

Evolving a Dream Cherishing Culture

Since 1982

Vol. 28#1

# Dream Network



*"Back to Basics"* by Artist Orna Ben Shoshan

## Chaos & Apocalypse

*Is It the End of Time or the Beginning of NOW? ~ Daniel Shellabarger*

*The World Will Not End in 2012 ~ Author Unknown*

*Dreams, Bones and the Future ~ Russell Lockhart and Paco Mitchell Dialogue*



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## The Rotating Drum Dream aka "The Mills of God"

I am in a very large public space the size of a domed football stadium, possibly larger. In spite of its great size, the space is encompassed by an even larger structure: an enormous rotating drum.

The drum resembles a "ball-mill," a crushing and grinding machine used to pulverize ores and other materials. In the case of this particular drum, the material to be pulverized is a white, earthen material.

Not only will the drum reduce the material to a powder, but it will also perform a transformative operation, turning the white powder into something else and giving it a new shape in the process.

I observe this scene from a second floor balcony. On the ground level, there are groups of people going about their business, which consists mostly in recreation and entertainment. One group is playing ping-pong.

The "drum" is so large, and is turning so slowly, that most people are unaware of it.

Reaching over the balcony, I crush a portion of white material in my hand and let it fall to the ground below.

In this way I add material to the overall "mix" of what the drum is processing.

Some of the lumps in my hand are resistant to crushing.

I am concerned they might interfere with the process, but decide that the drum is large enough that the small lumps will be pulverized. I let them go.

Apparently the drum has completed a preliminary phase, for it ejects a large mass of prepared material, flopping it onto the ground like a gigantic batch of bread dough.

Immediately a second, smaller batch of gold or yellow material—similarly mixed—is added to the white. Both the white and the yellow earthy materials will be thoroughly intermixed before proceeding to the next stage.

Whenever it is ready, the material will either be (1) formed into a new mold to receive and give shape to a completely different material (as in bronze-casting) or (2) given shape itself by an as-yet unseen form or container, the way an amorphous mass of bread dough is given shape by its baking pan. [End of dream.]

# Statement of Purpose

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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 and opinions 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.

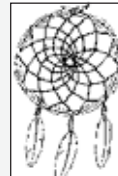
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## Upcoming Focus

for SUMMER~Vol. 28 #2

Dreaming Humanity's Path:

Visionary Dreams

What Visionary Dreams Have You Been  
Gifted that Desire to Be Shared with and  
Benefit the Larger Community?

More Chaos....

Lifeline: 4 Weeks

after you receive  
this issue.

## About Our Cover & Feature Artist Orna Ben Shoshan

Artist Orna Ben-Shoshan conceives the images she paints through channeling. All of her paintings are completed in her mind before she transfers them onto the canvas.

Her metaphysical work infuses deep spiritual experience with subtle humor.

Orna Ben-Shoshan has been an auto deduct artist for the past 30 years. Her artwork was exhibited in numerous locations in the USA, Europe and Israel. Her Major motivation as a visual artist is to share her visions with others to expand their consciousness and inspire new ways of thinking.

To see more of her artwork, please visit:  
<http://www.ben-shoshan.com>

During 2008, Orna has embarked on a new and challenging project: Her artwork became the theme of a new set of reading cards:

### "King Solomon Cards"

a new and innovative divination tool which combines her metaphysical art with ancient Kabalistic symbols. To see more, please visit: <http://www.k-s-cards.com>

# Editorial

DANIEL SHELLABARGER, whose article leads this issue, is a good and valued friend and has been for more than a decade. His article, "Is it the End of Time of the Beginning of Now?" is a revised version of an article that appeared in *Dream Network* some years ago. He was in India at the time he initially wrote the article and recalls its manifestation as a 'stream of consciousness'. Daniel's writing is among the best I've read to address the themes of this issue and these times: Chaos & Apocalypse.

What Daniel doesn't share in the article is that he made a conscious choice, some years ago, to abandon money. Totally. Note his email address: zerocurrency@gmail.com His purpose and life are both a spiritual quest and political statement. His rationale for doing so is compelling; his lifestyle, in many ways, enviable. He volunteers extensively and travels, currently by bike and rail, all over this beautiful land we call America.

His choices have made his experience in the current economic environment, virtually seamless.

Though originally a Coloradan, home base for him is Moab and in this community he has become a legendary figure, an icon.

~~~~~

Our Cover (and featured) artist, Orna Ben Shoshan, found us from israel. Her title, "Back to Basics," is so in harmony with skills many of us are learning—or re-learning—in these times. Thank you Orna, for sharing so

generously of your extraordinary imagination and skill.

~~~~~

The History channel recently ran an excellent week-long series focused on "Apocalypse & Armageddon." The series covered everything from the book of Revelations in the bible, to Nostradamus, Hopi and Mayan prophecies. The prophecies were then juxtaposed, compared with current terrifying natural occurrences (Tsunami, Katrina, etc.) and contemporary scientific evidence of the terrible effects all forms of life on this planet will suffer as a result of global warming, pollution and resultant earth changes. The summary of each segment in this series concluded that it is humankind (ourselves) who are creating and in fact, responsible for the existing conditions and made clear that it is in our hands to pay attention to the warnings/prophecies and do what needs to be done to correct our course of action. Much the same as a nightmare—in this case, a living nightmare—is a God/Soul-given gift to be seriously attended and heeded.

There are many hopeful signs to indicate that we are *shifting*, to change course and avoid what is otherwise an inevitable storm... just as there are many forces working hideously to prevent this turning point.

Yours truly remains an optimist, albeit threatened and tested frequently by the latter forces. The World Will Not end in 2012! (p.15)

~~~~~

A beloved friend once told me of a very instructive dream.

*He is standing before a window in his home looking out. A ferocious storm is in process and all was in chaos: people frantically running about, roofs of buildings and trees flying through the air along with all sorts of debris. Alarmed, he opened his door to determine if he could help. As he stood surveying the scene, a voice over his left shoulder said simply: "Be Still."*

~~~~~

**PLEASE NOTE:** In harmony with heeding the warnings, the current 'economic downturn' it seems perhaps the perfect time for Dream Network to join the Green Revolution and jump on the Change Train. In other words, we are seriously contemplating going paperless... going exclusively online. This is not yet a firm decision, **HOWEVER**, if you are a print publication subscriber, PLEASE SEND YOUR EMAIL ADDRESS, CHOOSE YOUR USERNAME & PASSWORD AND SEND THIS INFORMATION VIA EMAIL TO PUBLISHER@DREAM NETWORK.NET AS SOON AS POSSIBLE.

The venue we are exploring will in many ways be more conducive to networking, will save valuable trees, time and money for all of us.

If you have strong feelings or response to this potential change, please write and share your opinion. ∞

## Letters, Questions & Dreams

### **Dream Network: A Work of Art**

The Dream Network Journal continues to be a wonderful piece of art, a marvel every time it arrives in the mail! You are such a gift to the world and I am glad that you continue to bless us all with this magazine. So thank you for sending this gift subscription to my friend and sister dreamer.

*Rosemary Watts Dreyer  
St. Louis, MO*

~ ~ ~ ~ ~

### **Dream Network: A Valuable Resource**

Thank you for making Dream Network Journal such a valuable resource to dreamers everywhere.

Loved your dreams and how it all started for you. :) Your site is terrific! Best Dreams,  
*Kellie Meisl, Pittsfield, MA*

~ ~ ~ ~ ~

### **Dream Network: A Shining Jewel**

I received my hard copies of DNJ (thank you!) and read your editorial about your 20 year sojourn. That's no small feat. Congratulations!

I was saddened that the reins will be handed over to someone else this year. I have known that you have been looking for a successor for a awhile....

however, it is always hard to think about change and letting go of what one is used to... but indeed, inevitable. From a personal perspective, I wish you relief from the stress and sometimes burden of performance in the nitty-gritty details that have to happen in order for the publication to manifest every three months. Each journal is like a birth of a new soul and I truly know you have laid the groundwork and standards for this to continue. May all connections and transitions be smooth.

Additionally, I really enjoyed reading your brief bio/history—the evolution of events in your life that brought you to the Dream Network doorstep adds depth to the equation and more appreciation of you and your work. Thank YOU for making this publication the shining jewel in the crown of dreamwork all these years.

I have subscribed to DNJ since the early '80s and have copies to show the long distance (from a photocopied page on colored 8 1/2 x 11 folded over paper bound by staples to the now magazine sized slick glossy full color publication it has become under your tutelage.

As for me, my affiliation during the past almost 13 (!) years has been the best and always amazing. I LOVE doing my column and relish the opportunity to share dreamwork with others—albeit from the perspective on my watch.

Blessings, open doors, new dimensions and facets be yours, today and in years to come.

In love and appreciation,  
*Marlene King, Murphy, OR*

~ ~ ~ ~ ~

### **Dream Network: A Much Needed Publication**

What you have done with DN is beyond words. This is a much needed publication that is helping to explore the greater reality we exist in and is part of a great awakening that is taking place. Keep up the good work!

Peace & joy,  
*Dean McClanahan  
Springfield, MO*

Our 'Letters' section provides a 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 your letters to:

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**"All You Need To Know"**

Artist: Orna Ben-Shoshan

# **A p o c a l y p s e:** *The revealing of hidden truths*



# Is It the End of Time... or the Beginning of Now?

## Cross Cultural Perspectives on Apocalypse and Salvation

by Daniel Shellabarger

"For the Days of the Lord are coming.....  
And it shall come to pass afterward, saith God, that I will pour out my Spirit on  
all flesh; and your sons and your daughters shall prophesy, your old men shall  
dream dreams, your young men shall see visions. Even on my servants and  
handmaidens I will pour out, in those days, my Spirit; and they shall prophesy."

Words of the Lord himself revealed to the prophet Joël preserved in Joël 2.28-30 in the Old Testament;  
due to their crucial importance, repeated in the New Testament in Acts 2.16-18.

### PART ONE

**P**ROPHECIES OF THE END OF TIME, the Apocalypse, abound all over the world. And the clues give evidence that they arise from the DreamTime. Three things have intrigued me all my life: dreaming, myth and the concept of time; they have led me on strange journeys, inward and outward. Recently, I was wandering in Asia and years ago, did a stint with the Peace Corp. in South America.

While in Asia, I spent almost a month practicing Vipassna meditation at a monastery in the north of Thailand. Immediately afterward, I went south to a predominantly Muslim area. Here I read the Koran, with its continual theme of the Resurrection Day, as I listened to

the periodic Islamic call to prayer echoing through the salty air. All of this is flavored with the fact that I grew up in an Evangelical Christian household and constantly heard of the Second Coming of Christ and the Apocalypse.

Ever since I was a child, the moment between waking and sleeping, consciousness and subconsciousness, has tantalized me, lured me into wanting to experience more of that timeless state. This exceptional moment is illusive, seemingly ungraspable—sometimes a moment of profound wisdom and tranquility, sometimes a clandestine moment of fear. It is a moment of strange awareness—realization of my own mortality and the world's imper-

anence. It seems a hazy window into the realm of death and deathlessness beyond... just out of reach. That 'time' is our personal prophet peering into the End of Time.

When I was an adolescent, I slept in late one Saturday morning. I had a long and elaborate dream about *our German shepherd*. At the dream's conclusion, *I saw her run into the path of our load truck as it was backing out of the driveway. I heard a sounding thud, then a yelp.* I awoke to hear commotion outside my bedroom window. Later that day I asked my dad and brothers if something had happened to our dog that morning. "Yes, she got in the way of the truck as we were backing out and was hit. Fortunately, she

wasn't seriously hurt," my dad said.

"Could it be that my entire dream about our German shepherd had occurred within that split second when she was hit by the truck?" I wondered. Other previous dream experiences gave evidence to this theory. This was the beginning of a hypothesis: time is relative to each individual's state of consciousness and this mystery of time can be explored in that moment between sleeping and waking, subconsciousness and consciousness.

Isn't all of Nature subject to endless cycles of lying dormant and awakening? It is at the time of dying that plants go to seed. And the seed's sprouting is the moment of resurrection, of waking. Falling asleep and dying: are they really any different from one another? When we die, so our conception of Time dies with us; and hence, so ends Time itself. This is what Logic and Intuition together lead me to understand.

I have since noticed how lucid dreaming occurs when my consciousness straddles the line between waking and sleeping; it seems a consciousness that can simultaneously see into both realms. I always wanted to experiment further into this realm by keeping myself awake for several nights. However, I lacked the stamina.... until I came to the Buddhist monastery. Gautama Buddha discovered, some 500 years before Christ, that the cycles of Time and suffering could be transcended through what he called "the Middle Path" or "the Eightfold Path." Training the mind to follow this path is the point of Vipassna meditation. Buddhists also call it focusing on the Present Moment, not letting the mind stray to either the future or the past. This, I

*“Our mistake down through the centuries has been to interpret the Apocalypse as a day on the calendar, a point in linear time, rather than the ever-present Center beyond Time and Space.”*

*“It is the Eternal Present, the Middle Path between future and past.”*

realized, is also the point of the teachings of Jesus Christ, particularly in his Sermon on the Mount: Keep your eye "single," focusing on now rather than worrying about yesterday or tomorrow. In the Torah of Jesus' faith, the unspeakable Name of God—discovered by Moses at the burning bush—is a play on the Hebrew word for "to be." It roughly means "the Eternal Present." When I shared this fact with my Vipassna meditation teachers, they were delighted. From then on they often reminded me to keep my focus on the Eternal Present. My teachers gave me day-to-day assignments of walking and sitting meditation. I was clueless as to what they had in mind for me the next day or in the "grand finale" of my meditation practice. I often complained how sleepy I was becoming. Even so, they continued to tell me to reduce the time I slept each night. Toward the end of my instruction, they told me to go twenty-four hours without sleeping, with a particular walking and sitting meditation assignment. After the twenty-four hours, I thought my ordeal was finished... but they surprised me again, telling me to

go another twenty-four hours without sleeping. Following that, I had to go yet another twenty-four hours of sleeplessness, making a total of three days and three nights of without sleep! One of my assignments was to tabulate how many times I nodded off during meditation. This they called "Arising and Ceasing." Eventually it dawned on me that this Arising and Ceasing was that very moment I had wanted to capture! This was that moment between sleeping and waking: the Middle Path, the Eternal Present! I was so exhausted it was unbearable. I was tempted to lie down and slumber it all away. I finally gave up on the lotus position and crouched on the floor with my head on my knee. That way I could rest a little more and hopefully not fall entirely asleep. I was coming to the point of giving up. "If I sleep, I sleep. If I don't, I don't. I just don't care any more," I finally thought, with my head resting on my knee in resignation. Then, something I'd never experienced before unexpectedly happened. Indescribable peace fell over me. I noticed a fading person with his head on his knee. I honestly didn't know who this person was, whether it was me or the Buddha or someone else. I lost all conception of "I" and "me." Then there was no-body. All senses and all thought ceased. All was blank, empty. The closest description I can share is that all was a pale blue light of emptiness. No pain, no-thing, just utter peace and silence. This experience lasted perhaps 20 minutes—I'm not sure. I felt I could have stayed there forever, but I also felt the urge to come back. When I did, I was completely awake, rejuvenated, refreshed, and blissfully at peace, as if I'd had the best sleep in my life. Then I understood why "Buddha" means "awakened one."

