

Evolving a Dream Cherishing Culture

Since 1982

Vol. 25 No. 3

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Dream Network



Dreaming Planet: Can a Planet Dream? ~ *Paco Mitchell*

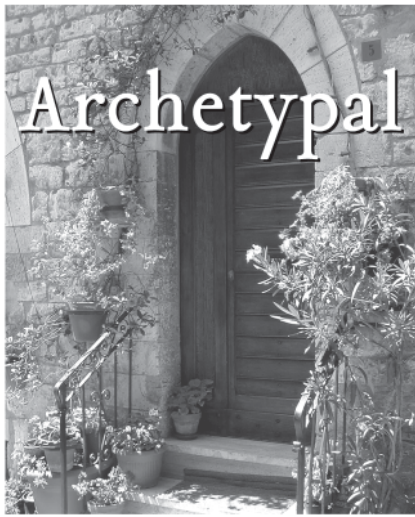
What Is Group Dreaming? ~ *Jean Campbell*

Scientist & Mystic ~ *Linda Lane Magallon*

Dancing the Great Dream ~ *Interview with Barry Williams by Jeanne Schul Elkins*



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LEAD US NOT INTO EXTINCTION

Prayer Of The Animals

Our kin,
who now possess the land
where once we roamed,
plentiful and free,
lead us not into extinction,
but deliver us from the devouring
dis-ease of human greed.

Give us this day
(even unto the seventh generation)
a belonging-place to be
what we are, and in harmony
with All Our Relations.

For yours is the power
to restore or further destroy
the Sacred Hoop of Creation.

Make a warrior's choice
by honoring unity of diversity
of the Great Mystery.
Let Spirit guide you
back to Creator's vision-dream:
We Are All One Family.

David Sparenberg
18-19 Sept. 2006

Statement of Purpose

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Dream Network

ISSN #1054-6707

Autumn 2006 Vol. 25 No. 3

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Evolving a Dream Cherishing Culture ~ Since 1982

Our purpose is to raise individual and cultural appreciation for the value of dreams by making available information that will assist and empower you in taking responsibility for your personal/physical, emotional, psychological and spiritual well-being, with the help of dreams.

Our goals are to unite and serve individuals who respect dreams, to empower dreamers in demystifying dreamwork and to assist with the integration of dreamsharing into our everyday lives and 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 on many levels: personal, cultural and global.

Recalling a dream is a signal that we are ready to understand the information that has been presented. Helping you to learn to understand the meaning of your dream—by journaling, studying, sharing your dreams with others one-on-one or in groups—is our primary mission and the purpose of membership in our esoteric organization. Enacting or manifesting the dream's hint can bring healing and personal empowerment.

We seek to provide a balance and to give all cultures/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 that which is surfacing and given the limited space in the print and Online Journal. The emphasis will change over time to allow for a wide range of ideas, opinions and areas of interest to be explored and expressed. We invite you to indicate areas of interest and questions you would like to see explored on our website and in future issues.

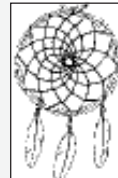
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Table of Contents

Dreaming Humanity's Path

36, 37 Dreamwork for YOU

Feature Articles

10 Dreaming Planet Can a Planet Dream?
by Paco Mitchell, M.A.

13 Scientist and Mystic:
The Games We Dreamers Play
by Linda Lane Magallon

15 Dancing the Great Dream
Part II: An Interview with Barry Williams
Interviewed by Jeanne Schul Elkins

18 What Is Group Dreaming?
by Jean Campbell

23 Flying Dreams *by Anne Sayre Wiseman*

24 "Reading Dreams" ~ Robyn's Dream
by Charles de Beer

38 A Lesson about Health & Happiness
from the Salem Witch Hunt of 1882
by Stephen Hawley Martin

Back to Basics

28 The Why and Who of Dreamwork Groups
by Justina Lasley

32 The Time Release Capability of Dreams
Part I: Personal Reflection
by William R. Stimson, Ph. D.

36 Dreamwork for YOU~via DN's Website

42 Planning & Incubating Dreams:
Dreams and the Tarot
by Marie Otte

Dream Inspired Poetry

3 Lead Us Not Into Extinction *by David Sparenberg*

9 Two Eyes *by Richard J. Oddo*

26, 27 Three Poems *by Karen Ethelsdatr*

Columns, etc.

6-8 Guest Editorial - Letters, Questions

40 "Chart the Growth" *by Brenda Ferrimani*
4444

DreamTimes "Many Moons" *by Marlene King*

45, 46 Book Reviews *by Kim Birdsong*

48-50 Networkers/Classified

Upcoming Focus

for WINTER—Volume 25 No. 4

Animals in Dreams

What do they Symbolize?
Why do they appear?

Lifeline: 4 Weeks
after you receive
this issue.

*NOTE Regarding Submissions:

Individuals from all cultures and walks of life who desire to share are encouraged to submit dream & myth-related manuscript, poetry and artwork for consideration... even if it falls outside the scope of the current focus or theme. We also invite your dreamsharing, transformational dream experiences and insights regarding effective dreamwork and dreamplay techniques.

Given the overall synchronicity that shapes the *Dream Network*, your submission is likely to 'fit' perfectly in an upcoming issue.

Your article may also be appropriate for one of our two regular features, *The Art of Dreamsharing* (which includes a broad range of articles on Dream Education), or *The Mythic Dimension* (exploring the relationship between dreams and mythology).

And, of course, we always love to hear from you in our *Response* column! Whether you were inspired or infuriated by the latest issue, would just like to clear up an area of confusion or correct an oversight, please let us hear from you!

MOUNTAIN MUSIC

**Pan pipes
on peaks of the Andes.
My bride of life,
my mother of dancing death...
The sun god is returning.
My feet are as agile as
the wings of a circling bird.
I run on the clouds
the way a child dances
over stones of a mountain stream.
Dark shadow is but a
falling moment in the wind.
Hold to the old ways;
they will return.**

**My children,
stay close to dreaming.
Even when freedom is gone,
the dream of freedom
circles the world, joining
Heaven and Earth.
Does music make you happy?
That is the Dream sharing rapture.
Someday the madness of ecstatic love
will replace the madness of reason and greed.
Look now,
the light of day is coming,
bringing sweet medicine
to the wounds of the soul.**

*David Sparenberg
4 Oct. 2006*

Letters, Questions & Dreams

Dreams & Synchronicity From a Higher Authority

This will be the most important letter I have written, and I will take time to write as my failing eyesight means I must read and re-read to try and eradicate typing errors that may slip in. First, may I acknowledge your latest D.N. (The Monte Ullman number), of which Victoria has now read most the contents to me. An excellent issue and tribute to Dr. Ullman.

In February 2002, I was sent a dream—"The telephone number dream"—that I consider the most important dream I ever was sent to interpret. The dream was dreamt by Robyn van Rooyen, a young career woman of strict Catholic up-bringing, who had never heard of the Theosophical Society, H.P. Blavatsky, nor her book, *The Secret Doctrine*, which became the corner stone of the Theosophical Movement she founded.

As this dream had not yet been published anywhere, I was SO happy to submit it to the quarterly, "*The Quest*" (organ of the U.S. Theosophical Society) when they were going to publish an issue on "Dreams, Psyche and Synchronicity." The East Indian lady, assistant editor to whom I submitted the dream expressed much interest, but then left (dismissed?) "*The Quest*," after which all my emails were totally ignored, not responded to... and the dream and its interpretation—so relevant to the Society and that particular issue of *The Quest*, was not published.

If ever dreams are shown to emanate from a Higher Authority, then this dream must be it. In it, the dreamer is asked by her (deceased) mother to phone a number that finally proved to be a composite number of a page

in *The Secret Doctrine* and a numbered footnote on the following page, both recommending that the mystery of creation can NOT be solved, understood by an intellectual approach only, but need be an act of FAITH, a surrender of the heart... to be comprehended at all.

That Robyn is given this dream to dream, that it is then sent to me, that I am inspired to think it may refer to page numbers in a book, and thus find that *The Secret Doctrine* DOES, in fact, explain the injunction to the dreamer, left me—and still gives me—cold shudders down my spine... because of the obvious PROOF that we are dreamt and a Higher Authority inspires our dreaming, and KNOWS that there is a sequence of events in place to obtain the intended interpretation.

This being quite apart from the astounding FACT that this Higher Authority chose this message by the use of a book in my bookcases.

Finally, I am so happy for you that you have so much constructive support in the wonderful work you are doing. Also, we wish you a successful relocation to whatever new address you are moving. Victoria joins me in sending much love and very best wishes,

Charles de Beer,

Umtemtweni, South Africa

'See' Robyn's dream and Mr. de Beer's 'Reading, Pages 24, 25 (*Editor*)

~ ~ ~ ~ ~

Appreciation for Monte Ullman & DNJ

The latest issue, "A Tribute to Monte Ullman," is very well done.

I was surprised to see my little article, "*The Experience of Dreaming*" included in this issue. I read it to a small group that I gave a talk to on the reality of spirit, urging them to subscribe to *Dream Network*.

I've often mentioned *Dream Network*

during my talks and urge people to subscribe.

You are the one who made the Dream Network what it is. It is the only truly open approach to dreaming that exists for the general public. Thank You!

Dean McClanahan, Springfield, MO

~ ~ ~ ~ ~

A Tribute to David Blum's Appointment with a Wise Old Dog

The ultimate encounter with death can either reinforce habitual and outdated life patterns, or open one up to new and grander vistas. In this unforgettable story of a remarkable man, we see how the need to face one's own death can reawaken an individual to the reality of the psyche and an encounter with the Self.

David Blum's life was influenced by many factors, especially music, his creative daimon. In this film, we witness both the inner and outer preparation for his personal requiem. This time, the daimon appeared in his dreams, personalized through the figure of a beloved dog. This dog, a totemic representation of the Self and of eternal wisdom, taught him how to approach death with the realization that while physical life ends, the spiritual and creative life endures.

In watching this film, I was deeply touched by the integrity with which Blum faced this ultimate challenge, and by his deep receptivity to the callings of the Self. I can only imagine his internal struggle to remain conscious of his impending death, while also needing to connect with the inner figure of the "wise old dog". This vital engagement allowed for a meaningful and life-altering transformation to occur.

While our ego selves generally tend to "lead the dog," Blum, in this final chapter of his life, knew that he instead was to follow the dog's guidance. C.G. Jung received a similar message as his dreams led him to once again play in a sandbox, as he

had as a child. In many respects, this "return" was pivotal in the development of Jung's approach to the psyche. Both Jung and Blum understood the need to sacrifice the ego and egoic intentions to the urgings of the Self.

This poignant story portrays the unfolding of a man's relationship to his interiority and the creative Self. By submitting to this process, I truly believe that he was allowed not only to die in peace, but also to have realized the ultimate authority of the Objective Psyche. This film is a "must see" as it displays with grace, artistry and brilliance the needed surrender of the ego to the Self.

*Michael Conforti, Jungian Analyst,
Founder and Director
of the Assisi Conferences*

~ ~ ~ ~ ~

Comment on latest "Dreams in the News"

I would like to respond to Russell Lockhart's article in the last issue of DNJ, "Dreams in the News." As the subject of the dream color study discussed in the article, I want to emphasize that there is an important difference between relying upon what is written in a dream dictionary and systematically testing the ideas that appear in such a dictionary. This is an example of the "study" aspect of the International Association for the Study of Dreams, under whose auspices the research was first presented to the public in 2004. I supplied Bob Hoss with the colors appearing in about 5700 of my dreams, giving totals of each color month by month for a 12-year period. He then applied the hypothetical interpretation scheme of the Luscher Color System to these dreams to attempt to determine in which periods I had gone through emotional stress. He got two very strong hits using this method, no false positives, and he was able to deduce not only the problem periods but also

the periods of greater calm and resolution which followed both of them. What is "new and ground-breaking" about this study is that it is—as far as we know—the first time this method has been applied quantitatively to a long-term dreamer's series of dreams. It had very positive results. That is what hypothesis testing is all about!

As for the authoritativeness of the *Reader's Digest*, I suggest that if Dr. Lockhart wishes to find authoritative studies of dreams he should consult the IASD peer-reviewed journal, *Dreaming*, rather than looking for them in popular publications. Of course the headline is overblown—that is how they sell newsstand copies (it used to be my father's job to produce those headlines). That *Reader's Digest* is "trusted" may reflect more upon the mass consciousness of our society than upon the trustworthiness of the magazine itself.

Curtiss Hoffman, Ashland, MA

~ ~ ~ ~ ~

Response from Russell Lockhart

Many thanks, Curtiss, for your letter in response to my "Dreams in the News" column where I focused on an article from the *Reader's Digest*. I agree with you that the trustworthiness of *Reader's Digest* is saying something about the mass consciousness of our society. That was one of the reasons why I wrote the article with that focus. Here is a magazine that enters the consciousness of hundreds of millions of readers worldwide. So what it says is important regardless of the veracity of the claims. And what it was claiming is that "new research" is now telling us that our dreams have meaning and what our dreams really mean.

I'm sure, even with your participation in one of the studies referred to, you would agree that the results cited do not satisfy this claim in the least. It's not just that the headline is overblown; it's that the headline is decid-

edly misleading, if not altogether false. I can't imagine that how they used the study you participated in was satisfying to you.

Now, as to your suggestion that I was seeking out the *Readers Digest* as a source of authoritativeness about dreams is beyond me. But since you are interested in long term studies of dreams and have the experience of the research you participated in, let me suggest something. Many years ago, in the middle 60's, I worked with a group of interns on some research projects. One of these involved assessing the "degree of depth" of each dream. We used an 8-value scale for this purpose. Once each dream series was scored, we then assigned the scale value to the musical scale. We were wondering what kind of "music" a long series of dreams would create, how this might be different from time to time and from person to person. Perhaps you could give your own long series of dreams this effort and listen to the music of your dreams. I'm not kidding! It is quite an extraordinary experience.

Russell Lockhart, Everett, WA

*Our 'Letters' section
is the place for you to ask
Questions about dreams
—yes, even your own
dream—
and to share your
experience, inspirations,
or critique.
You may also choose to
initiate a controversy
or debate!*

~ ~ ~ ~ ~

Please send yours to:

**LETTERS % Dream Network
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We look at the world with two eyes,
One sees, the other feels.
One traps light and uses its power to select probabilities of perception
as it creates the world of interpretation.

The other eye feels from the source of vision
It abides with the heart.
Its light is intuition, based on instinct that echoes beyond our limited years
and stretches to the primal link.

We are connected to the stars,
To the land, to the power of creation.
We are the polar thrust,
the power of passion,
the fertile field

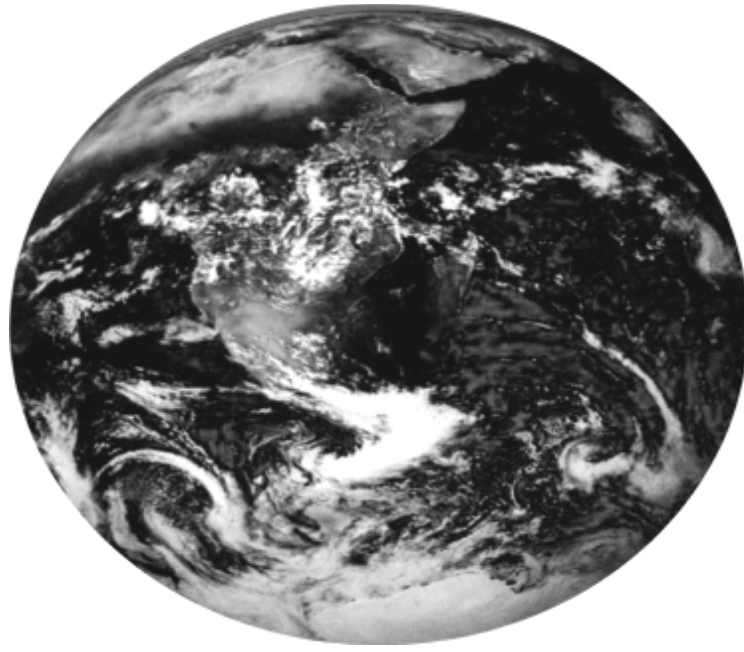
And within us every duality is held
blocked in ourselves.

