



Shamanic Dreams Summer-Autumn 2013

Dream Network Journal



Vision and Renewal in a Transitional Age



PsiberDreaming Conference 2013
Through the Looking Glass of Dreams
September 22 – October 6, 2013

Many psychologists and philosophers view dreams as a metaphorical mirror of the ego, psyche, soul, or some otherwise hidden aspect of oneself. Lewis Carroll's book *Through the Looking-Glass* has his character Alice step through a dream mirror into an alternate reality – where, among other challenges, she's told that she only exists as a character in the Red King's dream. People have a variety of fascinating experiences when dreaming of looking into a mirror, and lucid dreamers often experiment with mirrors in dreams. What do we learn about ourselves in the looking-glass of dreams, and how do they serve as a portal into possibilities hitherto undreamed?

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www.asdreams.org/psi2013



Golden Gateway to Dreams

31st Annual Dream Conference
DoubleTree by Hilton Hotel Berkeley Marina
Berkeley, California, USA
June 4 - 8, 2014

The Conference will feature world-renowned keynote speakers, about 150 presenters from around the globe, an opening reception, the Dream Art Exhibition and reception, a Dream Hike along the shoreline nature preserve, the annual Dream Telepathy Contest, the ever popular costume Dream Ball and a Sunset Cruise on San Francisco Bay.

The Venue • The DoubleTree by Hilton Hotel Berkeley Marina is located on San Francisco Bay with sweeping views of San Francisco and the Golden Gate Bridge. The hotel, with a pool and fitness center, is surrounded by a waterfront wildlife sanctuary with nature trails that offer spectacular views, hiking, bird-watching, fishing and even competitive kite flying on an international scale. Berkeley is a uniquely historical university town and home of the IASD Central Office. Spend time vacationing in the Bay Area and enjoy such San Francisco sights as the historic Fisherman's Wharf area, Chinatown, Alcatraz and riding the cable cars. Explore the nearby coastal beaches, redwood forests and Yosemite National Park.

Save the Dates!
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Primordial Bliss

I am in a cave on all fours sniffing the dirt
when a spectre appears. I arise, defeat it,
then continue rising... up into the heavens.

I see myself being covered in lava from the sun.

I have a bow and arrow and
am shooting blue ice at the moon.
Soon after, I am licking teardrops
off the surface of the earth.

In motion. Rising again. I come upon an ocean;
the waves coming in are caramel colored and the
shore has purple sand. I alight to take some sand
in my hand, but it is like cotton and won't separate.

I lay down and let the caramel waves roll over me.

It is like bathing in a smooth syrupy lotion.
I watch a lavender sun turn carnation and I delight
in the sensation. I relax into trance-like mode.

I am joined by a presence and feel love explode
in every part of my being.

When I awaken, I wonder if there could ever be an
answer to all the feelings I experience, the places and faces I see.

Is it a dream, or something beyond that,
in which we may see things to come?

At the least, it's a feast for the senses, to keep us wondering. ∞

Mission Statement

Evolving a Dream Cherishing Culture

Since 1982

Our purpose is to raise individual and cultural appreciation for the value of dreams. We will provide information that will assist and empower readers.

We hope to aid in the personal development and healing of our physical, emotional, psychological and spiritual responsibility and well-being, with the help of dreams.

We aspire to unite and serve people who respect dreams by aiding the integration of dreamwork into the everyday life of our culture, always mindful of the dreamer's integrity. We believe dreams can become agents of change that often reveal important new insights about the health and developing life of the dreamer.

Recalling a dream is a signal we are ready to begin understanding the information presented. Our primary mission is helping readers glean meaning from dreams through journaling, studying and dreamsharing one-on-one or in groups. Enacting or manifesting your dream's hint can lead to healing and empowerment.

We seek balance, giving all cultures, nations, voices and schools of thought an opportunity to be heard. There will be times when a particular area will be given greater emphasis, depending on what is surfacing. Given the limited print and online space the emphasis will change from time to time. Still, a wide range of ideas and opinions will be explored and expressed.