## PART TWO

After leaving the monastery, I remembered that three days and three nights signifies death and resurrection, or transformation in many mythologies of the world. For example, the Sumerian goddess Inanna dies and is hung on a pole in Hell for three days and three nights before she resurrects. Jonah spends three days and three nights in the whale's belly. Jesus says that the Son of Man must spend three days and three nights in the heart of the Earth. The moon is obscured for three days and three nights.

The heart of the earth, the center of the world, the Middle Path: this concept is the factor that links the world's myths and gives us a clue into the End of Time, the Apocalypse. It is the Dream Time.

Curiously, in mythologies throughout the world, we find there is a divine incarnation who descends, dies, and resurrects at the Middle of the World, at the Center of the Cross of the junction of the four directions. This Center is the clashing of opposites and the union of compliments into ultimate oneness. This union is often represented by the central axis of the Pyramid, with four corners converging into the fifth, which is the apex. This union is also commonly represented by the Tree of Life, the Axis at the Center of the four realms of the world. The Sumerian incarnation of the goddess Inanna, the Norse Woden, the Aztec Quetzalcoatl, and the North American Corn Maiden, to name a few; each descend, die, and resurrect at the Center of the World, of the Cross.



**“Dream Rush”**

by Orna Ben-Shoshan

Another variation on this theme is the universal myth of the Great Deluge. In Native American mythologies, the Tree of Life at the Center of the Cross becomes the ladder of Salvation by which people and animals ascend from the flooded underworld to rebirth into a New World. In many cultures, this Tree of Life is hollowed out or constructed into a boat that carries earthly creatures to Salvation.

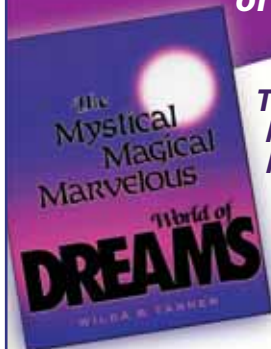
In the Dhamapada—the sayings of the Buddha—we read that Death overtakes all creatures as a flood overtakes a sleeping village. Buddha's teaching, the Middle Path, is called the Canoe that carries us to Salvation. Similarly, Jesus compares the End of the World, the End of Time, to Noah's flood. Both Jesus Christ and Gautama Buddha say the same thing: we must keep vigilant, lest the flood overtake us.

The Koran similarly says we must keep vigilant, lest the Apocalypse overtake us unawares.

Our mistake down through the centuries has been to interpret the Apocalypse as a day on the calendar, a point in linear time, rather than the ever-present Center beyond Time and Space. We will all be swallowed into this Center, sooner or later. It is the Eternal Present, the Middle Path between future and past. The ancient prophets, whether they lived 1500, 2000 or 2500 years ago, always said the same thing: the Apocalypse is "at hand," and it will come upon "this generation." This concept has had overly-logical religious scholars confused for millennia!

Notice that in various world mythologies—such as Aztec, Greek, Hindu, Babylonian and Jewish—the prophecies each speak of time divided into four periods, with a fifth period (or end of the fourth) being the time of Apocalypse. Each period is represented by the astrological elements of the four seasons: Earth, Air, Water, and Fire. Each of these cultures also agrees that the fifth (or end of the fourth) is the time of "mixture." In India, Israel, Greece, and Babylon, these ages were represented as Gold, Silver, Bronze, Iron, and Mixture. In India, Mesoamerica and North America, these ages are represented by the colors or castes of the human race dispersed into the four realms of the earth, with the fifth being the End... when all the colors or castes mix and the boundaries between hierarchies dissolve. This fifth age is one of contradicting chaos *or* unifying salvation, depending on the perspective.

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In the Old Testament book of Daniel, these same mythic motifs are the dreams of the Babylonian emperor Nebuchanezzar. And these are the motifs Jesus refers to in the New Testament. In his first dream, Nebuchanezzar *sees these four ages: Gold, Silver, Bronze, Iron, and Mixture*. In his second dream, he *sees the World Tree, dying and resurrecting*. Yes, this is the Dream Time we are peering into.

In the Old Testament book of Ezekiel and the New Testament book of Revelation, these four ages metamorphose into the four Beasts of the Zodiac, representing the four seasons of Time: The Calf (Taurus), the Eagle (Scorpio), the Lion (Leo), and the Man (Aquarius), with the fifth, the mysterious Divine Incarnation, at the Center. In Aztec myth, each of these four ages is represented by a god, a color and an astrological element. The fourth is the mortal Quetzalcoatl, and the fifth is the immortal Quetzalcoatl. This is comparable to the Bible's fourth image: the mortal Aquarius the Man, and the fifth Son of Man in the Center of the four.

Because of our desire to escape the Present Moment, we love to put our hope in Apocalyptic events on the calendar, whether we speak of Christ's coming, the Age of Aquarius or Y2K. But have we forgotten that Capricorn follows Aquarius, starting us over again? Have we forgotten that a galaxy takes millions of years to make one revolution? Have we forgotten that there are four ages within four ages, following for ages *ad infinitum*? Hinduism calls these ages Yugas and clearly points out their infinite nature.

The fourth age seems like the age of Salvation. Many people perceive the imminent Age of Aquarius as the

coming of the time of hope.... and this is why it can be deceptive. Good times are often deceptive, because we cling to them. Hence, in reality, the end of the fourth age—rather than its beginning—truly does become the time of Salvation for many, not because it is a time of prosperity and hope but because it is a time of disillusionment. We finally see that the age of hope comes to an end and we are right back where we started: Disillusioned.

This is when we realize that our only true hope, our only joy, is to accept the Present Moment, to submit to it through good and bad, with all of our being, all of our strength.

Surely good times come, then bad times come. Good karma, bad karma. The four beasts of the Apocalypse, the four ages of the Zodiac, revolve forever and ever and ever in the wheel of Samsara around the Central Fifth, rising and bowing before the Throne, as we read in the book of Revelation.

The Central Fifth is the Eternal Present. It is Mohammed's Day of Resurrection, Krishna's and Buddha's Middle Path, Lao Tsu's Tao, Moses' Day of the Lord, and the Australian Shaman's DreamTime. It is the I AM.

Ultimately, I believe 'The End of Time' will merely be the end of our perception of time as we now measure it with clock and calendar. If we can't find our contentment within the Present—through good and bad, at the center of the Cross of contradictions and compliments—then we'll never find contentment and our waiting for Salvation at the End of Time will have been in vain.

**Be Here, Now. ∞**

~ ~ ~ ~ ~

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“Unfolding Truth” by Orna Ben-Shoshan

## The World Will Not End in 2012

*Notes on a talk given by Carlos Barrios in Santa Fe, NM. Author Unknown*

**C**arlos Barrios was born into a Spanish family on El Altiplano, the highlands of Guatemala . His home was in Huehuetenango, also the dwelling place of the Maya Mam tribe.

With other Maya and other indigenous tradition keepers, the Mam carry part of the old ways on Turtle Island (North America ).

They are keepers of time, authorities on remarkable calendars that are ancient, elegant and relevant. Mr Barrios is a historian, an anthropologist and investigator. After

studying with traditional elders for 25 years since the age of 19, he has also become a Mayan Ajq'ij, a ceremonial priest and spiritual guide, Eagle Clan.

Years ago, along with his brother, Gerardo, Carlos initiated an investigation into the different Mayan calendars. He studied with many teachers. He says his brother Gerardo interviewed nearly 600 traditional Mayan elders to widen their scope of knowledge.

“Anthropologists visit the temple sites,” Mr. Barrios says, “and read the inscriptions and make up stories about the

Maya, but they do not read the signs correctly. It's just their imagination... Other people write about prophecy in the name of the Maya. They say that the world will end in December 2012. The Mayan elders are angry with this. The world will not end! It will be transformed. The indigenous peoples have the calendars and know how to accurately interpret them, not others.

The Mayan Calendars' comprehension of time, seasons and cycles has proven itself to be vast and sophisticated. The Maya understand seventeen different calendars, some of them charting time accurately over a span of more than ten million years. The calendar that has steadily drawn global attention since 1987 is called the Tzolk'in or Cholq'ij.

Devised ages ago and based on the cycle of the Pleiades, it is still held as sacred. With the indigenous calendars, native people have kept track of important turning points in history.

For example, the day keepers who study the calendars identified an important day in the year One Reed—Ce Acatl, as it was called by the Mexicans. That was the day when an important ancestor was prophesied to return, "coming like a butterfly." In the western calendar, the One Reed date correlates to Easter Sunday, April 21, 1519 the day that Hernando Cortez and his fleet of 11 Spanish galleons arrived from the East at what is today called Vera Cruz, Mexico .

When the Spanish ships came toward shore, native people were waiting and watching to see how it would go.

The billowing sails of the ships did indeed remind the scouts of butterflies skimming the ocean surface. In this manner was a new era initiated, an era they had anticipated through their calendars. The Maya termed the new era the Nine Bolomtikus, or nine Hells of fifty-two years each.

As the nine cycles unfolded, land and freedom were taken from the native people.

Disease and disrespect dominated.

What began with the arrival of Cortez, lasted until August 16, 1987—a date many people recall as Harmonic Convergence. Millions of people took advantage of that date to make ceremony in sacred sites, praying for a smooth transition to a new era, the World of the Fifth Sun.

From that 1987 date until now, Mr. Barrios says, we have been in a time when the right arm of the materialistic world is disappearing, slowly but inexorably. We are at the cusp of the era when peace begins, and people live in harmony with Mother Earth. We are no longer in the World of the Fourth Sun, but we are not yet in the World of the Fifth Sun. This is the time in-between, the time of transition.

As we pass through transition there is a colossal, global convergence of environmental destruction, social chaos, war and ongoing Earth changes.

All this, Mr. Barrios says, was foreseen via the simple, spiral mathematics of the Mayan calendars. "It will change," Mr. Barrios observes.

"Everything will change." He said Mayan Day keepers view the DEC. 21, 2012 date as a rebirth, the start of the World of the Fifth Sun. It will be the start of a new era resulting from and signified by the solar meridian crossing the galactic equator, and the earth aligning itself with the center of the galaxy.

At sunrise on December 21, 2012 for the first time in 26,000 years the Sun rises to conjunct the intersection of the Milky Way and the plane of the ecliptic. This cosmic cross is considered to be an embodiment of the Sacred Tree, The Tree of Life, a tree remembered in all the world's spiritual traditions.

Some observers say this alignment with the heart of the galaxy in 2012 will open a channel for cosmic energy to flow through the earth, cleansing it and all that dwells upon it, raising all to a higher level of vibration.

This process has already begun, Mr. Barrios suggested.

"Change is accelerating now, and it will continue to accelerate." "If the people of the earth can get to this 2012 date in good shape, without having destroyed too much of the Earth, Mr. Barrios said, we will rise to a new, higher level. But to get there we must transform enormously powerful forces that seek to block the way.

### A Picture of the Road Ahead

From his understanding of the Mayan tradition and the calendars, Mr. Barrios offered a picture of where we are at and what may lie on the road ahead: The date specified in the calendar—Winter Solstice in the year 2012—does not mark the end of the world. Many outside people writing about the Mayan calendar sensationalize this date, but they do not know.

The ones who know are the indigenous elders who are entrusted with keeping the tradition.

"Humanity will continue," he contends, "but in a different way. Material structures will change. From this we will have the opportunity to be more human. "We are living in the most important era of the Mayan calendars and prophecies. All the prophecies of the world, all the traditions, are converging now. There is no time for games. The spiritual ideal of this era is *action*. Many powerful souls have reincarnated in this era, with a lot of power. This is true on both sides: the light and the dark.

High magic is at work on both sides. Things will change, but it is up to the people how difficult or easy it is for the changes to come about.

The economy now is a fiction. The first five-year stretch of transition from August 1987 to August 1992 was the beginning of the destruction of the material world. We have progressed ten years deeper into the transition phase by now, and many of the so-called sources of financial stability are in fact hollow. The banks are weak. This is a delicate moment for them. They could crash globally if we don't pay attention. If the banks crash, then we will be forced to rely on the land and our skills. The monetary systems will be in chaos and we must then rely on our direct relationship with the Earth for our food and shelter. The North and South Poles are both breaking up. The level of the water in the oceans is going to rise. But at the same time land in the ocean, especially near Cuba, is also going to rise.



**“Small Tasks**  
by Orna Ben-Shoshan

### A Call for Fusion

As he met with audiences in Santa Fe, Mr. Barrios told a story about the most recent Mayan New Year ceremonies in Guatemala. He said that one respected elder—who lives all year in a solitary mountain cave—journeyed to Chichicastenango to speak with the people at the ceremony. The elder delivered a simple, direct message: He called for human beings to come together in support of life and light.

Right now each person and group is going his or her own way. The elder of the mountains said there is hope if the people of the light can come together and unite in some way.

Reflecting on this, Mr. Barrios explained: “We live in a world of polarity: day and night, man and woman, positive and negative. Light and darkness need each other. They are a balance. Just now the dark side energies are very strong and very clear about what they want. They have their vision and their priorities clearly held, and also their hierarchy. They are working in many ways so that we will

be unable to connect with the spiral Fifth World in 2012.

“On the light side, everyone thinks they are the most important, that their own understandings, or their group’s understandings, are the key. There’s a diversity of cultures and opinions, so there is competition, diffusion and no single focus. As Mr. Barrios sees it, the dark side works to block fusion through denial and materialism. It also works to destroy those who are working with the light to get the Earth to a higher level. They like the energy of the old, declining Fourth World, the materialism. They do not want it to change. They do not want fusion. They want to stay at this level, and are afraid of the next level. The dark power of the declining Fourth World cannot be destroyed or overpowered. It’s too strong and clear for that, and that is the wrong strategy. The dark can only be transformed when confronted with simplicity and open-heartedness. This is what leads to fusion, a key concept for the World of the Fifth Sun.”

Mr. Barrios said the emerging era of the Fifth Sun will call attention to a much-overlooked element. Whereas the four traditional elements of earth, air, fire and water have dominated various epochs in the past, there will be a fifth element to reckon with in the time of the Fifth Sun: ether.

The dictionary defines ether as the rarefied element of the Heavens. Ether is a medium. It permeates all space and transmits waves of energy in a wide range of frequencies, from cell phones to human auras.

What is “ethereal” is related to the regions beyond earth: the heavens. Ether—the element of the Fifth Sun—is celestial and lacking in material substance, but is no less real than wood, stone or flesh. “Within the context of ether, there can be a fusion of the polarities,” Mr. Barrios said.

“No more darkness or light in the people, but an uplifted fusion.”

But right now the realm of darkness is not interested in this. They are organized to block it. They seek to un-

## Where do dreams go?

Where do dreams go?  
Some of them step out of bed  
beside you,  
breakfast with you  
& walk down the street  
to the bus stop  
& seem more real  
than even the trees,  
more solid than the ground  
you step on.

There are dreams you pass by like  
the freshness of bread from the bakery.  
In the next block you don't smell them  
but you know they are still there.

Some dreams are like fireworks  
whose thunder reverberates in your brain  
till your feet feel unsteady on the ground  
& the bright showers of color in the sky  
come so close there is nowhere to run.