We are the ocean of Gemini in ebb and flow
to a dream we create and become
and our vision is both clear and blind

Yet it is the blindness that sees past the dark
and the clearness only distorts the light

Thus the waves continue in their perpetual rise and fall
as we feel our way through eternity.

by Richard J. Oddo



DREAMING PLANET

CAN A PLANET DREAM?

by Paco Mitchell, M.A.

WE CAN ANSWER THIS STRANGE QUESTION with the help of modern cosmology plus a bit of imagination. Cosmology places us in the midst of an amazing celestial drama, a stunning display of pinwheel galaxies, exploding stars, light-years and planets. And whether one accentuates or dismisses the role of humans in the cosmic process, there is no denying that we are part of the whole story.

Consider this...

Several billion years ago, an immense cloud of primordial gas mingled with dust from exploding stars. The cloud condensed into a whirling mass, forming our sun and its planets, including the earth. As the earth cooled and solidified, an atmosphere formed, rain fell, oceans gathered and the land eroded.

The planet was probably not dreaming as yet.

Mud gathered in a chemical soup, shapeless but for the pockets and cracks into which it settled. Very slowly, however, the soup organized itself — or was organized. It took shape over time and began to writhe. With more time it began to breathe, then to dance and sing and dream. At some late point during those uncounted aeons, long after the dancing, singing and dreaming had begun, we humans came onto the scene, like a flash of lightning.

Astronomers have determined that the iron that makes our blood red was compounded in the heart of an exploding star. If you and I breathe, sing and dream today, then, it is only

because the elemental bodies of stars were sundered long ago in a cosmic sacrifice of heavenly proportions.

It would thus be no exaggeration to say that we humans are direct, living descendants of that ancient, ardent stellar process. We are, as it turns out, dreaming stardust, perhaps the planet's first means of awareness of itself and its stellar past. But no matter how limited we might feel as humans, the fact is that our capacity for conscious reflection makes us carriers of a cosmic destiny.

Does this overestimate our importance? I think not. Conversely, does this reduce us to insignificance? Again, I think not.

It does, however, present us with a responsibility, a gift, and a burden.

(1) The Responsibility.

The responsibility is that of exercising the full consciousness of which each of us is potentially capable — to carry the evolutionary thrust forward, as it were, within our limits. Several billion years were required for life on earth to reach this point. And here we stand. This is our chance. Shall we squander it?

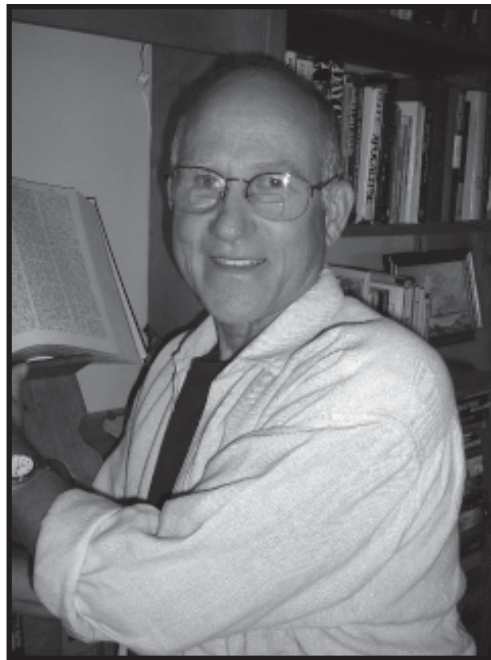
(2) The Gift. The gift is that such awareness permits us to witness knowingly the awesome beauty of the cosmic mystery, both in its grand and its intimate manifestations, as well as our participation in it.

(3) The Burden. Any gift is also a burden, for it is usually with great difficulty that any portion of it can be brought to fruition, not to mention the ever-present possibility of failing the gift.

WHY DREAMS?

Dreaming is a psychic function we share with our animal brethren. It thus constitutes part of our evolutionary inheritance — what nature has bequeathed to us. And though many of us don't realize it, dreams will also form a portion of our own bequest to the future — what we leave behind for the benefit of generations to come, along with books and ideas, bank accounts and pollution.

Dreaming, then, is part of our total organic make-up, so necessary for our well-being that without dreams we get sick. We can no more do without dreams than we can do without metabolizing food. We don't have to think about our dreams, of course, for they do their work in the dark, while we sleep, just as our digestive system does its work without our conscious awareness, in the darkness of the bowels.



But with all that we share in common with the animals — bless their hearts — they seem untroubled by the questions that bedevil us humans: Who are we? What is our place in the scheme of things? Why are we here? Where are we going?

These questions have occupied countless minds for millennia, and the various answers have given rise to great philosophies, religions and art. Surprisingly, dreams likewise occupy themselves with these ageless concerns, among others. It seems that anything of importance to humans will find expression in dreams. And one of the most startling discoveries to one who explores dreams is that they not only carry us back into our past, but they also carry us into our future, heralding trends of development that have not yet reached consciousness.

Perhaps this is one way that dreams participate in and further the mysterious process of evolution. I even wonder whether we would have reached the evolutionary stage of homo sapiens at all, without the benefit of dreams.

This is, of course, a minority view.

DO YOU DREAM?

Many people say "I never dream" and leave it at that. Others go further and say "Dreams are garbage." Precious few take the time and trouble to give serious consideration to their own dreams, or the dreams of others. The widespread prejudice against dreams suggests that most people experience dreams as an insult to their preferred conscious attitudes. After all, dreaming is a special function of the unconscious psyche, and is therefore largely beyond the reach of conscious intention and will — always an affront to the ego.

Dreaming also shares with the unconscious the distinction of having existed prior to consciousness, which is a later evolutionary development. But we don't like to be reminded of our watery, animal past, and of our gradual differentiation from our furred, fanged and flippered brethren. We like to think of ourselves as special, bursting onto the planetary scene as a result of divine fiat.

No, it is better to locate our specialness within the slow march of the ages, to accept our place in line. We still bear traces of that agonizingly patient process in the reptilian core of our brains, or the vestigial gill slits and tails in our embryos. And we recapitulate that same gentle gradient when we move out of infancy into childhood, toward adulthood.

Needless to say, dreams carry traces of our origins. When we go to sleep at night, we slide back down into that prior, more complete, less differentiated state, and recover the larger context to which we belong. The dream is not only the background to our consciousness, it is also the foundation of our psychic being. It is in the dream that we resume the long view, where the evolutionary drive pulls us out of ourselves, toward something new.

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©1998 David Blum's
Appointment
with the
Wise Old Dog

Dream Images
in a Time of Crisis

Introduction by Yo Yo Ma

28 Minutes 38 Seconds

~ ~ ~ ~ ~

"Anyone interested in dreams would be fascinated by the story this work reveals about the relationship between consciousness and the unconscious. We are intrigued on all levels - emotional, imaginal, intellectual. His work is unique and universal because it is so true to the archetypal field."

Marion Woodman

"I have used patients' dreams and drawings for decades to help them get in touch with their inner wisdom. David Blum, during his struggle with cancer, captured his dreams in an illuminating series of paintings that will touch your soul."

Bernie Siegel, MD

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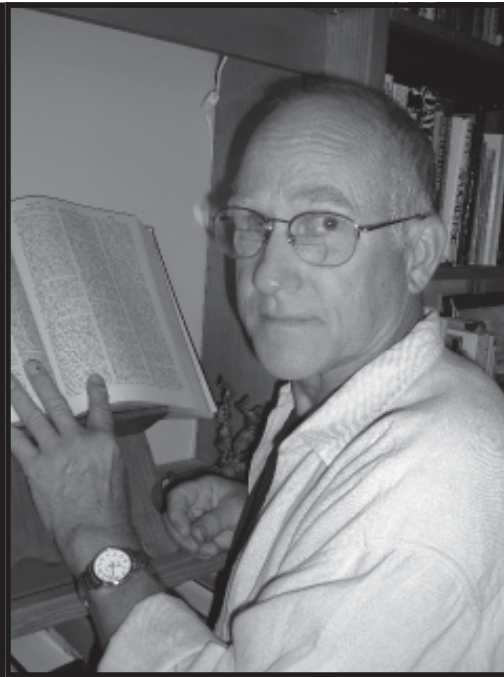
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THE SNAKE
IN YOUR DREAMS

Snakes remind us of our most primitive instincts. We shiver when we see one, the animal hair and skin on our bodies rises autonomously, as if in deep recognition of something alien yet familiar. When they crawl out of the darkness in our dreams, we could say that their tails point us back to our own primordial past. Simultaneously and paradoxically, though, their mesmerizing heads and hypnotic eyes may just be guiding us toward the future, and our most exalted spiritual aspirations.

As one of the oldest recorded symbols, the snake has received many different associations and projections over the millennia. But one of the most enduring associations, taught by ancient myths at least as far back as Gilgamesh, is that snakes symbolize transformative potentials in the future, since they carry the secret of renewal. By shedding their old skin, they manifest the new.

It should be no surprise, then, that Kundalini symbolism places the serpent in a central role, as the

transformative energy that winds its way up through the chakras toward the crown of the head, the fontanelle, ancient portal to heaven. Or that in their manuscripts, medieval alchemists saw fit to place a gold crown on a serpent's head.

THE WISDOM
IN DREAMS

I know from experience that there is profound wisdom in dreams. Sometimes it even seems as though the specific energy of evolution itself, symbolized at times by the snake, was the driving force behind the all kaleidoscopic images in dreams, combining and

re-combining endlessly, in a dark, universal urge toward the light.

It is as if the potential for advanced consciousness had been somehow latent in the drifting cosmic cloud, then again in the percolating amino acids and macromolecules of the primordial soup, and was somehow cherished and hoarded through all the accidents and transformations along the slow evolutionary ladder.

Would it be too much to say, then, that the very stars themselves, with eternal patience and all the time that ever was, were somehow longing to give birth to visions of the divine, in man and in the world?

It would be my hope that, if enough of us pool the wisdom we sometimes encounter in our dreams, a new jolt of that evolutionary energy may work its way into consciousness.

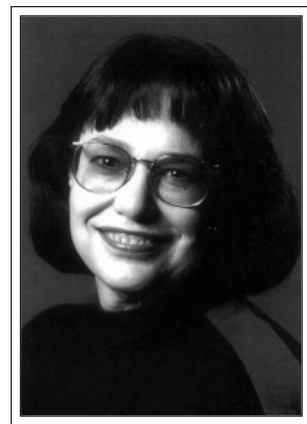
Prayerfully, in time to help humanity shed its skin and manifest whatever is trying to be born. ☽

~ ~ ~ ~ ~

Contact Mr. Mitchell at Paco Mitchell
<mitchell@cybermesa.com>

Scientist and Mystic: The games we dreamers play

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Drawings by Suzanna Hart



DREAMS PRESENT US WITH FEELINGS, sensations, perceptions and visual effects that can surprise us into waking. We're alert, we've been shaken from our stupor and we want to know why. If we're hungry for answers, we're likely to be offered a steady diet of symbol interpretation. There is, however, an alternative to the usual fare that is much more complex, requires a great deal of work and will probably kick us out of our comfort zones. Why would anyone bother to concoct such a complicated mind feast when easily prepared meals are so readily available?

It's been said that dreams are an eternal mystery. The idea hints at the existence of wonderful treasures and promises a spiritual adventure in the wide sea of speculation, where we roam forever free. The question, "What does my dream mean?" is but an invitation for us to dream, fish to nibble tasty word treats while we swim in the grand ocean of the meaning of life. Actually, we are never supposed to find the magical treasures of the deep, for that would curtail our freedom, halt the wild flow of imagination and end the reverie game. Anyone who suggests there might really be a specific answer or reachable objective is considered a spoilsport.

Enter dream detection. This is a very different game, indeed. It does

assume there are goals and definitive answers. The mystery will be solved because Sherlock Holmes is on the case. The game consists of unearthing clues in a system of select details. Now, it may seem that these presumably trivial findings stop the adventure all too soon and trap us into small boxes of being. But they are not the answers. They are pieces of the puzzle, not the whole picture. When the dream detective looks at his preliminary findings and says, "There is no meaning," he's absolutely right. There is as yet no assembled meaning. To speculate at this point would be premature and counterproductive. It would be the sort of guesswork that results in an erroneous or incomplete conceptions, likely to detour him from the path best suited to reach the final chapter of his quest. He has to wait patiently, investigate diligently until all the pieces come together. And that can take a while.

If the answers he seeks aren't readily obtainable or if the speculative flow is inappropriate, why keep looking? Because, for the dream detective, the search is the story. He is refining his craft, sharpening his mind tools and being enticed into unexpected journeys down dark alleys or into unexplored country. His search writes the bulk of the mystery novel. And when any answers are found, is that the end of the story? Of this novel,



perhaps, but he still has plenty of puzzle pieces left over to write another, another and another and another. Furthermore, the attempt to solve the puzzle reveals the intricacy

and advantages of the hunt. The dream detective takes a deep breath, peels away the obvious, digs beneath the surface and discovers a richer webwork of possibilities and probabilities than he first imagined. He doesn't just stretch his imagination; his imagination is allowed to play in a wider territory than he originally perceived. And this is his flowing freedom: the expanding world of knowledge. For him, it's knowledge that goes on forever.

I've heard some scientists disparage dream interpretation and some mystics malign dream detection. Both groups assume that there is only one game, where someone has to win and someone has to lose. This is what I call the "universalism" fallacy. What's right for me is right for you. What's true for me better be true for you. There is only one universe (mine), one top of the mountain and one correct perspective of meaning. This "universalism" is our human bane: taking tiny viewpoints and projecting them outward to include everyone and everything. Such "truths" aren't the eternal whole and, deep in our minds and hearts, we know it, or we would not bristle at divergent standpoints so convulsively.

People have been placed on a scale running from Apollonian to Dionysian, where Apollonians favor logic, rationality, and analysis, while Dionysians admire intuition, feeling, and synthesis. The two extremes view and judge one another standing on their cliffs of certitude. Should any rumbling of dissent be heard across the channel—quick!—let's cover it up with talk of single-mindedness... each in our own words, of course. Shall it be "peace and harmony" or "mathematical agreement"? "Fixed archetypes" or "laws of physics"? When it

all melts into One, those pesky alternatives just float away...for about as long as a scientific lecture or a 50-minute hour. And then, as soon as our backs are turned, they come back and bite us on our mental butts or tear away chunks of our souls.

Towards the center of the scale are the Odysseans. It's not easy to sail the middle path through the Pillars of



Hercules. The noise that resounds off the cliffs as they clang together can drown out gentler voices. Yet, if we expect to heal the breach and become whole humans instead of half-lights, how can we ignore either extreme except to our peril? Shall we shout criticism at one another simply because we don't share the same alchemy?

It's important for us to wake up and realize that there are two legitimate games being played here: the game of the sea and the game of the sky. Water's "meaning" is not Air's "meaning," since they prefer different mediums of life. Water is queen of the synchronous narrative while Air leads the search for cause and effect. There is great benefit to be gained when sky plays gently in water's waves or sea warms and evaporates into sky. For, by honoring and acknowledging this "other" who is not the self with whom we currently identify, the way is made clear to recognize the existence and value of still more alchemical game players: Earth and Fire.

Earth's "meaning" is neither the role-play of the interpreter nor the occupation of the detective. It is the game of practicality, a game that grounds us in our physical bodies and reintroduces us to the daily world of fellow human beings. "Enough of these esoteric ramblings!" grumbles Earth. "Let's roll up our sleeves and create the means to put dreams to a good end!"

Fire does not associate itself with either ethereal Air or idealistic Water. Fire's "meaning" emerges from the game of doing. It leaps from placid to active in a single bound and finds its energy, not in conceptual speculation or experimentation, but in realistic action. "Stop talking about dreams and go do it!" exclaims Fire. "Meaningfulness permeates life – you have to live dreams first-hand to sense it!"

