonia*. Unresolved trauma is a literal “holding pattern.”

When the opposites become totally polarized, this is symbolically related to the crucifixion and is an expression of a potential expansion in-and-of consciousness. To be going through this ordeal consciously is to be nourishing the Self and genuinely imitating Christ. Instead of a symptom,

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a symbol emerges. Jung calls this the reconciling symbol, or the transcendent function. It is a genuine symbol emerging from the creative tension of holding the opposites, which both unites and transcends the opposites; it both reflects and effects an expansion in-and-of consciousness. This is analogous to the resurrected body coming forth after the crucifixion. This is something the ego could not have done by its own devices. It is truly revelatory; we call it grace, as if it comes from God.

An overwhelming traumatic experience renders us incapable of integrating it in a typical way. Trauma forces us to re-create ourselves anew. Trauma propels us to not only create a new personal and collective mythology, but demands that we connect in a deeper way with our mythologizing, dreaming and imaginative powers. The only way to heal from trauma is to assimilate it, which demands that we radically evolve to a higher state. Trauma is therefore initiatory, as it furthers the evolution of the species.

To say trauma is initiatory means that the experience of trauma itself is the very medium through which a deeper level of consciousness is potentially actualized. I associate to the archetype of the wounded healer, who discover the blessings hidden in their wounding if—and only if—they are able to snap out of the victim identity and experience their wounding as a numinous event that came from God.

The Death of the Old King

Jung felt that the major archetypal, mythic process happening in our world today was the death and transformation of the old king, the *senex*. The aging, sick and dying king is the negative patriarchy, the mythic terrible father, who has become rigidified, egocentric and abuses POWER over others. The negative father is *Cronos*, father time, linear time. This figure is in need of transformation because he has become disassociated from eros, relatedness, the heart, feeling, and from the feminine. Symbolically, the old and ailing king represents a dominant of consciousness that has outlived its usefulness and become antiquated and anachronistic. This is why in alchemy, the *prima materia*—which is the stuff that needs to be transformed in order to make the gold of consciousness—is oftentimes pictured as an old man. This figure of the old king needs to be symbolically dis-membered and reintegrated in a higher synthesis, so as to give birth to the hero or heroine who is in touch with the creative.

To symbolically kill the terrible father is to stop interpreting our experience personalistically, reductively

(Continued on page 44)

I awoken on May 5, 2001 from a dream in which I am reading a document to the world from an office in the Vatican. I am aware of the date and time, it is 4.44 PM on 4/4/4.

Four Forty-four April 4, 2004

I am preparing a meal for a voluminous crowd who are destitute and searching for answers to their state in life. I open the two large ovens in front of me and begin pulling out food of all kinds. Whatever the person desires to fill their hunger is produced and given to them without ever depleting the contents of either oven.

I am explaining that God always provides for His children – one just needs to have faith and believe in Him. It is at this moment of understanding that I am suddenly reading a document to the world. The document has been locked away for two millennia in a vault by the early fathers of the Christian movement. A copy was also found in several other places around the world, each in a locked vault of the center of a major religion. The documents are all written in Aramaic in the hand of Christ. The document explains how we are all God's children and our differences are to be set aside as we enter into a new millennium of peace and love.

As the documents are opened and read throughout the world a great glow of love embraces the inhabitants of the earth and hatred is abolished. The multitude of religious beliefs merge into one foundation of sharing God's peace. All weapons of destruction are destroyed and the desire to kill is replaced by an inner desire for peace.

I feel a great sense of inner peace, greater than I have ever felt before. I know that God has finally gifted humanity with total awareness of His love for His creation. No single religion is raised above the others as the one true religion.

All humanity is being told that the inner feeling of contact with God is God's gift, NOT the outer pageantry of pompous church leaders. All of humanity is one with God and all will be one with God in the end of time.

I awakened from my dream hopeful of a brighter future for all of humanity.

(This dream appeared in a previous issue of Dream Network. Given the times, we believe it best a recurring dream. Ed.)



*Feminine Perspectives
on the
Evolution of the
Dream Movement*

*with Fariba Bogzaran
Jean Campbell
Rita Dwyer
Deborah Hillman
& Jeanne Schul Elkins*

Dream Work as Peace Work

Toward Cherishing Dreams as an Act of Peace

by Deborah Hillman

IN THE MIDST OF THE SOBERING DRAMA that now unfolds on the world stage, the notion of dreamwork as peace work is deeply compelling. How might paying attention to dreams, and cherishing their presence in our lives, help us to become more skilled in the practice of peace? When Roberta Ossana asked me to consider the future of the dreamwork movement—what doors have opened in the past few decades and where those openings might lead—it seemed like a good opportunity to reflect on dreams and peace, and to offer some thoughts on nurturing the relationship between them. I believe that the dreamwork movement opens the way for such a task, and provides inspiration for tending to dreams as a conscious act of peacemaking. At the same time, the practice of dreamwork as peace work continues to be largely implicit, despite the provocative suggestions of a number of dreamworkers.

It might be said that all true dreamwork points in the direction of peace, since it fosters emotional and spiritual growth, and awareness of our human condition. Not only can paying attention to dreams reveal our most private dilemmas, but it has the potential to bring about greater understanding and acceptance of others. Montague Ullman has taken this healing capacity of dreams a step further, proposing that dreams are “an unconscious ally in the struggle of the species to survive.”¹ He suggests that dreams may be more concerned with societal than individual well-being; that their purpose may be to repair the rifts that threaten our basic unity. In his group approach, he stresses the need to share our dreams with others, in order to realize their full “bonding potential.” He has found that

(t)he sharing of the self at this spontaneously honest level elicits a profound empathic response and a palpable sense of communion among the participants. A good deal



“The time is ripe for the dream work movement to elaborate, and make more explicit, its sense of the ways in which dreams and peace are related. I speak of dreamwork in the Western cultural context in which I practice it, yet the whole idea of ‘cherishing’ dreams is largely foreign to that setting—even as dreams and dreamwork are becoming more visible.”

of what ordinarily keeps us apart (competitiveness, defensiveness, etc.) falls away rather quickly.²

My own experience in dream groups³ has borne this out many times. I have witnessed some remarkable changes in the mood and spirit of a group as compassion and empathy were brought to the fore through dream sharing.

Dream groups, however, remain quite rare in the society at large, since dreamwork has not gained widespread social acceptance. As Montague Ullman aptly observed in the previous issue of *Dream Network*, "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."⁴ This is a necessity if dreams are ever to reach the conference tables where decisions are made that shape our human destiny. And yet, on a local level, a few small inroads have emerged, and they offer a foundation for making dreams more public. Jeremy Taylor provides an example of successful community dreamwork, and of guiding the process of social change through the purposeful sharing of dreams. In 1969 he was part of a project concerned with overcoming racism, and he introduced dreams as a way of getting at the deeper roots of the issue. This wonderfully creative and intuitive leap produced an astonishing shift, and he could "practically hear the scales falling from [his] own and other people's eyes." He explains that

(s)uddenly, the people in the seminar began to take notice of one another in a new and more personal and vulnerable way. No longer were people responding primarily with pre-programmed ideas about them-selves and each other. The change of focus to dreams... had the effect of awakening in us a much greater interest in one another as unique human beings.⁵

Subsequent reflection on those happy events led Taylor to a fundamental insight—one that lies at the heart of dreamwork as peace work. "In our own blundering way," he writes,

we rediscovered the basic understanding of Fritz Perls and the Gestalt school that 'everyone and everything in my dreams is me.' As the repressed, seemingly 'negative' emotional energies that wore the masks of nasty people of other races... were admitted more into consciousness in the simple act of sharing and talking about [our dreams], the tendency to suppress and project those same energies out onto others in waking life began to diminish.

As the dreams were shared, and we continued to pay respectful attention to one another, it became possible to admit, in the words of Ram Dass, 'I am that too.'⁶

Thus we come to the crux of dreamwork's propensity for dissolving barriers: it functions to erode the defensive structures that maintain our concept of "otherness." The ability to claim our projections, and to see them as aspects of ourselves, is—in this fear-ridden nuclear age—no less than a matter of survival.

Two eloquent and poetic books on dreams strongly bring home this point, imploring us to recognize the spirit of destruction that hides in our imaginations. In *A Little Course in Dreams*, Robert Bosnak warns:

If we are convinced that 'we' do not want this annihilation, [then] we believe that the 'other' plans our ruin. But neither 'we' nor 'they' want this destruction; the [murderous spirit] at the root of our imagination wants it. Now more than ever, it is vital to focus upon the raw urge to destruction that exists in the imagination.⁷

Michael Ortiz Hill, in a poignant book called *Dreaming the End of the World*, addresses the collective nature of this "raw urge." He examines the way that apocalyptic imagery is held in the human psyche, where—if we fail to embrace it and "suffer it through as a rite of passage"—it drives us, unconsciously, toward literal acts of destruction. Yet, Hill asserts, "It is away from this literalized life and its fantasies of death that apocalyptic dreams inexorably draw us for the sake being initiated into the realities of the soul."⁸

Perhaps, in one of its profoundest forms, dreamwork does just that: guides us steadily into — and through — the tortuous terrain within. Inner (as well as outer) peace demands such a rite of passage, since the shadowy demons—dwelling in the inmost caverns of the psyche—do not come to rest until we are willing to face them. The journey through those murky depths is a journey toward greater consciousness, and a passageway from darkness into light. Indeed, the journey to peace, itself, is a journey to clarity and light. As the famous Zen teacher, Suzuki Roshi, was reportedly fond of asserting, "In the Lotus Sutra, Buddha says to light up one corner—not the whole world. Just make it clear where you are."⁹

The intention of "making it clear where we are" is a beacon for these troubled times. It signals the need to maintain a sane and lucid perspective on things, and it gently invokes the wisdom of listening to our pain. "And isn't this one of the most important dimensions of dreams," Jack Wikse has mused, "that we can feel in them the depths of suffering, [both] our own and others'?"¹⁰ This sensing of our own and others' suffering, made possible through attention to dreams, is—in itself—a meaningful form of witnessing. At the same time, it offers a soulful path toward deepening self-understanding, including recognition of the way that the psyche inhabits, and clings to, its suffering. The more we shed light on our inner condition—

both our pain and our self-deceptions—the more authentically clear and present we become. As I ventured to say in a recent dream, our vision is inherently biased, and each of us tends to see “what rivets us most.” Clarity demands that we come to acknowledge not only the objects that rivet us, but also the very fact that we are riveted. Dreamwork can show us the beliefs and assumptions that mediate our sense of reality and that stand in the way of clarity, both within and without.

The time is ripe for the dreamwork movement to elaborate, and make more explicit, its sense of the ways in which dreams and peace are related. I speak of dreamwork in the Western cultural context in which I practice it, yet the whole idea of “cherishing” dreams is largely foreign to that setting—even as dreams and dreamwork are becoming more visible. The verb *to cherish* connotes a kind of gentle, active attention; a tender holding—in mind and heart—of something deeply valued. If we are truly to cherish our dreams, we must learn to hold them in this way, allowing them room to dwell, contemplatively, within us. Such an involvement with dreams becomes a kind of meditation, bringing us closer to the still, silent core of our being. It is a practice of living with dreams and infusing daily life with their energies—not only through formal activities, such as journal-keeping and dream groups—but in common, ordinary acts of living, such as letter-writing, talking, and reflecting. It is drawing our dreams, painting our dreams, dancing our dreams (if we’re moved to); sensing the subtle atmosphere of dreams on its own (nonlinear) terms. In these ways, dream-cherishing takes the form of an everyday ritual of peace, deepening awareness of life’s inherent Mystery.

Finally, a word on the *Dream Network* series, “Dreaming Humanity’s Path,” which presents the possibility of appreciating dreams as a source of collective guidance. In many societies, dreams were traditionally accorded a visionary role, and were viewed as a source of gifts and knowledge to be shared by the whole community. Perhaps it is time to expand the project of “dreaming humanity’s path,” and to explore more fully the collective inspiration made possible through the sharing of dreams. Not only might some of our private dreams shed light on our public concerns, but the very celebration of evocative dreams can itself be uplifting and joyful.

Peace work, in these perilous times, is taking stock of ourselves and healing the conflicts, turmoil, and despair that fragment us inwardly and outwardly. Dreams, with their rich capacity to show us the breadth and depth of our humanness, are uniquely suited to the rigors of this work. Dreamwork as peace work has many dimensions and requires great honesty and courage. To cherish dreams as an act of peace is not only to honor the dream world, but to call on the full healing power of imagination. Might this be a central role for the dreamwork movement, in these times: to lead us toward a greater recognition of dreams as a resource for teaching peace. ☺

“Peace work, in these perilous times, is taking stock of ourselves and healing the conflicts, turmoil, and despair that fragment us inwardly and outwardly. Dreams, with their rich capacity to show us the breadth and depth of our humanness, are uniquely suited to the rigors of this work.”

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Thoughts on the Evolution of a Dream Cherishing Culture

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“...Confident of new creation which your dreaming strokes will paint, radiant in its truth and beauty...”