Dreams lift you up in their arms  
like a parent  
as you cling, trusting,  
to their shoulder,  
or,  
they carry you by the nape of the neck  
like a mother cat  
till you feel precarious as though  
your eyes don't yet know how to open  
& you don't even know to wonder  
where you are being carried to.

Once in a long time  
a dream hovers over the day  
like a rainbow  
till the very air  
shimmers like sun on the water.  
This kind of dream has a name.  
Its name is happiness.

*Karen Etheldattar*

balance the Earth and its environment so we will be unprepared for the alignment in 2012. We need to work together for peace and balance with the other side. We need to take care of the Earth that feeds and shelters us. We need to put our entire mind and heart into pursuing unity and fusion now, to confront the other side and preserve life... to be Ready for this Moment in History.

Mr. Barrios told his audiences in Santa Fe that we are at a critical moment of world history. "We are disturbed," he said. "We can't play anymore. Our planet can be renewed or ravaged. Now is the time to awaken and take action. Everyone is needed. You are not here for no reason. Everyone who is here now has an important purpose. This is a hard, but a special time. We have the opportunity for growth, but we must be ready for this moment in history."

Mr. Barrios offered a number of suggestions to help people walk in balance through the years ahead. "The prophesied changes are going to happen," he said "but our attitude and actions determine how harsh or mild they are. We need to act, to make changes, and to elect people to represent us who understand and who will take political action to respect the earth. Meditation and spiritual practice are good, but also action. It's very important to be clear about whom you are and also about your relation to the Earth. Develop yourself according to your own tradition and the call of your heart. But remember to respect differences and strive for unity. Eat wisely. A lot of food is corrupt in either subtle or gross ways. Pay attention to what you are taking into your body. Learn to preserve food and to conserve energy. Learn some good breathing techniques, so you have the mastery of your breath. Be clear. Follow a tradition with great roots. It is not important what tradition, your

heart will tell you but it must have great roots. We live in a world of energy. An important task at this time is to learn to sense or see the energy of everyone and everything: people, plants, animals. This becomes increasingly important as we draw close to the World of the Fifth Sun, for it is associated with the element ether—the realm where energy lives and weaves. Go to the sacred places of the earth to pray for peace, and have respect for the Earth which gives us our food, clothing and shelter. We need to reactivate the energy of these sacred places. That is our work.

One simple but effective prayer technique is to light a white or baby-blue colored candle. Think a moment in peace. Speak your intention to the flame and send the light of it on to the leaders who have the power to make war or peace.

### **We Have Work to Do.**

According to Mr. Barrios this is a crucially important moment for humanity, and for earth. Each person is important. If you have incarnated into this era, you have spiritual work to do balancing the planet. He said the elders have opened the doors so that other races can come to the Mayan world to receive the tradition.

The Maya have long appreciated and respected that there are other colors, other races, and other spiritual systems.

"They know," he said, "that the destiny of the Mayan world is related to the destiny of the whole world. "The greatest wisdom is in simplicity," Mr. Barrios advised before leaving Santa Fe. "Love, respect, tolerance, sharing, gratitude, forgiveness. It's not complex or elaborate. The real knowledge is free. It's encoded in your DNA. All you need is within you. Great teachers have said that from the beginning. Find your heart, and you will find your way. ∞



# Dreams: Chaotic or Ordered?

## Complexity Theory Applied to Dreaming

© Janice Baylis, Ph.D.



**C**OMPLEXITY THEORY SCIENCE tells us that simple deterministic systems can breed complexity. That's why it is also known as Complexity Theory. So much complexity, in fact, that it looks like random chaos. The simple deterministic system is lost, unperceived, in a mass of incomprehensible data. Complexity Theory scientists look below the surface to find the ordered system. In 1986 the Royal Society defined chaos in the context of science as, **"behavior or process using random variables occurring in a deterministic system."**

My research has provided ample empirical evidence that the key to dream interpretation is resemblances. The simple deterministic system active in dream image selection is an associative thinking process. A dream image is substituted for something in the mind of the dreamer, something that is similar to, resembles, the dream image in some way. The linking features of similarity must be sufficiently similar to establish an association such that one can substitute for the other.

The Deterministic System within which the random variables behave has been called a "Strange Attractor." Like a magnet it pulls in material with an affinity to the process. "A Chaos Attractor finds order in what appears

to be incomprehensible data by helping to discern an underlying pattern that reveals order." said, Stanley Krippner, Ph.D. in *Dream Network Journal*.

In the case of dreams, we see so many dream images—random variables—that we don't see the underlying process. Aristotle saw it. He said, "The key to dream interpretation is resemblances."

How complexity builds from a single process is by branching—more than once. In Complexity Theory the first splitting is called Bifurcating, which simply means branching. In the terminology I use in my dreamwork and my book *Sex, Symbols and Dreams*, the first branches of the associative thinking process are called Symbol Substitution Systems.

More complexity, which looks more chaotic, is built when the Bifurcations/branches split again, cascading into several parts. In Complexity Theory these additional parts are called Cascades. I've called these split-offs from the Symbol Substitution Systems, sub-sets. The Bifurcations/symbol systems and Cascades/sub-sets follow the same process as the Strange Attractor, the Single Deterministic System in Complexity Theory terminology. In dreams this Deterministic System is the associative thinking process. The Bifurcations and Cascades are specialized types of the

underlying process, namely associative thinking.

With associative thinking, two associated things have some linking similarity. Differences don't count and don't detract. The linking features of similarity must be sufficiently similar to establish an association such that one can be substituted for the other. Writing in *Midnight's Children*, Salmon Rushdie noted, "As people, we are obsessed with correspondences. Similarities between this and that, between unconnected things make us clap our hands delightedly when we find them out."

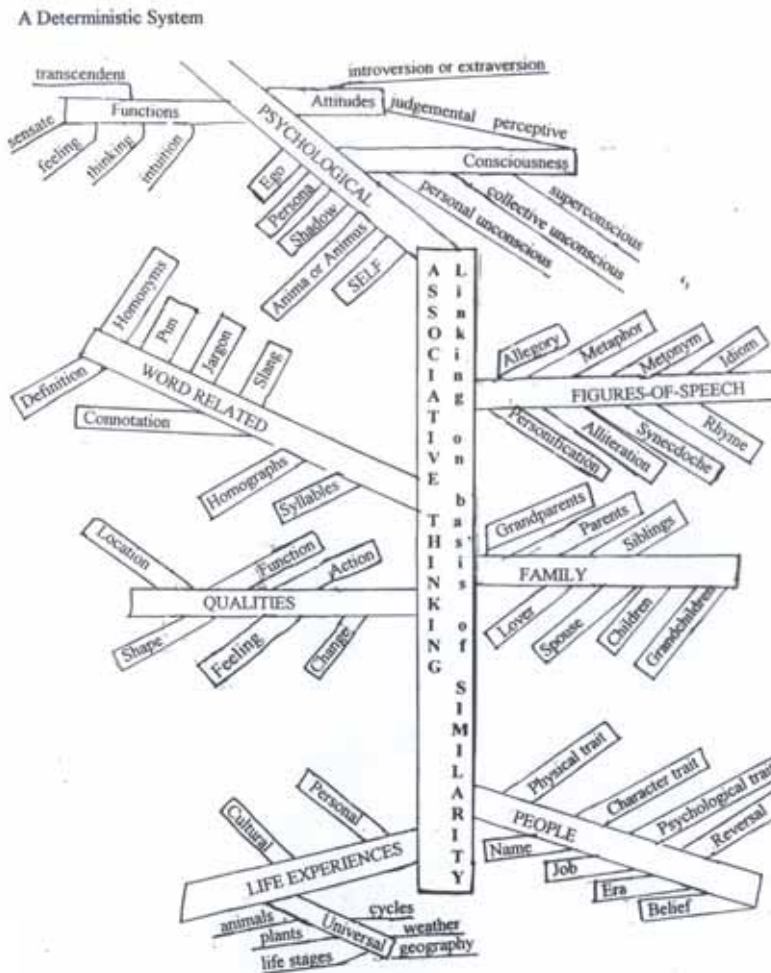
Let's take, as an example, the famous Elias Howe dream. Howe had been trying to design a machine that would sew. In his waking mind the only model for a sewing needle was a needle with a hole in the blunt end. It wasn't working in his machine. He dreamed that *primitives captured him and were prodding him along with their spears*. Just before he awoke *he noticed each spear had a hole in the pointed end*. Awake, he immediately realized that was what his machine needed, a needle with a hole in the pointed end.

The needle and the spears had a similarity of shape: long, narrow and pointed. The differences of location, function etc. did not count and did not detract.

Charting the comparison between Complexity Theory terminology and my dream terminology was very easy.

Associative Thinking in Dreams

Figure 1. Diagram of the Superstructures and Substructures of Associative Thinking:



And so for the other Symbol Substitution Systems, how does this look in actual dreams? Adding to the appearance of chaos and making the underlying process even more difficult to perceive are several other features of chaos. Several special behaviors take place with the Bifurcations/symbol systems and the Cascades/sub-sets.

**Symmetry Building** happens when shared sub-sets/Cascades merge showing more similarity. One sub-set of the Symbol System, Figures-of-speech is the synecdoche. This is where a part stands for the whole. A nice set of wheels means a nice car; a part, the wheels, stands for the whole car. Here is a dream example where a part to stand for the whole is shown twice, building the resemblance.

*"Pharaoh dreamed: and behold, he stood by the river. And behold, there came up out of the river, seven well favored cattle and fat-fleshed; and they fed in a meadow. And behold, seven other cattle came up after them out of the river, ill favored and lean-fleshed; ...And the ill favored and lean cattle did eat up the fat cattle. And he [Pharaoh] dreamed again.*

*And behold, seven ears of corn came up upon one stalk, rank and good. And behold, seven lean ears blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold it was a dream."* Genesis 41: 1-7.

So, in Biblical times, Joseph realized that a part—the cattle or the corn—could represent the whole... all of Egypt's food production. The river would surely be the Nile River which also represents the whole country of Egypt. Joseph tells Pharaoh, "For that the dream was doubled unto Pharaoh twice; it is because the thing is established." Genesis 41: 32 The doubling added emphasis, **built more symmetry**, that is, more associative similarity.

**Mixing** happens when a single image has meaning in two sub-sets/cascades, perhaps even from different symbol systems/bifurcations. This is a dream example for **Mixing in Complexity Theory**. It comes from one of my students. She had two teenage sons. Her dream:

*"I dreamed my son was assembling a new bike (vehicle, body) in his bedroom (sexual changes in puberty) I unintentionally carried the handlebars downstairs. His older brother carried the handlebars back to him. Next we were waiting for an earthquake at home."*

In the Words Symbol System and Sub-set Definitions, HANDLE as a verb is "manage, deal with, control". The mother is unintentionally not giving her son help with handling, controlling his new sexual feelings. In the Qualities Symbol System and Sub-set Function, HANDLEBARS again are for steering or controlling. The image of handlebars is **mixing** the meaning from two symbol systems. A boy's bike functions to

move his body around in life, just as his body functions to move his psyche around in life, hence the substitution. As it turned out, the young son caused a big shake-up (earthquake) in the family when he was discovered sneaking out at night to meet the teenage girl next door.

**Sensitive dependence on initial conditions** means that the result is dependent on how things were at the beginning of the process. Small beginning conditions can have large effects further along in the process. The example Chaos Theorists usually give is, that if a butterfly flaps its wings in China, it can affect the wind and weather in New York.

In dreams **sensitive dependence on initial conditions** means that **the same image can have different meanings to different dreamers**. Here are two dreams to illustrate sensitive dependence on initial conditions.

A shy woman had joined a discussion group hoping to make new friends. After attending two meetings without contributing, she had this dream.

*"I am at a public swimming pool. The singer-actress Cher is sitting beside me. Cher dives in and starts swimming around with the other people."*

Our discussion of her life situation and her dream led to this interpretation. Take the plunge, get into the swim of things, share and pool your thoughts with the other people. In this dream Cher stood for the homonym share and represented the People Symbol System's Sub-set, Name as a regular word.

Another woman, not as shy as the first dreamer, also dreamed of Cher. She was a bit old-fashioned having the belief that women are to be sought after and not to initiate a relationship. Her dream:

*"I was watching Cher do a presentation of her vamp role from the Sonny and Cher Show. She was dressed provocatively and was rolling her hips. Next thing I knew, I was making love to her. I am not a lesbian!"*

In this dream Cher represents a flirtatious vamp. This is an example from the People Symbol System but the Character Trait Sub-set. The dreamer would love to become intimately involved with the role [homonym to roll] of a flirtatious vamp. Two **different initial conditions** using the **same image to represent different meanings** to two different dreamers.

**Deterministic chaos** means that the random variables, in individual cases, are so unpredictable that they appear to be chaotic, while actually they are selected within a deterministic, underlying process. This accounts for the gazillion different dream images which often seem bizarre and chaotic.

**Self-organization**, in Complexity Theory, means creating new connections for evolution. "At the pinnacle of complicated dynamics are processes of biological evolution and thought processes. In a person's mind, information is not just accumulated but is also generated—created from connections that were not there before." Packard in *CHAOS Making a New Science* p. 261.

In dreams, this allows for the spontaneous emergence of images conveying a message, organized to facilitate evolution of the individual dreamer, in relation to their daily life. The Elias Howe dream is an example of this. He generated a working needle for his sewing machine. Pharoah's dream organized to help him do his job, caring for the people of Egypt relative to a coming period of famine. The two Cher dreams helped the dreamers facilitate personality growth

in relationship to other people. The handlebar dream alerted the mother to help her son deal with and control his new sexual feelings.

This **self-organization** of images to deliver useful messages to dreamers even extends to financial concerns. A married couple, preparing for retirement, planned to buy a lot in San Diego County California and build a retirement home there. They gave a realtor a price range and he showed them some nice grassy lots. During following week the wife had this dream.

*"My husband and I are buying a bird's nest. It is soft and cozy looking. I am especially impressed by the lovely tree it is in."*

When she thought about the dream she realized that a lot with trees would be much nicer and a better investment. They asked to see lots with trees. The wooded lot cost more than they had intended to pay, but they were much happier having the live oak trees on the lot they purchased.

The similarity between the complex dream associative processes and the structure of a tree make a useful comparison. The Deterministic System—associative thinking—is the trunk of the dream-tree. The Bifurcations—symbol substitution systems—are like big limbs. The Cascades, the sub-sets, are the tree branches. This tree infrastructure can't be seen because it is so covered by the leaves—the random variables—again, those gazillion images seen in dreams. But, all the while, linking via similarities is the hidden process.

Dreams do often appear chaotic or bizarre; however, if you look and find the appropriate associative links, you can glean wonderful messages from your dreams. Thanks to Complexity Theory for showing the dynamics behind the logic of dreaming. ∞

# Dream of the Excess Bone

What is it that you offer, tugging magnetically, pulling me down into a deep ecosophic dream?

I have something extraordinary to show you. It is a paradox—immense and small. Yet the gift will fit into the palm of your awaiting hand.

What is this "something"—round, white and stained with age and earth-red emotion?