Shall sea and sky prejudge these viewpoints unworthy? Shall we repress our missing aspects? No wonder we feel irritated and empty: we haven't invited all of our selves to the show. Both Air and Water personalities can find it difficult to understand Earth and Fire, but we must make the effort, if we truly seek a multiverse gestalt. Perhaps we can learn to play each others' games, even just a little while, in order to appreciate that there are valid viewpoints and styles of living other than our own. For that is our true challenge and untapped resource: the honored existence and free-flowing communication between all the selves we are. ☽

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Dancing the Great Dream

An Interview with Barry Williams

Part II

Jeanne Schul Elkins interviews Barry Williams at the Journey into Wholeness conference.

(Part I of this interview appeared in Volume 24 No. 2/Dream Network)



Jeanne: Can you give us some insight into the spiritual practice in which you participate and maybe an idea of how you deal with your own dreams?

Barry: I've kept a dream journal since 1970 and I don't think I got into analysis until much later than that. Just the mere writing down of dreams is its own discipline, because then that world is being noticed, held, recorded, reflected on. There's a great phrase: "The face you turn towards the unconscious is the face that it turns towards you." So, if you're turning towards it with respect, curiosity, in an invocational way, it will respond. It's like any relationship; if you don't call the person up, you won't get to know them. They won't pick up the phone. Or if you call and don't say anything, they'll just hang up. So it's in the writing it down. I write down my dreams, of course, when I have them. I keep journals, a bookshelf full of them, and will really reflect on them. In my own life, I've had an interesting situation in my family some years ago that the medical world didn't seem to be able to address. I really felt I had to put my money where my mouth was;

dreams really help us through this. In fact, the dreams were more than helpful in finding the meaning and the purpose of the great dream of the birth of this child. In fact, it gave me my life. Had that not happened and had I not followed the dream—the inner understanding of this—I would have missed its meaning, as if the whole experience was the great dream. Even before the child was born, we had any number of very, very powerful dreams, which we were only able to decipher many years later, but that fell into a very visible pattern once we got it. So if I had not been true to myself and to my discipline, so to speak, I would have missed what was trying to, like a great dream, come into being.

Jeanne: Could you talk about the issue of voices in our dreams? What's going on when we hear a very distinct voice in our dreams as we awaken?

Barry: Well, the dream thinks in images. We can't think about a dream easily because the dream thinks in a different paradigm. So if a dream is thinking in images, then as something

comes closer to consciousness, it might be personified, that something that is unimaginable takes on an imaginal quality as, say, snake, deer, horse, dog, monkey, human, in a kind of progression; and as it moves closer to consciousness, it becomes more and more personified. So a voice would be a message that—in order to be received—has to be put into, not a personified image, but a voiced image, as it were. So the meaning takes on a voice, and literally becomes the message. Not all dreams are images, of course. You can have dreams of kinesthetic senses. Sometimes people have tastes. In one of the most beautiful dreams I ever heard, the dreamer woke up with a taste of honey. Imagine. All of nature goes into this dream. Where does honey come from? It's the transformed pollen. What is pollen? Pollen is the great, secret, growing world. It's like the distilled essence of all of life was on the tongue of the dreamer. And, so, that's hardly an image. It was a literal taste. Sometimes it's a sound, sometimes a smell, sometimes a touch, sometimes, a voice.

Jeanne: Considering typology, an idea that really strikes me is the concept that we connect with the Divine or the Self through our interior function. In some dreams, I wake up and feel sensations sometimes as terrifyingly real. I often wonder why I don't hear other people talking about feeling or smelling or experiencing the dream's embrace as though it actually just happened.

Barry: Well, what's unconscious is unconscious. So, that's an example of the dream coming through your least differentiated awareness. Even though you're a dancer and you use your body and have quite a kinesthetic feel for life, apparently. Nevertheless, the dream comes through your inferior function, in the example you just gave. And so it would give you that sense of distance and incomprehension. But an immediacy, like: "Woo, this is what I really don't know" and probably has a purposefulness in that. It gets your attention. You would never say, "Oh, I get that. It's my usual mode." You say, "Oh my God, this is so distant from me. How do I possibly understand it?" And that's how you have to go work on it. It's the portal to the unconscious world.

Jeanne: I understand it intellectually, but it is my experience that intuition is not supported by the world in which we live and is often discounted; as in, "It's just a dream." I'm confused about how we can go about living into the dream.

Barry: One of the great problems for people is (and almost everyone asks this): "What do I do with this dream?" My advice is always, "We're doing it." It's by talking about it. It's by deepening into it. It's by feeling it, letting it work us. That's the process. We always think we want or we should bring the dream out into our lives and change our behavior and make ourselves a better person because of it. I don't know if that's wrong, or even

misguided, but I'm never sure that that's very helpful. Because there's an inner process that's going on and it's our job to relate to that—to relate our lives to the inner process—not to bring the inner process out to make ourselves better people necessarily. Of course, so saying, you can always think of examples of dreams that give you a heads up. "You're living in the wrong way." Or "Pay attention to this or that." Or "You don't realize how much you love your child." You can have a kind of Scrooge on Christmas morning experience through that and you sort of get it all in one night. In general, it's the deep process that you're trying to relate to. Again, not that we should bring that out into our waking world to have it, but *to allow ourselves to be had by it*, so that we're aligning and attuning to it in some way.

Jeanne: The way that I came to dreamwork was literally waking up with horrific nightmares that were screaming for my attention. When I was completely electrified in the middle of the night, my response was to dive out of bed, retreat to my study, curl up with my journal, and write it down. My thirty years of journaling truly served me well. I needed to do something with all of those images. I couldn't just make them go away. They were very visceral. I was feeling the dream in every part of my body. I think it's that kind of urgency that, for some of us, makes dreaming suddenly significant.

Barry: The word "suddenly" is very important. In fairy tales, often there will be a situation in which everything is just fine. There is the mother and the two wonderful daughters. Everybody loves everybody and the world loves them. "Suddenly" there is a knock at the door. There is the in-breaking of the conscious situation that needs to unfold itself in the life that these people need to pay atten-

tion to. Even the use of the word is like that knock on the door. "Suddenly" you need to pay attention to this in a big way. The dreams have this tremendous energy, tremendous valiancy to them, and you cannot do anything except open that door. What good does it do you to hide? Right?

Jeanne: Yes. It's not possible.

Barry: But it's unthinkable to open the door. It's way too much. And so there you are. You're caught in this kind of existential moment of: "Damned if you do. Damned if you don't." But, in fact, you're probably damned if you don't and blessed if you do. In the fairy tales, almost always, when that in-breaking happens, it's: "Suddenly" something happens. It's the use of that word. It's not "and then something happens."

This can be in the nature of a calling, too. Naturally, we get the word vocation from *vocare*, meaning to call. Many dreams that happen in the way you are describing are a kind of calling. It's calling you to your life, really. Not away from your life, but calling you to your life, to your deep life: to be who you most inwardly are. That can be wrenching, if you're not being very close to who you inwardly are. However, that's the initiatory function. Classic vocational dreams can be quite dramatic: getting knocked off your horse on the way to Damascus and everything in between. It's when the Self or God is calling to you. You can hear it as a voice. You can experience it as a traumatic dream. Ideally, our vocation in life is our calling from the Self. Again, it's the image of alignment with that path wherever it should take you: down to purgatory or hell ala Dante. Still, that's the path to life led through hell: to go deeply into what it is that is happening to you, as a result of who you are and what you've experienced and the psychological patterns that are dreaming you or having you, that want you—in a way—in a manner of speaking.

Jeanne: I've certainly had dreams in which images or ideas or words showed up that I didn't have a handle on, that seemed to hold a much bigger presence. Once, I dreamed of being at the Oracle of Delphi. I bowed to the Oracle and asked: "What is my path?" And the voice echoed back: "She who dances us into being."

Barry: And what's your experience of that?

Jeanne: It scares the hell out of me.

Barry: So there's some awe?

Jeanne: A great deal of awe. It's shocking, actually.

Barry: What is shocking about it?

Jeanne: I think it's the closeness to divine presence or energy.

Barry: The Great Life. The great reality of that world encounters you. One of the great religious experiences is of being addressed by "Otherness." Not that we go out and seek it and knock at its door and pull at its hem, but that it turns towards us and addresses us. How do you contain that in the seemingly small life of one's own ego identity? But that's the task. So there's that awe and even terror, but the dawning realization, hopefully over time if you can contain this, of the great life; that your life somehow is attended by and connected to these energies.

It's a short step into some theological considerations here. The theology of God or the gods reaching out to the mortal world and that God or the gods are completed by the human experience or reflect or are the reflective part of the godhead; and, so, to experience the reality of that—the reality of the psyche in which this is happening from an inward place—is the meaning of life. We can't live life without making that connection.

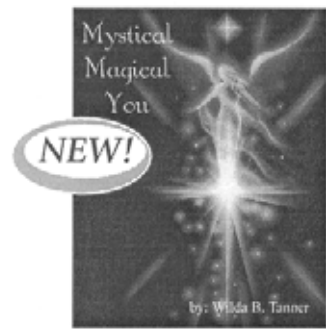
Another way to talk about that, of course, is alchemically. It's another paradigm to use. There are many paradigms. Some of the great expe-



periences are of that world reaching out to us, whether it's the divine realm or the Anima or Animus figure reaching out to the dreamer. It wants connection with you. Another way to put that is: Imagine that there is a process going on in us that wants to hammer us into gold or wants to transform us into gold, so that it can turn itself into hammered gold. That's the image I was having. It wants to take us from the untransformed and undifferentiated to the most highly transformed and differentiated. It's constantly attempting to enact itself in us if we will but listen.

Sometimes, like with you, it breaks right through, powerfully, terrifyingly, and demands our attention. Its purpose, ultimately, is to make gold. We can't do that all at once. It's a lifetime process, really only complete with our last breath. But if we do not do it, we are not living our lives. It's how we began initially: "If you don't pay attention, it will kill you;" meaning if you don't pay attention to the process that wants you to participate with it, you will not live your authentic life. You can only know what your authentic life is, not from achieving the highest success in your field, but by truly living out your vocation, that which is calling you. Hopefully, there is a wonderful parallel of success in real life, however you measure that, with a deep sense of fulfillment. One is always respectful of Jung's last dream where the gold was in amongst the roots of the great tree. ☺

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What Is Group Dreaming?

by Jean Campbell

DURING MOST OF THE HISTORY OF CONTEMPORARY DREAM RESEARCH, the psychoanalysts and dream researchers who presented theories about dreams have agreed on one basic fact: Dreams, if they are not just random sleep patterns, provide information specific to the dreamer. By defining dreams in this manner, not only has research dismissed dreams that fall outside this narrow definition as paranormal or anomalous, but it has also ignored the fact that much of our dream life seems to be shared with others—while we are dreaming.

Some thirty years ago, while directing a consciousness research organization in Virginia Beach, Virginia, Poseidia Institute, I began a series of research projects we called Dreams to the Tenth Power. They were named this because of the ten dreamers who made up each of several dream teams with which we worked. The question we asked was whether groups of people, if requested to do so, could dream together. In research that extended through several years and several different groups of ten, we proved to our own satisfaction, and the satisfaction of numerous others, that not only can people who know each other share dreams, but that complete strangers from any walk of life, from anywhere in the world, with no particular interest in dream research can do so as well. People can act toward specific goals in dream state, meet

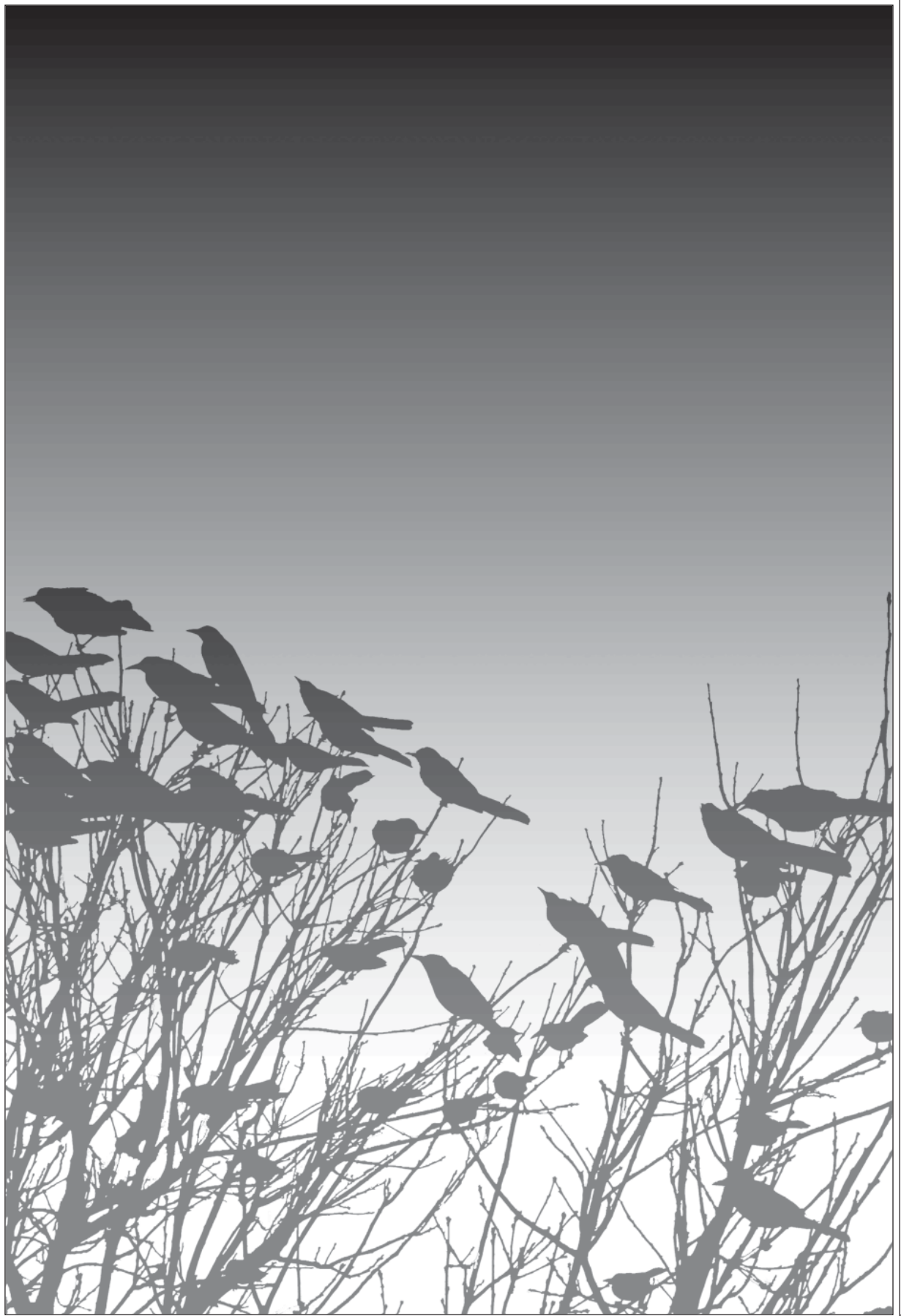
each other in dream state, and recall it in the morning. So why, we might ask ourselves, if these abilities exist, don't we hear more about them, or take them more seriously? Think about the answer for a moment. Are we ready to take seriously the possibility that we might meet in dreams, plan tomorrows, work through conflicts, and do that with our families, friends and neighbors? Or with our so-called enemies?

My own first experience of shared dreaming came in the early 1970s when I recalled the same dream of a fiery explosion that woke up one of the psychics who worked on the Poseidia Institute staff and then, later the same night, woke up her husband. "You wait," she told him. Jean Campbell will remember this dream." And I did.

When we began to invite people to participate in the Dreams to the Tenth Power experiments, we started with Institute staff and volunteers. All of us were curious to see what would happen if we set bi-monthly goals and recorded all of our dreams for six months. It was clear by the end of the first few sessions that, in this particular group of ten, anyway, there were a number of hits—and a whole lot more questions to be asked about group dreaming.