Excerpted from the Evening Hymn of Wonder, text and music by Steven R. Janco

SOME READERS MAY KNOW of my awakening to the power of dreams when as a young chemist, an experimental rocket fuel exploded in my laboratory, and I was saved from burning to death by a friend and co-worker, Ed Butler. He'd dreamt of the mishap several times before it occurred, and in these nightmares, he pulled me from the fiery scene by one foot, the only part of me that wasn't burning. When he performed this same rescue in waking reality, he cited his dream "rehearsals" as the impetus behind his actions.

That wake-up call led me to many years of studying dreams and learning how to use them practically, both for myself and in service to others. I used to say that I was a convert from outer space to inner space, but have discovered I'm really hooked on both areas of research, for heretical as it might seem to my aerospace colleagues, I believe that both are interconnected, as is all of life.

In the last issue of *Dream Network*, (Vol. 22, No.1) several articles sketched views of the evolution of the dream movement, mentioning the scarcity of books, materials, and opportunities available back in the 60's for those who were interested in dreams personally, not professionally. The 70's brought books for the personal dream appreciator, with Montague Ullman opening

up group dreamwork for individual dreamers and the grass roots dream movement finding fertile ground.

Because there were no dream groups in my area, some friends joined me to start the Metro D.C. Dream Community (MDCDC) in late 1983. This group has been meeting continuously since then. MDCDC is open to anyone who wishes to share dreams in a safe environment, no fuss, no fees, just loving support and respect for dreamers and dreams.

In 1984, a dedicated group of California authors and dreamworkers masterminded the first international conference of The Association for the Study of Dreams which I read about in an early edition of *Dream Network Bulletin*. I attended the conference as a founding life member and became active in the association, filling many roles through the years. These two affiliations, MDCDC and ASD, provided me with my richest learning and an extended dream family.

In the nearly two decades since, dream doors have been opening everywhere, such as burgeoning dream groups throughout the world, including some online, graduate and undergraduate schools offering courses in dream studies, and even more specialized schools granting certificates in dream studies.

We've learned that dreams come in service of wholeness and healing at all levels of life and that using them for ourselves or clients are rewarding and commendable occupations, but what's next? How can we share our knowledge and skills in practical and ethical ways for the good of those individuals who are unaware of the gift of their dreams and of their potential impact upon our current cultural paradigms, as well as upon our suffering planet?

My personal projections and hopes for the evolution of a dream cherishing culture are many and as varied as the skills, talents, and passions individual dreamers bring to light and life. Just as dreams have many levels and are not fully understood unless all are explored, it is my greatest wish that dreams will become honored through all phases of life, from womb to tomb, from nursery schools to nursing homes.

I believe it all begins with education. You know the saying, "Our children are our promise of the future," so beginning with them seems wise. If we teach them at home from their earliest years to share their dreams and to appreciate their creativity, whether through relating, writing or drawing their dreams, our youth will carry these skills through life and to future generations as an heirloom gift that can

be opened every night. □

Continuing from this early home-schooling, it would my ideal that dream courses be enlarged and enhanced in public and private schools, from the elementary level on up to graduate school, as part of development and enrichment programs, not just courses for psychology majors. As children and young adults garner dreaming skills, we'll hear more about the use of dream guidance in just about any career or endeavor, for dream life parallels waking life, and a day's work problem or project will evoke a nighttime response.

Another of my hopes would be to see a renaissance of the use of dreams in spiritual practices within our churches, synagogues, temples, and other spiritual centers. □Our materialistic culture has lost sight of its soul and reconnecting with the spiritual power of dreams can only lead to new dimensions of Golden Rule love and caring within society, in turn leading to universal change. □□

*We must not forget
that the human soul
however independently created
our philosophy represents it
as being inseparable
in its birth and in its growth
from the universe
into which it is born.*

Teilhard de Chardin

Bringing dreams as sources of intuition and creativity into our working worlds would change the current scientific paradigm which sorely undervalues exceptional dreams, such as those evidencing clairvoyance, telepathy, or precognition. □If we could learn to fine-tune these abilities of the dreaming mind, normalizing the so-called paranormal, "Dreaming True" as Robert Moss so brilliantly teaches in his book of the same title, what wonders could be accomplished, what disasters avoided, at work, at home, and in the world at large!

Change may begin with the young, but also could have far reach-

ing consequences for our aging baby-boomers and those who care for them. Getting to be on the shady side of sixty, I've been asked more frequently to lecture to classes of senior citizens, to those in assisted living centers, and to their caregivers, including HOSPICE workers. Their enthusiasm for working with their dreams is infectious for



though they come from generations which didn't as a rule value dreams, they delight in recounting theirs and finding that they are able to heal past hurts and relive happy memories. Learning to confront the inevitability of death □prepares them for a peaceful □end-of-life passage. Wouldn't it be a tremendous service to have a DREAM CORPS of volunteers willing to go into schools, senior centers, nursing homes, and hospitals to talk about and listen to dreams? All it □takes is for one person to step out and volunteer, and then another, and another...

*...God picks up the reed-flute
world and blows.
Each note is a need coming
through one of us,
a passion, a longing-pain.*

*Remember the lips where
the wind-breath originated,
and let your note be clear.
Don't try to end it.
Be your note.
I'll show you how it's enough.*

*Go up on the roof at night
in this city of the soul.
Let everyone climb
on their roofs and sing
their notes! Sing loud!
From Each Note by Rumi*

Massood, an artist with a Web site displaying magnificent mandalas, writes: □

"This site is dedicated to the inherent wholeness, unity and interdependence of all things. With the realization that we share life together as a whole and any isolation or separation is superficial. Mandalas symbolize this archetype of wholeness and tend to appear as a reoccurring theme throughout our lives.

For me, their recognition whether in the form of a flower or a galaxy, in my dreams or in various religious or historical sites, has always brought a reassuring feeling of connectedness; that I am part of a whole and one with it." □

As for me, these mandalas are visual metaphors of individual dreamworkers in communion with each other, each playing a unique and colorful part in the overall creation of healing and wholeness, encircling each other and our globe in harmony, unity and beauty. (visit www.massood-works.com)

An evolving dream cherishing society will certainly be helped along by the Internet explosion which has joined dreamers in active online groups that cross international □boundaries and cultural barriers as they share dreams and life experiences. Dreaming consciousness is dipping into the collective unconscious to form links at night, connecting us all in the soft, sweet web of dreams, unraveling our

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cares and reweaving us as friends and citizens of the dream world, and changing how we perceive waking reality as well. □

In the last issue of *Dream Network*, ASD's Web guru Richard Wilkerson gave us challenging predictions about the future of the dream movement, looking beyond the current state of networking in virtual territory to take a peek at the Next Generation. Inroads have been □made into this new territory with highly successful results, such as last fall's ASD PsiberDreaming Conference, the brainchild of □PSI wizard, Ed Kellogg. Many □volunteer presenters and participants from all over the world convened in virtual reality for a two-week conference, an easy-access low-cost interchange of information with opportunities to participate in experiments and to share experiences. The huge success of this premier conference paves the way for future ones on other dream topics, and will undoubtedly bring more dreamworkers into the community which ASD's past president Robert Van de Castle dubbed the Rainbow Coalition.

A dream cherishing culture will also arise from the groups which are dreaming together for specific purposes to aid our planet and its peoples. □For example, following 9/1, dream pioneer Jean Campbell was inspired to create the World Peace Dreams Bridge. In this large diverse group, dreamers have become friends and truly care about each other, fostering projects for peace and creating positive energy through a variety of activities.

Similarly, at the 2002 ASD conference in Boston, Rosemary Ellen Guiley and I led a workshop called, "*Dream Activism: Making a Difference in Our World*", based upon our belief that although dreams are personal, for and about ourselves, they are also interpersonal, and provide the power to connect with others in □collectively influencing the course of global life.

Though the members of the workshop agreed that there were many ways in which to make the world better, such as fostering peace, ending poverty, ensuring equal rights, etc. ,

they deliberately formulated a generalized affirmation that would unite them in dreaming for improved world conditions, □yet allow them freedom to focus on their own ideas as to how to effect the changes: □

"Tonight I dream the awakened heart;
tomorrow I awaken
the dreaming heart."

The dream activists join for incubation each month on the night of 10-11th and share their dreams online at www.asd-dream-activism@yahoo-groups.com. Scribe Janice Ryalls □weaves the dreams into a monthly report and dreamers make further connections. □We are convinced that we can make positive change with concrete actions which will raise social consciousness and collective consciousness, promoting shifts in physical reality. Any dreamer who wishes to make a difference in our world is welcome to join us. □

□Cultural change comes slowly until a critical mass is reached, and if we each do our part, then Teilhard de Chardin's theory of evolution will be played out with humankind moving towards the "Omega point" of unity. He also believed that love is the most powerful force in the universe. I personally believe that a dream cherishing culture will flourish not just □because of advances in technology, but rather through the union of □human hearts and dreaming minds.

"When we look into our own hearts
and begin to discover
What is confused and
what is brilliant,
What is bitter and what is sweet,
It isn't just ourselves that
we're discovering.
We're discovering the universe."

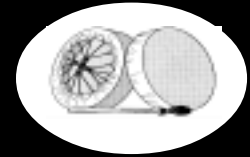
Pema Chodon

The School of Metaphysics in Missouri has for the last few decades been researching the role dreaming plays in altering and in reflecting changes in humankind's consciousness. They state that dreams are an evolutionary gauge for humanity. Let's rev up the dial, starting tonight! ♥



Holistic Dream Studies in Academia

by Fariba Bogzaran



A HUNDRED YEARS FROM NOW our future 'ancestors' will look back to appraise, hopefully with compassion, what we have contributed to the evolution of human consciousness. By then, dreams will be such an integral aspect of life that this time in the history of the dream movement will be seen as the crucial step in the development of a global dream awareness. Every new discovery made in the field of dream education and research is a stepping stone creating a path which opens to the vast dimensions and potential of our dreaming mind which leads to the advancement of our human consciousness.

For this particular issue of *Dream Network*, I was asked to share my involvement in the dream movement, in particular how I came to establish the Dream Study Program at John F. Kennedy University in California. The program is a pioneering graduate program that explores a holistic approach to understanding and working with dreams. It examines the importance of dreams in science, psychology, mythology, shamanism and art and has three concentrations: Education, Consulting and Art. The growing program includes graduate students from various disciplines who are all interested in incorporating dreams into their various professional fields.

My involvement in the dream movement began in the early 80's. I was fortunate to mentor with Daniel Kortenkamp, at the University of Wisconsin, who was one of the very few professors teaching consciousness, parapsychology and dreams at the undergraduate level. He handed me any new publications on dreams including the first issue of *Dream Network*. From those early publications one could feel the excitement which was hovering in the air. A great magnet was pulling researchers, therapists, educators and artists together to exchange ideas about dreaming. Dreams were a special attraction that bonded people together. In those early days, dream conferences or meetings were like a family reunion.

The first conference of the Association for the Study of Dreams (ASD) in San Francisco in 1984 not only brought

together the scholarly investigation of dreams, but also built a supportive community that has been going strong for 20 years. At the time, I was investigating the scientific and psychological aspects of dreaming as part of my studies, but as an artist, I was also exploring dreams through a different eye. Since the arts were not represented at ASD, I took on the vision of bringing the arts to this developing movement. To researchers and psychologists, it was not immediately obvious that art was a valid and deep way of knowing particularly in relation to dreaming. Scientific investigation is often emphasized as the predominant mode of inquiry in consciousness studies, however, I felt the arts also had an equal place at the foreground in the dream movement as an essential vehicle for exploring the dreaming mind.

This conviction resulted in fifteen years of supporting the arts by instigating the ASD arts committee in 1988; by co-founding Dream Creations (1990) and facilitating the first Bay Area dream artists meeting (1994) all of which have been going strong ever since.

While I engaged with this work in support of the arts, I was also finishing my doctorate degree researching and writing on lucid dreaming and modern art. No matter how supportive the various institutions I had studied and thought at were, I saw a great need for a full-fledged interdisciplinary dream studies program. In the early 90's I had established an interdisciplinary training program in dreams and offered courses in private practice in my newly established Dream Creation Center in San Francisco. I was also travelling to other centers giving workshops and retreats on Dream Creation Method. Although the teachings were successful and the method was very effective, I wanted to spend my energy developing something more long lasting that could make an impact in the field. I was ambivalent toward establishing a training program of my own so I put out a prayer for being in a receptive academic institution in which I could develop a dream studies program. At the time there were no

"We have seen so many movements come and go. People go through phases of being interested in a topic, but the dream movement is here to stay as it has always been since the ancient times. The difference at this time in history is that dream awareness is crawling into all different walks of lives and is demanding our attention by connecting us together. More and more people will discover that dreaming is an important and integral aspect of our lives... "

accredited graduate level university interdisciplinary programs on dreaming, the study of dreams was often folded into the field of psychology.