See into the valley of a flower. Press your ear in intimate listening to the memory of a chambered nautilus. Wrestle heroically with a wind blessed on a mountain summit. Baptize your heart even in the river of light. Feel as your soul is born from the honeycomb of love. Here

is a bone—called Excess Bone—an ensouled stone from the secret treasury of a shaman's body. There is a hole through it, clear through this bone. You can look into that hole and see everything you need to see. There, with your beacon-eye, looking from layer to layer, dimension to dimension, from form to form, learning to be disciplined humbly, you will know what you need to know. Necessity, with a spirit's breath, will accompany you as a friend, not as a phantom. As a power, not as terror.

Now this change, the metamorphosis of the great ordinary, begins right here, right now (like passing over) with this round, hollow ring of calcium, of allusions and affects, and of ancestral journeying dovetailed into the continents of this incandescent, incendiary and compassionate moment, as I place the Excess Bone in your care. You are responsible, accountable now, for what it means. And what it brings will be your identity and destiny, in this world of convolutions, inversions and conversions, and in many others. Life follows life.

Whenever it profoundly names you, calls—sweet mythic bone singing from your potent dream—you will awaken, shaking in a mystery sweat and cry another name; the other from your hidden self, the interior. Then an animal (and why not an animal?): a deer or a

bear, a wolf or a lion, a hawk or a dolphin, an owl or a raven, a turtle or salmon, a dragon, a dragonfly, a butterfly

will step down out of intricate darkness and stand near beside you, wherever you go, whenever you linger in trance-dance or prayer; each time that you morph, when your blood is rain, when you are crucified—when you grow.

See seedling! Listen! In the village, the season of popping trees. When language is holy. When words kindle flames from the Zen of a circle. Reality turns; beauty unfolds. Yes! You are passion, the passionate. The Great Mother feels you. Like a mustang on the plains of sage, above the shadows of the river's gorge.

Apprentice—hold out your hand....

David Sparenberg March 2009

# Dreams, Bones and the Future

## Part IV



A Continuing Dialogue Between  
Russell Lockhart and Paco Mitchell



**Paco Mitchell:** At the end of our last dialogue, we imagined ourselves deep underground in the caves at Lascaux, looking up at Paleolithic paintings of animals. We marveled at the paintings themselves and wondered about the state of mind of the hunters/artists/shamans who painted them.

As I later mulled over your insights and intuitions, I thought about the vast gulf separating humans today from those early periods, especially where animals are concerned. In no phase of history during the past several thousand years were we ever so utterly dependent on animals as early humans were during Paleolithic times—before the advent of agriculture. (We could say that the ratio of importance between animals and humans for Paleolithic nomads was practically one-to-one. Agriculture introduced a multiplier into the equation, since one ox could plow many acres and help produce millions of grains, thus supporting a larger human population.) The very life of the nomadic tribes, however, depended in high degree on the individual animals they hunted, so they recognized in those animals the source of life. The central

importance of animals thus gave rise to ritual forms of worship, cults and cosmologies and the campfire stories of an indispensable oral tradition.

**Russell Lockhart:** Of course, that state of mind, although lasting thousands of years, finally gave way to another spirit... what I like to call the cornucopian spirit—the advent of agriculture. The cornu of that word is the goat’s horn, so here is the transition image of the animal from earlier time, albeit only a piece and not the whole dynamic image we saw in the caves. The copia refers to the abundant outflowing from the horn, the full measure of grains, and flowers, and fruits—literally the great harvest of the “above ground” earth.

**PM:** I’m reminded of Eliade’s *The Forge and the Crucible*, where he draws a remarkable parallel between the distant Paleolithic past and our current situation and future outlook. I think it’s worth quoting at length:

“As for the crises of the modern world, we must bear in mind that this world inaugurates a completely new type of civilization. It is not possible to foresee its

future developments. But it is useful to remember that the only revolution comparable to it in the past history of humanity, that is, the discovery of agriculture, provoked upheavals and spiritual breakdowns whose magnitude the modern mind finds it well-nigh impossible to conceive. An ancient world, the world of nomadic hunters, with its religions, its myths, its moral conceptions, was ebbing away. Thousands and thousands of years were to elapse before the final lamentations of the old world died away, forever doomed by the advent of agriculture.”

Eliade continues:

“One must suppose that the profound spiritual crisis aroused by man’s decision to call a halt and bind himself to the soil, must have taken many hundreds of years to become completely integrated. It is impossible to imagine the upheaval of all values caused by the change-over from the nomadic to the sedentary life and to appreciate its psychological and spiritual repercussions. The technical discoveries of the modern world, its conquest of Time and Space,

represent a revolution of similar proportions, the consequences of which are still very far from having become part of us."

**RL:** Eliade's reference to the conquest of time and space could as well be thought of as the "triumph of light" over darkness, epitomized by the electric light that has severed the human tether to the light and dark cycle those Paleoliths lived by so intimately. But, oh, the unintended consequences! *National Geographic* recently in a cover story entitled "The End of Night: Why We Need Darkness," speaks to our lost connection with the sky in urban centers and the cost of this "constant light," not only in energy terms, but in disturbing our biological rhythms and portending major consequences to our health and well-being. I was struck by the inside front pages of this issue in an advertisement showing just those images from Lascaux right along with IBM's new slogan: Stop Talking, Start Doing. Yes, but doing what? Well, my response, as you well know, is something on the order of "Do the Dream."

**PM:** There must be something about deep darkness itself that invites and impels the human psyche to seek out, "to do," if you will, transformative states. Partly this results from the protection "cave-consciousness" affords against sensory distractions (e.g., John Lilly's isolation tank). Therefore we often close our eyes or "go blank" when we are trying to concentrate on an image or a thought. Caves, graves, catacombs, tombs, ossuaries, cemeteries, pyramids, sweat lodges, wilderness, deserts, forests, deep glades, basements, attics, closets, tunnels, dark taverns and pubs, abandoned places, remote places, small places, tents, mummy sleeping bags,

dream helmets and, of course, dreams themselves—how many actual places have humans found, built, discovered and sought out in their effort to stay connected to the primordial, living imagination? Dreams may be the most direct opening we have today if we wish to enter the imaginal depths. They are not the only means of access, to be sure, but they are the most ubiquitous. Interestingly, we can still see in dreams—in their images, their mythic patterns, their amazing associative nature, their implication in synchronicities, their tendency to reflect totalities—remnants of that Paleolithic experience which you called the "rhizomic integrity of world, imagination and dream." What Thomas Berry called the "shamanic personality," then, is available—in principle—to anyone, virtually given, with close enough attention to dreams, or to dream-like states.

**RL:** Your comments are rich loam indeed! I'm glad you refer to Eliade, as his fertile work seems largely neglected now and deserves a fresh reading. His vision of the modern world spawning a "spiritual breakdown" recalls the Hopi prophecy of the two paths that increasingly confront the world's people and the choice that each person must make. The Hopi called these the path of the two-hearted (the "fate of the world be damned" attitude that pervades nearly every dimension of our existence) and the path of the one-hearted (whose heads are one with their heart and whereby the fate of the earth becomes a primary concern). I am seeing these prophecies cited more and more but nowhere more poignantly than in singer and songwriter Kristine Robin's on-line video called "'Are we creating the world of our dreams?" (<http://www.kristinerobin.com/worldofdreams/oneisthesun.html>).

After seeing this video one might well say the world is becoming ever more a nightmare. But, like Kristine Robin, I'm basically an optimist, and so I look for ways to alter what seems like an inevitable flood of increasingly disastrous consequences of the dominance by the power and the rapaciousness of the two-hearted.

**PM:** One way to counteract the destructive flood is to "listen" for Merlin's Cry, as it echoes the earlier lamentations of the old stone-age shamans. In effect, the unconscious itself is crying out for recognition, not just the "shadow side" of modern life or the dark side of the individual personality, but the deepest reaches out of which modern consciousness itself slowly evolved. And, as you have said so many times, this cry for recognition cannot be denied.

**RL:** You have noted that Berry is calling for a kind of "rescue" by a hoped-for and wide-spread emergence of the shamanic personality. I like to think of this as an increasing possibility of emergent access to the shamanic potential in each person stimulated by the present extremities. We are not in want of gurus. The very idea of guru has become ever more commodified, so that we now have a "guru industry." We need not seek out true or false shamans either in far away places or the nearest talk show, nor become apprentices for decades of training, or pay huge sums. I don't deny the value of those honest shamanic traditions. But the time is now for each and every person of the earth to seek the shamanic potential in themselves. And where is that potential? As you say, "dreams may be the most direct opening we have today." I agree. Yet, look at any magazine or at the ads on TV and—as I forewarned

years ago in these pages—you will see ever increasing use of the word or idea of dream in these mechanisms of commodification. An enormous effort is being made to associate dream and money. Not that anyone will pay you for your dream, but instilling in you the “triggers” of consumption so that you will dream what you then will feel impelled to buy—ah!—that is the dream of all advertising! In this way dreams too will become subject to the commodification of desire. Still, the dream itself remains remarkably subversive to this process and for that reason my optimism remains high. I am working on this in a book I’m calling *Commodification of Desire*.

I have emphasized in these pages on several occasions that every dream has to do—not with the past—but with the future. Let me add another layer of brashness to this assertion and say that every dream is a portal to shamanic potential, every dream a portal to the hidden caves of imaginal reality, every dream a potential gateway to rhizomic consciousness.

But, as you say, not in dreams only. Also in those “pregnant” moments where time itself seems to open up what Lorca called, “something else.” What I have in mind is not only those momentous synchronistic events which literally cannot be ignored, but those more frequent, almost everyday moments of experience passing through our consciousness like minute sparks only momentarily perceived, if at all. These too are portals. Let me give you a recent example related to our dialogue of what I mean.

In our last dialogue, I recalled the poem entitled “Magic Words” by Edward Field, as a perfect example of some of the things we had been

talking about. Before I could write out the words of the poem I had to find it because it was not fully in my memory. I knew the poem was in Jerome Rothenberg's *Shaking the Pumpkin*, but I couldn't find that book—not yet unpacked for shelving in my newly renovated office space. But I did have Robert Bly's *News of the Universe: Poems of Twofold Consciousness* and I knew it was in there—and that is where I looked it up in order to quote in our dialogue. The next day I was at the library, and decided to see if I could find Field's original work, where the poem first appeared as he attempted to distill the songs and stories he learned from Knut Rasmussen's explorations of the Inuit. They did not have the book, but they did have two copies of his *Magic Words*—his volume of poems inspired by the Inuit stories and songs. However, there was no copy on the shelf. So where were the two copies? As I had done a number of times on other occasions, I put in a request for the book to be found. This they did and the next day I received notice that the book awaited my return to the library.

Before I went to the library, I unpacked more books as well as bringing in a number of pieces of art and other things that had been in storage for more than seven years since I closed my office in 2001. When I went to the library, I discovered to my surprise that the reason I had not been able to find the book was that it had been shelved in the children's section. Stupid me! I should have looked at the card catalog more carefully. Now, with the book in hand, I looked for the poem that gave the book its title and the one I quoted in the dialogue. The book was illustrated with what were called the “mystical paintings” of Stefano Vitale.

What I saw momentarily took my breath away. Here is Vitale's painting—a driftwood image with a



person at one end and an animal at the other. Now look at the piece of drift wood I had that very morning brought out of 7 years of storage—a gift from someone then living in Alaska!



How, then, does such a congeries of “ordinary” events become a portal to rhizomic consciousness? It begins first, I think, in the capacity of these events to “stop” the flow of intentional consciousness, as if a far off voice was calling. The “portal” exists in that moment of stopping. Still, unless these moments are profoundly synchronistic or deeply disturbing, intentional consciousness recovers quickly from the awkward moment and like a wave breaks over the portal and access to it washes away.

**PM:** Russ, I like what you said about the “frequent, almost everyday moments of experience passing through our consciousness like minute sparks.” That such moments can become openings to the “shamanic imagination” means that everyday experience can produce imaginal yields similar to dreams or synchronicities, an exciting thought indeed. This outlook places the creative imagination within reach of

*Continued on Page 45*



# From Fragment to Fractal

by John C. Woodcock Ph.D.

**S**ENSITIVE DEPENDENCE on initial conditions led to the momentous discovery in chaos theory that a determinative system, i.e. a system governed by equations that produced theoretical predictability, could in fact generate chaos, i.e. unpredictability. This unpredictability is strange though, because within itself lie hidden islands of order which can emerge spontaneously. In other words, a system can degrade into chaos and a new order can emerge from within that chaos. It all depends on that little initial "error," that detail that goes unnoticed, that slip or unexpected intrusion into the expected flow of events.

We often ignore that unexpected detail in our dreams, preferring instead to assimilate the dream to what we already know. But if you can follow the detail into chaos, into uncertainty, until an invisible weaving takes place and a choice is made... the outcome could be an incarnation of a possible future?

The dictionary is the source of meanings that are collective. We don't have to think about the meanings of words in the dictionary. We simply use words in an ordinary unreflective way and others who share the common meaning imagine they understand our speech. Over time, dictionaries—i.e. collective meanings—change or evolve. Etymology is the study of this historical process and we understand that collective meaning changes under the influence of contributions made by individuals. Although it is rare to identify specific individuals (Shakespeare being an outstanding

example of a known individual), we acknowledge that such individual contributions to collective meaning do happen.

Within my lifetime, there is an interesting little word which not only demonstrates how meaning changes in time but also shows how a single individual can contribute decisively to meaning, therefore extending our perceptions into reality. If you look up fragment in the AHD, you can go to the "root" bhreg, which is said to be the original sound-meaning from which a host of cognates spring. The root carries an image of breaking and one of the cognates mentioned is fractal. To the uninformed reader this word, with its collective meaning of a geometrical shape in which self-similar patterns are found across scale, simply belongs with all its sibling words as if for all time. Yet its birth as a word can be traced to a specific time and to a specific individual:

One wintry afternoon in 1975, aware of the parallel currents emerging in physics, preparing his first major work for publication in book form, Mandelbrot decided he needed a new name for his shapes, his dimensions and his geometry. His son was home from school, and Mandelbrot found himself thumbing through the boy's Latin dictionary. He came across the Latin *fractus*, from the verb *frangere*, to break. The resonance of the main English cognates—fracture and fraction—seemed appropriate. Mandelbrot created the word... fractal. (Gleick, *Chaos*, 98)

Such a tiny moment: two known words, fracture and fragment are joined in a creative act of the imagination, to form a new word: fractal. This new word facilitated new meaning into the world. As Gleick reports, Mandelbrot spent twenty years extending his perception into an aspect of reality (its "regular-irregularity") for which he yet had no word. He had to create it to convey his new perception. Now the word and its meaning have been accepted. Those of us who follow Mandelbrot's pioneering work can extend our perceptions into reality through the agency of the word he brought forward. I still sometimes find pleasure in looking at the irregularity of a tree, trying to find the fractal hidden in its complexity.

Aspects of reality not yet realized in the world emerge from such creative acts of the imagination. Our perceptions—informed by the concept of a fractal—bring that aspect of the world forward into material reality. And an aspect of the future is realized. Nature becomes a fractal, available as such to immediate experience and thus, real. These tiny moments in which fragments of known reality are joined together in a new way within the imagination of an individual is the seed-bed in which an unknown future is born and from which our entire culture can be altered irrevocably... as the new perception gained by the creative individual is accepted and gains the status of reality.

This is not a harmless process as we can see in the example of Edward Bernays.