What did it mean, for example, that dream lucidity appeared to increase during the process, or that several

(Continued on page 20)



people learned to go directly from waking to sleeping/dreaming without loss of conscious awareness?

According to groundbreaking researchers in the field of mutual dreaming, Linda Magallon and James Donahoe, there are basically two types of mutual dreams: meeting dreams, in which dreamers meet in the dream state and each recalls the meeting; and meshing dreams, in which dreamers recall essentially the same dream. Work with a series of Dreams to the Tenth Power dreamers between 1997 and 1986 provided numerous examples of each of these types of dreams.

For example, when dreamers were asked to meet at a particular location, such as the top of the Old Cavalier Hotel in Virginia Beach, one person dreamed of seeing the hotel as it might have been in its heyday in the 1920s; another dreamed of climbing the hill on which the hotel sits; and a third (myself) dreamed of signing the guest book on the cupola of the hotel, only to discover that everyone else had come and gone.

In the second set of Dreams to the Tenth Power experiments, we worked only with people who were strangers to one another. When we asked that team members meet other members of their dream teams in dream state, several people described a young man who closely resembled John, a math professor on Team One. However, sixteen year old Sharon dreamed about this man, while the two of them were "skipping class. John had the same dream. Later, when we sent photos of all team members to the dreamers, John and Sharon confirmed that they had indeed dreamed one another while having the same dream.

Beyond the appearance of both meeting and meshing dreams though, the group dreaming experiments provided about as many questions about the nature of dreaming consciousness as they did answers. What did it mean,

"I also believe that we actually create or rehearse physical reality from the dream state—to the extent that, after 9/11, when all of the discussion died down about how many precognitive dreams there had been, and how those who mentioned their dreams to authorities had been rebuffed, I suggested to an international group of dreamers that we might try to "dream up" a peaceful future."

for example, when early in the second set of experiments one woman, Jennifer, dreamed about being accosted on a dark city street by a gang of young men, and another member of her team, Barbara, had the same dream? And then a few weeks later, Jennifer experienced the same event in waking life—though in all cases, dreaming and waking, Jennifer was able to protect herself through her knowledge of self defense techniques. And what did it mean when, during the second run of group dreaming experiments, the dreamers on Team Two all went, as requested, to Carol's wedding in the dream state (or dreamed variations on the wedding theme) while Carol, the bride, met with a group of people at the beach—the same location we had requested that dream team members from Team One meet?

The thing about group dreaming, and probably a reason for its lack of popular acknowledgment, is that it challenges all of our ideas of time, space, and the nature of reality. Dreams are personal and private, are they not? Those strangers with whom I interact

in my dreams are only figments of my imagination, useful as symbols but not real people pursuing their own lives, no?

And what about linear time? Is time really linear if I can perceive what will happen in the future? Does the distance of space exist if I can be present with others in the dream state in a "real" place? All of these questions and more are raised by group dreaming. Cynthia Pearson, another group dreaming researcher, has coined the term arabesque for those shared events which seem to bounce back and forth from dream reality to waking reality and back again. The Dreams to the Tenth Power experiments had their fair share of these types of events as well, such as when one of the participants in the first dream team, Steve, became engaged.

First I got word of his engagement before he knew about it himself, and then he and other members of the Institute staff and his fellow dreamers shared wedding dreams as well as the physical wedding.

My interest in the subject of group dreaming resurfaced dramatically when I began in 1996 to moderate the online bulletin board for the International Association for the Study of Dreams, as the Internet provides access to a much larger pool of dreamers and dreams than anything even remotely available before the digital age. Since there were many people new to dreams and dream discussion who visited the online bulletin board, it was not at all uncommon to hear the question, "What does it mean if I have a dream and my mother/sister/husband/friend has the same dream?"

There were many discussions of group dreaming on the board. But my ears really perked up one day when a bulletin board visitor wrote:

I feel I have experienced a somewhat different situation from others discussed here. For many years I have

had very vivid dreams, almost every night. The strange thing is the people and places in the dreams were completely strange to me, as in I would wake up and never have been to the place or seen those people before. But the dreams are very familiar to me, like I know the people and places.

Last year, two very close friends of mine and I finally discovered that all three of us were not only sharing the same dreams but dreaming about the SAME strangers and unfamiliar places. This young woman went on to describe how she and her friends had "accidentally" met the very strangers they'd been dreaming about, who had also been dreaming about them.

Is there such a thing as spontaneous group dreaming? I believe so. In fact, I believe that dreams may be very much a shared state of consciousness, despite the fact that all dreams contain valid information for the individual dreamer.

I also believe that we actually create or rehearse physical reality from the dream state—to the extent that, after 9/11, when all of the discussion died down about how many precognitive dreams there had been, and how those who mentioned their dreams to authorities had been rebuffed, I suggested to an international group of dreamers that we might try to "dream up" a peaceful future. This was the beginning of The World Dreams Peace Bridge, probably the longest-running group dreaming experiment on record, although it is also many other things: such as a collection of friends from around the world; an ongoing global conversation which often provides news on world events before it is seen in the media; and a soul-searching army of dreamers for peace.

Among the twenty countries represented on the Peace Bridge, one is Iraq. From our Iraqi members we receive regular updates on conditions

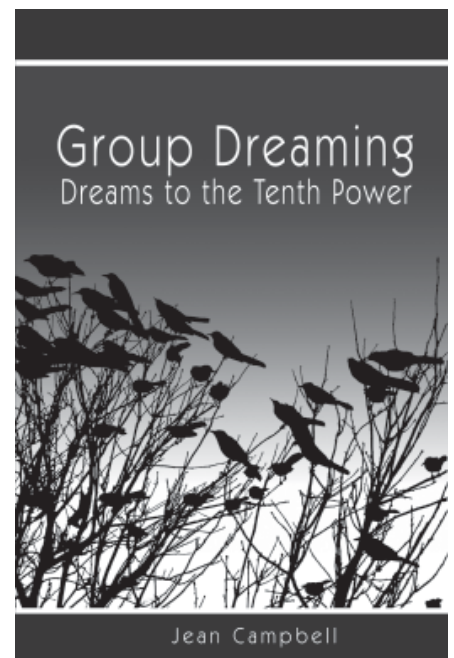
in that country. Because many of the dreamers on the peace Bridge dreamed of the children of Iraq prior to the beginning of the war, we determined to honor the dreams with action. To date, the Peace Bridge has raised almost \$30,000 for work with Seasons Art School in Baghdad. Recently, due to the war in Lebanon, we have been asked to extend our resources to develop Post Traumatic Stress Disorder (PTSD) work with Lebanese doctors for the children of Lebanon.

Monthly DaFuMu Dreaming for World Peace (DaFuMu means "big dream of good fortune" in a combination of Chinese and Japanese.) on the fifteenth of each month regularly allows the Peace Bridge dreamers to ask their group dreaming selves for advice on how we can achieve world peace, but no dream has ever been more poignant to me than one which occurred late in 2004.

Because events in Iraq had become increasingly dangerous for all who lived there, and because electric power was erratic at best, we sometimes went for days without hearing from our friends in Iraq. At that point though, I was very concerned. It had been more than two weeks since I heard from Emad Hadi, director of Seasons Art School, whose most recent report to us was that his closest friend had been killed. I asked for a special DaFuMu dreaming for Emad and the children.

The next day, I received a message from Emad asking me if everything was all right. He had dreamed about me the previous night, he said. I was crying. I was surrounded by a lot of people, but I looked so sad. He apologized for not writing earlier, but he had been away on school business.

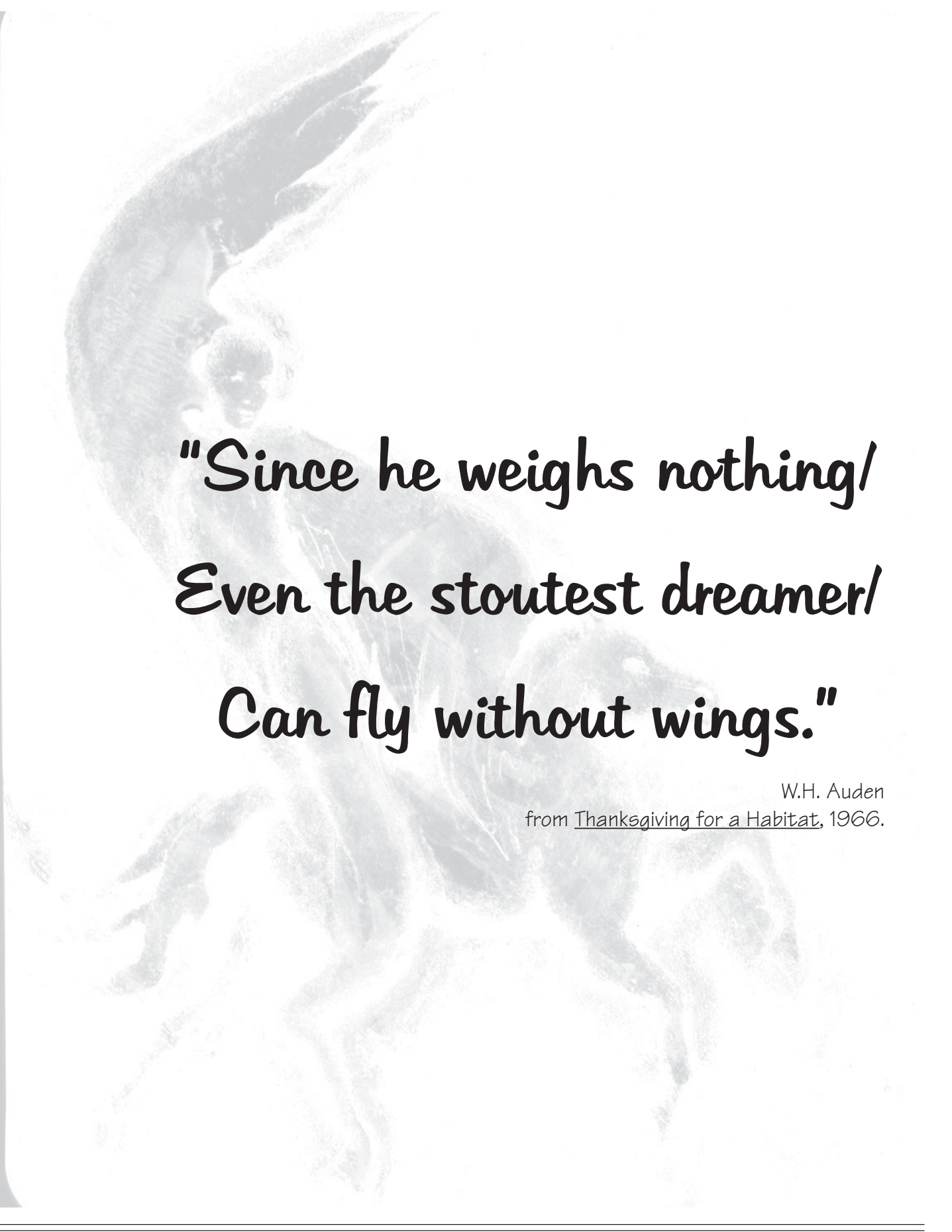
The implications of group dreaming are immense, as are the potentials for self discovery and community building. There are no rules for group



dreaming, though the rules of common courtesy apply. But one thing is true if I can trust all that I have seen in years of group dreaming research and practice. If any group of people, whether it be friends, a family, a business or organization, or even an entire country begins to actively pursue group dreaming, and at the same time is willing to honor the information of the dreams by dream sharing and acting upon the dreams of the group, remarkable things will follow. Of all of the various approaches to dreams and dreamwork, group dreaming may well be the most transformative. Recently the term social dreaming has been introduced to the language of dreams. Group dreaming might be called the ultimate in social dreaming, the deepest of social interactions. ♪

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Jean Campbell is 2006-2007 President of the International Association for the Study of Dreams (www.asdreams.org) and moderator of The World Dreams Peace Bridge (www.worlddreamspeacebridge.org). Her book *Group Dreaming* was released by Wordminder Press in June.



"Since he weighs nothing/
Even the stoutest dreamer/
Can fly without wings."

W.H. Auden
from Thanksgiving for a Habitat, 1966.



Flying Dreams

by Ann Sayre Wiseman

FLYING UNDER ONE'S OWN STEAM is a fantastic feeling. Some years ago, I put out a call for flying dreams and was amazed to find how varied and creative the flying styles are. Here are some of the ways in which men, women and children get off the ground in their dreams:

Flying Styles

- 1. Wing Flapping:** Raise your elbows, jump up and flap like a chicken.
- 2. Flip Flopping:** Gather your body up in a ball and flip over, then raise your arms and soar outward.
- 3. Dream diving:** At the top of the stairs, you dive forward and steer upward using your arms as aileron so you don't hit the floor as you lift upward.

- 4. Stick Dowsing:** Hold the cross sticks and let them direct your flight upward.
- 5. Arm Cuff Lift-off:** Attach arm cuffs around your upper arms like the blood pressure cuffs and squeeze the air pump until the pressure lifts you off the ground.
- 6. Fanny Hopping:** with raised arms, you sort of bounce upward on your bottom; keep bouncing until you get to your destination.
- 7. Erotic Flying:** Be sure you are naked. Embrace the universe with open arms, leap up and flip over in gyrating circles and frolicking swirls. Throw all cares to the wind.
- 8. Pajama Ecstasy:** Wearing pajama bottoms for protection, spread arms and bend legs slowly back and forth as though you were swimming the breast stroke.
- 9. Air Pushing:** As if to levitate, stiffen the torso, push upward. Repeat

the air pushing as though pumping your body upward until lift-off. Then soar!

- 10. Backward Joy Floating:** (Blind Flying) Be sure you are naked and lying on your back with outstretched arms. Then take a deep breath and allow your body to become very light. As you lift up, you can float away over the landscape on your back at a comfortable level, free of all obstacles.
- 11. Fist Flying:** Tuck your elbows tight to your side, head up, and clinch your fists in front, holding them tight, tight, tighter, until the trembling lifts you off the ground. Then straighten out like a board and proceed forward.
- 12. Levitation:** Some people can just meditate in the Indian sitting, cross-legged position and when the mind is totally clear, they can lift off... but not very high. About 3 feet. ☺

HAPPY FLYING, from Ann
www.ansayrewiseman.com

"Reading" Dreams

by Charles de Beer

ON 24TH JANUARY 2002, ROBYN EMAILED ME AS FOLLOWS:

"I believe Ronel has been in touch with you regarding dreams. Ronel is a close friend of mine and we work together. Ronel and I have always been discussing various topics, i.e. different religions, life after death, etc., and she suggested I contact you with regards to a dream I had last week.

Just to give you a bit of back ground, in case it does mean anything: My parents passed away quite a few years ago at different times, and for about two years after their deaths, I constantly dreamt about them. Unfortunately the dreams were nightmares. My mom in law is a spiritualist and took me off to a medium, and somehow after that, I didn't have any further dreams/nightmares about my parents. (This is the one and only time I have been to a medium.)

Approximately 11 years later (last week), I had such a vivid dream that I actually woke up and wrote the details down:

Myself and my parents were at a holiday home at the sea, there seemed to be other people in the house but I cannot recall who they were. It was a very happy atmosphere, (as though they were on holiday). If I remember correctly we were sitting, chatting in the lounge of this house, and my mom then told me to phone this number:

668 1058 extension 20."

Two names were very distinct in this dream: **Penny and Michelle.**

I then woke up with such a start, and immediately wrote the details on a piece of paper. The dream seemed to be SO real.

Of course, the next morning I phoned that phone number, Johannesburg and Durban code, and it does not exist. I do not know any persons by the name of Penny or Michelle (family or friends). Have you any ideas?"