In 1995, I accepted an associate professor appointment at John F. Kennedy University (JFKU) in the Graduate School of Holistic Studies. In my interview for the position I announced my vision up-front: I let them know that I was interested in developing this program and the Dean of the School was very supportive. Of course I had gained the trust of the institution for six years as an adjunct faculty, teaching many courses on psychology, dreams and art. But creating a new program with no

history was certainly challenging. I felt they also made a commitment to support me all the way. At this time, I closed my private practice and put all my energy into the creation of the dream studies program.

The proposal for the dream studies program took several months to develop. I'll never forget what went through my mind while walking to the Academic Standards meeting with the dream studies proposal in my hand. What could I say to defend dreams in an academic setting? How could I convince the faculty and the chairs of different departments that dreams belong to interdisciplinary studies? How would I voice the importance of

this field so that we could defend it with our accreditation Board? How would I take the step toward making dream studies a field amongst the other established disciplines? I had a major task at hand and my only guide and support was my strong conviction that dream awareness is one of the essential steps to discovering our full potential as human beings and its study was essential in the development of human consciousness. Perhaps it was because I felt indebted to the dreaming world for saving my life and bringing so many gifts to it. Perhaps it was having observed the constant transformation that dreams brought to the lives of my students and clients. Perhaps I was guided by the "future ancestors" who were holding my hands to move forward, to lay the groundwork, one stone at the time. I knew for certain that the intention for creating this program had a much larger implication than my own personal agenda. For that matter, I felt humble and held in a very loving and beautiful space. There was no doubt in my mind and I walked in with absolute certainty.

I was drilled with one question after another. But the major concern was that dreams seem to belong to the field of psychology and therefore should be offered under psychology, yet I was determined that dreams belonged to interdisciplinary studies. To me dreams belong to every discipline. We all dream, therefore dreaming benefits everyone and in every field. Although my professional training was in psychology, I saw dreams belonging to a larger field of study. What assisted my argument was my perspective and education from having been at the ASD conferences since their inception and observing the diversity of discourse and inquiry into the field. Dreams are studied and practiced in a variety of disciplines such as religion, anthropology, cognitive science, psychology and the arts.

Developing a program in an academic institution is not an easy task. Every step towards the creation of this program had to go through several committees to be approved.

This process can take months or sometimes years. I spoke often with Mena Potts at the Union Graduate School about the development of their Ph.D. program on dreams. To have her program was a great support while at the same time I was proposing an on-site (classroom) program that had different implications.

The development of this program had an organic beginning, at first offering one course on dreams — “Theory and Practice of Dreams” in 1989 — and then growing as I proposed other courses on dreams. The program first began as a concentration within the Department of Interdisciplinary Consciousness in 1996 and then became an independent program in the fall of 2000. To keep the interdisciplinary nature of the program, core courses on dreams were developed with different tracks under the programs in integral psychology, consciousness studies, holistic health and art. Therefore the certificate program’s 36 units is cognitively, experientially and experimentally oriented and has a holistic model of viewing, and working with dreams.

One of the major aspects of developing an educational program within an accredited institution is the creation of a solid professional library. Knowing the importance of this pillar I began working on the library collection when I taught the first course at JFKU in 1989. At that time, they had only a hand full of books on dreams whereas they now have one of the most extensive collections of books and journals on dreams.

I believe this program is the first graduate “in-class” program in an accredited academic institution. The implication of this program and hopefully other programs in establishing the field dreams is crucial. Such a program is advancing the field very rapidly as students are beginning to bridge and integrate different disciplines and write very creative and inspiring research papers. Although research and writing on dreams have been prolific since the mid 80’s there is still so much ground-breaking

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research yet to be done. The excitement of creating a dream program is to see the development of a dream culture. I have witnessed incredibly rich and vibrant dialogues among the students and faculty. Students have been forming dream groups, doing collaborative research projects, having in-depth exchanges of ideas and have much excitement about bringing dream education into the world. The dream studies students come from varied fields of study such as business, psychology, education, health, politics, art and consciousness and aspire to bring dreaming into their fields in order to advance them. Some students have continued on to do doctoral work, while others are teaching in colleges and have private dream work practices. Students in the art track are creating incredible interactive dream exhibitions which include creations from dreams while at the same time work to articulate the process of creation.

For me, the most meaningful part of this development has been to witness each student’s major life transformations as they go through the program and to see the harmonious community being created by having one common interest: dreams. The program has already hosted two major ASD regional conferences with students as volunteers and presenters; we also invited our local Bay Area Dream Group (BADG) to have an exchange of ideas and have field trip to the Novato Dream Library and Archives.

As for the dream movement... we have seen so many movements come and go. People go through phases of being interested in a topic, but the dream movement is here to stay as it has always been since ancient times. The difference at this time in history is that dream awareness is crawling into all different walks of lives and is demanding our attention by connecting us together. More and more people will discover that dreaming is an important and integral aspect of their lives and I know that more academic institutions will become open to acknowledge dream studies as a valid and important discipline in their educational systems.

As students of dream studies graduate, we will see more courses taught at colleges and high schools and we will see the creation of more dream centers all over the world. These centers will help bring about a world where: dreaming is discussed regularly at the breakfast table with our families and friends; the wisdom of the ancient cultures, who have for un-known centuries utilized dreams for spiritual guidance and healing, is acknowledged; dreams are used regularly for problem-solving in many fields. Working with dreams is changing our culture by educating us to think metaphorically, by helping us learn to work through our inner conflicts and bring the gift of creativity into our everyday lives. Dream awareness brings hope for our future and gives us a chance to live in a harmonious world. ☺



Jeanne Schul Elkins & Julia Dawn Elkins

Dream Tending & Story Telling

An Inter-Generational Process

By Jeanne Schul Elkins, M.A.

I GREW UP IN A HOUSEHOLD THAT VALUED INTUITIVE, NON-LINEAR THINKING. My father, Roy Henry Schul, raised me on a heavy diet of colorful stories that depicted every phase of his life, including tales about the activities of souls who were no longer living. My mother, Thelma Jane McCollum Schul, continuously shared accounts of her psychic abilities. We lived in a two hundred year old farmhouse on a rambling dairy farm in Upstate New York with my five siblings and plenty of animals and plants of every description.

One of Dad's favorite stories was about his grandfather, who had come from the old country with a stash of money that he kept hidden away. He was particularly fond of his fourteen year-old granddaughter, Margaret, who used to read the Bible to him when he came to visit. Soon after his

death, Margaret sat at her grandfather's piano practicing, after the rest of the family had gone out to tend to evening chores. As she played, her grandfather appeared to her and attempted to tell her something. She was shocked and frightened by the sight of him. "I never moved so fast in my life," she reported of her reaction. "When I got to my family, I was as white as a ghost, myself." My father, Margaret's younger brother, couldn't believe she fled from her own grandfather, dead or alive. He always insisted, "Grandpa was probably trying to tell her where he hid his money, so she could enjoy it. She was always his favorite!"

My Dad didn't draw sharp lines between life and death. He certainly wasn't threatened by the prospect of contact with those who had left this life, which was often evident in his stories. So, I guess I shouldn't have been

shocked by his expectations, following my mother's sudden death; they had enjoyed more than forty years of marriage. As we sat having a cup of tea the night after Mom's death he confided to me, "Your mother never came to see me last night. Maybe she'll come tonight to say good-bye!" I, however, did not share my Dad's desire to be visited by Mom that night. In fact, I found the idea very unnerving!

Nine months later, when Dad was visiting me in the deep South, he complained that Mom had never come back to let him know she was okay. He went on to share how deeply he missed her. Then, he shared this dream with me:

"I was in heaven and was looking around everywhere for your mother.

Then, I saw her. She was so beautiful and so young. She was eighteen years old. She was standing at a distance with

her daughter, Mary Jane, who was also eighteen. Another young woman with them spotted me and began to walk in my direction.

I immediately recognized her as Twyla, Thelma's niece. Twyla looked like a perfectly healthy eighteen year old, as well. She called me by name and asked, 'Roy, what are you doing here?' I explained, 'I came to see if Thelma was okay.' She insisted, 'You can't be here. It's not your time. You can see that Thelma is doing fine.

Now you'll have to leave.'

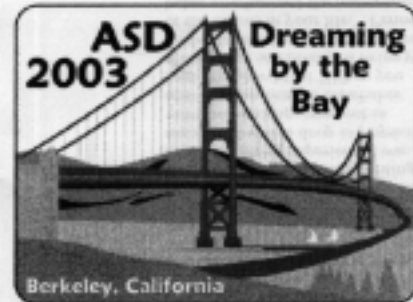
Then, I woke up."

"Daddy, don't you see?" I urged. "Mom did come to you in your dream, or rather, you went to her. She let you know she is perfectly okay now." I shouldn't have been surprised that my Dad didn't make the connection. He wanted something more concrete.

I often feel the same way on my spiritual journey. I want to connect with the Divine on a real, human level. Perhaps that's the product of all our years on the farm; we long to be touched by the Divine on a sensory level that we can actually touch, hear, see, smell and taste.

In his dream, my mother was at the peak of physical perfection, no longer suffering from chronic illness at seventy-nine years old. She was reunited with her first-born child, Mary Jane, who had died tragically at the age of three (fifty-five years prior to my mother's death). In the dream, Janie, as my mother affectionately called her, had grown into a beautiful, young woman, something my mother had longed all her life. Mom was in the company of her favorite niece, who had also preceded her in death. So, my father's dream answered his need to know that my mother was healthy and surrounded by the family members she had so desperately missed while on Earth.

The prospect of being eighteen again probably looked very attractive to my father, who was suffering from the many complications of long-term diabetes. At eighteen, he had joined the U.S. Army during



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World War II and was stationed in Italy. He often showed my younger siblings and I the photographs of him in uniform and would entertain us with funny stories about his antics. We would always comment on how incredibly strong and powerful he looked back then. Perhaps my father's dream also offered him a very pleasant picture of his potential future.

Two years later, when my Dad died, I felt quite sure he was more than ready to be reunited with my mother. Still, I knew I would miss him deeply. When it was my turn to say good-bye, I cradled his large clasped hands in mine and asked to receive his gift of story telling. I wanted that magical essence of my Dad to be carried on into the next generation and beyond.

My father's dream tending and story telling have deeply informed my life, more than any degree or formal educational pursuit. Five years after his death, I took my family to Germany

to visit the homeland of my great-grandfather. After a couple of weeks of touring, we celebrated Father's Day with my husband and our three daughters. Then, we returned to the home of very dear friends that evening near Hamburg, which felt very comforting after so many nights in hotel rooms. That night, on Father's Day, I had a dream.

My parents call me on the phone. In the dream, everything was as it used to be. Mom catches me up on all the news. Then, she hands the phone to my father.

Dad then gave me a report on the weather and the state of the crops.

During this dream, however, I know that I am receiving 'a call from heaven.'

My Mom had lost her ability to speak fluently during the last year of her life, due to a massive stroke. I had greatly missed our long phone conversations. In my dream, she was back to her old talkative self, full of tales about

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the extended family and very interested in my life and children. I felt reassured of her continuing love and support of my life's journey. During my father's last couple of years, he wasn't well enough to continue his weather predictions, nor did he have the energy to care for the animals and plants that drew him into farming. In my dream, he was again filled with joy and his characteristic zest for life. I even heard his musical laughter ringing out, which always amused and delighted me as a child. It was his merriment that I so hungered for in his absence. This dream addressed my need for contact with both of my parents on a very real, sensory level. I distinctly heard each of their voices clearly, as I so often had in the countless phone calls we had exchanged during my adulthood. I awoke with tears streaming down my cheeks from the pure pleasure of hearing their voices once again and sensing that they were well and happy together in their next life.

Like my father before me, I went to breakfast with a story to tell that morning. I told everyone about the present I had received: a phone call from my parents in heaven on Father's Day! My friends and family were mildly interested, but my youngest daughter, then nine, was completely fascinated. Julia and I discussed the synchronicity of my dream occurring in the same way I used to always call my parents on holidays. This time, however, they called me from the afterlife.

Julia has always begged for just one more bedtime story. She has heard all of her Grandpa's stories retold countless times. She was the first person I ever told about my prayerful request of my Dad's storytelling abilities at his death. So, it's no wonder that Julia finds an easy connection to dreams and storytelling. She and I have told each other our dreams before going to sleep and upon waking for most of her life. Dream telling often replaces storytelling in our nightly ritual.

Now, as the next generation of dream tenders and storytellers, twelve-year-old, Julia Dawn Elkins, writes in her journal about dream life this way:

"I believe dreams are connecting with the future and clinging to the past, all at the same time! I face my reality and my hopes all in one fell swoop! In the blink of an eye, my dream may change and unveil some secret about myself which leads to an emotional journey through self and soul."