Ideas were swirling around the West during and after the First World War. Freud had discovered the unconscious and conceived it as a vessel of hidden desires that threaten the stability of the ego that seeks to conform to its environment. These desires are dangerous, animal-like, requiring defenses. He later wrote *Civilization and its Discontents* in which he portrays civilization as the only



bulwark against the Visigoth-like desires of the unconscious. Since these desires should never be released, civilized people are always in a state of necessary discontent. Another idea sharpened into focus during the War which concerned the deliberate manipulation of "the masses" for purposes of war. Propaganda was taken up by governments to control public opinion in order to further its own cause. These two ideas, fermenting independently in the pool of available ideas simply needed a fertile imagination to unite in what we may some day describe as an "unholy marriage." This fertile imagination belonged to Edward Bernays who was working for the American Government as a press agent during the war. His slogan: "Make the World safe for Democracy," became a major player in the propaganda effort. He was also the nephew of Sigmund Freud.

After the war Bernays asked a simple question: Is it possible to manipulate the masses for purposes of peace? The two ideas flowed together into one and the field of Public Relations was born. Edward Bernays brought the ideas together under this new concept. His goal was "the conscious and intelligent manipulation of the organized habits and opinions of the masses." His methodology was to stimulate unconscious desires in people and then extinguish those desires in a commercial product. The effect of this method is to make people into consuming, docile "happiness machines" while the "few" in power pursue their own political and economic ends.

I felt the full extent of his effects on our culture when I was in New York in 2004. My wife and I were on the street near Times Square when a young man invited us to the David Letterman Show. We decided to go and witness this archbishop of the inconsequential. We were not disappointed. In an advertising segment, he paired the horrors of a



"The Barrier"

product called Atomic Popcorn. The subliminal message is:

All your unconscious fears and anxieties can safely be extinguished in a bag of light fluffy candy whose explosion (pop!) cannot possibly hurt you.

Public Relations at its finest! We can witness the enormous cultural influence that Edward Bernays' ideas have today. There are many eloquent critics who point out the excesses of misinformation that shape public opinion today, but the phenomenon seems unstoppable. Any criticism is merely twisted into another aspect of the propaganda. As early as 1933, Bernays caught wind of the possibility of his ideas being taken up in a way that was less than wholesome. Goebbels, supreme architect of Nazi propaganda had used Bernays' book *Crystallizing Public Opinion* as a basis for his destructive campaign against the Jews of Germany. Bernays was shocked. I wonder today if he would be proud or horrified at the level of sophistication attained by the Public Relations Industry and its role in shaping the Iraq War, for example.

Whatever we may think of Public Relations and its determinative force in the world today, its possibility began in the imagination of one individual who—like Mandelbrot—accepted the union of two disparate ideas and chose to incarnate the union

in a new concept: Public Relations.

In both the examples I have chosen there is another element to observe. Both Mandelbrot and Bernays craved fame!

My purpose is not to judge these two men for their "faults." No one can control the events that flow from a discovery put forward into the world. Ideas are taken up by others and twisted into different shapes as a matter of course. Einstein for example wrote an equation which was used by others as the theoretical basis for creating the atomic bomb. My point is that for the first time in the history of our species, we are participating in the formation of our future. We are altering evolution through our choices. More and more individuals show a willingness to encounter the spontaneous weavings of psychic images and then to make choices to incarnate this or that image of possible futures. The moral aspect of our choices thus becomes paramount.

All this suggests very strongly to me that the creative impulse is no longer the domain of a few whom we often designate as genius. It is now available to the many.

Our culture is in no way prepared for this great event and individuals are left "holding the bag." They either are given a pathological label or catapulted into extravagant fame or unimaginable wealth with no moral preparation.

Our conception of the individual needs to expand to include becoming a possible vessel for the creative impulse.

With the complete breakdown of taboo structures which could evaluate the danger of novelty, individuals must learn how to face their own creative impulses with a moral compass, alone and without reliance on outside sources.

Reach Dr. Woodcock at  
jwoodcock@lightousedownunder.com

## A History of Protest In My Life ~ and I at 60

I did not do enough,  
although it was in my heart.  
I wanted to enjoy  
the warmth of life  
more than to put out  
the fires of war.

I protested  
but I did not sacrifice.  
I marched  
while the innocent and guilty alike  
were burned by death from the sky.

Maybe if that child in  
Vietnam  
had not died of napalm,  
the children of Iraq would  
not now be  
dying in my name?

Being an American,  
I chose the ease of  
what we call freedom.  
I said, "No,"  
but I did not make myself heard in  
the power of compassionate  
denouncement. I said "Yes,"  
but not always to otherness  
and not with the strength and  
reverence of beatitude.

When I die  
war will not have  
left the lovely Earth and  
should I come back in  
the perfume of a flower, likely  
the petals will be  
stained with freshly fallen blood.

What child's cheek  
may yet come to paint with  
pain the soft white of the lily? What  
lust may yet harvest  
the agony of thorns,  
while crushing the ecstasy of roses?

I did not do enough,  
although I had set out  
to make a monument of  
War No More.





There is my failure.  
The teeming world of  
tears that so easily tips  
into fear and madness  
does not need  
these words alone. Rather,  
a communion  
where none are absent. Where  
there can be anger as  
an emotional bubble but  
not enemies and  
not crimes of hate.

It is said that  
freedom is not free;  
but it is  
death that is made wholesale.  
The axiom is propaganda. Peace  
requires the greater vulnerability.

I have done some:  
having spoken  
when others remained silent; having  
stepped up on occasion,  
while others withdrew. But I have  
not done enough. I know this,  
so do you.

That yet another generation must  
plant the seeds of healing I  
have dreamed of and they,  
labor for the season  
I have not known.

Yet have I read, in  
visions of prophecy,  
that a tree will in twilight later grow  
at the center of the circle of life; the  
weapons of fratricide be  
beaten down, the vineyards filled  
with the royalty of angels. Robins  
singing and butterflies,  
not boy-men crying  
for their mothers' mercy.

Rather,  
to dance in that round in  
footprints of a loving God!  
To stand in prayer  
blessed beneath that earthly bough.  
When?

# The Last Green Thing

## Valuing Nature in Dreams

Robert Waggoner ©2009

### **"When you harm Nature, you harm yourself."**

I first heard those words nearly twenty years ago, in a dream. They have haunted me ever since. In that equation's utter simplicity, it seems to me, a deep ecological truth about relationships emerges.

*In the dream, I stand on a steep sloping river bank of exposed dirt and mud. A friend and I watch helplessly as a lone figure proceeds to cut down the last standing tree on the desolate river bank. As I observe the final bit of green life lean sharply and tumble to the barren ground, an unspeakable sadness rises within me. At that moment, my friend says solemnly, "When you harm Nature, you harm yourself."*

On one level, it was ironic to hear these words from my friend, since in waking life, he graduated from the University of Chicago with an MBA and firmly believed in the "Chicago School" of economic thought, which held that the free market would provide for everyone's needs by properly valuing all items, according to the laws of supply and demand. But having canoed with my friend as a Boy Scout, backpacked with him across wilderness mountain passes in Colorado and New Mexico, and sipped cold water from alpine streams, I knew there was another side of him that valued the beauty and great harmony of nature.

As an adult, I tried to discover what economic value he and the Chicago School's free market system placed on nature. What was the value of a healthy environment? What was the value of a well functioning ecosystem? How did this economic approach calculate global sustainability?

Like many discussions with economists at that time, I found that a properly functioning ecosystem seemed a "given." We did not have to be concerned about it; the natural world had been built into the equation as an economic assumption.

Yet in this dream, my friend provides an answer with a new and startling economic equation devoid of assumptions and givens. *When you harm Nature, you harm yourself.* Suddenly the fundamental economic principle of the environment seemed clear: When you deplete nature, you deplete yourself. When you hamper nature, you hamper yourself. When you threaten the proper functioning of nature, you directly threaten yourself. Subtracting from nature, subtracts from you. Enhancing nature, enhances you. Economically and quite practically, my dreamt equation made explicit what economic equations do not: our individual and collective well being is intrinsically connected to Nature's micro and macro well-being.

Somewhere in history, modern man began ignoring that direct connection with physical nature. Similarly, the rarefied world of economic thought and philosophy dismissed it too. Yet the deeper, archaic, unconscious part of my self, accessible in dreams, still carried the knowledge of this ancient economic equation. A subconscious portion of me knew what had been tragically learned on Easter Island and elsewhere: *"When you harm Nature, you harm yourself."*

In dreaming, we possess a connection to this older and wiser portion of our being, which can remind us of ancient truths and guide us to creative realizations and actions—if we do not ignore it. In the final chapter of my recently released book,

**Lucid Dreaming: Gateway to the Inner Self**, I relate an interesting dream in which a tall, regally dressed man stopped me and asked me a simple question, "What book do you hold in your hand?" Unsure, I brought the book in front of me and read the title, **"Dreams: God's Forgotten Language** by John A. Sanford." Then suddenly, it dawned on me that I had this book on my book shelf but had never read it. I became lucidly aware... ecstatic.

Upon waking, I pondered the idea that the unconscious portion of my larger self had knowingly and purposefully called this book to my attention as important. But why? In the book's final chapter, "The God Within," I find one of the possible answers in Sanford's conclusion:

"We are not only conscious; we are also unconscious. *Unconscious psychic reality is as real and substantial as is our conscious life.* It expresses its reality in a hundred ways, one of which is the dream. The center of our conscious life is the ego, the center of our total psyche is the self, which seeks to express through our consciousness the totality of our nature."

By attending to our dreams, we have one means to attend to "the totality of our nature." Without the connection to dreams, we can easily forget and ignore our broader nature and become trapped in an ego-centric and finite world.

With Sanford's perspective, the wider circle of interrelationships becomes apparent. Not only, "When we harm Nature, [do] we harm ourselves," but when we ignore and deny the unconscious, we lessen ourselves. We lose touch with our inner nature. It is our inner nature that reminds us of our ancient connections to Nature, others and the larger self—the broad circle of being. The gift of dreaming is the gift of that connection. Through honoring that connection, we can find a way.

**When you love Nature,  
you love yourself. ∞**

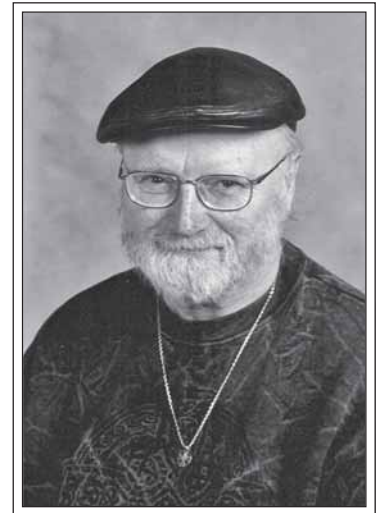


**“Tune Agriculture”**  
by Orna Ben-Shoshan

# DREAMS IN THE NEWS



## The Cost of Dreams and the Price of Their Loss II



by Russell A. Lockhart, Ph.D.

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OVER THE PAST FEW YEARS in this column and in these pages, I have described an escalating process of commodification aimed at dreams, a relentless process of associating "dream" with "money," orchestrated by an assemblage of forces including advertising, entertainment, media, politics, medicine and Wall Street. There is no single word that describes this powerful, multi-armed Leviathan, but its presence and its persistence cannot be doubted. A sharp-eyed reader alerted me to a recent version of this seductive force promoted by Honda.

Why should dreams be a focus? After all, how much of the population pays attention to dreams anyway? Besides, isn't the focus on *not* our nightly dreams, but rather on what might be more properly called wishes, aspirations, or conscious desires?

Yes and no. Since space is short, let me simply assert: our nightly dreams are one of our last remaining true realms of freedom and dreams themselves are subversive of power, whether that power be a repressive and controlling ego or a repressive and controlling culture.

As the world economy spirals into a black hole, the Leviathan of commodification is itself having

troubles. Rather than creating a more sanguine atmosphere, the *increasing* intensity of coupling dream with money points to something rather different. Now we hear the American Dream itself is in danger of being pulled down by the ravages of a Leviathan gone mad with greed and power, and we are being asked to hock our future and our children's future to save the beast.

Well, *not* being asked, is more accurate: It is being done without our permission at all. And we are complacently swallowing the idea that these actions will save the American Dream in all the various forms and guises we have come to embrace.

If you are in a position to hear many dreams, you will know that dreams are *howling* with protest, but we will never hear these dreams on the national or international stage. They will play no part in what plays out in the world over the next difficult years.

Nonetheless, dreams remain a realm of freedom, a source for informing us how to live in the coming time... and for this reason, our dreams remain a threat, still, to the power of the Leviathan.

Edward Bernays began his career as a press agent on Broadway in 1917. It was Bernays who would become the central figure in what we can now think of as the birth of the Leviathan described above. Fundamental to the manner of operating, and a clear stroke of Bernays' genius, was his depth of understanding of the "Janus nature" of the marketing economy—the double-face of everything—beginning with the slogan, "To make the world safe for democracy." If that was the face sold to the masses, then the face "behind the scenes" could be pretty much anything else—and it was.

It was Bernays who wrote:

*"If we understand the mechanism and motives of the group mind, it is now possible to control and regiment the masses according to our will without their knowing it."* This was written in 1928, and it remains the operating principle of the Leviathan today. In 1947, he spelled it out as clear as could be: *"Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country... In almost every act of our daily lives, whether in the sphere of politics or business, in our social conduct or our ethical thinking, we are dominated by the relatively small number of persons... who understand the mental processes*

*and social patterns of the masses. It is they who pull the wires which control the public mind."*

It is Bernays, Sigmund Freud's double nephew, who married Freud's dream theories with the cultural engine of consumption.

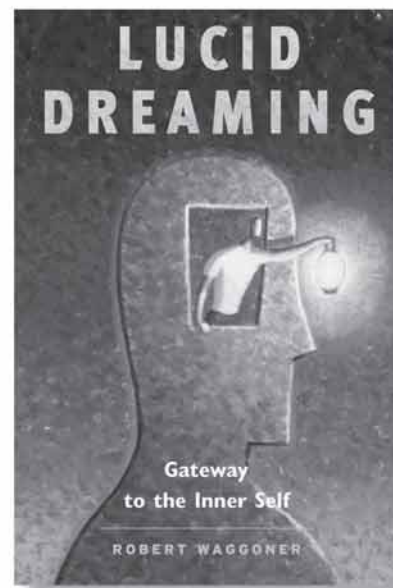
John Frame—whose *Battle of Symbols* is must reading on these themes—reminds us it was Bernays who "persuaded the women's rights marchers in New York City to hold up Lucky Strike cigarettes as symbolic Torches of Freedom." "This process has become a mimetic virus infecting the culture at all levels.

The aim of the Leviathan is to fuse with what we dream, thus gaining control over our deepest motivations. In this way, we buy what it wants us to buy, whether that be consumer goods or a bill of goods, in the form of news, political decisions, investing platitudes. That is the purpose for which Bernays laid the groundwork—the extraordinary power of the now many-armed Leviathan.

Walt Disney's vision of controlling the masses through entertainment (and its modern, many-splendored thing, the Internet) has become a complete reality. Yet, the world thus created seems to be unraveling before our eyes: the monetary accumulations of recent years have begun to hemorrhage, but so far the hemorrhages have proved to be far more powerful than all efforts to staunch them.