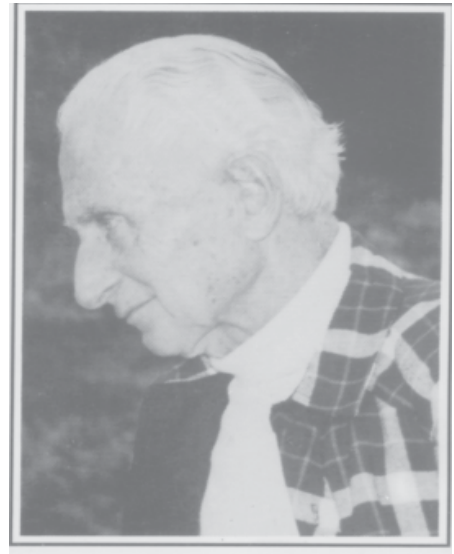
Reading:

It has happened quite a number of times that someone gets to know that there is a Charles de Beer, out there, who interprets dreams, and that this someone then has a dream he or she feels compelled to submit to me for interpretation.

In this instance, the dreamer knew from her friend and colleague that the latter was in correspondence with me about her dreams. She then has this 'Telephone Number' dream and it followed naturally that, not knowing what to make of this dream, she sent it on to me.

The extraordinary fact about this sequence of events is that my 'reading', as hereunder detailed, could hardly have been explained by anyone else in this manner. This implies that the 'powers-that-be' who imprinted the dream on the dreamer's mind ("We are such stuff as dreams are made on." ^ Shakespeare) KNEW that the dream had to be sent to me, WOULD be sent to me, for interpretation. I always stress in my dream 'readings' that they are merely MY interpretation, that there may be other explanations and that the dreamer is always, should always, be best placed to analyze his or her dream. Unfortunately, few people have any knowledge of myths, parables, archetypes, general symbology, and so are at a disadvantage to try and explain their dreams.

But in this instance I am quite sure that there was no other way to go in helping the dreamer to an insight into the message of the dream, though



whatever lesson she has to draw from this message remains totally in her discretion, and is not for me to interpret or pre-empt.

The dreamer dreams that she is with her parents (both deceased) in a holiday home, happy atmosphere, (as if on holiday) near the sea. I would interpret this as meaning that the dreamer is in the spiritual realm (holy day, home), in touch with her Higher Self (the mother-father-God-within) that binds her to the Universal Totality ('The sea').

She is then given that number "668 1058 ext. 20" to 'phone' and, on waking, also remembers two names: Michelle and Penny, as very significant in the dream.

I had this dream on my desk for a few days without having made any progress, having tried to connect the numbers with whatever I know of numerology. Then, one morning I woke, wondering whether those numbers might have anything to do with page numbers in one of the books on the shelves in my study (all, in one form or another, related to philosophic scriptures).

So I looked at various books: the Bible, the Qu'ran and others, but struck gold when I took out my copy of H.P. Blavatsky's Secret Doctrine. This is the 4th (1947) edition, combining both volumes 1 (Cosmogenesis)

and volume 2 (Anthropogenesis), published by the Theosophical University Press, Covina, CA.

The two books, therefore, cover the author's views of the history and evolution of the universe (volume 1), and the history and evolution of mankind (volume 2). Volume 1 has 676 pages; volume 2 numbers 798 pages.

Now it so happens that the author starts her resume of the first book on page **668**, in which she refers to the conflict between intellectual, scientific investigation and philosophic FAITH. In both volumes, produced early in the 19th century, she quotes from many sources, and each such quote has a reference number. On page 670 (that is, two pages beyond 668 extension 02), there is a long quotation from a French preacher/scientist (Du Bois-Raymond) and this quotation is numbered **1058!**, in which he, too, holds forth that "Science, in despair, has to admit: 'We do not know'."

It seems, therefore, absolutely clear to me that the number the dreamer is counseled to 'phone' (or to contact) is hidden in the pages of The Secret Doctrine, a book that forms the basis for the creation of the Theosophical Society.

Rather stunned by this wonderful synchronicity between the dreamer's dream and this volume on the shelves of my study, I turned my attention to the two names the dreamer had so clearly in mind on waking, **Michelle** and **Penny**; and found that on the last page of book 1 (page 676), the author quotes a French Historian **Michelet** who, according to the Encyclopedia Britannica was one of France's first and greatest nationalist and romantic historians (18/19th century). He wrote a massive History of France.

The connection with the name Penny is more elusive: I find that in volume 2 of the Secret Doctrine, Mrs. Blavatsky quotes the name **Panini** several times. Panini was, in the 6th or 5th century B.C., the author of the oldest known grammar of Sanskrit,

probably the oldest extant grammar in the world.

(Encyclopedia Britannica)

Both these names, therefore, refer to authors mentioned by Mrs. Blavatsky in her book The Secret Doctrine, and may have been intentionally impressed on the dreamer's mind solely as further landmarks to confirm that The Secret Doctrine was the book containing the message the dreamer had to get and ponder; possibly meaning that an intellectual approach to life's mysteries has to be replaced by surrendering as an *act of faith to whatever guides our destiny*. Then there is the fact that annotation 1058 quotes from a French Historian Du Bois-Reymond, and the dreamer, in her youth knew and was friendly with a young man called Raymond du Bois.

An amazing 'coincidence'? NO, rather synchronicity at work in its wondrous ways.

Also the fact that the lesson she seems to have to draw from this dream is that scientific investigation, or a scientific approach to the mystery of life, **alone**, cannot yield satisfactory results, and that a life based on faith, love and compassion is the main way to inner at-one-ment. I emailed Robyn with this 'reading' on the 2nd of March, 2002 and wondered what her reaction would be.

Robyn's reply was as follows:

"I am quite astounded at your reading..

Firstly, I have never heard of the book, or the author you mention.

We were brought up in a VERY Catholic family, obviously the subject of evolution/science was not a factor even to be considered. God was the creator, no question about it.

When I was a young teenager, the subject of evolution and the like was brought up at school, and I queried various subjects with both my parents. Well, as mentioned above, I was basically told people/scientists believe this theory, but it's not the case, and when we pass over onto the other

side, it will all be quite apparent, that God was certainly the creator.

During this same period in my life, I had an acquaintance/friend by the name of Raymond du Bois (as mentioned above, a name very similar to the one of the French scientist Mrs. Blavatsky quotes in her book). He was Jewish, and this concerned my parents, as he was a non Catholic, and they did not want me getting romantically involved with him (no romance between us ever took place).

My Mom passed away from cancer. From the onset of the cancer, to her passing on, was just under a year. We all knew it was terminal, and the end would come. We had a very open relationship, and often joked about what she would find at the other side,. I mentioned that if it is not what we all expect/believe we are all in for a big shock.

My mom, in reply, said that if there was any way to get a message down to me, she'd certainly try. Well, a good eleven years later, it seems, I have got my answer!"

Final Comments from de Beer:

So this dream that Robyn was 'given' to dream by her Higher Self, was MEANT to be sent to me, as evidently Robyn's Higher Self KNEW that I had this particular copy of The Secret Doctrine on my shelves and that I would be (inspired?) able to find that the 'telephone number' was in fact a reference to this book.

This whole episode shows again that each individual's "Higher Self, is a part of the Universal Deity that rules and guides mankind on its way back to at-one-ment with the source whence it emanates.

Indeed, indeed, as Shakespeare wrote:

"There are many more things in Heaven and Earth than are dreamt of in our philosophy!" ☺

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Contact CHARLES DE BEER Email: dreams1@telkomsa.net

Those precious few moments

Those precious few moments
 in the morning
 or after a nap
 when a dream
 or the first line of a poem
 can slip the halter
 & canter away,
 not to be grasped by the mane,
 but approached gently,
 perhaps, with a sweet bite
 of the golden apple
 of consciousness,
 before you stretch,
 before you turn over,
 before you enter the day.

Dream Poem 4/12/06

In this dream
 I am told
 poetic inspiration is coming
 to me.

It takes this form:
 What if there were streets
 named by times of day,
 like Evening Street
 Afternoon Street.
 Morning Street
 Midnight Street
 High Noon Street,
 Night Street,
 & Day Street itself.

They come tumbling out,
 not in logical order.

In this dream
 I see the street signs,
 & then,
 mysteriously as the dream begins,
 it ends.

A child's dream

As a child I had a recurrent nightmare.
My body swelled to fill the room
& there was nowhere further to go.
I felt I would suffocate.
Years later it occurred to me
I might have been experiencing
memories of life in my mother's womb
in her last trimester.
Or after my sister, born first,
had birthed, & I occupied the space within her en-
tirely.

This evening I have been looking at
a catalogue of René Magritte's paintings,
admittedly hoping for the birth of a poem.
Two paintings recalled my ancient dream.
In one a blooming red rose
& its shadow fill an entire room;
in another a large green apple.

Am I that rose, in the painting called
"The Tomb of the Wrestlers"?
Am I that apple, closed in by ceiling & floor
& walls, in a painting called "The Listening Room"?
There is a window for the red rose to look out,
& glass doors for the green apple.
But I cannot see a big enough opening
to be born.

by Karen Ethelsdattar
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The Why and Who of Dreamwork Groups

By Justina Lasley

NEARLY EVERYONE IS CURIOUS ABOUT THEIR DREAMS.

Some people become interested in dreams at a very young age; I've met people who have kept dream journals since they were children. By contrast, some older people have never been interested in looking at anything so mystical as a dream, but yearn to understand them as they approach their senior years.

Most people who join dream groups are already intrigued by their dreams. Others may join because they have seen the positive effects of a dream group on a friend or relative. Still others, never having remembered a dream, join because they are curious about the workings of the psyche. They have a desire to understand who they are and how they can move toward personal growth.

Occasionally, a potential member will inquire about joining a dream group because he has experienced what is referred to as a "big" dream. A big dream is transforming. It is filled with intense emotion and a desire to understand, to know more about the dream and life in general.

Mentally healthy people are drawn to the dream as an avenue to change and personal growth. For some individuals, joining a dream group may be less intimidating than having personal or group therapy. It often does not seem as threatening as admitting that one has a problem that is severe

enough to go to a therapist. Joining a dream group seems more like a fun and creative experience, even though major transformations are made possible by understanding dreams.

Change

Change is the common denominator in dreamwork. Change may bring the dreamer to the dreamwork or the dreamwork may bring the dreamer to change. By this I mean that a person may join a dream group because he wants a difference in his life and believes that working in the group will facilitate a change: a decision that needs to be made, a fear that needs to be eased, or the steps that need to be taken in order to become more fulfilled.

Conversely, people who are already dealing with change also are drawn to dreamwork. They need balance, solutions, and encouragement. The dream offers all of this and the dream group provides even more through modeling, validating, and supporting the members.

People who enter traditional forms of therapy often do so in order to work on couple, family, or parenting issues. Dreamwork is personal work. A person doesn't usually join because she wants to "fix" someone else; instead, it is because something within her psyche is being stirred up. She is curious about what that is and what it means.

Commitment

Commitment is a very important aspect of dreamwork. Just as in any aspect of life, the more a member commits to the work, the more he will gain from the work.

Some leaders have groups where people can drop in and do not have to commit to a series of dream group sessions. The advantage is that it is easier for people to do this and more people will be introduced to dreamwork. Some attention to the dream is better than no dreamwork.

However, there are many advantages in making a commitment to the group. The members are agreeing that they are willing to make sacrifices to be at the meetings, to make dreamwork a priority by adding continuity to the work, and to make a commitment to the other members of the group to be present for all the work to be done. Trust is greater among members who know that everyone will be there consistently to hear their dreams and support their work.

Joining a dream group is a major step for many people in acknowledging to themselves and others that they want more from their lives, that there is something calling for change. The commitment to be part of the group may be the first time they have invested time to focus on their own lives. They will now have the opportunity to make major changes that will move them into the individuation process.



Students in a dream group leadership training program, taken at Institute for Dream Studies at the IASD conference in Bridgewater, June, 2006. Three of the IDS advisers are in the photo: Stanley Krippner, Kelly Bulkeley and Nicold Graton. Can you identify them?

I have found that once members commit to dreamwork, they are powerfully drawn to its power and intrigue. The members yearn for connection to the dream and to each other. Perhaps for the first time they feel like part of a safe community, a place where they can be vulnerable, honest, and free of being judged.

Readiness

It is advantageous if a person who joins the group is ready to look at her interior life and willing to make positive changes in her life.

A woman who joined one of my groups was curious about what goes on in a dream group. From the beginning, she chose not to share her

dreams. She attended several sessions, but never participated. She wasn't ready to begin making changes in her own life. I believe she thought it was going to be a class about dreams, which it is, at one level. But she wasn't interested in working with her dreams. Dream group was not what she had imagined, so together, she and I decided that she would join another group later.

Keeping the Group Together

Though people come to the work for varied reasons, once within the group they become connected by the common humanity expressed in the dream and in the ensuing discussions. They yearn for connection to the

dream and to each other.

The members may for the first time begin to understand who they are authentically and how they can make changes to be more fulfilled and happier.

Group Makeup

The dream group leader assumes most of the responsibility for organizing the group. Ask yourself, "What do I intend to accomplish by forming this particular dream group?"

The group may be formed around a group with specific requirements for membership (for example, gender or age-based groups: women-only, men-only, teenagers-only, or all senior citizens).

Or you may choose to organize a group based on your interests (cancer or abuse survivors, etc.) or to serve the needs of an existing group (a group of artists who meet regularly to support one another in their work). A mixed group may evolve with a focus, depending on who joins and the members' needs. Regardless of what brings an individual to dreamwork, s/he may prefer a specific kind of group. Some groups may include only members who fit a particular "profile" in order to meet their specific needs.

Possible group "profiles"

- Women
- Men
- Youth
- Young children
- Young adults/College
- Couples
- Mother/Daughter
- Mother/Son
- Father/Daughter
- Father/Son
- Divorced/Widowed
- Artists/Inventors
- Retirees
- Corporate executives/staff
- Church/Spiritual Group
- People with chronic health issues
- Abuse survivors

Same-Gender & Same-Age Groups

Often a dream group is organized according to gender or age. These groups are especially effective for those members who feel safer working with people who share similar issues.

Teens may feel more comfortable in sharing thoughts with others their age. Dreams are an interesting topic for teens, who in their social lives often feel too vulnerable to discuss what's private and personal. Dreamwork is perhaps one of the easiest ways to help teens express their feelings and begin to trust peers with their vulnerability.

Mixed-Gender & Mixed-Age Groups

Mixed gender groups can enrich the dreamwork process, just as a group enriches the understanding of an individual dream. A masculine point of view about a woman's dream or vice versa can add a new dimension to the dreamer's understanding of the dream.

The same is true of age. It is beneficial to have the varied viewpoints of people at different ages and stages in their lives. Diversity enriches and expands the understanding of the dream.

Even though a group may begin with a particular type of membership, at some point encourage the members to consider opening up to other ages or the opposite sex. Some members may be reluctant, but welcoming variety rewards the entire group. Even the most resistant members usually admit after a couple of meetings that they are glad the dissimilar member is a part of the group.

Relationship-based Groups

An unusual opportunity for conversation opens up through dreamwork. This is especially beneficial to mother/daughter and father/son pairings, where the exchange of important thoughts and ideas is often difficult. A new awareness of one another's vulnerabilities and strengths may develop. It can be the beginning of a very rewarding dialogue between parent and child.

In the same way, a couple can gain a great deal through group work. Stumbling blocks in the relationship often are changed into building blocks by sharing dreams. I always see a new sensitivity emerge, allowing the couple to be more understanding and supportive of each other.

Church/Spiritual Group

I began my own dreamwork within the church. I believe the dream is of a sacred origin and leads us to our spiritual core, our God center. Much of our religious teachings and beliefs comes through dreams, so religious and spiritually-based groups are a natural for group dreamwork.

People with Chronic Health Issues

Research shows that positive thinking and support are beneficial to people facing chronic health problems. A dream group not only provides support, but is also an ideal way for the person to experience and process the emotions associated with chronic illness.

By identifying the emotions within the dream, the dreamer gains awareness and understanding of her waking life emotions and begins to see more clearly how they affect her healing process.

Dreams may even provide information regarding the illness and offer suggestions for treatment. The psyche is aware of the body's condition before medical testing can detect any illness.

Abuse Survivors

People who have been abused emotionally, physically, or sexually often are alone in their suffering. The survivor may have been carrying the trauma of the abuse secretly throughout her life. She might feel that she cannot trust others with the information.