We invite you to indicate areas of interest and questions you want to explore or pose in future issues. ☺

@2013

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Table of Contents

DREAMING HUMANITY'S PATH

3 Primordial Bliss

SHAMANIC DREAMS

- 9 DREAMING PLANET:
Bateson's Nightmare Part Four
The Shamanic Dimensions of the Psyche
by Paco Mitchell, M.A.
- 15 A Shamaness in Devonshire
*An Interview with Christa Mackinnon
by David Sparenberg*
- 24 What the Shaman Does
by David Sparenberg
- 25 Dream Bridges
Shamanism, Sound and Dreams
by Travis Wernet
- 27 A Shamanic Dream
by Ann Sayre Wiseman
- 35 BACK TO BASICS
A Valuable Dream Journey
by Arthur Strock, Ph.D.

DREAM RELATED POETRY & ART

- 8 "Heart of the Raven"
Art by Raven Redfox
- 14 Canadian Pow-Wow Dancer
- 22 The Tide is Turning
- 29 "The Key"
From the CD "Nobody Left to Crown" © Richie Havens

THE ART OF DREAM SHARING

- 31 DREAMS IN THE NEWS
The Fictive Purpose of Dreams Part One
by Russell A. Lockhart, Ph.D.
- 34 DREAMTIME: DREAM EXCHANGE
The "Eyes" Have It
by Marlene King, M.A.
- 36 Book Review: The Voice of Rolling Thunder
by Sharon G. Mijares, Ph.D.
- 37 Dream Democracy:
Integrative Dream Narration: A Process
Part Two *by Jaye Beldo*

Upcoming Focus
for WINTER 2013-2014

Dreams of
FAMOUS PEOPLE
and/or POLITICIANS
e.g. Barack or Michalle Obama
Robert Redford
Susan Seramdon

Lifeline: 4 Weeks after you
receive this issue.



About Our Cover Artist

RAVEN REDFOX

Raven Redfox is a Native American Lakota artist living in Santa Fe, NM. Raven has extensive professional experience as a graphic artist and designer, illustrator, photographer and fine arts painter working in acrylics and mixed media.

Raven also performs in and around the Santa Fe area as a blues guitarist. Additional current projects include writing short stories and working on a book titled:
Exit, South Dakota.

Editorial by Paco Mitchell & Roberta Ossana

Paco here: The theme for this issue of *DNJ* is “shamanic dreams,” a topic that has been treated before. (See “*Shamanism and Dreaming*,” *DNJ*, Vol. XIX, No. 4.) Now we take up the theme for the second time, in an effort to stimulate new ways of thinking, feeling, imagining and dreaming about our collective situation.

Traditionally, shamanism and shamanic dreams were devoted to healing both individuals and collectives. Big dreams, especially, were regarded as crucially important for the “tribe.”

But now we are a “tribe” of more than seven billion, subject to unprecedented stresses wherever we turn. The confusion of values past and present, in the face of unknown conflicts to come, is so great that we need the contributions of the shamanic personality now *more than ever*. Archaic paths to truth and to its renewal still lie within us—respect and reverence for otherness and the sanctity of nature and her creatures, etc. But intervening centuries have scrambled the old revelations, and the unconscious is seething with charged fragments needing to be re-assimilated to consciousness in renewed forms.

Those “old truths” are the innate potentials—the endowment—of our existence as creatures of the earth and of the universe. But that knowledge has been largely repressed, held captive, subject to the sway of the dominant society and its power motives. To various degrees, we are all held captive by a system that seems to destroy even as it creates.