In this sense, the monumental financial losses the world has suffered in recent times may have a silver lining in the sense that the extremity this will ultimately yield may be the birthing ground of "something else." All too often, however, this something else has been worse than what has spawned it. It is a dangerous time.

All the more reason to listen to our dreams. ∞



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# The God-Self Under **THE MASK**

Waking from the Personal and Collective Mythic Sleep

By Sandy Sela-Smith, Ph.D.



**I**N THE SUMMER OF 2007, just a few weeks before I began to write my own book, I read an article by Paul Levy in the *Dream Network Journal* that introduced his book titled *The Madness of George W. Bush*. I was impressed with the beginning of Paul's article, which held a profoundly significant truth that few seem to fully understand.

He stated, "We live in a world where the deeper, underlying mythic patterns that have endlessly reiterated themselves throughout human history are incarnating and revealing themselves through world events for all who have eyes to see." This is a truth reflected in his book that remains a valuable contribution, despite the fact that Bush is no longer in power. If we are not thoughtful, the mythic patterns Levy addresses will find their way back into our collective experience. I have come to understand that not only do these mythic patterns reveal themselves in world events, as Levy pointed out, but they are continuously revealing themselves in our personal lives, as well.

For those of us who have been schooled in Shakespeare or in Jungian, humanistic, transactional, or transpersonal psychology, or even Freudian analysis, it is clear that much of who we think we are, in fact, is comprised of roles we play in a world that is but a stage. Each of us has our own unique dramas and traumas that weave in and out

of the not so unique parts we play. We put on the costumes and don the masks that fit the part we play and we live from the roles instead of from our true selves. In *As You Like It*, Shakespeare described the 7 stages of a man's life from infant to old man, during which there were expected actions played out. Jung saw us acting out of personality types and subtypes, in the stages of our lives, all with recognizable actions and reactions to the world around us, with the ultimate objective of becoming individuated beings embracing our whole Self.

We can see our roles played out in relationships in terms of the Karpman Triangle, where we take on the part of rescuer, victim, or persecutor and each position holds a set of behaviors that attempt to control the other as a way of creating whatever feels missing in life. Sometimes, we play from one position and, later, switch to another when our primary role doesn't seem to be working. Or, we can look at the American Psychological Association's DSM IV-R and see the behaviors that are characteristic of



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dysfunctional roles people play, with predictable dialogue, scripts, and outcomes. And, if we are willing to be completely honest, most of us can find ourselves in at least some of the categories of pathology on any given day.

From this perspective of lives made of roles and scripts acted out on the stages of our lives, it is easy to see how many of us experience waking dreams or nightmares that keep coming back to us again and again, that contain seemingly a never-ending replay of suffering, emptiness, and disconnection. Some of us find a way to escape the nightmares of waking life with diligence, and focus on goals of great accomplishment, but even in success, find emptiness or meaninglessness in the end. What we try to escape in our waking lives can disturb us in our dreams, making sleep something we avoid or cannot find, and we fill our waking lives with distractions to avoid looking at what is not working, even if the distraction is to only look at what is working. Far too many of us feel as if the light has gone out of our eyes so very early in our lives and few seem to make it to the golden years, with that beautiful light still emanating from deep within. Many quake with unexpressed anger throughout their lives, only to have that anger reflected in body dysfunction in the late years or they quietly slip away trying desperately to not remember the failure of the roles they played in life.

All of this—the mythic patterns played out on the global level, the scripted patterns played out in our individual lives, the relationships we enter with such hope that lead to disappointment, the unsuccessful attempts at finding freedom from the unpleasant patterns, and the dreams and nightmares we have



## The Meaning of Three: THE MASK

By Sandy Sela-Smith, Ph.D.

*This was a difficult book to write and could be difficult or, at times, overwhelming to read. It contains what I have come to believe is three-part truth. First: all of us were wounded sometime in our lives. Second: all of us protected ourselves from the wound by putting on a mask, but what once protected us is now destructive. Third: all of us can heal the original wound, as well as the secondary wound caused by holding onto the mask, when we have the courage to remove the mask and reconnect with our true essence. This book offers a pathway to find this courage to heal.*

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while we sleep, that reflect what we won't let ourselves see in waking life—are the experiences our true self draws to us to help our disconnected self wake from our personal and collective mythic sleep.

Each of us—with all the truths and lies, the light and darkness, the consciousness and unconsciousness, and the unfathomable capacity for both good and evil—contains a unique spark of the God, a truth that most of us have long ago disowned, forgotten in some distant past incarnation, and we shutter to consider the possibility of this as the truth. Despite our experience of separation and the roles we play to distract ourselves from the pain of this experience, we may well be evolving toward a shift in our understanding of ourselves that will allow us to awaken and remember who we truly are, to release the individual and collective stage, the scripts, and the roles we have been playing and the masks we have worn our whole life, if not for lifetimes, and live from our authentic and unique God and Goddess selves.

This idea of waking from the dream is not new, and certainly, the ideas I have expressed have been written before I penned these words on virtual paper. But, you might ask,

what do these ideas mean in your everyday lived life?

From the perspective expressed herein, everything in your life, whether waking or dreaming (and some would say there is no difference between our waking and dreaming selves), creates reflections to help you see what you believe, to help you recognize that you are the creator of your life experiences that, too often, repeat themselves over and over again in different forms until we recognize that we have created them and have a choice to continue or to stop these creations.

A painful event in your childhood might have caused you to believe in loss and your entire life has been peppered with struggles related to loss as a theme: loss of love, loss of connection, loss of financial security, loss of respect, and on and on. Or, you might live a life attempting to hold on to everything, while underneath, what fuels the holding on is that belief in loss. You might believe in sacrifice, which is reflected back to us in multi-generational sacrifice, whether as war hero, as martyr, as defender of the weak or downtrodden. You sacrifice yourself and experience the sacrifice of others. You might believe in powerlessness and spend

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conscious of our beliefs by being willing to examine the dreams and the life experiences we draw to us, whether the dream comes to us in our sleep or in our daily life. When we look at what we are individually and collectively creating, we can recognize the masks that we wear and discover who we truly are under the mask. And as the amazing sparks of God that we are, finally, we can be free to choose the lives we want to create.

From the fall of 2007 to the winter of 2008, I wrote a book about my own journey to examine what I created in my life to discover what beliefs prevented me from knowing who I truly am. As this work was coming to a close, I became aware that what I had written was not just for my own journey, but also, was written to offer a perspective that might assist others in discovering who they truly are. This book, The Meaning of Three: The Mask, reveals so many of the mythic patterns played out in one individual life and explores ways of becoming free of those patterns. Once we remove the mask to discover and embrace who we truly are, the patterns and roles melt away, and what remains is the essence of who we are, who we have always been, finally uncovered and free to live as the unique being that we are, eternally in union with the Great Mystery...the Creator of all that is...including us. ∞

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your whole life suffering at the hands of others, or find yourself fighting for power, a fight that you never quite win. But if you do win it, you are never safe in the winning, because of the fear that whatever you might be able to grasp will be snatched away from you if you are not hyper vigilant. Deep within there is still a belief in powerlessness.

You might believe in power and find that you possess it, but some early event caused you to believe you cannot possess love. As powerful as you become, you are unable to maintain love in your life. Or, you might believe in love, but not that you can have both love and power, so your life is surrounded by those you love in a disempowered state, never realizing that you created what you believed.

This idea that we create our own lives and experiences is not easy to embrace. It can feel like an unjust judgment, especially when circumstances that impact us seem to be completely of someone else's making. But once understood, the awareness we gain can provide the doorway to the life we came to live. When we learn to embrace our responsibility without attaching

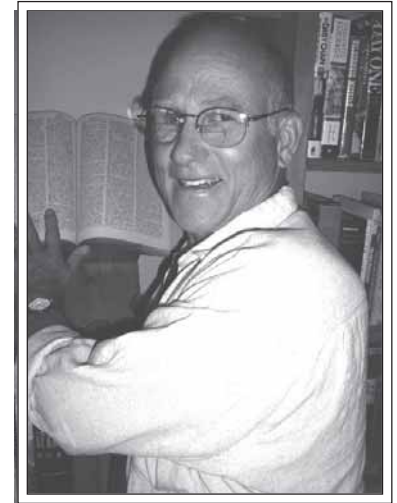
blame, guilt, shame, or punishment, we can discover the myths we have held, the beliefs to which we have attached that draw to us those conditions upon which we build—or tear down—our lives.

The Western world holds such a limited understanding of who we are. Its commitment to individualism negates the reality that much of who we experience ourselves as being, is a collection of individual and cultural mythic patterns and roles created generations ago, and, perhaps, lifetimes ago. While we are living our beliefs as individuals with the masks that we wear for the roles we play, we are, also, living the beliefs of our parents and grandparents, and the collective beliefs of our cultures and our species. But, even this more expanded view of ourselves as the current embodiment of a collective past, is not who we truly are. This identity, this image we hold that we call us, is simply a reflection of the beliefs or what Levy referred to as the mythic patterns that cover the unique being that we are, a being that most of us have never known exists.

We are living in a time when we have the opportunity to become

# Wisdom in Dreams

## PART FOUR



by Paco Mitchell, M. A.

## Dreaming of Rebirth

**T**HERE IS A LATIN SAYING I've always enjoyed: *Canis panem somniat, piscator pisces*. A dog dreams of bread, a fisherman, fish. The idea is that one's dreams follow the lines of one's waking pursuits. Thus we imagine cats in their dreams searching for mice and warm places, or dogs chasing after cats and sticks. And because of my long years' experience as a bronze caster I still occasionally dream of kilns and molds, crucibles and furnaces.

But dreams will not be limited by clever Latin riffs, or any other attempt we make to encompass them. On the contrary, they encompass us, subsume us, just as our breath is subsumed by the atmosphere through which we move, which nevertheless forms part of our most intimate substance.

In taking up the question of re-birth in dreams, then, I am aware that the subject vastly exceeds the scope of this short article. Yet because re-birth dreams have occasionally visited me, thereby forcing me to think about the question, I therefore feel justified in making at least a few observations.

Two dreams in particular dealt directly with the theme of re-birth. Spaced a couple of years apart, they took the form of verbal equations, as if I was dreaming an algebra of the soul. The dreams resonate closely with one another, the way paired strings vibrate sympathetically on a musical instrument. I'll recount them separately, but hopefully some of their resonant tonalities will be audible.

### Re-Bath

The first dream depicted *a woman in a bathtub* and carried the caption: *Re-birth = re-bath*.

Short and sweet. The image of the woman in the bathtub seemed like a visual portrayal of the formula's solution: "re-bath." At the same time, paradoxically, it was as if the "real image" of the dream was the formula itself and the picture of the woman in the tub was the explanatory caption—a fox-and-hound relationship between the verbal and visual elements... like a fugue.

But for me the crucial point, the axis on which the dream turned, lay in the little prefix "re"—again. All the thoughts and associations that have accrued to this dream gather around that simple part of speech. It suggests to me that the cleansing, re-ordering process—the bath—is repeatable and therefore can happen at any moment: an ever-present potential. When

Dylan Thomas referred to “the moon that is always rising,” he simultaneously evoked “the sun born over and over.”

This is good news. After all, if we were only allotted one re-birth per lifetime, we would all most likely end up in a pitiful heap. Periodic renewal is necessary for physical and psychological health and vitality, just as the body continuously sloughs off dead cells as it creates new ones. One could probably say that we all live in a constant state of actual and potential re-birth, if only we knew it.

The woman in the dream was an unknown figure. As such, she qualifies as an image of the soul—in Jungian terms an “anima figure.” But the impersonal character of the dream tempts me to elevate her beyond the level of my personal anima. She seemed more like a general principle or overarching presence, along the lines of the Anima Mundi of centuries past. The fact that she was depicted not as a marble statue or elegant engraving—the naked-yet-modest goddess standing atop the globe—but simply as a woman in a bathtub, suggests to me that the grandeur of the Anima Mundi is to be found, not just in philosophy, but in our everyday lives: the transpersonal and transcendent vision glimmering right before our eyes.

The ramifications of this dream extend well beyond these brief observations, but this, at least, is a start.

## A New Logos

The second dream was more complex: *“Re-birth = re-interpretation in the light of a new Logos.”*

This far-reaching statement is enough to set the teeth of philosophers and theologians on edge for centuries. In effect it calls for a new religious dispensation. Considering the amount

of blood spilled as a result of the last “dispensation,” it might well give one pause to raise a banner in the name of yet another one. But I didn’t ask for the dream, it came to me. Therefore I must raise the banner.

What I would call the “old,” or the current, dispensation can be summed up in the New Testament words of John 1:1: “In the beginning was the Word, and the Word was with God, and the Word was God.”

This enigmatic statement derives from classical Greek philosophy and has provided the grist for many contending mills. It holds that the principle of the Logos—divine mind or reason, the creative word, the “Word of God”—is to be regarded as the fountain from which human life has proceeded “from the beginning.” It is a First Principle upon which all else is based. Christian theologians were quick to seize on this concept and apply it to the Christ and, by extension, to Jesus. And so we have had a tradition which saw Jesus as the Christ and Christ as the Living Word of God.

So far so good.

The problem is that this formulation, handed down from antiquity, has been overtaken by events and ideas of the past few centuries. The result is that few people today really understand, or even care, what it means.

At this point I am reminded of Edward Edinger’s profound statement: “The Jewish dispensation was based on law. The Christian dispensation was based on faith. The new dispensation is based on experience.”

If Edinger was correct—as I believe he was—and, if my dream is relevant to our contemporary dilemma—as I believe it is—then we can say that any significant re-birth of a personal or a cultural nature will be based on the *experience* of a new Logos, a new

story or telling, a new outpouring of the Creative Word. It will amount to a new way of imagining the world and our relation to it, requiring the gathering of untold numbers of perceptions, ideas, intuitions and insights, imaginative visions, creative renderings and understandings.

The “new Logos” will manifest the operations of the Creative Word as whispered and heard in the silence of millions of individual souls. Jung said that the Great Dream “consists of many small dreams, and many acts of humility and submission to their hints.” Russell Lockhart evokes the Aquarian image of the Water-Bearer, in which many individuals pour the waters of their experience into the common pool. And Edinger referred to the “Christification of the Many” and the “Coming of the Self” to all.

Thus the new Logos will manifest itself in as many ways as there are individual souls to witness its advent and lend their efforts to its articulation and expression.

This, of course, is a great task of untold duration, suffered by all but consciously borne by relatively few. How much more important, then, will those individual efforts and sacrifices be in the years to come? For there is no guarantee that the re-birth implicit in my dream will come to pass in this time of crisis and trial.

It may ultimately prove to be my folly, but I nevertheless continue to locate my hope for renewal in the births and re-births that are gestating in our dreams. ∞



# Play Ball!

I had the most unusual dream last night!

I am hanging out with Barack Obama. He is a football star and the game is a dead-heap, tie-score. He is the star football kicker.

The ball is at the other end of the field, at the oppositions goal post and the game is tied. This kick has to make it to the other side of the field and make the goal with one big amazing kick to win the game for his team (us).

He kicks the football and it makes it right over the goal post. We won!

The crowd goes wild—it was a long-shot, but he did it!!!

I woke up from that dream to find myself in another dream...