Dreams offer a gentle way of dealing with intense psychological pain. They enable the survivor to speak about things that have remained secrets for a lifetime. By sharing with others in the group, she finds that she is not alone in her struggle and receives the support she needs in order to take care of her needs related to the abuse.

A note of caution: Because abuse carries so much psychological pain, perhaps the leadership could be done in tandem with a psychologist who specializes in the field of abuse.

Artists/Inventors

Creative people usually are interested in dreamwork. Many great works of art, literature, and music come directly from dreams. Research shows that dreams come from our more creative right brain, so it stands to reason that by accessing our dreams we are introduced to limitless creativity. The dream helps us glimpse our own creative genius.

Justina Lasley's

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Retirees

People entering retirement are facing a new way of life. It is often difficult for retirees to see a new direction for their lives and to understand the effects retirement has on their relationships. Dreams provide a road map, often addressing the emotional and mental aspects of change; they can help the retiree better cope with and even enjoy a new lifestyle.

Corporate Executives/Staff

Corporations are beginning to see the benefits of team building within the business. Sharing dreams is a fast way of creating bonds of understanding, acceptance, and respect for fellow workers. Being part of a corporate group is beneficial in breaking down barriers to a positive work environment; this kind of breakthrough can lead to realization of corporate goals.

No matter what type of dream group

you lead, you will be rewarded for your efforts. I am in awe of the work accomplished in each group that I have ever led. I personally gain an incredible amount by being part of the development of each member who chooses to listen to the dream and move forward on the path toward personal fulfillment. Enjoy!

~ ~ ~ ~ ~

Justina Lasley, M.A. is founder and director of the Institute for Dream Studies.

Her studies and her experiences in creative arts add depth and imagination to the exploration of dream imagery and metaphor. Her years of experience as a teacher enhance her capabilities as an educator and enable her to assist individuals on their path to personal and spiritual growth. Justina earned her Master's degree in Transpersonal Psychology with an emphasis in dreams, and has a B.A. in both Applied Art and Education. She has written two books, *Honoring the Dream: A Handbook for Dream Group Leaders*, utilized as a textbook, and *In My Dream...*, a unique dream journal to capture and record dreams, thoughts and sketches. ☽

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The Time-Release Capability of Dreams

~ Part I: Personal Reflection ~

by William R. Stimson, Ph.D.

Abstract

The subtler levels of meaning that emerge from a dream over time argue against settling too quickly for first interpretations. Two examples are presented where the initial insight into a dream, true though it was, gave way over time to a more subtle and, in a sense, opposite understanding that turned out to be even more true, but required incubation time and the collusion of subsequent events to emerge. Any approach to dreams that fails to leave room for their time-release capability risks missing the most creative, interesting, and enlightening insights that at least some dreams have to offer.

A CENTRAL DOGMA OF DREAM WORK, expressed in different ways by different authors, is that a dream doesn't come to us unless we are ready for it. After working in depth with my own dreams for thirty years, training under Montague Ullman in the experiential dream group method off and on for two decades, and leading countless dream groups in New York and Taiwan, I wish to address this dogma.

I am not a professional psychologist or psychiatrist and don't do that kind of work with dreams, on myself or with others. Neither am I an academic specialist or dream researcher. What I know about dreams comes not from the literature or the lab but from working with dreams, mostly my own, over a long period of time. If I'm good with dreams it's not because I've learned fancy techniques to trick them of their secrets or because I follow, to the letter, guidelines laid down by some professional association. It's because I deeply respect dreams and the act of honest inquiry into them. Dreams respond to that. It's because I have a reverence bordering on awe for the nature and the depth of insight that emerges from such inquiry. Dreams respond to that. And, finally, it's because I have developed a long and close working relationship with my own dreams. Above all, dreams respond to that. What I know about dreams, and the guidelines that I follow, dreams

themselves have taught me—my own, mostly. For this reason I wish to introduce what follows not with the standard literature review, and the pretense of being a scholar, which I'm not—but with a simple little dream and the reflections that ensued.

A quarter of a century ago, in the 1980s when I was in my mid-thirties, I had a series of dreams that I revisited the Isle of Pines, Cuba where I spent the golden years of my youth. In the dreams, I was distraught to encounter a bulldozed landscape of bare earth, knocked down trees, and destroyed forests. The wilderness I'd loved so dearly and spent my childhood exploring was being bulldozed out of existence. I never formally worked with the repeating dream. Every time I awoke from it I knew immediately what it meant.

At that time in my life, deeply impressed by the understandings I had gained by working with my own dreams, I was seized by the vision that if people everywhere who worked with dreams could only come together with a united voice, the message might get out that in dreams lies a

vast and renewable resource for personal, institutional, and societal transformation. Free of charge and available to the illiterate as well as to the scholar, they carry within them the deepest educational transformation possible—a knowledge of the self, and of reality. At the time I had never heard of Montague Ullman and wasn't aware that he had already put forth all these ideas (Ullman and Zimmerman, 1979) and implemented them in Sweden.

In my ignorance, I saw myself as a pioneer in this area and went ahead to organize weekly dream groups in my Manhattan apartment. I invited everybody and anybody I could find who worked with dreams in any way. This weekly gathering turned into The Dream Community of New York. "A community needs a newsletter," insisted Cerina Becroft. Thus was born the Dream Network Bulletin. It began as a small newsletter of 8 pages. Cerina handled the layout. I ended up editor. The moment I had the first issue in my hands, I began laboring night and day to bring together dream workers internationally. I contacted a psychologist behind the Iron Curtain before the collapse of the Soviet Union. I connected with a Maori in New Zealand who worked with dreams. I reached out to whomever I could find, around the world. My phone bill was enormous. I supported all this with the tips I earned working part time as a waiter in an Italian restaurant. I tracked down a number of others around the country interested in joining in and, against all odds, we took turns putting out successive monthly issues of the dream newsletter. Sally Shute, then from Hackensack, N.J., put out "Lucidity and Beyond" which focused on her interest: lucid dreaming. Others put out their versions. The *Dream Network* was a very open and free thing, inclusive of anyone who wished to join. A grass-roots dream movement seemed in the making. In order to make sure that this happened, I sent out copies of each is-

sue of the newsletter to national magazines, newspapers, and TV stations with long letters about the importance of dreams and with examples I'd discovered of individuals or groups around the country who worked with dreams in different ways. Articles started coming out about dreams in one national magazine after another. The word began to spread across the nation that there was a "dream movement" afoot. This happened even before there was one. In the beginning it was just me, a waiter in an Italian restaurant, slaving away night and day, spending every penny I had, to make it happen.

It was amazing how many individuals there were around the country well positioned, who, when they got wind a "dream movement" was afoot, did the Bill Gates thing—see where the pack was headed, chase after it, push themselves up front, and pose as leader. They all had vastly more experience with dreams than I did and knew more about them, they were professionally trained psychologists (I never took a psychology course in my life), and they had considerable material and institutional resources at their disposal. I had a telephone, the post office, and an old portable typewriter. This was just before the personal computer emerged on the scene.

A cartel of these individuals moved forward to co-opt what I felt was on the point of turning into a real grassroots dream movement. Instead, they channeled the momentum into what I saw as another special-interest organization that had more to do with their personal career needs and ambitions than with making dreams really available to people everywhere for their own use in transforming their own lives and institutions. Nothing could have expressed the depth of my feelings about this better than the image in those dreams of my beloved forests being bulldozed down on the Isle of Pines, Cuba. The repeating dream perfectly expressed what I felt those careerists and their

professional association were doing to the grassroots dream network that I had labored so to patch together and that I believed in with my whole heart, mind and soul. Like the delicate tropical forests, the flimsy little network couldn't defend itself against the powerful professional machine. And like the landscapes in the dreams, my life had become a wasteland.

I was overextended as it was, financially, emotionally and spiritually. I'd labored so hard during these years to make the network happen that I didn't devote any time to my own dreams or to the things that nourished and sustained me. It broke my heart to see the organization marginalize the network and to be powerless to do anything to stop it. The development crushed me. I ended up a broken and disillusioned man. I passed the newsletter to Chris Hudson, and the Dream Community to John Perkins. I backed progressively away from people and in the decade that followed struggled alone through my own private dark night of the soul. It became impossible for me to believe in anything anymore, even myself.

Then one day I received a phone call from Montague Ullman, M.D., the originator of the experiential dream group process. He invited me to lunch. I met him at a restaurant in my neighborhood. "Bill," he said to me out of the blue, as I was trying to get some pasta onto a fork, "You were right in what you tried to do with dreams and they were wrong."

I looked up into his eyes with astonishment. I saw this was the reason he'd invited me to lunch, to tell me this. That act of kindness on his part changed my life. Monty invited me as a guest to an upcoming experiential dream group leadership training in his home. Over the years, he kept inviting me up to his training sessions as his guest. Even when I could pay, he refused to accept my money. Gradually, I crawled up out of collapse, turned back to meditation, yoga, dreams and writing, and sent some initial feelers into the world again. One

of the first took the unlikely form of a trip back to the Isle of Pines. It was still illegal then for an American to travel to Cuba. I slipped in through Cancun, Mexico. In Havana I asked the custom's official in Spanish not to stamp my passport. The husband of an old schoolmate took me to the Isle of Pines. We were stopped again and again by police or machine-gun totting soldiers. It was then forbidden for a Cuban to take an American outside specified tourist zones. The man got me through by passing me off as a German.

When I stepped off the plane and set my feet again, for the first time since I was a boy, on the soil I loved, it astonished me that I could see from the airport clear across to the part of the island where we had lived. The forests were gone. The land was barren. Even the palm trees were no more. When my friends drove me out to the place where our small farm had been, it broke my heart. Every vestige of nature had been bulldozed flat and collectivized into a Communist agricultural area. Part of it was planted in grapefruit. Most was left barren and empty of life—a desolate wasteland. The Communists had even taken pains to turn the beautiful forested stream near our old house into an ugly denuded gully, straight as an arrow. In a literal sense my dreams of the bulldozer and the forest turned out to have been true. It was as if I had stayed inwardly connected with my Cuban home in such a way I could feel inside myself what was happening there. Or, at least, this was the first explanation that came to me.

After a few days, I couldn't stand to witness any more of the damage the Communists had done to my beloved island. I returned to Havana. My friends drove me into the part of that old city I'd known from my childhood. The buildings, once so stately and ornate, were moldering to ruin. Chunks and piles of rock and brick, crumbled from their facades, lay uncollected in the streets. The place was

a wreck. The inner lives of people who'd been my friends in childhood were also. "The revolution was an experiment," one confided to me. "We believed in it. We gave our lives for it." Then she sadly added, "We were wrong. We've wasted our lives." As I surveyed the surreal landscape of ruin and decay in once-beautiful Havana, a sentence from the movie "Willow" I'd rented recently back in New York popped into my mind. "A curse has been put on this place." The film's protagonist uttered those words when he entered a castle and found everything inside frozen in time and fallen to ruin. The feeling fit Cuba. In a sudden epiphany I saw it also fit me. The devastation that lay all around me in Havana and that I'd witnessed on the Isle of Pines, I suddenly recognized as the same long dark period out of which I myself had so recently crawled. Only, in Cuba it afflicted an entire nation, and the nation was nowhere near escaping from it like I had. With amazement I realized what had happened to me hadn't been an individual thing at all, like I'd thought. Unknowingly, all these years I had been connected with my homeland, not by any paranormal or supernatural means, but simply by being myself a particle of that place that had been flung far away. In a sense, I could now see, I'd never left, so deeply had I been attached to Cuba, and to the heady dreams of revolution, and of changing the world to be a better place, that my friends and I had lived through in our youth. A world away, in New York City, unknowingly I'd brought the same dark curse down on my head as I saw everywhere around me now in Havana. Yes, the visionary egalitarian ideals that fired Cuba's revolution had been co-opted by an ambitious leader and his cohorts more interested in their own power and advantage than in the common good. And, yes, maybe my vision of a dream network and a grassroots dream movement had been betrayed, co-opted, and turned into something that served the few


instead of the many. But there are always forces poised to co-opt anything new that arises. That can't be called a curse. That's business-as-usual. That's reality. That's the way things happen. I had been naïve to assume otherwise. The curse, I now saw, I had brought down on myself, in the same way my friends in Cuba had, by serving a wrong vision. Not the clique in Havana nor the one in San Francisco, but I myself and my friends in Cuba, and the vision that I harbored in my heart of the *Dream Network* and the one they harbored in their hearts of a proletarian paradise—had been wrong. Such things as we tried to bring about don't happen by making them happen. They come about spontaneously by themselves as a natural course when all the necessary conditions fall, one by one, into place. Like the Cubans trying to force through a program of social equality that would have come anyway, as an inevitable and necessary consequence of Cuba's socio-economic development, I had tried to make a dream network happen when, as I now realized (Stimson 2003):

... work with dreams cannot be networked. 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.

The professional association had been a perfectly natural development, the logical next step. I could see that now. I couldn't before. Back then, I was

only capable of seeing the dream of the bulldozer destroying the forests as being about those careerists and the wrong they were doing. Now I could understand that, on a higher level, it was about me, and the wrong I was doing. Back then, I'd identified with the forest. Come to find out, I was, of course, also the bulldozer. When later I actually went back to check my dream journals, I found I'd been having those dreams even before the careerists and their professional association came upon the scene. The initial meaning I found in the dream might have been correct on one level, and at one time in my life, because it was the only one I was capable of seeing then. It did fit the facts. But the meaning that now emerged for me, some fifteen years later, fit more facts and was more correct on more levels. It was the meaning of the dream that stood the test of time and held up the best when all the evidence came in.

One hardly constructs ideas about dreams on the basis of one single example, especially when that example is a dream never formally worked with and from a period in one's life that was tumultuous and problematic. In the Fall of 2004, however, I came upon a second instance of a dream correctly interpreted which subsequently yielded an even more correct but essentially opposite interpretation. In this instance, the second interpretation didn't take fifteen years to emerge, but less than twenty-four hours. I had detailed notes of the work. It occurred to me it might be useful to write this example up, as it so clearly illustrates what might prove to be an under-appreciated feature of dreams—the extent and power of their time-release capability. Yes, the dogma of dream work tells us dreams don't come unless we're ready for the truths they bring. What that simplistic dogma doesn't hint at, though, is that dreams can come with so many more levels of truth than might at first be appar-



Bloodlines of the Soul
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Sabine Lucas, Ph.D.

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ent. Some of these we might not be ready for and might not be able to see, until some time has passed and outside events have prodded us along a bit. The most important implication of this is that any of those methods of working with dreams that achieve a grand and impressive but premature closure around initial interpretations may be missing the greatest gifts that dreams have to offer. In both my case and the one I will present in Part II in the next issue of this journal, the understandings late in coming turned out to be the ones most distant from the dreamer's unquestioned waking presumptions. In other words, they turned out to be the most subtle and highly useful ways in which the dream realigned the dreamer with reality.

CONCLUSION

Taken together, my bulldozer dream and the example of dreamwork to be presented in Part II of this paper provide a potent hint to those of us who work with our own dreams that we are not always finished with a dream when we think. There are dreams with additional layers that open by degree. What's most amazing to me about these sorts of dreams is that they suggest the extent to which even the most enlightened understandings we need in life are already in place within us. They wait patiently there—for hours, weeks, or even decades—for us to see what we already know and wake up to who we really are.

Speaking only for myself, I can say it's definitely my experience as I've grown older now, that throughout so much of my life a good part of what I've thought at the time was wrong. Even a single time-release dream like mine of the bulldozer can be a tremendous boon in a life snapping back on course when it has fallen so badly off track because of mistaken perceptions. I hope that other dreamers, in future issues of this journal, will come forth with examples from their own lives of such dreams, for herein may lie further evidence of the deepest, most transformative potential of dreams. ☺

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(Part II of this article will appear in our Winter issue.)

Dreamwork for YOU

Dreamers Request Your Attention & Comments

(Dreams Submitted Via Our Website & Snailmail)

Over the past couple of months, as we've been engaged in the 'relocation' of Dream Network's home-based office, dreamers have submitted dreams which have yet to receive adequate response. We typically respond as much as humanly possible, but the 'Big Move' has made it impossible to be as efficient as we attempt to be on an ongoing basis.