The evolution of the dream movement lies in the mindset of the next generation. This is imparted in the way we nurture our children. If we — as parents, teachers, therapists, and clergy — value the intuitive, non-linear thinking process that is a natural aspect of childhood, we cultivate the rich soil of their souls in which their hopes and dreams can grow and unfold. ∅

Jeanne Elkins is the Artistic Director of the Berry College Dance Troupe. Contact Jeanne Elkins at Berry College, Box 85, Mt. Berry, GA 30149

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Methods of Amplification,
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3

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Nightmares and Night Demons
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A Visit with Angels

I'm with a group of people talking and someone says there is a fire at a home nearby.

We go as we see the large flames in the distance. We thought the house was consumed as we neared the scene. I said no, it is just a large tree in the yard on fire. As I spoke, the fire jumped from the house to the tree. The house is unharmed and the tree is engulfed in beautiful flames reaching the sky but it is not damaged. Flames disappear as the scene changes.

I am outside of a building that I need to enter. I am with a beautiful angelic woman who can help me get in the building. "She is my mother who passed away several years ago," I tell the guard at the door. He enters with me but others question how we got in. The guard introduces the woman to the people (they seem to be Xerox employees I know). He introduces the woman as Diana Mosten who died over a year ago. We go to an elevator and ride to the third floor. I notice that all the time I have been totally naked but no one notices my nakedness in the presence of the angelic women.

We get to the cafeteria where an employee is trying to put food away into a locked freezer.

She cannot unlock the door and is worried the food will spoil. As I walk near, the door unlocks and she opens it and thanks me for helping her. Three of us get into a small service elevator to go back down. I explain to the person that the woman and I are about to my visit with mom and Diana in Heaven. He looks bewildered but I ask him if he has ever "seen" God. I tell him that I have been in God's presence with mom and Diana and that God's beauty can be only felt not really seen through our eyes. His beauty is brighter than the flames seen earlier that did not consume the house or the tree.

There is a great sense of peace in the elevator as the wall opposite me bends toward me so I can tap it to prove to the man with me that God is with us and that our world around us can be changed if only we try to make the changes.

As the wall returns to its normal shape, the door opens and we leave.

It is just the guard and I in a beautiful field. A beautiful sunset is behind us as a glorious Rainbow arches across the sky before us.


We are filled with a great sense of love and peace.

I awaken feeling God's love.

The Rainbow Seeker

In this world shared by many	Reach out and take hold of the glimmer of Hope.
Filled with unrealized dreams and wounded hearts;	Through it's mystical powers
Expectations that slowly trickle down the souls	Pain can be transformed into an ache;
Of those Lady Tranquility seems to have forgotten,	An ache into numbness;
There's a trail of salty tears making it's unchecked	Numbness into acceptance;
Descent down the faces of misery.	Acceptance into strength.
Yet, one needs only to look within	The strong move forward finding the courage
To find the courage to continue on.	To wipe their tears;
For nestled between a lifetime of tragedies	Entertaining the idea of new dreams...new expectations
And an overabundance of pain...	Then suddenly, that little glimmer of light
There! □Right there!	Is transformed into a myriad of colors
That little glimmer of light...	Fabulous colors that can only be discerned
I pray that you can see it my friend.	By one who is willing to seek the Rainbow.

by Charlene D. Leonard










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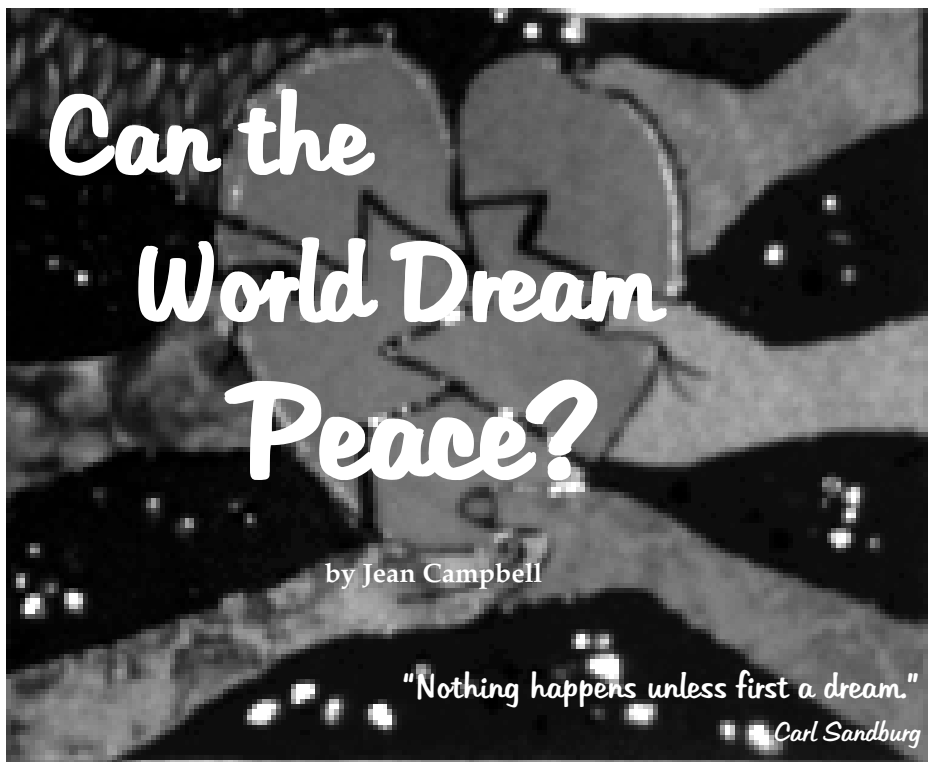
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 <p>Bob Haden, Director of the Haden Institute will be the primary teacher and leader. He is a Jungian Pastoral Counselor, Priest, Spiritual Director, and Diplomate of the American Psychotherapy Association with twenty years experience in teaching the Dream. He has a Master's degree in The Use of Dreams in Spiritual Direction and did graduate studies at the C. G Jung Institute in Switzerland.</p>	 <p>Keith Parker is an ordained Baptist minister and Jungian analyst in private practice in Switzerland and America trained at the C.G. Jung Institute in Zurich.</p>
 <p>James Hollis, is Director of the C.G.Jung Center of Houston, TX, Jungian Analyst in private practice, and a graduate of the C.G. Jung Institute of Zurich. He has authored 50 books and articles.</p>	 <p>Jeremy Taylor is Past President of the Association for the Study of Dreams, a thirty-year teacher of the Dream in church and community, Unitarian minister, and author of <i>Where People Fly</i> and <i>Water Runs Uphill</i>.</p>
 <p>Diana McKendree, Jungian-oriented psychotherapist, Anamiasa (soul friend and guide), process consultant, lecturer, working extensively in England, Canada, and the United States. Specializing in dream interpretation and executive coaching.</p>	 <p>Ann Ulanov is Professor of Psychiatry and Religion at Union Theological Seminary, New York, Training Analyst at the New York C.G. Jung Center, Analyst in private practice, and co-author of a multitude of books.</p>
	 <p>Robert Bosnak is a Jungian Analyst trained at The C.G. Jung Institute in Zurich. His book include <i>A Little Course on Dreams</i> and <i>Tracks in the Wilderness of Dreams</i>. He is founder of the Cyberdreamwork Movement.</p>

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I WOULD LIKE TO TALK TO YOU about *The World Dreams Peace Bridge*, my current dreaming project. In order to do so it is necessary to first give you a little background about myself and about the fairly unique dreamwork process in which I have involved myself over the past thirty years or so.

Some History

I was fortunate that fairly early in my career in that I was asked to direct a small, non-profit organization in Virginia Beach, Virginia, called Poseidia Institute. At that time, the focus of research was on the intuitive process—what made people able to do such things as accurate psychic readings(?), for example. What made it possible for ‘healers’ to ‘cure’ and ‘telepaths’ to give information for someone half-way around the world?

Because these questions were primary to my own research as well, it quickly became clear to me that dreams — whatever else they may be — are the one altered state of consciousness we all share. Therefore, talking to people about dreaming might reduce the general awe in

which psychics and psychic phenomena were held, that is when they were not being denied or ridiculed.

So I began with the premise that we are all psychic, that being psychic is our nature. It wasn’t long before the necessity to examine the nature of time and space became important to me as well, since the psychics I knew often talked about alternate realities, or other areas of time and space.

These were interesting times in the field of dreams, during the 1970s. John Herbert, Richard Wilkerson and others summed some of that history up in articles in the last issue of *Dream Network*.

On the East Coast, Dr. Henry Reed was publishing his *Sundance Community Dream Journal* for the Association for Research and Enlightenment (ARE). This journal served the function of bringing dreamers into dialogue. So popular was this quarterly journal that, when the ARE stopped its production, a New Yorker by the name of Bill Stimson decided that something needed to be done to keep the grassroots dream community going. He was so convinced, that he started a small publication of his own, the *Dream Net-*

work Bulletin, which was an immediate precursor of the *Dream Network* you now hold in your hand.

The staff of Poseidia Institute was involved in these events, with other editors of the DNB, Suzanne Keyes, and Linda Magallon. We were all volunteers in a project we called ‘*Dreams to the Tenth Power*,’ a group dreaming experiment.

At the same time Henry was publishing the *Sundance Community Dream Journal*, he was also conducting his *Dream Helper* experiments, a process he had devised for getting people incubate dreams to help another dreamer.

In conversation one day, Henry and I decided it might be interesting to see if dream helpers could work with someone they’d never met, or met only briefly. So it was determined that the next person who filled out an application for a psychic reading from one of Poseidia’s staff of very competent psychics would be, if they were willing, the target for a Dream Helper experiment.

The majority of people coming to Poseidia for readings at that time were there for medical assistance, often referred by their doctor or therapist. So when the next application arrived, we invited the young woman to participate in this joint ARE/Poseidia Institute experiment.

What occurred to me the next morning, when the ‘dream helpers’ met to report their dreams—myself among them—was that not only had several members of the group accurately targeted the young woman’s illness, but the dreamers actually appeared to have shared dreams.

This subject of sharing dreams fascinated me so much that I decided to devise some sort of experiment to see if people could share dreams, possibly even lucid dreams, on a planned basis. This was the beginning of a set of experiments which took place over several years. The results of these experiments more than convinced me that spontaneous mutual dreaming is fairly common, though not so commonly reported; I was also convinced that skills such as mutual, and even

mutual lucid, dreaming can be developed.

It was out of this background then that I returned in 1996 to The Association for the Study of Dreams. As one of ASD's earliest members, I had presented at the second ASD conference in Charlottesville, Virginia, but then left dreamwork behind for doctoral work at American University, and later for work as a senior Science Fiction/Fantasy editor.

We'll Cross That Bridge When We Come To It

So how does all of that bring us to the World Dreams Peace Bridge?

The period between 1985 and 1995 was very important to the study of dreams. In California, Linda Magallon continued the study of mutual and group dreams, finally resulting in her book, *Mutual Dreaming*, published by Simon & Schuster in 1997. Interest in dream lucidity continued to grow, supported by activities like Ruth Sacksteder's Lucid Dream Exchange.

Although there continued to be an interest in both interpretive dreamwork and theoretical dream research, dreamers were also becoming interested in such things as Dr. Stanley Krippner's ongoing research into Shamanic dream practices around the world, and the work of Australian author, Robert Moss. These researchers and others were talking about the important role dreaming has played in world cultures, apart from the more scientific models of Western culture.

I have often told the story of sitting at a table overlooking the ocean on the terrace of the beautiful University of California Santa Cruz campus, with a group of some of the top experts on dream lucidity. Someone asked how people had first become lucid. One man responded, holding up his hands, "I looked at my hands." One by one, around the table, people grinned and held their hands in front of their faces in silent homage to Carlos Castaneda who, even if he made it all up, introduced an entire generation of dreamers to lucidity through *The Teachings of Don Juan*.

During the decade in which I was away from dreamwork, more dreamers had become conversant with theories of time and space presented first by Albert Einstein, followed by an entire group of nuclear physicists and popularized by writers such as Gary Zukov, Michael Talbot, and Fred Alan Wolf. Now it was not so unusual as it had once been for dreamers to believe that possibly consciousness—particularly dreaming consciousness—could extend beyond the boundaries of linear time and cross the boundaries of space.

***"In the days following
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If it were true that we are
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all over the world could
come out of isolation via
the internet, then perhaps
we should join together to
explore the possibility
of dreaming the world
into peace."***

Possibly the single most important development of the decade was the Internet, where almost as soon as long-distance communication was possible, dreamworkers like the Rev. Jeremy Taylor, John Herbert, Jayne Gackebach, and Richard Wilkerson were communicating globally with dreamers around the world and constructing Internet dream resources which far outshone anything available to dreamers prior to that time.

When I returned to ASD in 1996, almost the first thing I did was volunteer to moderate the Online Bulletin Board at <http://www.asdreams.org>. I

was fascinated by the potential of the Internet to link dreamers with one another and to provide instant communication. Whereas before, when the 'Dreams to the Tenth Power' research was going on, weeks of sending dream accounts and responses through the mail were discouraging to dreamers. Now communication was instantaneous, free... with the click of a key.