... hanging out with Barack and his buddies. I tell him of my dream and we both cry together... real, genuine tears.

I've never cried in a dream before, but they are real tears and emotions.

Then, Barack's wife Michelle takes me to a place of prosperity and all of these new homes and businesses are being built: new cars, new sources of energy.... people of all races, orientations, creeds and religious faiths are working together, prosperous and happy.

I've never dreamt about a President before, nor have I ever cried an emotional tear in a dream... ever! Barack looked just like himself in every detail, even his voice was right on. I really hope this is one of my true visionary dreams. (March 2, 2009)



### “Tooth and Male”

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**I** DON'T KNOW ANYONE who looks forward to going to the dentist. Most of us have genuine fears around the experience, even with high tech equipment and newer treatment methods to ensure pain-free experiences. Not surprisingly, tooth-related dreams are reported frequently and the following one has overtones that extend beyond the normal fear factor.

*I am in an office complex to see a dentist about a tooth that was feeling sensitive in dream. I found myself in a room with this odd man whose face kept morphing. He wore a blue shirt/tie/jacket and watched me, pretended to do stuff, but never touched or looked in my mouth until some orderly (who looked like Bill Clinton) appeared in the hall. There was no dental equipment/apparatus except there was a drawer behind my chair on which I reclined (not a dentist's chair) that turned into a bed- - - complete with headboard. I became paralyzed and hated being 'examined' and thought he touched my leg. When the orderly appeared again, the dentist reached into the drawer where he had dozens of cloths that were his "instruments." He attempted to examine my tooth with one of the cloths.*

~CJS, Grants Pass, OR

The elements in this dream seemed “off” as I read it - like they were the backdrop for the dreamer's strong feelings surrounding isolation, impotency, threat, sexual suggestiveness/gender blurring, fear and inappropriate behavior of unclear purpose. That is, the means did not match the task—nor did the practitioner. For example, a cloth was used to suggest a softer option to accomplish the task at hand vs. the usual poking and prodding with a pick on a “sensitive” tooth (i.e., contrasting a “masculine” approach vs. gentler feminine one).

In terms of the universal symbols, teeth in dreams are one of the biggies generally connoting anger, aggressiveness and show of power. In this case, the dreamer clearly portrayed the uneasy FEELINGS she had in the dream and should be aware how those feelings paralyze her in real life situations (suppresses anger). She also created dream components that didn't fit together: office setting/dental practice, orderly/President, cloth/dental tool, business attire/dental scrubs—all of which are red flags put forth psychically to grab attention. Also noted were things that turned into other things, e.g. the dentist's face/blurred identity, the chair/bed which are transformational symbols. These juxtapositions of opposite pairings and morphing are dream tricks created by the subconscious to command the attention of the dreamer.

Further, the dream paralysis could have been a real event since we literally are paralyzed when we dream in order to not act out our dream scenarios. In this case, it reflected her inability to move out of a potentially dangerous situation, especially when it occurred as the chair turned into a bed and the dentist touched her leg suggestively. The dreamer realized about the only hope she had of escaping potential violation was the presence of the “orderly” who kept “order” by being the watchdog on the man/dentist in the periphery. Perhaps the dreamer views the “government” (outside agent vs. relying on strength of Self) as the one who keeps her safe. But ironically, even the orderly reminded her of former President Clinton, whose libido and womanizing has been widely publicized and who comes across in dreams as somewhat voyeuristic.

When dreams highlight physical problems or concerns, it is always wise to monitor if they occur more than once. If they do, make sure to have them checked by an appropriate practitioner because dreams often reflect real issues that need attention—in our mental, spiritual and/or physical realms.

The dreamer said, “...maybe the best way to view this icky material is to trust that something got cleared, like a psychic-zit.”

That, and a whole lot more. ∞

# ONE GREAT DREAM OF A SINGLE DREAMER:

## *We Are One*

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**T**HE BUDDHA, which literally means “the awakened one,” said:

“My form appeared like a dream to sentient beings who are like a dream. I taught them dreamlike teaching to attain dreamlike enlightenment.”

When we begin to awaken to the dreamlike nature of reality, we realize we are all characters in each other’s dream. Like reflections in a mirror, we are all interconnected aspects of each other’s being. To recognize the dreamlike nature of our situation is to recognize that we don’t exist as isolated entities separate from the universe, but rather, as relational beings who only exist relative to each other. We are all related, parts of a greater family, the living multifaceted expression of a singular divine being. When we begin to awaken to the dreamlike nature of the universe we realize that the “dream ego,” which is who

we’ve been imagining we are is only an un-reflected upon and assumed model of who we are and is not who we really are, but is itself being dreamed by a deeper part of ourselves.

There is a deeper Self which is dreaming us. Like emanations of a meditating Buddha, we are the dream of something deeper, what I call the “deeper, dreaming Self,” which is who we really are. There’s only one deeper, dreaming Self and it is dreaming the whole universe. We are its dream. The deeper, dreaming Self expresses itself through and is not separate from the forms of the dream; we are simultaneously the dreamed and the dreamer. In the words of the late mythologist Joseph Campbell, “one great dream of a single dreamer in which all the dream characters dream, too.” The deeper, dreaming Self is having a dream, and we are it!

Waking up to our identity with the deeper, dreaming Self, we snap out of the self-perpetuating, egoic delusion that we exist in a way in which we simply, in reality, do not. The question then becomes: how do we best serve who we have now discovered ourselves to be? How does the deeper, dreaming Self which is dreaming us want us to dream itself into incarnation? How does the dream itself want to unfold through us?

People who are imagining that if they became lucid in the dream they would become a billionaire, or lose twenty pounds, or something of that nature are still caught in the dream of ego which imagines itself its own master. They are still attached to, animating and monopolizing, a deluded identity of being the commander-in-chief, the one in charge, which is the ultimate power trip. Trying to manipulate the dream is a compensation for and expressi-



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on of the fear of the separate self. In attempting to control the dream, one is still acting out of an assumed reference point where one imagines oneself to be an objectively existing entity whose situation is seemingly binding and problematic and whose agency is apparently separate from the whole.

Both the dreams of our ego and the dream of the deeper, dreaming Self, when invested with our attention, can materialize in, as and through our lives. The difference is that when we dream up our egoic fantasy into reality, it doesn't ultimately alleviate our suffering, but rather, reinforces it. When we are the vessel for the dream of the deeper, dreaming Self to incarnate, however, we have gotten out of our

own way and become an instrument serving the whole. The energetic expression of this realization is compassion, the hallmark of lucidity. The whole universe, which we are a part of and not apart from, heals itself in the process.

Awakening in and embracing the dream, instead of trying to strategize and control the dream, we can get in phase with each other, I imagine, and co-operatively offer ourselves in service to the highest intent of the deeper, dreaming Self, whatever that may be. Our awakening is always a mutual and reciprocally shared co-awakening due to our infinite interconnect-edness. Moved by something greater than our imagined self, we become an instrument of something

much vaster than our own limited version of ourselves. Recognizing the dreamlike nature is the very act which empowers us to become in-sync lucid dreamers who can change the world. To quote an indigenous elder, one who is fluent in the dreamtime, "There's a dream dreaming us, and we must get back to that dream, and the vision, the power, and the energies at the disposal of man's dreaming self will help us to win the battle." ∞

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Paul Levy is an artist and a spiritually-informed political activist. A pioneer in the field of spiritual emergence, he is a healer in private practice, assisting others who are also awakening to the dream-like nature of reality. He is the author of *The Madness of George Bush*, which is available on his website [www.awakeninthedream.com](http://www.awakeninthedream.com). You can contact Paul at [paul@awakeninthedream.com](mailto:paul@awakeninthedream.com); he looks forward to your reflections.





# Dreams & Revealing Experiences During Sleep

By Dean McClanahan

**N**OT ALL EXPERIENCES DURING SLEEP are dreams requiring interpretation... many are experiences requiring only acceptance. Dreaming is a focus of awareness, a gateway into multidimensional reality. One must heighten their awareness and expand their consciousness if they are to learn when to accept an experience as reality not requiring interpretation, or a dream that requires dealing with symbolism.

We all have belief systems and our belief systems may prevent us from seeing the truth that lies beyond what we accept as our beliefs. It is better to have no beliefs than to have false beliefs. Belief is not truth; if we cannot prove what we believe to be the truth, then it is better to discard belief. Belief can lock us into a narrow and rigid concept of reality. We must become aware of this if we are to grow in awareness of the vastness of reality. Truth must be experienced!

Linear time exists in our conscious waking state; it does not exist in dreaming awareness and the other realities. This is more readily observed during dreams, for the past, present and future may appear associated in the same dream. In the other realities there is "psi time;" this is a focus of awareness. The past, present and future exists all at once in the *now*. This is why we have access to those that have passed on in dreaming awareness. Death is only a loss of physical awareness. We must relax the waking ego, or the ego will take control of our waking life; it will be most difficult to learn of the greater realities in which we exist and to which we have access.

The understanding of the following dreams and experiences were given through various entities that manifested through a trance medium I worked with for more than 10 years.

**Patricia:** Can you tell me what type of dream I had last Friday night?

**Golden One: (GO)** That was not a dream, that was an astral experience, but you perceived it to be a dream. That is why many of your dreams are not remembered; you do not perceive them to be experiences, only a dream to wake up to. If you had become aware in your dream (lucidity) you could have gone beyond the astral plane into the spiritual plane and met your spiritual teacher. When you awaken in a dream your awareness changes; you may mentally request to have more of these experiences.

To insist upon an interpretation oftentimes destroy the intrinsic value of the experience.

**DM:** *I was at a wedding rehearsal; I saw two women, one was walking down the street, another driving a car; both were going to this wedding*

*rehearsal. No one else was present. I felt this had to do with transformation; am I correct?*

**Sontar:** These are two aspects of you that shall be joining with you, and shall benefit you. This is shown in the symbolism of the wedding rehearsal.

**DM:** I dreamed *I was walking down the street towards a hotel; people were on both sides of the street. I tried to avoid them by walking diagonally across the street. I saw a derelict man stumble and fall; he slipped and fell into the water in the gutter. I pulled him out of the gutter and gave him artificial respiration until he revived.* I take this to mean I am helping myself; correct?

**Sontar:** You are helping that part of you that has stumbled. The symbolism of the water is that of emotions that you perceive. You are reviving your self; the people on both sides of the street represent the negative and positive aspects of the self.

**DM:** I dreamed *I was in Germany. I went into the back door of this restaurant where I met a young girl who was psychic and she was telling me things about myself. I rubbed her third eye and she began to fall into a trance. I knew she could develop into a great medium. I brought her out of this trance.* What is this dream showing me?

**Adell:** It is not showing you anything; that was a parallel life experience.

**Joy:** I dreamed *I had a diamond ring, necklace and a fountain pen set.* Can you tell me what this means?

**Adell:** The diamond ring and necklace is what one adorns one self with; it is quite physical. You are aware of much more than the physical. The fountain pen set is that of communications, of thoughts and

words. This is in regards to your experiences in relationships.

**Joy:** *I am feeding cows and small goats with vitamins.* What does this dream mean?

**Adell:** Nourishing ones self; chewing that within ones consciousness. You feel like that of a cow being stagnant in ones' position so you will sit and chew upon that which you have experienced. Feeding vitamins to the goats is stubbornness and hard headedness

**Stella:** *I am looking into a toilet and blood is dripping into it; spreading into a circle.* Can you help me on this?

**Adell:** One is wasting away in that of the oxygen in ones' blood and is not receiving that in the bodily functions properly; especially with that of the kidneys. It is a word of caution; it is recommended that a physical check up be sought.

**Stella:** I dreamt of *this person who killed himself;* he has visited me several times in dreams. At the end of this dream *we are sitting across the table from one another. He is a manager of a printing company called Lake Printing.* What does this mean?

**Adell:** This is an actual experience; he has been communicating with you. He is being helped in many ways by the light-beings (Spiritual-Beings). Being a manager of a printing company he has great access to communications to help one succeed. He is working with you on the other side; you must pay heed to your dreams (Experiences) closely.

**Bob:** I have two short dreams. I remember *seeing a multicolored flower blooming in front of me;* the other was *I rented VCR tapes and a game to take home; I put one tape on.*

**Adell:** Your flower dream is that blossom that is within you, which is multicolored, varied in many ways. Many aspects of the harmonics involved in ones spiritual consciousness; growth has blossomed. That of the VCR tape is that which you withhold in that of the akashic records of ones' lives that have been lived; ones' experiences of every thought, deed and word that has been said, written or thought.

**Bob:** *The school was being closed down and would be for a couple of years. There were people guarding the school. A couple of friends and I sneaked into the school and were trying to save it. We cleaned it up and actually succeed in reopening it.* What does that mean?

**GO:** You had closed down your learning for a period of time and you came back to save what you had learned and gained.

**DM:** I had a profound dream. During the time I was having this dream *I knew I was being told something that was very startling to me,* but I couldn't remember what it was. Was I not supposed to consciously remember this? To forget?

**Adell:** Why of course; you would analyze it until there was nothing left.

**Lisa:** *I have recurring dreams of class reunions, and high school people I was with, and people with whom I worked.* What is the meaning of this?

**Vetandananda:** You had a reunion with yourself, that of your past experiences; the previous lives you have lived. This represents you are becoming more attuned to the being that you are.

**Patricia:** A friend of mine had a dream about me. She called me the next day and told me that she had dreamed *that I had died in a fiery car crash.* What does this dream represent?

***Dreamguider: Opening the Door to Your Child's Dreams***

By Denyse Beaudet, PhD

Hampton Roads Publishing Company

Taken from the Introduction, "For Westerners, a door to children's dreams first blew open in the 1930's with observations of the Malaysian Senoi. It has taken decades, however, for our families to step through that door." Being the first of its kind, *Dreamguider* is the key to that door.

Written by Denyse Beaudet, a Jungian developmental psychologist who has been helping parents understand their children's dreams for more than 25 years, this book is essential for any family that wants to cultivate and encourage their children to develop a relationship with their dreams in a fun and creative way.

In order to work with our children's dreams in a way that supports them, our job is not to interpret them, but rather to "enjoy them, entertain them, draw them out, relate to them, embellish them, and, sometimes, put them to work in the service of developing not insights, but outsights." This book shows us how to do just that. Filled with real-life experiences, examples and anecdotes, *Dreamguider* provides a necessary tool for working with your child's dreams, cultivating in them a deep interest in a lifelong practice of working with dreams through their formative years into adulthood.

With chapters such as "A Child's First Dream Journal," "Preparing Children for the Night," and "A Child's First Ally When Facing Bad Dreams and Nightmares," *Dreamguider* increases a child's comfort with nighttime and their dreams. It also has an entire chapter dedicated to "Dream Gifts for Parenting" which assists parents in gaining insight into their children's thoughts, feelings, personality and imagination while strengthening communication between parents and their children.

Whether or not we have children of our own, we can all be Dreamguiders. As such, we can encourage children's creativity, help them be more in tune with their surroundings and develop a closer bond with them. This allows us to focus on a very important and often misunderstood opportunity to understand our children's development, so that we may in turn support them in their own becoming. ∞

**Vetandananda:** Be cautious of your driving, especially in the fast lane for you have been doing such in that of your physical body; that is why you are burned out in your physical condition. You had a death of consciousness; now a new birth of consciousness shall come.