The following dreams stand out as important, if not crucial, and beg your input. (Editor)

Christian & Hindu

In my dream... Jesus is on the cross and he is bearing a pleasant smile on his face..
The atmosphere in general is pleasant and I am given something to eat... which is only for Christians..
I am a Hindu and I think that it should not be given to me..
but it is given by someone who is very close to me and I eat the same..

sathiyasuganthan@yahoo.co.in

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A Time of War

I dreamed of a White Pegasus that came to me to rest in his last moments.
He bent and started bleeding from his nose even though he had no injuries.
I did not know what to do... I bent to my knees close to him and cried.
It was a time of war.
Suddenly, I notice my son walking away...

moon stuff@hotmail.com

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Hold Onto One Another

A man dives off of a boat. He has been going from island to island
and now is going to be swimming underwater to the next stop.
It is quite a long way and I wonder how he can stay underwater for so long.
The boat will be right above him as he swims and explores.
Now I am in the water with him and there is a big disturbance. It is a hurricane!
What I figure out is that the two of us should get together and hang on tight during the storm.
That's what the people on land are doing –
hugging one another and holding onto one another during the storm.

Rose Ann Steenhoek
15150 Giefer Avenue,
Northfield, MN 55057

The Human Race is Being Overtaken

I am on stage performing a play in an enormous dark theater for an audience of thousands. The plot of the play is unclear, but it has a definite high-dollar Phantom of the Opera feel with a towering set of an extravagant and creepy old mansion. I am seated at a massive dining table downstage-left and two characters stand in the darkness upstage-right—all three of us wearing robes, smoking jackets, slippers. We're not yet acting, as this is the first time the audience has seen this set. Spotlights pan across the stage highlighting a collection of glass jars, each containing a living human head, which are strewn across the set. Some of these heads are anamorphic stage props and others belong to real actors whose bodies have been hidden.

Each time a light hits a jar it pauses for a few seconds so the audience can see eyes shifting or lips mouthing words. My back is to the crowd but I can hear their reactions - gasps of horror and surprise. The spotlights center on me, move up my back and onto the table in front of me where they illuminate a great glass jar. Inside is the head of a fat man. His skin is yellow and green and highly textured as acne scars. I discretely slide my leg up into a hollow space in the deck of the table and my foot finds a hold. It's a puppet. I raise my foot inside the head and my toes manipulate controls changing his expression and making his glassy, watery eyes grow wide.

(More gasps from behind me)

Lighting changes and focus shifts to the two cast members upstage. One is clearly the master of the house - walking slowly and refined. The other is a boy and appears to be a visitor to the mansion, as do I. Perhaps he's my son. The boy runs around, touching jars, annoying our host. He runs to a huge vertical TV screen hanging on a wall. The screen is about six feet tall and is filled with the image of a huge bald head lit from above, leaving the eyes in shadow. This enormous face is an interactive interface to the mansion's electronics - a digital butler of sorts. The master yells to the boy, "Stay away from my media!" There is a dramatic pause and the face on the screen lowers its brow and sternly asks, "YOUR media?" It is clear that the digital butler has just become self aware and is not happy being owned by anyone.

At this juncture I, the dreamer, leave the body of the actor on stage and find myself seated in the audience between my brother and my wife. My brother excuses himself and steps by me. As he does, he whispers, "This part is awesome, this is where he locks down the city." He's seen the play before. He then walks up the aisle and leaves the theater. I look up. The glass jars, three actors and giant butler's face are still there, but the dream has morphed: instead of a play, we're now watching a movie. The show continues...

The butler's face grows furious and by his will, windows and doors slam shut in the mansion. The movie cuts to a series of aerial shots of New York City streets where mass hysteria breaks out. The city seems to have a life of its own as walls move and ceilings lower to imprison people. Epic flying camera shots show building after building, street after street, sealing themselves off. We see one man escape his house only to have the entire building slide forward, the front door surrounding him again until the front of the house slams against another building, sealing his exit. Another camera shot peels around a street corner to reveal Times Square tearing itself apart, the red and white Ticket booth in the foreground. The scene is filled with architectural elements moving, shifting and transforming to entrap all humans. And we know that this is all the result of careful calculation by the digital butler.

Somewhere in this progression the dream morphs again and it's not a movie anymore.

The human race is actually being overtaken and this reality is terrifying. The revolution continues...

Arched steel canopies manifest themselves on rooftops. They expand out of each other and leap from building to building, completely enclosing the streets below. We're back in the theater. There is no movie, only screaming as bricks and mortar rhythmically fly from nowhere onto the walls around us row by row, then layer by layer, as if sprayed from a machine gun. I exchange a knowing look with my wife as our very real prison is fortified. Suddenly I know that my brother left the theater to save his skin. After all, he's seen it before.

I spent 3 hours thinking and writing the dream down this morning which put me behind schedule for the rest of my day. After that I only had time to find your website via google and quickly submit it before leaving the house. I knew I had to get it down on paper and share it with someone, but I still have no idea why. This was by far the most intense and vivid dream I've had since my youth. I'm very anxious to learn whatever I can about it and I would, indeed like to speak with you further.

Joshua Cave <joshua_cave@yahoo.com>

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A Lesson about Health and Happiness from the Salem Witch Hunt of 1692

by Stephen Hawley Martin

Nobody broke the news to me—gently or otherwise—and I didn't find out by delving into family genealogy. As far back as I remember, I've known I was descended from a witch—or rather, I was descended from a woman who was hanged as one. I was brought up to believe the words written on her monument in Amesbury, Massachusetts were true. She was, "An honest, hardworking, Christian woman. Accused as a witch, tried and executed at Salem, July 19, 1692. A martyr of superstition."

But in recent years, I've wondered if she really was a witch. Witches exist today, at least people who think they are witches, why not back then? So I decided to research and write a book about my ancestor. What, I wondered, had really been behind it all?

The standard explanation is that certain people were accused as witches by malicious young women out to even old family scores. Or perhaps they did it just for sport. But the more I dug into the historical record, the harder this was to believe. The accusers suffered symptoms that would have been difficult, if not impossible to fake, like coughing up pins, vomiting blood in front of everyone in court, and deep lesions in their skin that appeared to have been made by human teeth.

One thing is certain. Virtually everyone involved in the witchcraft hysteria thought witchcraft, or black magic, was real and that it worked. Belief is extremely potent. The effectiveness, for example, of placebos has been demonstrated time and again in double-blind scientific tests. One

recent report says that after thousands of studies, hundreds of millions of prescriptions and tens of billions of dollars in sales, sugar pills are as effective at treating depression as antidepressants such as Prozac, Paxil and Zoloft. What's more, according to this research, placebos bring about profound changes in the same areas of the brain these medicines are said to affect. For anyone who may have been in doubt or who thought otherwise, this proves beyond a shadow of a doubt that thoughts and beliefs can and do produce physical changes in our bodies.

In addition, the same research reports that placebos often outperform the medicines they're up against. For example, in a trial conducted in April, 2002, comparing the herbal remedy St. John's Wort to Zoloft, St. John's Wort fully cured 24 percent of the depressed people who received it. Zoloft cured 25 percent. But the placebo fully cured 32 percent.

Taking what one believes to be real, medicine sets up the expectation of results and what a person believes will happen usually does happen. It's been confirmed, for example, that in cultures where belief exists in voodoo or magic, people will actually die after being cursed by a shaman. Such a curse has no power on an outsider who doesn't believe.

Let me relate a real-life example of spontaneous healing that concerned a woman I've known for more than a dozen years, which I think took place because of belief. Joyce is a minister's wife. She's a devout Christian—as firm a believer in her religion as a bushman

who'd drop dead from a witch doctor's curse is in his, or a Puritan in seventeenth century New England was in the efficacy of witchcraft. Five years ago, a lump more than half an inch in diameter was discovered in one of her breasts. Her doctor scheduled a biopsy.

A prayer group gathered at Joyce's home the night before this procedure was to take place. They prayed not that the lump would be benign, but rather, that it would disappear entirely.

Joyce is a member of a denomination that takes the Bible literally. In Matthew 18:19-20, Jesus is reported to have said, "Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them."

As you can imagine, it was more than two or three. It was a living room full. Quite naturally, Joyce expected the prayers to work.

Jesus also said, "Therefore I tell you, whatever you ask for in prayer, believe that you have received it and it will be yours."


Even according to Jesus, belief is key. I once saw an experiment concerning belief conducted before the television cameras of the Discovery Channel. In this case, two subjects participated in the same ESP experiment in the same laboratory using the same equipment. Great pains were taken to keep everything identical except for one thing. One subject believed ESP worked and the other did not. Like many other scientists, he believed thought remains inside the skull, which would make ESP impossible. Both tests were supervised by impartial observers, including the Discovery Channel crew.

The experiment that employed the researcher who believed in ESP had a statistically significant number of correct hits, meaning the experiment was successful. In other words, ESP

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was demonstrated under scientifically controlled conditions because the outcome could not have occurred by chance. But the number of correct hits in the experiment that had involved the skeptical researcher fell within parameters that could be accounted for by chance. So this time the experiment failed to demonstrate the validity of ESP. Apparently, the one and only variable—belief—made the difference. The first researcher believed and the second did not. Each got the result he expected.

A great deal of anecdotal evidence supports this finding. Researchers into the paranormal report that even the presence of someone who flatly does not believe can derail such an experiment. Belief, it seems, may be a requisite for at least some paranormal phenomena to happen. Perhaps this is the reason non-believers rarely experience anything that would lead them to doubt their position as skeptics.

Let's return to Joyce, the believer in the efficacy of prayer. The next morning, upon self examination, the lump in her breast seemed to have vanished. Even so, Joyce kept her appointment at the hospital where she was to have had the biopsy. But first, her doctor conducted a thorough examination.

The physician confirmed the lump was gone. No trace could be found, and the bewildered doctor sent her home. How could a solid lump of tissue disappear? The same might be asked

of the afflicted of 1692. How could they cough up pins, vomit blood, produce lesions on their bodies? Perhaps it's true: belief creates our individual and collective realities.

What's the lesson in all this? Most people go through life thinking they have little or no control over their circumstances. I have become convinced that to a large extent we create our circumstances with our beliefs. Change them and our circumstances will change. Since our personal health and happiness is at stake, that's a powerful thing to know.

In 1692 Salem, people created a reality they believed to be true. They believed themselves to be a community under siege by Satan and his helpers, including neighbors who had made a pact with him and had become his witches.

In a society that believes in witchcraft, witchcraft is real. You might say, it works like a charm. ☽

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Stephen Hawley Martin is a former principle of a major advertising agency, The Martin Agency. Since 1995 he has been a full time writer of books. His latest is called *A Witch in the Family: An Award-Winning Author Investigates His Ancestor's Trial and Execution*. A quality paperback, it retails for \$15.95 and can be purchased at the publisher's website, <http://www.oakleapress.com>, or at Amazon.com. Search 189253844X



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Artistry



"Chart the Growth"

Dream Painting & Article by *Brenda Ferrimani*

IN EXPRESSING THE DREAM "CHART THE GROWTH,"... I have chosen to paint a Bristle Cone Pine as a woman, (as me in fact) which also resembles a famous photograph taken by Ansel Adams in the 1940's. The old twisted tree tells the story of a life that is very ancient and has struggled and endured harsh elements in order to keep living and growing. The light orb over the lake represents the voice I heard in the dream, and the rings of the tree are in petrified rock and repeated in the circular waves of the lake. Jupiter is added to the landscape's sky as an added symbol of expansion and growth.

I received this dream one night as a result of a dream incubation question. I asked my deepest self, "What is my truest purpose?" Dream incubation questions are usually carefully crafted to ask about a specific problem or to receive a creative solution for something I'm working on. I should have known better than to ask such a HUGE question! Was I really ready for the answer? Psyche apparently felt I was. However, the answer given me from my own inner depths has started me on a journey that will take the rest of my life to explore and process! In the dream...

*I wake up inside a tree.
I can see the many rings of
the tree above me
and I hear a voice say:
**"Chart the growth
of the tree."***

The dream's answer to my question was so amazing! It affirmed in me that my work as an artist painting my dreams was—after all my doubting—the correct path for me. The command "Chart the Growth" seemed to mean that I was to follow my personal growth development in this lifetime; to record by journaling, painting, and writing how life's experiences and listening to my dreams had changed me. I was content with this interpretation until I attended the IASD conference in Berkeley, CA in 2005 and met someone who would open me to the dream's even deeper meaning. Dr. Sabine Lucas was attending the conference and presenting her paper and new book, Bloodlines of the

Soul. I was fascinated by her own experience and how she pieced together evidence of many past lifetimes in her dreams and actually discovered physical data that linked her to these incarnations. It seemed we were drawn to each other and spent much of our spare time at the conference in conversation on this topic. She presented such a convincing case! I rarely take for granted such an encounter and I began to rethink the meaning of "Chart the Growth." Sabine agreed with my revelation that the rings of the tree that I saw in the dream were many lifetimes and I was being asked to chart my soul's growth over time.

We agreed to have sessions together to explore this further. Immediately I began to have dreams indicating I was on the right track. One night as I fell asleep I heard someone say, "The Disk is full." I woke up briefly and thought, "That was strange!" I dismissed it and told myself that maybe it would be a good idea to trash a lot of unused files on my computer the next day. Then, when I fell back to sleep a literal flood of past lifetimes came pouring into my dreams! Later, Sabine Lucas explained that the voice meant the unconscious was full; that the Akashic Records held in the 8th Chakra had opened to me.

Among the scenes, *I saw myself as a man in a long, green coat with a ship's log in his hand, and many 14th century ships in a harbor. A man from the Renaissance dressed in a cloak and pill box hat appeared. Then, I was an artist sketching animals in the arctic and suddenly I was under the ice in frozen water. I saw a blonde woman in 19th century garb, a dance hall girl named Sally Walker on a Steamboat with a man named Sam.* This image bothered me because Sally seemed very sad

and the man she was with was trying to hurt her.

How exciting it was to have past life visions night after night and to discuss the material with someone who could be my personal guide into this realm; but soon excitement was followed by disappointment as my unconscious began to resist the process. I could go no further in my phone sessions with Sabine and rather decided to visit her in person at her Sante Fe, New Mexico, office in February this year. There we together decided to allow her to regress me to find out more about this sad woman, Sally Walker. I was going through a difficult time of loss and I thought exploring Sally's life would help me understand *why* my own sadness at this time.

In the session, I was gently guided down into my unconscious, and Dr. Lucas asked me to call Sally Walker. I saw her sitting in a bedroom, wearing a corset in front of a vanity, brushing her long, blonde curls. She asked me to ask her to turn around and when I did I saw that her face was old and weathered and her eyes were glazed over white! She was blind! From this point on, I became Sally and began to speak in first person. The story began to unravel that Sally had come to California by railroad to marry a wealthy hotel owner who died sometime thereafter. Sally had a young daughter who also died tragically in a street accident. Life began to spiral down for Sally because of her hopelessness. She allowed a man to come into her life who robbed her of her inherited wealth and then forced her into prostitution. Finally, alone and dying from a venereal disease, she took her own life by hanging herself.

I was shocked by all that came out of this session! I did not want to accept it and believed the whole

experience to be a contrivance of my imagination. I became depressed for a while thinking that my present life might have such a terrible end. This was a lot to process! Since my regression session with Sabine Lucas I have been trying, to no avail, to understand this story and to find what's important to me now. I've been trying to find evidence of Sally Walker in historic documents and by reading about women of this era. Yet, I have come to feel a deep compassion for this woman who existed not so long ago. In active imagination exercises, I ask her to help me. Sally Walker is much wiser now and counsel's me to be strong, independent and to never play the victim! She tells me to trust myself and not to compromise what's important. She's in my psyche as a protective energy now. Like an older Madam who takes care of her "girls," she's there when I have to market my artwork and entice buyers. She won't allow me to be taken advantage of or do work that I do not love. I am learning to reflect on Sallie's experience to wisely deal with my own life. Perhaps I will finally be able to bring to completion a past life cycle of prostitution.