As soon as I began to moderate the Online Bulletin Board, I noticed one less-than-surprising thing: a majority of the questions—from kids writing school papers, from adults with sleep disorders, from dreamers all over the globe—focused on subjects which, heretofore, had been classified under 'paranormal' dreaming or 'anomalous' dreams. There were questions about out-of-body experiences, about dream telepathy, about mutual dreams and experiences of sleep paralysis. It seemed that this type of dreaming, far from being paranormal, was — if we were to believe the people who came to the Bulletin Board — very normal indeed.

The visitors to the Bulletin Board, some of whom became so regular that we began to call them Boarders, carried on the practice of grassroots dreamwork which began in the seventies. Even though dream interpretation is not done on the Bulletin Board, wide-ranging questions about dreaming and dreamwork are discussed, with equal participation from therapists, sleep and dream researchers, artists as well as from dreamers themselves.

In the two years after I began moderating the Bulletin Board, Ed Kellogg developed the Paranormal Dreaming Forum on the ASD site, and we began also to create ASD Member Pages, which allowed for members to put up a page online, introducing themselves and their work. It was not long until I conceived a plan for bringing International members even closer, through the medium of the Internet. In 1998, I invited ASD members around the world to participate in the construction of the Online Guide to International Dream Work. This project not only provided a stunning array of multi-language pages for the ASD web site, but

it also built a feeling of camaraderie among the ASD members working on the project, even though they lived in Greece, Russia, Switzerland, Australia and many places in between.

The Effects of 9/11

Given my sensitivity to the issues of interest to the online dream community, it wasn't much of a stretch for me, when I saw the televised report of the second plane flying into the Twin Towers on the morning of September 11, 2001, to go to the computer and invite people to post their dreams and feelings to the Bulletin Board. I saw the number of precognitive dream reports without surprise and before long I was writing an article called "Dealing With Precognitive Dreamer Guilt," http://dreamtalk.hypermart.net/campbell/dreamer_guilt.htm, which Richard Wilkerson generously published in his online magazine *Electric Dreams*. I was touched by the outpouring of sympathy and understanding, which came to the U.S. from dreamers around the globe.

Then, as the bombs began dropping in Afghanistan, two of my lifelong interests came together with a very loud click. I have been a pacifist ever since, as a graduate student in the 1960s, I did Conscientious Objector counseling for the American Friends Service Committee.

I remembered the plenary speech Dr. Stephen Aizenstat, director of Pacifica Graduate Institute, made at the 1999 ASD Conference in Santa Cruz: *'Dreaming the World.'* That lecture caught my attention because Aizenstat was saying what I had believed for years: that people, and all sentient beings, are dreaming the world into existence, all the time.

This is not a new idea, having been the foundation for Aboriginal Australian culture for thousands of years, as well as fundamental to other indigenous cultures. Numerous psychics, such as Edgar Cayce and Jane Roberts, have said the same thing.

In the days following 9/11, it seemed to me that maybe it was time for a practical experiment. If it were true that we are dreaming the world, and if it were true that dreamers all over the

world could come out of isolation via the internet, then perhaps we should join together to explore the possibility of dreaming the world into peace.

The World Dreams Peace Bridge

In October of 2001, I sent an e-mail to approximately one hundred people: friends, family, those ASD members who had worked on the Online Guide to International Dream Work, inviting them to join me in a discussion group, which I later labeled the first-ever long-term group journaling experiment. There was something that had struck me in my own briefly precognitive dream on the morning of 9/11. In that dream, *I was standing in the control tower of an airport, watching as an air traffic control person dealt with an obvious emergency.*

What struck me about the dream was that, although I was in the control tower, I was only an observer. My dream reminded me that I had the ability to respond, a response-ability to be in control, as we all do if we believe that we are dreaming the world.

In the last issue of *Dream Network*, Richard Wilkerson labeled this emerging attitude as Dream Activism. In fact, there are other groups now following the model of the World Dreams Peace Bridge, and there are a growing number of dream activists. Is this a new concept? Not entirely. During the time between the emergence of 'grass roots' dreamwork and today, many dreamers have recognized that — from a certain position in the dream, often a lucid dream, and sometimes a group or mutual dream — it is possible to act consciously from the dream state, to communicate with others and to participate in creating the magic of reality.

The World Dreams Peace Bridge, which maintains an active membership of around fifty people, is composed of dreamers from around the world: Australia, Japan, the Netherlands, Austria, New Zealand, the U.S. and many other places. In its waking form, as a discussion group, the Peace Bridge operates as a support system for dreamers. New ideas are explored; dreams are told; because of its international member-

ship, news is often reported from one country or another before it is picked up by the press.

At the dreaming level, the World Dreams Peace Bridge has acted as a catalyst for creativity. One example of this is the Peace Train Project, which has grown from a dream Jeremy Seligson dreamed in Korea in August 2002.

In the dream, *Jeremy was riding with a group of people on a train across the country. The train, which bore a banner calling it the 'Peace Train,' ended up at a platform on which President Gore stood.*

From the dream, when he first recounted it, Jeremy began to muse. What would happen if people all over the world began to create peace trains? What would happen if children were asked to create peace trains? What would peace trains carry?

Other members of the group began to get enthused and now—less than a year later—Peace Train projects and Peace Train workshops have been held or are planned for Korea, Australia, India, Turkey and the United States. UNESCO has praised the Peace Train Project. Jeremy has created a Peace Train song and is working on a video. There will be a Peace Train workshop at the ASD Conference in Berkeley in June. And the Peace Train Project has brought more dreamers to the Peace Bridge.

By the fall of 2002, the World Dreams Peace Bridge had become so active that we needed to create a web site. With the work of webmistress, Liz Diaz—who had already designed a beautiful World Dreams logo—<http://www.worlddreamspeacebridge.org> was created. The site, among other things, now houses a marvelous collection of art, which has grown out of the dreams of various peace dreamers.

Most recently, in the time just preceding massive world-wide peace demonstrations against U.S. attempts to convince the United Nations to approve war against Iraq, members of the World Dreams Peace Bridge sponsored a Peaceful Solutions Dream In, inviting not just members of the Peace Bridge but dreamers everywhere to join us in attempting to dream up peaceful solutions to the world's conflicts.

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In my own estimation, these are good questions for all dreamers to consider, not just dream activists. In the work I was doing at Poseidia Institute in the 1970s, I was often told that I was ahead of my time. Recently, when I helped to facilitate ASD's first Psiber-Dreaming Online Conference, an online psi event that had participants asking for more, I was told that my first book on dreams, Dreams Beyond Dreaming, published in 1980, had withstood the test of time. But, for myself, I have seen Dream Activism as a natural development, an outgrowth of believing that dreams might predict the future or support such things as lucid \ mutual communication.

Much has happened in the past thirty years to convince Western dreamers that we might be creating the world (or many worlds) through our dreams. Dream Activism, or projects like those of The World Dreams Peace Bridge, are no more than our attempt to become increasingly more conscious of what we already know to be possible. ☺

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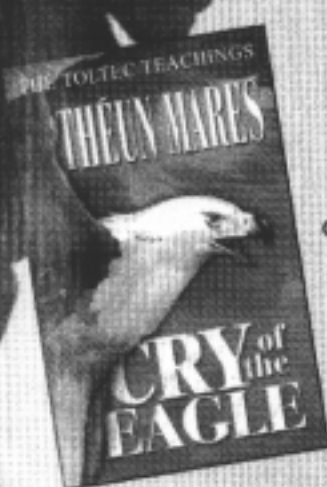
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Change the World One Dream at a Time

Dreaming Our Way to a Global Awakening to Peace

by Cody Sisson

In the last issue of *Dream Network*, I shared my story of how a nightmare triggered my realization that there was a deeper calling to my life's journey. This calling ultimately led me to retiring from my manufacturing business which I started some twenty years ago, to starting The New England Dreamwork Institute, focusing on the training and certification of professional dreamworkers. As I received feedback from the article, it seemed as though my story of shifting from a 'gearhead' running a manufacturing business to a professional dreamworker running a dreamwork institute, caught the attention and inspired many who are looking to change direction in their lives as well. Along with this feedback, I have received several requests encouraging me to share that nightmare in this issue. At first I was reluctant because I questioned the purpose, however, as I went back and re-read this dream, my reluctance changed to a passionate enthusiasm.

The Ultimate Mourning Dream

I am in a wooded area where I have to perform two ceremonies. The first ceremony is like a practice run. There is a grave-like spot of fresh dirt with an ugly women's face on it.

There are other people around trying to teach me this ritual dance. I am thinking to myself that I will never be able to remember this dance and the words of the chant that I have to recite. Someone else just went first and now I am doing the ritual. I am remembering the words of the chant but I still am worried that I won't be able to remember this chant when I have to perform the real ritual.

I have to circle this grave-like area to the left once then to the right once continuing the right hand spiraling out for one and a quarter turns. I am three quarters of the way through

and I hear someone saying, "It's OK." The spiral I am making is becoming very large and I am now circling back to the left, ending up on our hearth made out of bluestone where our woodstove sits. As I get to the hearth, I start to break down crying, very mildly for only a few seconds.

I realize that it was only a practice run, now the real ceremony is starting. I have to perform the exact same ceremony only this time it is the real thing. For some reason this ritual dance is to protect someone or something. I am starting out by chanting the chant and dancing the dance. I am feeling amazed that I am remembering the chant after so long but I know that I am dreaming and I still feel very concerned that I will not remember the words when I wake up from the dream.

The grave that I am to circle around is older looking now with roots growing over with some fresh dirt on it but it is definitely older and grown over. It also does not show anyone's face on it like it did before. I am reciting the chant as I dance, circling first to the left, then to the right, then back to the left, spiraling out on my way to hearth and stove. I hear someone from the grave saying to me, "It's OK, you will be fine but you have to go through this before it gets better. I know it is going to be hard but everything will be fine. I will see you soon,

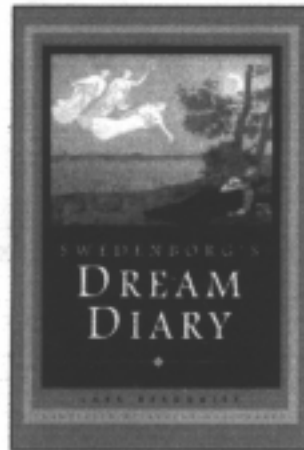
I will see you soon."

As I hear this, I am smiling and feeling great but at the same time I am feeling apprehensive about what I am about to go through. As I approach the hearth, I am feeling this HUGE surge of emotion and as I get to the hearth I completely break down to an 'ultimate mourning' crying spell for what feels like about ten seconds. I feel such tremendous grief and pain that I cannot take it anymore and I wake up. My head is pounding and my body is shaking. I feel totally stunned and confused.

(Continued on page 36)



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LARS BERGQUIST

Anders Hallengren, translator

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When I awakened, I had no clue as to what this dream was about, but I was so shaken and so scared that I could not even lie back down. For the first time in my life, I went and got a piece of paper and wrote the dream down in complete detail with pictures and comments about what I was feeling.

When I first worked this dream with my Jungian therapist seven years ago, the major 'aha' that I recognized was that when my mom died when I was twelve years old, I never cried or mourned over the loss of her. This was a huge awakening for me which helped me to finally experience the grief and loss of my mother, some thirty years later. I had my hands full just dealing with my new-found grief, but the dream also gave me the realization that I was on the threshold of the 'tail-spin,' winding down into the great abyss of the mid-life crisis. I have been able to sit back, look at this dream many times over, and see how my present journey actually relates to the dream, very much like the ritual of the spirals or 'tail-spins' in the dream. The spirals seemed impossible to remember, let alone perform, but their necessity was clear. In the dream I was being told that I had to go through this process before it would get better and that in spite of its difficulties, everything will be all right. As my work with dreams evolves, and I find myself feeling uncertain and confused over the dynamics that are created out of taking this new journey, this dream continues to remind me that I have the capability to remember where I need to place my focus and that as long as I maintain that, everything will be all right.

As I stated in the beginning of this article, my reluctance to share this dream turned into a passionate enthusiasm once I re-read the dream because it re-kindled my awareness of the deep passion born in me to share the sacredness of the gift of dreams. When I initially sought help to find the message(s) in this dream, I had no idea that it held so much potential for change in my life. As with most

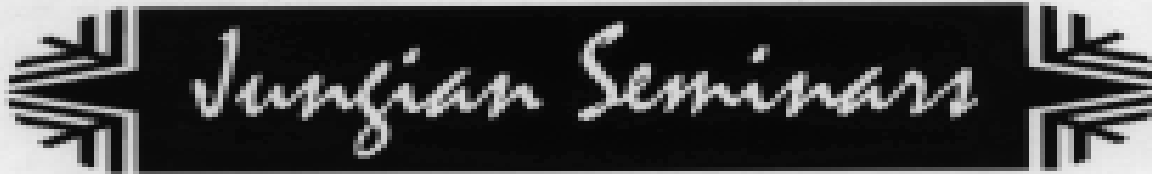
dreams, at face value, it did not give up the gifts easily or blatantly. This dream did not 'tell' me what was going to happen, like a fortune cookie. It was just the catalyst to wake me up to a whole other world of opportunity. Working this dream made me aware of my suppressed grief. But it was the PROCESS of working the dream and the empowering effect it had on me that opened up a whole new world for me. I was a gearhead, a person easily impressed with fuel injected, alcohol burning, 1500 horsepower engines whose power produced immediate results in a race boat or car. The power of this dream was a different kind of fuel -one that made me see the power of insight into my life and the intuition to trust in the sacred messages of dreams.