**Mickey:** I have a friend John who has been having a recurring horrible dream regarding *the black powers*; he wakes up frightened. He requested me to ask you about this.

**Vetandananda:** That is from a past life; that is a false guilt that is to be released. Many of these aspects are released in the dream state.

**Lisa:** My son has been having recurring dreams about *going in the wrong direction*. He has not figured out if its career wise, spiritual, or the physical move he made?

**Vetandananda:** His physical move is not aligned with his vibrations; that is the reason for the recurring dreams. He had a previous life with that of children, he was a music teacher.

**Lisa:** Is music what he should be getting back too?

**Vetandananda:** Indeed it is.

**Lisa:** I would like to know about my dream of *snakes*, what does that mean?

**Vetandananda:** It is a renewal of ones' being. The kundalini forces about you are being renewed and restructured. They had been awakened before, but went dormant. Soon, you will take up exercises that will help awaken the kundalini; this will be quite striking for your spiritual growth.

**Lisa:** I had a dream about *a frightened woman running through a field while carrying a child. A bright white angel with rainbows on her wings appeared above her*. What does this mean?

**Adell:** That is a light-being that protects and guides those upon the earth plane in that area. Each one has a designated area to guard over as well as those of the physical beings they watch and guide. That is what you saw with your spiritual eye.

**Patricia:** My friend had a dream that consisted of her *wearing a large necklace. Sea shells were on one side, the other side was brass and stone*.

**GO:** That of sea shells is intuition, sensitivity. That of brass and stone is that which seems nice and polished; shiny and new, but that of stone is that which cannot be moved. This is what she has adorned self with in that of the emotions of the heart; the scale is unbalanced.

**Joy:** Last night I dreamed that *I was getting ready to go out with my girl friend. As I was walking down the street a lady steals my purse; I go chasing her underground. A school is down there. There is a man that is intimidating me with a switch blade knife. We get into a struggle and I stab him several times*, then I wake up. Is this an aspect of myself that I am not accepting?

**GO:** Indeed; one is too open, too reasoning and too realistic.

Many of us use an affirmation to increase our dream recall. However, we would benefit more if we include the word EXPERIENCES in our affirmations. We have programmed our unconscious to help ourselves remember dreams... but not for the experiences of other realities. Example Affirmation: I will remember my dreams and my experiences of other realities upon awakening.

Becoming aware of dreams and working with them is a step along the path but it is not the whole journey. ∞

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## SURPRISE!

by Arthur Strock, Ph. D.

### KIDS LOVE SURPRISES.

Tell a youngster that she's in for a surprise, and watch a smile appear. Surprises are associated with birthday, Hanukkah, Christmas, and unexpected presents. If the surprise gift or even the box it's in fails to be a delight, the process of receiving the present, may be the gift. But, what's the best surprise? Maybe a surprise puppy?

**Dreams present surprises.** Just ask any group of second graders about surprises in dreams. They will tell you about dreams that revealed special gifts, before they were even opened. Surprise gifts can become some of our most cherished possessions. Men growing up in the 40's and 50's may still remember the surprise and wonder of opening or playing with a Lionel train. Women may still remember with affection a favorite doll or Barbie.

Most of us like to give surprises to people. Secret Santa programs in the workplace capitalize on the value of surprise. It is certainly exciting to be a secret Santa in a situation where the Santa is never revealed. It can be even more exciting when the gift recipients talk about the secret Santa, and even ask you, who it might be.

As we get older, it may be more difficult to experience the happy exhilaration associated with a real surprise. In fact, the prospect of surprises often elicits a negative reaction. Who hasn't heard some version of the statement, "Surprise, our deadline has been moved up a week". Even the surprise 40th or 50th birthday party can be filled with subtle and sometimes not so subtle jokes about the surprises to come. Those surprises are said to include declining health and deteriorating relationships. Unfortunately, all too easily we can turn society's expectations into self fulfilling prophecies.

Nevertheless, we still hope for delightful surprises. Think of the anticipation that comes with cracking open that fortune cookie at the end of a Chinese meal. In a way, the surprise has been tempered with the knowledge that a fortune cookie virtually comes with a guarantee that one's fortune will be good. In a similar way, it can be fun to put a couple of coins into the boardwalk machine that has a figure of a gypsy fortune teller on top. We get to watch the colorful blinking lights and then pull out our very own fortune card. Many of us go to psychics for revelations about the future, knowing that—like the fortune cookies and amusement park fortunes—psychics are inclined to give us good news. Years ago, a psychic described a person who would be coming into my life whose first or last name began with the letter "M". Yearly visits to the psychic brought several reminders that M was on her way and that the result would be a marriage of the heart for life. A woman in a dream *came and gave me unconditional love*. Shortly after, M arrived. M was to become the love of my life who I expected would be with me forever.

**Surprise.** A wonderfully happy three and a half year relationship changed, with the realization that the relationship would not be permanent. Dreams came to reveal that the relationship as she and I knew it was coming to an end. The hoped for promise of a fairytale marriage evaporated.

It has been said that every significant life event will have some sort of dream preview. One dream in which *a nurse in a doctor's office told me that if I should get a kidney stone, the best form of treatment for me would be ultrasound*. Then just a month later, I awoke with the telltale piercing pain in my side of a kidney stone. At the time, with no health insurance, I needed to avoid expensive inpatient hospital treatment. Calls to urologists asking if they provided outpatient ultrasound treatment for kidney

stones were unsuccessful. The Edgar Cayce readings provided suggestions as to what I could do on my own. As a result, I massaged turpentine into the painful area. I guessed that somehow the turpentine would sink into the tissue and help to dissolve the stone or stones. Dreams quickly came to my rescue. One dream *showed a hand saw that was very cutting*. While awake there was the realization that the turpentine was possibly cutting and dangerous to the tissue. I learned later that turpentine may be helpful in such situations, but certainly not the hardware store grade that I had used. In the same dream, *there was a pit from which I needed to pull out a bottle*. I managed to pull out the bottle that turned out to contain castor oil. Sure enough, using external castor oil pack treatments on the side and abdomen allowed the stone to pass with almost no pain.

Revelations are not the happy endings themselves, but point the way to new beginnings. The surprise turns out not to be a single event, but simply an unexpected part of our ongoing process of living. Unlike information from fortune cookies and boardwalk fortune telling machines, we have no guarantees that what has been revealed to us in dreams will propel us in the direction we think we want to go. Paradoxically, the best surprises—instead of resulting in fairy tale endings—open the way to work, hardship and possibly short term disappointments. Some of our most important personal revelations can be related to health and relationship situations in which we may be required to give ourselves the same acceptance and loving care that we would give to that new puppy. With a little bit of luck, we'll be able to stay on the path that leads through the healing work to experience the smile of more new surprises. If we allow ourselves repeated personal revelations, we may just be able to return to the immediate childlike acceptance of the puppy and other surprises as potential sources of long term joy. ∞

anyone. You also caution, however, that our habitual modern attitude—what you call “intentional consciousness”—predisposes us to rush past the sparks, quickly backfilling the breaches in our attention that might otherwise lead to our deepening.

Owen Barfield, in [The Rediscovery of Meaning](#), has much to say about this. He refers to what is nowadays called “lucid dreaming,” about which much has been made recently: a person dreams, and at the same time is aware of dreaming. Barfield finds in this phenomenon a useful pattern with which to differentiate between “intentional consciousness” and what you and I are variously calling the shamanic imagination, the eternal present, the creative imagination or the rhizome. Barfield locates lucid dreaming within the unusual category of “extraordinary consciousness” which, he declares, is not only subjective, but also includes what we now think of as “objective” phenomena. In fact, for Barfield, extraordinary consciousness—though associated with poetic vision and lucid dreams—is every bit as real as “rocks, stones and trees.” He equates this state of mind with what he calls original participation, the archaic mode of imaginative interaction between man and nature that “people took for granted as happening. That is why they were able to perceive mythical beings in trees and animals.”

Using lucid dreaming as a model, then, Barfield conceives of imaginative vision in general as “extraordinary consciousness—not just the dream stage, but the whole gamut of it—present with ordinary consciousness.” This subtly profound statement amounts to a resounding affirmation of your idea of the “minute sparks in ordinary experience.”

Your notion of “openings” that can lead to a deeper awareness, reminds me of the old engraving of the philosopher peering through a “crack in the world.” To me, the philosopher seems drawn toward the opening, not by accident, but by deliberate search. It is as if he left “village consciousness” behind, and was actually looking for the minute sparks that would lead him to a vision of the rhizome, symbolized by the Medieval mind as a Divine Realm of gears, orbits and spheres. I also note that he is crawling on his hands and knees.



This suggests a willingness to forego the ego’s normal drive toward domination, even if only for a moment, in order to follow the hints that most often appear at the boundaries of our conscious awareness.

Your insight, as I understand it, invites the cultivation of a certain attitude: humility in the face of the unknown, a willingness to follow hints that others might disparage, and courage of a kind we are not accustomed to honor. These might well be qualities of the Hopi “one-heartedness” that you mentioned, so desperately needed in the face of the alternative “two-hearted” refusal to heed the cry of the suffering Earth.

Notice, finally, that the artist of the engraving placed a magnificent tree at the virtual center of the image. I cannot but help recall the image

of the tree that appeared in my dream of the four large, iridescent spheres we discussed earlier. The litany of their names—almost an incantation—emphasizes the fourth element by capping the sequence of traditional elements with a surprising name, but also by mysteriously aligning it with the image of a tree. And what again were the names? Gold, Silver, Zephyr and... Harmonium. The tree, of course, as one of the oldest symbols, stands right in our midst, a living reminder of your sparks.

In your book [Psyche Speaks](#), you said: “It was the poet, Paul Valéry, who observed the subtle irony that we understand ourselves thanks only to our speed past words.” Perhaps Valéry would agree that our speed past words is also a speed past those everyday moments, the “minute sparks,” you refer to here. It seems clear enough, then, that a deeper understanding of both ourselves and the world would come about if we could periodically “recuse” ourselves, so to speak, from the lock-step frenetics of modern time, and open ourselves to Barfield’s extraordinary consciousness or Eliade’s eternal present, both of which are implicit in your rhizome.

**RL:** While looking for something else recently, I came across Eliade’s journal from 1957-1969, called *No Souvenirs*. I mention it because I had forgotten Eliade’s fiction, and most particularly, his book, [The Forbidden Forest](#). He says of this book, “I still believe one day that [The Forbidden Forest](#) and other books will be discovered.” I don’t think that day has arrived. The last time it was checked out in my local library was 1981! I was quite taken by the importance Eliade attached to his writing of fiction. He says, “For me the writing of fiction—sketches,



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novelas, novels—was more than a violon d'Ingres: it was my only means of preserving my mental health, of avoiding a neurosis." I think what Eliade is alluding to here is specifically the importance of the imagination as we have been talking about it. Of course today we are drowning in medications for our ills. As far as I know, no one is prescribing a dose of imagination, fiction as Rx, for what troubles us. We might do well to listen to Eliade.

**PM:** I wonder if the title The Forbidden Forest is a Merlin reference?

**RL:** Not that he would say so but I believe it is so, and like Merlin's cry, it is the imagination itself that remains to be discovered in ways we do not yet comprehend. In this regard, I am so pleased you bring up Owen Barfield, another giant who is scarcely noticed today. It was Barfield who had shown C. S. Lewis (The Screwtape Letters, The Chronicles of Narnia, The Space Trilogy), that mythology was essential to language and literature—one might say, more exactly, the mytho-poetic imagination. But Lewis had trouble fully believing this. One day, Lewis and Tolkein were out walking, and Lewis said to the author of The Hobbit and The Lord of the Rings, "...ultimately they are worthless, because they are lies." "No," Tolkein shouted, "They are not lies!" Just then, an extraordinary wind came up and blew leaves all about them and they stood there, holding their breath, suspended in wonder. When they began talking again, Tolkein used this as an example of the "truth" of myth. It is a clear example of what you refer to in Barfield's claim concerning original participation, that archaic mode of imaginative interaction between man [these two giants of the twentieth century] and nature [a most curious wind at just the "right moment"]. As Barfield noted, in referring to the Paleolithic (but also

to two moderns walking the paths at Oxford University): "That is why they were able to perceive mythical beings in trees and animals."

The imagination of these men, along with T. S. Elliot, Charles Williams, and others, collectively known as "*The Inklings*," catches hold of us even today and reminds us that it is the imagination—alive as sparks in everyday consciousness, sparks that break into our intentional consciousness—that offer themselves as portals to a vast underground. Vaster still than anything we have ever found. I believe that Barfield is correct when he says that the imagination is as real both in its deep subjectivity and its far-reaching objectivity as the "rocks, stones, and trees." Your Harmonium dream is such an amazing example of this!

You know, Paco, I think in many ways we have become prisoners of the high achievements of the the agricultural revolution, that achievement being the major cultural institutions—all those storehouses of the grains we call "culture." Perhaps we are in the advent of a new revolution, perhaps a new nomadism, perhaps one that begins in what Keats called negative capability, when one "is capable of being in uncertainties, Mysteries, doubts without any irritable reaching after fact & reason." In that space, the portals of imagination, like gateways, open to a "new world," open to exploration in ways that are only hinted at by what we have mentioned so far in these dialogues, and even more so by that to which we have not yet spoken. Dreams, as I have tried to make clear, are "calling" us to "explore the future," to enter into the rhizomic womb and to participate in the birth of what is to come. ∅





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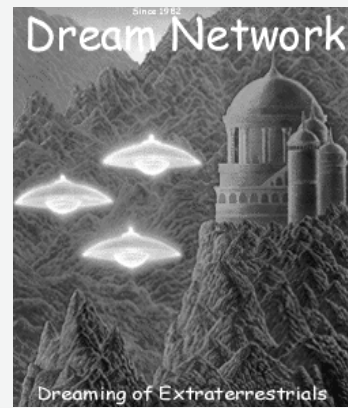
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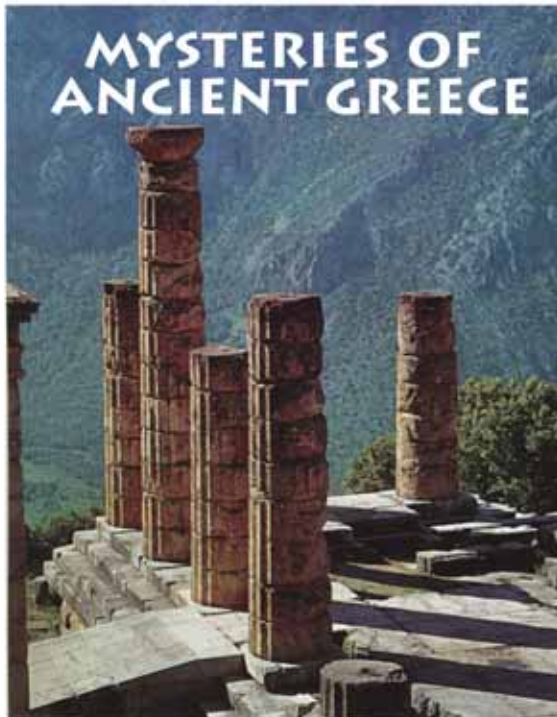
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