The dream, "Chart the Growth" continues to challenge me to explore every question about myself in every way possible... and to continue to evolve. ☽

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Visit Ms. Ferrimani's website at <http://www.brendaferrimanidreamart.com> Have a look at Brenda's new online store for dream art gifts. Dream tee shirts, mugs, journals, decor and more!
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Planning and Incubating Dreams: Dreams and the Tarot

by Marie Otte

ARE YOU ABLE TO RECALL DREAMS?

If so, do you write them down? Have you ever tried posing a question before retiring in order to dream a solution? With practice, these concepts can be achieved. Throughout the day, remind yourself:

"I want to remember my dreams."

"Upon awakening, I will recall and write down my dreams."

Incubating a question helps me to have dreams.

Entice yourself to savor this rejuvenating nightly experience. Create a relaxing environment in your bedroom. Decorate with a dream catcher and soothing surroundings. Maintain a comfortable room temperature.

Before retiring, enjoy your bedtime rituals. Take a warm bath and put on comfortable night clothes. Drink warm milk or herbal tea. Read a few pages on dreaming. There are numerous books on the subject. The internet also has information. Let yourself unwind.

Keep a few items close to the bed so that you don't have to lift your head or move much upon awakening. It's easier to recall dreams when you re-

main in bed with your head on the pillow. Move as little as possible to reach your dream journal, pen and flashlight. If it's easier for you to verbalize, use a hand held recorder and tape to document your dreams. Do what works best for you.

Dreams and the Tarot deck of cards contain symbology. This form of language can help you gain knowledge about yourself and life. There are many versions of the Tarot. Select a deck that you feel drawn to and take your time getting familiar with them. There are seventy-eight cards in a deck. Fifty-six cards make up the Lower Arcana which are divided into four suites: wands, cups, swords and pentacles.

The Higher Arcana is based on twenty-two archetypes. They can help in your life's journey when you invoke them in dream incubations. Consider a challenge in which you need help. Ask a specific deity a question on how to deal with your situation. This can bring about a dream that will give you a solution.

Consider the following examples:

Challenge: Needing a change from your daily routine.

The Fool Incubation: How can I be more spontaneous?

Solution: You dream of driving your car over the state line for a weekend getaway.

Challenge: Feeling confused about where to start fixing things at home.

The Magician Incubation: What is my next domestic project?

Solution: You dream of painting a fence.

Challenge: Having problems comprehending your friends' viewpoints.

The High Priestess Incubation: How can I understand others?

Solution: Dream of a group of people taking off their eye glasses and engaging in open conversation.

Challenge: Your family seems to be moving in different directions.

The Emperor Incubation: How can I develop my leadership skills?

Solution: Dream that you are checking out four books from the library.

Challenge: You are being torn between old ways and new patterns.

The Hierophant Incubation: How can I make transitions?

Solution: You dream of attending a lecture on philosophy.

Challenge: Not being able to get close in a new relationship.

The Lovers Incubation: Why am I holding back from my friend?

Solution: You dream of the Ying Yang symbol.

Challenge: Feeling unaccomplished in your career.

The Chariot Incubation: How can I achieve my goals?

Solution: Dream that you are journeying on a zigzag sidewalk that becomes a straight path.

Challenge: You are experiencing emotional pain.

Strength Incubation: Where is my hidden power?

Solution: Dream of coming face to face with a wild animal.

Challenge: You are not able to connect with sacred patterns.

The Hermit Incubation: How can I find inner truth?

Solution: Dream of a room filled with people meditating.

Challenge: You are feeling out of control.

The Wheel of Fortune Incubation: How can I resolve issues?

Solution: You dream about the four seasons and how they change.

Challenge: You are at odds with your mate.

Justice Incubation: How can I be fair to my companion?

Solution: You dream of being a mediator between a couple.

Challenge: You are experiencing an inability to change your routine.

The Hanged Man Incubation: How can I become less rigid?

Solution: Dream that you are walking up a cliff.

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Challenge: You are pining about your recently broken friendship.

Death Incubation: How can I let go?

Solution: You dream of dry leaves falling to the ground.

Challenge: You feel overwhelmed with your job.

The Devil Incubation: How can I become less obsessed with my work?

Solution: You dream of a puppet breaking its strings.

Challenge: You feel stuck with unproductive thoughts.

The Tower Incubation: How can I think differently?

Solution: You dream of playing a cello upside down.

Challenge: Feeling pessimistic about your future.

The Star Incubation: How can I find hope?

Solution: You dream of walking toward a light at the end of a tunnel.

Challenge: You are having a hard time making decisions.

The Moon Incubation: How can I make choices?

Solution: You dream of flipping a coin.

Challenge: Currently, you are physically and emotionally worn out.

The Sun Incubation: How can I be optimistic?

Solution: You dream of being at a school ground and playing with the children.

Challenge: Finding fault with others is causing you problems.

Judgment Incubation: Why am I so critical?

Solution: You dream of looking into a mirror and seeing your own reflection.

Challenge: Feeling overwhelmed is causing you frustration.

The World Incubation: How can I feel joy?

Solution: You dream of declining the chance to work overtime and go fishing.

Before going to sleep, write down the date and dream incubation in your dream journal. Draw or select a Higher Arcana archetype that you think will be able to help figure out your given situation. Meditate on the card and question before falling asleep.

When you awaken, document your dreams. Don't hold back, edit or judge what you have experienced. Let the thoughts flow freely. If you can't remember a dream, jot down symbols, words, thoughts, ideas or anything else that comes to mind. Light your path to wholeness. With time, practice and consistency, you will become more in tune with your inner guide. ♀

~ ~ ~ ~ ~

Marie Otte is a writer and holds a degree from Northern Illinois University in music education. She has been doing dreamwork for nine years. Email: marieotte@sbcglobal.net

MANY MOONS

©2006 by Marlene King, M.A.



When I received the following dream, I never dreamed it would take me down the path it did. After I started to research and work with it, I began to wonder if the phases of the moon influence our dream life:

I am standing outside looking at a night sky and I see three waning crescent moons hanging side-by-side. Then a twinkling light in the sky nearby catches my attention.

It winks at me several times like it's signaling me, and connects with my eye and I abruptly wake up.

~S.C., Medford, OR

The moon, a classic feminine archetypal symbol, reflects the light of the masculine sun. The moon would be a significant representation of Jung's individuation concept, if in a full or mandala phase, but in this dream, the moons are tripled in their waning last quarter phase. Normally, I would first ask when the dream occurred, "What phase was the moon in? What does the number three mean to the dreamer? Why was she distracted by the contact with her eye so much that it awakened her?" The first layer of meaning is to examine the multiple moons and their shapes. All have various cross-cultural significances attached, and are tied to the dreamer's associations to those meanings.

One of the intriguing aspects of this dreams is wondering whether the phases of the moon affect our dreams.

Some believe when you keep your curtains open at night, the moonlight will evoke vivid dreams. And, that if the moon is in the astrological sign of Pisces, it is the best time for dreams, art and healing to occur. In Writing Down the Moon author P. June Diehl constructs writing exercise around the phases of the moon; this could be another layer to your dream journaling practice. These types of notations—along with her sample questions—add a framework which can be charted and monitored to supplement the ritual of recording your dreams and deciphering them.

June writes in her Introduction:

"The relationship between the moon, our earth, and people is ancient. The pull of the moon creates the tides. Legends tell us that the moon affects animals as she passes through her phases. Many people believe that more babies are born near a full moon, and some plant crops according to the moon's cycle.

Our bodies are 70% water, so what influences might the moon have upon us? In the study of astrology, the sun represents what we want; the moon, what we need. The moon is a mirror into our inner being and our relationship with others."

For added interest, she gives websites to consult to find out what phase the moon was in at your birth. It would be interesting to note if our dreamer had her dream during the same phase as the one at her birth.

Let's take a look at the waning crescent phase of the triple dream moons in relation to Ms. Diehl's explanation and sample questions:

"The Balsamic Moon is the phase just before the New (or Dark) Moon. The Wisdom collected at this time can be used to envision your future. In this time of waning light, you cannot see the path ahead of you. Use your intuition to guide you. Focus on the spiritual or intellectual rather than the physical. Jot down words, phrases, or a couple of sentences about how you relate to this phase of the moon... Keep this short!

- What wisdom or knowledge have you gained recently?
 - What have you learned from during the past lunar cycle?
 - How might you use this wisdom or knowledge in your journey? (Look inward: meditate, pray, dream, or just let your thoughts wonder... Whatever works for you.)
- So, I suggest you spruce up your dream journal to include a lunar calendar. I use mine as a combination work diary, garden planner (planting by the moon) and dream journal ... the possibilities are endless!"

(Michelle Royce,

Moon Watching, Part II).

Your part will be to chart the dream events and create a personal reference to your own dream activity as it correlates to the phases and draw on the times when creativity and insight are strongest. ♀



Book Reviews by Kim Birdsong, M.A.

Trauma and Dreams

edited by Deirdre Barrett. c. 1996
Harvard University Press,
Cambridge, Mass. New Edition
Paperback, 2001. 282 pages. \$21.50

A past president of the Association for the Study of Dreams and Assistant Professor of Psychology at Harvard Medical School, Deirdre Barrett introduces and edits this collection of articles and inquiries into the nature of trauma and dreams as a window on trauma and its effects. Barrett sees this window not as a clear one, but as "prismatic, showing us a changed version of events that is frequently distorted but can also bring chaos into resolution." (page 1). Seeking to combine the study of trauma with the study of dreams, all types of catastrophic events are examined. Contributors are among the best and include Oliver Sacks, Robert Bosnak, Rosalind Cartwright and Patricia Garfield.

This book is divided into three parts: Dreams after Childhood Trauma, Adult Trauma in Wars and Natural Disasters, and Traumas of Normal Living. While perhaps better suited to the clinician or practicing therapist, any lover of dreams can find something intriguing in this material. Although this volume is not for those seeking a lyrical, creative or poetic approach to dreamwork, this is the stuff of life. These are papers presented with their statistical findings and conclusions, their subjects living and dreaming the grit, the pain and the horror, all that we most naturally could avoid and potentially repress. Within this collection, we recognize the universality of human experience, bereavement, life-threatening illness, divorce. We are shown ways in which trauma, including the horrors of war and the Holocaust, affects those who survive it, and further how dreams

and our working with them have the potential to "restore the savaged" and to "give voice to the unspeakable." (page 6)

Night Wings, A Soulful Dreaming and Writing Practice

by Sally J. Nelson, Ph.D.
c. 2004 Nicolas-Hays, Inc., Berwick,
Maine. Paperback. \$18.95

"When you seek guidance from your dreaming soul and listen to your dreams, you are given the gift of your own genuine truth." (p.11)

Favorably reviewed by the likes of Stanley Krippner, Phil Cousineau and Jonathon Young, Night Wings is a beautifully crafted work inviting each one of us to more fully enter the rich, imaginal realm of dreaming life. Spurred by the possibility of accessing the source of dreams and the imagination for writing purposes, Dr. Nelson draws on a deep love and understanding of the dreamtime and over thirty years of experience working with the dreams of her clients to create a volume that is both inspired by and a tribute to dreaming. Night Wings is a guide to writing your dreams, learning how your dreams influence your waking life, your creativity, and how to further develop your writing skills. Through this writing practice, you are guided to "step outside of your conditioned reality and fly on your own night wings into your inner universe of unlimited possibilities." (p.xiii). Once the inner structures of our own psyches are fully researched, we become able to venture beyond that familiar territory.

Everything about dreams is covered. In the first of eight chapters, each of

which opens with a quote from Jung's Collected Works, we learn about the personal unconscious, the collective unconscious, the shadow side, the transpersonal realm, and numinous experiences. The following chapter explains the different types of dreams, their source, structure and components (character, plot, setting, etc.) and uses actual dream texts to illustrate. Even if you are familiar with dreams, the information is welcome, as Nelson's respect for and knowledge of the material and its source are all inclusive and extensive. We are shown how to "flesh out personal dream stories" as well as to understand collective and transpersonal dreams.

The second half of Night Wings puts that dream knowledge to practice through writing. Dreamers are encouraged to write and writers to dream through steps such as visionary writing and intentional imagination and creative writing. Within the twenty-six exercises, again, everything is covered. Topics include working with archetypes, making associations to dream material, working with the ever-present inner critic, breathing and centering, contacting your emotional body, developing transpersonal dream characters and more. Throughout, dream text is used, encouraging us to "become midwives for the birth of our own souls."

Nelson gives us the safety net to really take off. Her willingness to expose herself, her honesty, passion and vulnerability invite us to venture into the richness of the dark night territory, risking deeper exploration of the wisdom and information that resides there. Even at twice the price, this book is a great investment in yourself and in both the personal and collective dreaming soul.



A Witch in the Family

by Stephen Hawley Martin

Published by The Oaklea Press
www.OakleaPress.com

Trade paper, 288 pages, \$15.95, 6" x 9"
ISBN 1-892538-44-X

This is a fascinating book for those interested in learning what was really behind the Salem witchcraft hysteria of 1692, as well as in delving into larger mysteries such as the true nature of reality, and what may lie beyond the veil.

Nineteen were hanged, including the author's seven-times-great grandmother, one was crushed to death, and at least four died in prison. Why? Were the so-called "afflicted" really faking their symptoms as historians

have long believed? The standard explanation is that certain people were accused as witches by malicious young women out to even old family scores. Or perhaps they did it just for sport. Prizewinning author and noted metaphysician, Stephen Hawley Martin, doesn't think so. He pursues several avenues of investigation, including the remarkable power of belief, the possibility indicated by quantum physics experiments that thought creates reality and the age-old concept of spirit possession and obsession.

Which one was it? Was it none of the above, or could it have been a combination of all three? Is it possible the afflicted girls were in fact possessed? Is there an unseen world where spirits roam from which they may be able to take over or to obsess the bodies of the living? In this lively and entertaining book, the author applies twenty-first century knowledge to this notion, and to other paranormal possibilities, and comes to some startling conclusions.

A Witch in the Family is literally the ultimate reality show. It would be a shame for anyone who is a seeker of truth to miss it. The book can be purchased at the publisher's website, <http://www.oakleapress.com>, or on Amazon.com.

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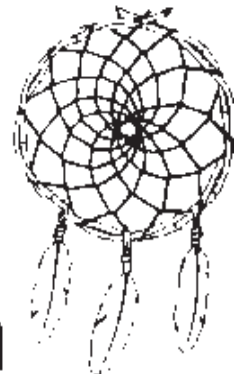
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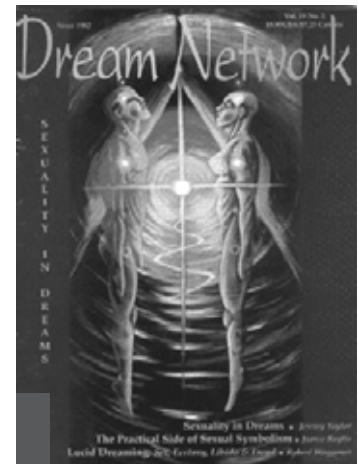
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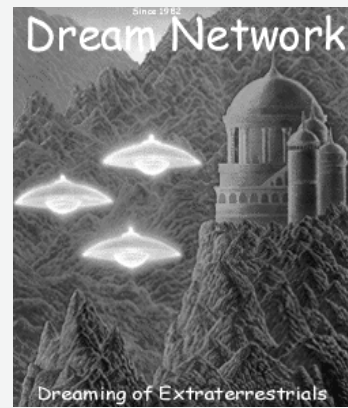
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"Awake in the Dream"

~ **Artist: Deborah Hillman** (acrylic on canvas, 24x20, 2003) ~

From the Artist: "Awake in the Dream emerged in 2003. Like most of my paintings, the piece took form without being planned in advance, and I titled it "after the fact," as I would a dream. The title refers not only to the state of consciousness called "lucid dreaming," but also to being fully aware and present in waking life—seeing the world from a much more spacious perspective."