As I look at this dream today, it does not seem to be very scary at all. However, this seemingly benign dream woke me up trembling with fear, crying, with a total sense of helplessness. I cannot recall a time in my life when I felt so frightened. This awareness reminds me of how one person's seemingly benign, but interesting, dream narrative is another person's life changing nightmare. And it confirms for me that when a dreamworker is working with a new client or student it is important to remember how overwhelming one 'aha' can be for someone, especially in the initial exposure to dreamwork. Trying to 'wring out' every association, metaphor, and symbol of the dream all at once is not necessary because a dream is a long-term gift. Looking at my dream from this perspective has me asking, "How many other life changing dreams, that on the surface seem to be mundane, do we have that we do not take advantage of?" Furthermore, how many times have we shied away from looking at scary dreams because we cannot see the gifts through the fear? Although this dream does not seem to be scary now, there was no doubt that at the time, I described it as a nightmare. My initial fear was not immediately evident in the dream scene, however as I worked

the dream, it became apparent how frightened I was to acknowledge how much pain and grief I had suppressed and how frightening it was for me to face the reality of reliving the experience and deep emotional trauma of my mother's death. Unlocking that emotion was the nucleus of the spiral. Acknowledging its power has been the catalyst — the thrust — of transformation in my life.

This insight is the center of the curriculum at NEDI. We encourage each student to take into account the personal experience of what it felt like the first time each person had a dream-related 'aha' which triggered the beginning of a new journey. The acknowledgment of the sacred message enables each person to define and develop a compassionate and effective style of dreamwork for themselves. It is also helpful to remember that the actual dream may not depict the journey itself. However, it can most certainly be the catalyst to awaken each of us to the opportunities available within the realm of all possibilities.

As I was happily typing away finishing up what I thought was a good story line for this article, I took a break and opened up an email from a person who lives on the other side of the country, whom I have never met before. This person shared a dream that she had woken up with that morning with a varied group of people. At first I was puzzled as to why she did this but as I read the dream and her comments about it, I realized it was truly something wonderful to have shared. As I re-read the dream I started to have some huge 'ahas' that pertained to my life right at that very moment which gave me a new perspective and helped me get out of the way of myself for a moment to see something I had not been able to see earlier. This gift reminded me that anyone's dream can become my dream. Just as, by now, there are as many versions of my dream as there are readers who have read it! Each and every one has different feelings, emotions, and reactions associated with 'The Dream,' not one



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of them 'right' or 'wrong,' only what energy the dream carries for each person.

I then opened up another email from an online dream group that I belong to. This is a group of people from all over the world that meets online once a month to work on dreams. I had missed last month's group session so the email contained the narrative of the dream they had worked on that week, so that those of us who were not present could have an idea of what transpired. As I read the dream I found myself relating to it very deeply, just like the other dream I had received earlier in the day. It was as if I had been there and had worked on that dream with the group. Just reading through the narrative of the dream was insightful, powerful, and uplifting.

That evening, I was talking with a few students at the end of one of our weekly online group practicums. In the group session I had shared how I felt as if the dream we were working on touched on my own personal uncertainties and vulnerabilities about what

is going on in the world right now. This also seemed to hit home for these students. I was commenting on how helpful I find it to always keep a certain level of awareness of the global implications that a dream may symbolically hold. One of the students commented on how angry and helpless she feels about the state of world affairs and this war: "I know that there must be some reason that this is all happening but I am having trouble seeing it. I am so angry that I cannot even watch the news anymore; I wake up in the morning feeling so helpless and powerless because this is so big. What can I possibly do?" I felt a warm and comforting flow of energy come over me and I replied, "This is exactly what good can come out of this war - having deep and honest conversations, sharing what we are feeling, and sharing our dreams with one another is a way in which we can raise the global consciousness."

After experiencing these encounters all in one day, the message was clear: sharing my dream creates an opportunity to not only share some-

thing of myself, but to demonstrate how passionately I believe in the power of creating a shift in global consciousness by sharing our dreams — our sacred stories — with one another. Every human on the planet dreams and we all inherently have the ability to tap into this built-in tool. If everyone were to turn to someone else right now and share their dream with them - with no expectation of wanting the dream 'figured out' for them or to have it commented upon, we would be taking the first steps in recognizing the divine spark of light within each and every one of us.

I trust the ancient cultural belief of using the wisdom and guidance of dreams to influence all aspects of life. I am passionately involved in this work because I believe that ultimately, our destiny is in our hands. Using the guidance of our dreams allows us to face our fears and shadows, gain trust in our intuition, and contribute to the awakening of a global consciousness of peace and understanding. ☸

The World Dream Book: Use the Wisdom of World Cultures to Uncover Your Dream Power

By Sarvananda Bluestone, Ph. D.
Destiny Books/ Inner Traditions,
2002 - 256 pages \$14.95

The World Dream Book is a wonderful, witty compendium of dream legend and lore from around the world. Bluestone relates stories from cultures on every continent, detailing how people in all eras and locales have interpreted and valued their dream wisdom, usually much more than we do today. "We in the West, in the culture of the industrialized world, have been taught that dreams are not actually real. We have learned that they are projections of the waking mind, wish fulfillment, subconscious, unconscious, pre-conscious - definitely not conscious. But in this belief we are a distinct minority. Most of humanity has seen dreams differently," he writes.

Our Western view of dreams has been influenced negatively by centuries of religious dogma proclaiming dreams to be the work of the devil, followed by a form of devout rationalism proclaiming that anything 'mystical' must be nonsense. We have attempted to ignore or explain away most of the wonderful magic that occurs in our sleeping minds, declaring that dreams mean nothing. This is a far, far cry from the reverence and respect that most cultures feel for their dreams. Only within the past century or so has our culture opened up a bit and started to at least search for the meanings that could be there.

Dreams are essential for imagination, for insight into our inner fears and desires, for healing, for contact with the mysteries of the world around us. Without dreams, how many works of art, inventions and customs would never have been created? Bluestone explains the elaborate rituals connected with sleep and dreaming in many cultures, and the importance that is attached to dreams in groups from the Zulu to the

Ojibwa Indians. Some cultures believe that what happens in their dreams is equally, or more, real than 'reality.'

But to follow your dreams, you must first have dreams and remember them. Now, the modern dream-seeker may be a bit reluctant to chop off a finger to attract dream wisdom, like the Crow Indians, or skewer muscles or fast for days to appease the gods, as other tribes have done. To this end, Bluestone includes lots and lots of activities to increase and interact with your dreams, as well as remember and record them. His ideas are easily achievable, and range from making dream pillows, changing sleep positions, meditating, creative visualization, and of course journaling.

There are enough activities in this book to keep you busy for a long time - but they are well thought out and logical and I think most of them probably work (I have not had nearly enough time to try them all yet). They are not just page-fillers or routine exercises with little discernible point. They are also witty and funny to read through, which makes them ever so much more pleasant to actually do. Even truly devoted dream students would have to admit that many books on dream research are dull, droning, lengthy textbook-style manuals, and at times, no matter how valuable the information, it seems their main contribution to the field of dreamwork may be to put you to sleep. This isn't one of those. This book is a pleasure to read!

It is also very interesting to those of us who have been educated mainly in the Freudian/Jungian tradition of dreams. Although mentioned in passing, their standard interpretations are left out of this book. Bluestone travels much farther afield for his background, and interpretations. He draws on Sufi wisdom, Zen teachings, ancient Celtic theories and Native wisdom from all over, using his narrative description, quotes, and paraphrased folktales and legends to explain key points. The insight these varying and very different cultures have into dreams is truly illuminating, and it is amazing to realize how universally dreams are revered.

Bluestone delves into the deepest

mysteries of the night: lucid dreams, shared dreams, prescient dreams, nightmares. He talks about dream healing, both in the sense of cures revealed in dreams (a common shamanistic belief) and using dreams to promote overall spiritual and physical well-being. Really, there are very few aspects of dreaming that are not covered. Bluestone's thoroughness is daunting. This book was obviously researched in great depth, and reflects a true and deep love of the subject matter.

The World Dream Book will become a treasured and oft-referred to reference work, which should find a home on every dreamer's bookshelf. I highly recommend this excellent history.

Dream Wisdom: Uncovering Life's Answers in Your Dreams

By Alan B. Siegel, Ph.D.
Celestial Arts, 2002
291 pgs. \$14.95


Have you ever wished for a source of guidance during times of crisis or critical change, such as the formation or break-up of a relationship, a career transition, an illness, or the loss of someone close? Have you ever hoped for a voice from within that could express your deepest feelings and needs?" asks Dr. Siegel. Dreams can provide that much-sought insight, as many of us realize. And although all dreams undoubtedly mean something, in Dream Wisdom, Siegel examines what he terms 'turning-point dreams.' These are dreams, often recurring, that help us through difficult situations by highlighting the real issues and suggesting creative solutions to our problems.

The book is divided into sections dealing with different life events, such as marriage, separation and divorce, the birth of a child, work, death and illness. Each major life change - even ones generally felt to be positive, like marriage and career promotions - causes stress. When a person is unable to progress through the normal stages of a turning point, this stress may become chronic, causing a great deal of emotional and physical distress. Dreams 'offer a sensitive gauge of conflict that may be bogging you down,' writes Siegel, and as

such may aid with resolution. By learning to remember, record and interpret dreams, we may discover the answers we need.

Each section features sample dreams drawn from Siegel's patients (he is a psychotherapist), his family and himself. The dreams demonstrate the types of symbolism and connections that may be found relating to the dreamer's life situations. Each dream is analyzed in detail, with an explanation of what the dream meant to the dreamer specifically, and what elements are common.. Siegel also provides some general information on dream symbols, types of dreams, schools of dream interpretation, and tips for remembering and recording dreams.

Written in an engaging, conversational style, this book is a good primer for anyone just beginning to seek out the meanings in their dreams. The more advanced dream student will be able to garner some interesting tips, too - and may find it a helpful addition for their reference shelf, to be consulted when one of those critical experiences comes up.



Alan Siegel's new book, **Dream Wisdom: Uncovering Life's Answers in Your Dreams** explains how dreams and nightmares can be a source of special insight and healing during life's unexpected crises such as accidents, illnesses, divorce, loss, violence and terrorism, and during life's expected passages—growing up, leaving home, pregnancy, marriage, career changes, midlife, aging and approaching death.

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The World Dream Book

Use the Wisdom of World Cultures to Uncover Your Dream Power
SARVANANDA BLUESTONE, Ph.D.

A unique self-help guide to dream interpretation using techniques and icons from cultures around the world. Includes numerous exercises for inducing, recalling, interpreting, and utilizing dreams. Extends beyond Jung and Freud into the practices of world cultures, such as the Temiar of Malaya, the African Ibans, the Lepchka of the Himalayas, and the Ute of North America.

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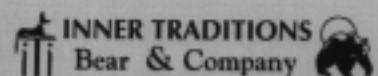
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In A Futuristic Terminal

I'm in a futuristic terminal waiting for a young passenger from the past. He arrives ashen white from fear. The journey to the future was swift and tumultuous for him. I pull him aside and listen as he describes a person he is looking for—a man wearing a leather coat with a large silver buckle. No one of that description gets off the shuttle. Finally a young woman comes by wearing the jacket; we ask her where she got it and she points to a man in the shadows. There is a sense of danger in the air as if several of the beings around us are assassins. We get into a transport that seems to be stopped at an intersection forever. As the danger looms nearer, we finally start to move. The car is like a roller coaster ride on tracks and moves swiftly over great arches and curves. We check our seat belts for fear of falling out. At the end of the ride we get out and several beings make attempts to lunge at the child I am escorting. I am his protector as we journey onward to a foyer full of beings holding conversation. The child notes how old everyone is and I remind him that he is older than all of us, since he is in the future. We enter together into a large cavernous hall. It is a beautiful room with curved crystalline walls. A couple is in the center of the room giving birth to a male child named Jeremiah. They hand me a small bible with the child's name on the spine. Everyone in the hall seems to have a small bible in their hands, each bearing a different name. Each bible contains a full life story containing the past, present and future of the name on the spine.

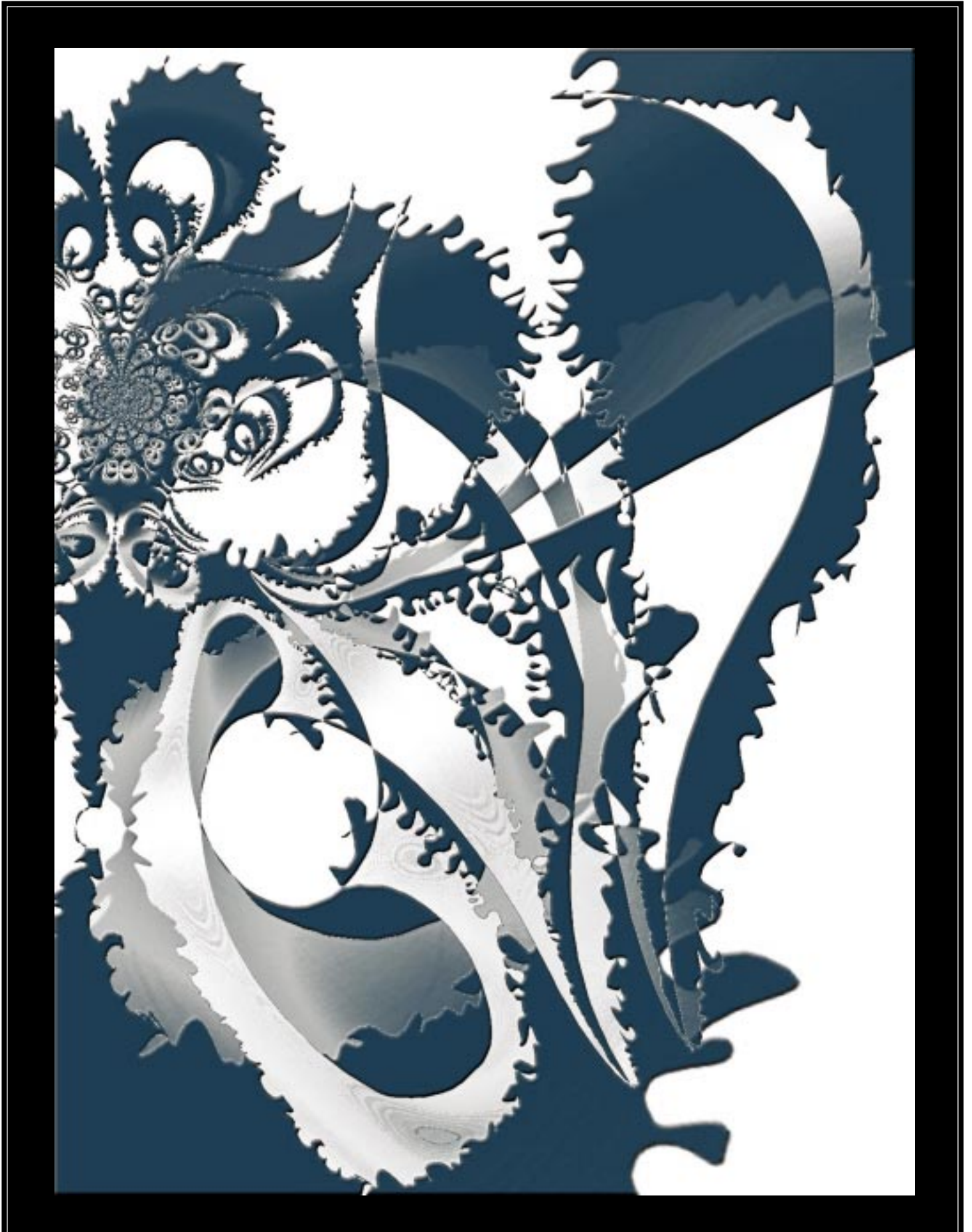
The bible seems as though it can only be opened to the current instant in time, though you know that you can turn to any point in time after you have opened it. The bible each of us carry is for us to care for; we are aware we hold in our hands that soul's life.

I sit in a chair against the wall and look in awe at the beauty of the cave. I set down the bible in my hand as I walk through a gallery of smaller caves to my left. Each small room is more beautiful than the one I leave: smooth crystal walls with soft warm colors washing over them from an unknown source, The colors seem to wave gently in time with the beautiful music emanating from around me. Each room has alcoves with smooth crystal figurines in them. Each more beautiful than the one before. A monk comes up to me and hands me the bible of Jeremiah I left behind. He places it softly in my hands as he warmly touches my hands. He says nothing though

I sense he is telling me to keep the bible with me at all times and to enjoy the beauty of the caves. I keep wandering from room to room drinking in the beauty and love that emanates from the very depths of the crystalline walls.

The figurines seem to be of Mary, Joseph, Jesus and all of the saints past present and future. Their soft beauty soothes me...

... as I awaken.



"Sky Lattice" by Tony Macelli

Book Review

by Victoria Vlach

Midlife at the Oasis: Dreaming in the Second Half of Life

By Louis Hagood

Oxbridge Communications, Inc.
800-955-0231 or email lhagood@oxbridge.com

In *Midlife at the Oasis*, Louis Hagood offers his own mid-life transition as an example of seeking and finding 'transitional space' — that space between inner and outer worlds, between external ego and internal shadow — and bringing balance and movement within this transitional space to travel between these two worlds. Using selections from his own dreamwork and references to transformational journeys in classic literature, this former engineer and businessman turned psychotherapist attempts to illuminate the process of moving from the externally-focused first half of life to a reintegration of one's Shadow during mid-life.

The book's main focus is on the 'transitional space', illustrated in literature by Shakespeare's Prospero (*The Tempest*), Homer's Odysseus, Don Quixote, and Wagner's Parsifal, (who seeks the Grail but must first heal the Grail King). Hagood draws parallels between these stories and his personal story, including the wounded relationship with both parents and his addiction to alcohol. Along the way, he works with two therapists.

The first therapist, a woman, helps him on his journey in and down into his personal depths. As he heals the wounded relationship with his anima (and mother), synchronicities involving this therapist occur which enable him to fully own this previously disregarded part of himself. There are many dreams of water, descent, female characters cooking, cleaning, possible danger, interactions with injured male characters, etc. There are questions of identity, confusion, separation. This period ends with dreams of successfully swimming in deep water, rising to the surface, and up and out into the air.

After a time on his own, away from therapy, he returns to his psychoanalytic training and begins work with a second therapist — this one a man. Dreams of elevators, male figures, old men, woundedness, etc. come to the fore as he works on healing the wounded relationship with his father and his personal animus. There is also the additional complication of dreams which at first appear to be personal metaphors and later appear to have foreshadowed very physical health and illness issues.

As the transition space grows, becomes stronger, it also plays out in the physical world at several dream conferences and workshops, and his dreams reflect an increasing ability to travel between water and air, familiar and foreign terrain.

I found it useful to hear Hagood's assessment of certain actions/activities/dream characters. When I noticed similar actions or characters in my own dreams, I considered the insights Hagood presented. But I also found it difficult to see the connections between dreams, literature, and waking life, in part because references were made to feelings/events/people not in the dreams as presented. The literary allusions could have been expanded upon more fully, but were merely repeated, with little variation, whenever they were brought in. The title suggests that the emphasis is on 'midlife', but the transformation / transition he describes can be applied to any time of life involving a major shift in one's world view, including changing to a completely different career as Hagood did. It also didn't help that, each time I picked up this too-thin book, I kept hearing Maria Muldaur singing 'send your camels to bed.'

There is always more that any author could say in the course of writing a book, so perhaps Hagood's next effort will look at transition space in terms of family dynamics, which I wondered about throughout 'Midnight.' Hagood's midlife transition/career change had a personal effect on him, but that effect ripples out to the family as well. When one person changes, the systems in which that person participates are also affected. We are not islands, and Hagood might consider revisiting this thesis from the perspective of one's roles in family and community.

There are many books on the infamous 'midlife crisis', and as a first book (looking at midlife transitions rather than crisis), and coming from his own experience, it's a good beginning. Unfortunately, the title and a repetitive, somewhat awkward writing style get in the way of fully and successfully conveying his thesis.

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INTEGRATION: THE EVOLUTIONARY PATH OF DREAMS



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The psyche seeks integration, the reconciliation of the conscious and unconscious dancing throughout our existence. It dreams to preserve, defend and knit the polarities existing at each end of the psyche's magic wand.

The 'dream movement' has been evolving since consciousness drew its first breath of awareness on the planet, and probably before that. Reaching back toward our most primal roots, we are able to unearth animal instincts that protected our species and forged our survival. Among the unfathomable number of components that make up our subconscious, they are often split off and generate bizarre dream elements that grab our attention, presenting us with a graphic opportunity to examine them.

This dream creates a portrait of emerging conflicts in the primitive part of the self, which I believe in this dreamer's case, was the psyche's appeal for integration:

Late night all asleep... a bloodcurdling scream comes from outside. It wakes [my son] and he runs into to see what is up. We look out the window and see a hippopotamus the size of a Corgi, a baby-sized hippo holding a big fat gray rabbit (a pet) by the hindquarters ripping its flesh while it's alive. The hippo eats, but the rabbit no longer screams... or tries to escape. He flicks it, and both end up inside [the house] and I chase my son away and shut myself in the room. I flick the hippo and rabbit outside and the hippo sucks out the rabbit's insides leaving its skin in a pile. Never any blood. □

~Liz Deluna from Deep South Texas

The dream setting is night correlating to the passive, feminine/maternal and subconscious. The Greeks believed

night/darkness preceded the creation of all things — like the dark of the womb germinating and incubating life. Awakened from sleep in the dream into a conscious state by a dramatic scream is designed to grab the dreamer's attention, which means there is something 'out there' to pay attention to. What is outside screaming at you?

Your adult self is present, but it is the prepubescent child [her son] sent ahead to look out the window. Windows are for looking out — and in — and when in a house (which is usually a self-symbol), it frames the world and defines the area viewed. It can let in light or keep it out; it is the aperture between the inner and outer worlds.

In antiquity inhabitants of the Nile region considered the hippopotamus to be a 'Goddess form in water' associated with the key of life (ankh) and uterine blood (sa). An infant hippo indicates that the dreamer's instinctual nature related to fertility and water was just born or is developing, even though she refers to it as 'he.'

This dream depicts conflict, fear and evolutionary undertones. The gray (neutral combo of white and black — anima and animus) rabbit is considered a vulnerable and essential part of the food chain, and associated with the anima. Hebrews regarded the rabbit as 'unclean,' characterized by prolific procreation; the Chinese equated it with the yin (feminine) life-force. Representing the stronger 'devouring mother,' the hippo attacks and consumes the passive feminine (rabbit) self. Of note, hares were familiar to witches in Scotland, and ironically, the dreamer compared the hippo to a Corgi-sized dog which is a Scottish breed.

Interesting choice of the term 'flick' (vs. tossed, thrown, et al.) two times to describe movements, i.e., flicking them inside and outside the house. This could be a dream pun, since flick is slang for movie, but, when the two animals (conflicting aspects of instinct) end up inside, the dreamer flicks them out where the hippo sucks the rabbit's core leaving only skin, the organ that interfaces with the world.

Duality themes are prevalent in this dream: the inner and outer selves, two (animals) feminine instinctual aspects of self, dreamer and son, duplicate words, inside and out settings. What meaning can be attributed to pairs of things? A struggle about how one is perceived, wants to be perceived and instinctual conflicts and triumphs clamour to be heard (screaming mentioned twice). Lack of 'blood,' stated two times, may indicate an absence of life-force or may refer to cessation of menses during pregnancy which is nourishing the infant within.

On the pathway of transformation, this dream summons the dreamer to pay attention to the feminine instinctual aspects of her 'self' that beg to be integrated. Invite them in, ask them to relate to each other and see what happens. We are reminded that Jung claimed the first 35-40 years of our lives are spent setting up what we will deal with in the remainder, and that the first half is about examining the world outside you and the second half is doing the internal work. ☽

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Dream Times is an interactive column available for you, our readers. Submit dream questions or topics to  
Marlene King, M.A., P.O. Box 477, Murphy, OR 97533 or e-mail: marlene@chatlink.com

and literally, as we snap out of the spell of linear time and wake up to the symbolic, synchronistic dimension of existence. To have symbolic awareness is to re-associate, to re-member, which is the opposite of and the antidote to, being dis-membered.

To recognize the dreamlike nature of our experience is to transform the figure of the rigid, concretized old king, who is the figure that is not only acting itself out on the stage of our world, but is a reflection of an inner figure who lives inside all of us. To transform this figure is the birth of the mythical and mystical Sophia, who is none other than the personification of wisdom.

## The Incarnation of God Has Already Happened

Seen as a dreaming process, Christ is a living, breathing symbol of the Self, of our wholeness, of our holiness. We could even say he is a symbol of God that was dreamed up and emanated out of and into the waking dream-scape. Christ was a perfect symbol, bringing together and interpenetrating the heterogeneous natures of God and humankind in one being. □

Christ, in the apocryphal (literally, secret book) *Acts of John*, shows John a "cross of light" and says "This is not the cross of wood which you will see when you go down from here, neither am I he that is on the cross." Christ himself is instructing John how to view his experience symbolically, as an emanation of and portal into a higher-dimensional reality.

Like any symbol, the Christ event expresses and constellates analogous psychic processes in the beholder. This is why Christ says, "A mirror am I to you that know me... but if you understand me, you shall be in your understanding as I am... behold what you are. I have shown you... behold what is thine through me."

Seen as a dreamed-up phenomenon, the Christ event is an unmediated expression or embodied manifestation of a deeper process going on inside the psyche of human-

kind, as well as the mind of God, that both literally—as well as symbolically—got dreamed-up into materialization, into incarnation, in-through-and-as this very universe of ours. The Christ event was the incarnation, in embodied human form, of an atemporal process that exists outside space/time itself. It is a reflection—in symbolic form—of this higher-dimensional process of the birth and incarnation of God in-through-and-as humanity.

Seen symbolically, the Christ event is showing that the birth of the Self—the incarnation of God through humanity—has already happened in the *pleroma*, the atemporal fullness of the collective consciousness. The event simply needs to be recognized as such to be made real in time. In other words, the process of the incarnation of God through humanity is playing itself out in linear, sequential time in our world; yet in the atemporal, higher-dimensional reality in which our universe is contained, this process of divine incarnation is recognized to have already been accomplished and is merely actualizing itself through events in this world.

## Revelation of the Dark God

The word *apocalypse* means something hidden that is being revealed. God is revealing him/herself through events in our world. It is the revelation of what is called the dark or hidden God, the "*deus absconditus*," the wrath of God with all its Luciferian ferocity. To quote Jung, "God asserts his power through the revelation of his darkness and destructiveness. Man is merely instrumental in carrying out the divine plan."

Scholar Rudolph Otto calls it the "*negative numinosum*," or the "*mysterium horrendum*," as compared to the "*mysterium tremendum*." It is the dark side of God, the other hand of God, which fills us with awe. Seen as a dreaming process, it is the return of the repressed, as the part of God that has been denied is the part of God that insistently shows up in a form we

would least expect. Interestingly, the inner meaning of the word Satan is the shadow of the Lord.

I immediately associate that Jung refers to Satan as "the godfather of man as a spiritual being," by which he means that Satan can activate in humankind a process of spiritual awakening. The original meaning of Satan in Hebrew was an angel of God who obstructs. Symbolically, Lucifer is the necessary dark side of life, of shadow revealing light by contrast; Lucifer means the bringer of light. By rebelling against God, Jung continues, "Lucifer was perhaps the one who best understood the divine will struggling to create a world and who carried out that will most faithfully."

Jung was very impressed by the paradoxical role that evil played in people's lives. He saw that oftentimes the emergence of evil into a person's dreaming process later revealed itself to be an initiation into a higher good, which was unattainable before its manifestation. This is why he says, "I am indeed convinced that evil is as positive a factor as good." As he points out, Lucifer was "necessary and indeed indispensable for the unfolding and completion of the divine drama." In alchemy, the most evil figure itself was, to quote Jung, "destined to be the *medicina*." The monsters of the unconscious stand in a secret, compensatory relationship to the ego, supplying everything the ego needs. Jung points out "It does not seem to fit God's purpose to exempt a man from conflict and hence from evil."

Over and over again we come up against the figure of Satan, of the Devil, *diabolos*, Lucifer, the shadow... of the daimonic. What is the meaning of this? What the ancients called demons Jung calls autonomous complexes. Autonomous complexes are split-off parts of the psyche due to an overwhelming trauma that the conscious ego can't assimilate. They develop a seemingly independent and autonomous existence. Like vampires, these autonomous complexes violently resist the light of consciousness, they can't stand to be seen, as being seen takes away their autonomy and omnipotence. The



demons best hiding place is in unconscious identification with ourselves, where they can't be seen. They are then able to both project the demon "out there," while acting themselves out through us.

To see this daemonic power is to recognize it's hidden hand in what is getting acted out in our world. This is why we exorcise the daemonic by naming it, which is to see it and objectify it... which is to be separate from it and take a stance towards it. This is the true power of the Word.

To see the shadow of the Lord, to recognize that it is, paradoxically, totally "other" while simultaneously a reflection of what is inside ourselves, is to de-potentiate the daemon, so to speak. It is to alchemically transmute and liberate the energy that was bound up in the daemonic compulsion to recreate and re-enact our trauma. This energy becomes available for creatively expressing our greatest love and highest genius.

The word genie is related to the word genie, as in 'I dream of,' and both of these words are related to the word daemon, which actually means the guiding spirit or inner voice. To be genuinely "imitating Christ" in this sense means to be following, listening to and honoring our inner voice with as much integrity as Christ followed his. The inner voice is related to our "calling," which implies a higher fate or destiny. Finding our calling is to find our true vocation, which is what we are here to do. This is why Christ says, "If you bring forth what is within you, what is within you will redeem you. If you don't bring forth what is within you, what is within you will destroy you." Jung openly professed to be in the jaws of his daemon, but was able to transmute it into his creative insights that have helped all of humanity.

When the daemonic is not seen and related to consciously, it possesses us from behind and acts itself out unconsciously through us, and we become like puppets on a string. We have gotten "drafted" into the more powerful field of the archetypal daemonic energy, as we find ourselves playing a role in a deeper, mythic,

divine drama. As long as this divine drama that is enacting itself through us gets acted out unconsciously, it will be played out destructively: this energy becomes truly demonic. And yet, if this energy is recognized, it becomes the source of the greatest inspiration and our highest genius. This is why Jung refers to the daemonic as the not yet realized creative. Like a shaman in the underworld (the unconscious), we are able to alchemically transmute the demons into allies. And once again, the key is consciousness.

I associate to how, psychologically, it is right before the demons get vanquished that they make their worst destructive outbursts.

## Λ Synchronicity

Is it mere coincidence that at the exact same time we are at war with terrorism, a new deadly virus, the SARS virus, appears in this waking dream of ours to terrorize us? Seen from the dreaming point of view, this virus is our terrorist process just having changed channels, as it is the same process manifesting in a different form. Like a terrorist, the virus is an "invisible enemy." It evokes incredible fear, as it is toxic and can cause death. This virus is seemingly further proof that this is not a safe universe, which just perpetuates the spell, reinforcing the trauma of imagining that we are separate and alien from this universe. Could it be that until we recognize and embrace the terrorist within us, we will continue to dream up a seemingly external agent in one form or another to terrorize us?

## The Continuing Incarnation

Psychologically, apocalyptic phenomena represent the emergence of the Self, or we could even say the incarnation of God. Talking about Christ as a symbol, Jung says "He represented a light which, though it shone in the darkness, was not comprehended by the darkness." Seen as a dreaming process, the incarnation was incomplete, and a further incarnation was needed.

When contemplated as a dreaming phenomenon, the fact that the apocalypse archetype is activated deep inside the human psyche and is playing itself out collectively in this world means that the Self—what some call God—is incarnating not just through one man (like it did through Christ 2000 years ago) but is incarnating through all of humanity. If continued to go unrecognized, this archetypal, daemonic energy acts itself out through us in a destructive way, where—from the dreaming point of view—we all become suicide bombers, since we are killing none other than ourselves. □

When contemplated as a dream, the deeper dreaming process is revealing something to us about the nature of the solution of our current crisis. The universe is, literally, primal screaming to be recognized as the higher-dimensionally arranged symbol that it is. To see the deeper pattern that our world is contained in, as well as being informed by, is to snap out of the world of linear causality and realize the world is a living, breathing symbol that we are all mutually dreaming-up together, so as to remind us of this very fact. Like Christ says, "The kingdom is spread all over and people just don't see it."

What I am pointing out through words is the "good news" of the Bible. It's a situation that is playing itself out and already exists and simply needs to be recognized. Our seeing the deeper process that is, in fact, getting played out through us is the very act that radically transforms our entire situation. This is what Christ means in the apocryphal saying, "Man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art cursed, and a transgressor of the law." The implication is that consciousness is the determining factor. If we see and bring consciousness to the deeper process that is enacting itself through us, we receive its gifts; if we don't see it, we act it out unconsciously, and accrue karma. Interestingly, the word evil is etymologically related to the word transgress.

To see the deeper process that is emerging is to recognize that humanity

itself plays a key and participatory role in the divine drama of incarnation and redemption, via the act of self-reflection. We become the medium or intermediary through which God reconciles, resolves and reunites the opposites intrinsic to the totality of his/her nature... which includes both light and dark. This is to integrate the darkness that belongs to our totality, as we truly flesh out our full-spectrum hologram, which is what genuine incarnation is all about. These archetypal, daemonic energies then get mediated through the heart and humanized and can be expressed creatively, constructively and with compassion. □

God incarnates through humanity, Jung said, "... in order to obtain the jewel which man possesses in his self-reflection." To self-reflect is actually a bending backwards and is a privilege born of human freedom, in contradiction to the compulsion of the daemonic. To self-reflect is a genuinely spiritual act; essentially, the act of becoming conscious. This act of self-reflection, of becoming conscious, registers and effects the entire universe as it gets invested in the collective consciousness of all of humanity. This activates a transformation in the archetypal realm, which results in the incarnation of God through humanity, i.e., the light of consciousness is born. This is why Jung said:

"God becomes manifest in the human act of reflection."

This is the inner meaning of alchemy, where the ego and the Self mutually, reciprocally redeem one another. The Self becomes humanized (incarnate) and the ego becomes deified (blessed). The boundary dissolves between spirit and matter, as spirit becomes materialized and matter spiritualized. This is the *magnum opus* (great work) of alchemy, as spirit gets liberated from being imprisoned in matter. The key in alchemy is to have a strong enough hermetically-sealed vessel, or container, in which the alchemical operation can occur. In the case of what is playing out in our world today, the (mystic) alchemical vessel is consciousness itself.

## We Must Be Dreaming

C. G. Jung was fond of making an analogy between the formation of symbols in the unconscious and the formation of crystals in a saturated solution. For example, if we dissolve sugar in a solution of water, eventually the solution will reach a saturation point. If a single grain of sugar is then added to the solution, a crystalline structure will spontaneously appear in the solution. Any one of us seeing the mirror-like nature of our situation and self-reflecting might be the very grain of sugar that tips the scales, initiating a phase-shift in the collective consciousness of humankind.

Our current planetary situation is clearly one of great instability. Chaos theory points out that times such as these are actually supersensitive situations, much more highly responsive to the smallest change or fluctuation in the system than 'usual.' This literally means that a change in any single individual's consciousness can potentially have an amplified effect on the entire system, in a way that was unimaginable and simply not possible before September 11.

Never before in the history of humankind has consciousness itself been of such importance.

Like a dream, once we stop superimposing our concretized mental constructs upon the canvas of reality and start allowing it to manifest as it truly is, it will reveal its dreamlike nature and resume its revelatory function. Our universe is then recognized to be a continually unfolding oracle whose events are its symbolic script, as it reveals itself to itself, through us. All we need are eyes to see.

One individual having the realization of the symbolic, dreamlike nature of our situation makes it easier and more accessible for others to have the same realization, because we are not separate but are all inter-connected. If enough of us wake up to what is being revealed symbolically, we act as so much yeast in the dough, helping the bread to leaven successfully. Some refer to it as the 'hundredth monkey phenomena.' How many people will it

take having this realization to actually make a difference? This is a mystery, but this critical mass is hinted at by the symbolic number 144,000 in the *Book of Revelations*.

As we realize the dream-up-able nature of our universe, we become conscious of our divine, creative imaginatrix, or what I call our "sacred power of dreaming." This is the part of us that is co-dreaming this very universe of ours into materialization. We are all using our God-given sacred power of dreaming 24 hours a day anyway, but we are using it unconsciously, in a way that doesn't serve our highest unfoldment. Let us discover that we can put our sacred power of dreaming together in a way where we can cooperate and collaboratively dream a much more grace-filled dream, in real time, into actual incarnation. This is a revolutionary, radical, epochal and evolutionary quantum-leap in human consciousness... unimaginable until this point in our history. □

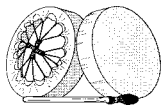
Let us have the mind-blowing realization that the universe is dreaming itself awake through us. Being like a dream, this will only be true if we see it that way. Seeing our life as if it's a dream means that you, dear reader, and I have dreamed up these very words to remind you of this fact. If you tell me that I am only imagining or dream-ing that this is so, I will heave a huge sigh of relief, as you have finally understood.

Imagine that!



Paul Levy is an innovator in the field of dreaming. He can be reached at (503) 234-6480 or [rulucid@aol.com](mailto:rulucid@aol.com)





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We are honored to be able to assist in making quality dream-related information and resources available to you via the willingness of these knowledgeable individuals. All are committed to the value of dreams; each has her/his own area of interest and/or expertise and can help point the way to the most appropriate resources to meet your needs. Most are available to answer questions from any caller, regardless of location. **If you would like to serve in this way, please contact us.**

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**“To release old fears and trust the universe is the  
greatest gift we are able to give ourselves and others at this time.”**

*Tracey Taylor from the video Expressions of ET Contact: a visual blueprint?*