I hold dreaming *per se* to be a shamanic activity, insofar as it can put us in touch with the deeper archetypal powers governing our lives. “Shamanic dreams” are a special form of dreaming, calling us to a greater task than just untangling our own problems. Each such dream is like a “summons from the gods,” as it were, bestowing gifts and simultaneously conferring upon us responsibilities that extend beyond our own limited self-interest. In the simplest terms, the shamanic responsibility is that of bringing “back” to the world and its

communities, accounts and visions of what we glimpsed in those far-off, creative realms—even if they were *right before our eyes*.

I cannot know whether a widening conscious commitment to the big dreams that dog our tracks as we sleep, will have any appreciable effect on our urgent planetary situation. But I believe that we desperately need the insight and wisdom that escape us when we only pursue our conscious purposes. If there is any “saving grace” to be had, it can only come from “somewhere else.” That is precisely where shamanic dreams come from.

~ ~ ~ ~ ~

Roberta here: I need to talk about some famous people in my life, three of whom have recently taken leave; each of whom is or was a shaman in their own unique ways. I also want to stimulate your thinking and encourage your contributions to our upcoming winter issue.

I met **Paco Mitchell** shortly after having coordinated a successful community event in Port Townsend WA. The event—celebrating the 36th anniversary of the United Nations—was, in fact, the manifestation of a vivid dream had some years earlier. That dream was *the* ‘wake-up’ call that set my feet firmly on this path. Paco somehow got hold of me, called me into his office... decompressed my ego and brought me back down to earth. Then, several years later, as I was in the beginning stages of my M.A. program searching for Mentors to serve on my committee (in UT at the time)... on public radio came an announcement that Paco Mitchell had written a letter...

Again, I felt him reaching out, pulling me in, albeit from a distance and indirectly. He did agree to be my main mentor—along with Joan Halifax—and we met weekly for nearly two years. Our sessions were the peak experience of each week. I was gifted with the responsibility to steward this publication early on in our mentor/student relationship; he helped me draft the first three issues... the first on small 4”x4” pieces of paper!

Fast forward 22 years and here’s Paco, co-editing and writing the lead article for this most important chapter in the evolution of *DNJ*’s life.

Ann Sayre Wiseman (1926-2013)... The first time we met, it felt we had known one another for lifetimes. It is only since her passing that I’ve become aware of her remarkable *shamanship*: artist, traveler, author and way shower. She had been active and present in the field of dreams for decades, has written extensively (including her ever-popular and soon to be reprinted *Nightmare Help* and just prior to her passing, *Satisfy the Image!*). At age 85, you’ll see her dancing self on page 27 along with her sharing of a magical *Shamanic Dream*.

Richie Havens (1/1941-4/2013) singer, songwriter, musician... has moved my soul to opening (and breaking) and my voice to singing along with all of his albums for over 40 years. Many are not aware of his art/work and it is my pleasure to introduce you. I include the lyrics to *The Key*, one of the songs on his most current album on page 29.

Irv Thomas, (4/1927-6/2013) a valued friend and teacher from the early ‘70s. He was a persistent truth-seeker and writer. He contributed on several occasions to *DNJ*.

Thank you all for being in our lives!

~ ~ ~ ~ ~

Which brings me to here and now, even looking forward... to our winter 2013/14 issue focused on dreams in which celebrity figures or high-profile politicians appear in our dreams. Who, among the celebs and politicians have appeared in your dreams... over the years? Share the dream, only, if you wish. Or share with us what was revealed by their appearance have in your life?

Please, don’t feel restricted to submitting only articles/art/poetry that speaks to the ‘focus.’ Whatever you are inspired to share is invited and welcome!

NOTE: Because this is a ‘double’ spring-autumn issue, we will advance your subscription by one issue.

Letters, Questions, Dreams

Robert Redford is Shaman

Speaking of shamans, I had a doozy the other night. I seldom dream about celebrities, but...

Robert Redford is a shaman and chose me to work on during his gathering. He holds me in his arms in a prone position and kisses my neck and navel area... then these charcoal cylinders come out of my body through my fingertips.

My skin takes on a dark grayish sheen and I am confused as to what he is telling/asking the audience: Did the fact that she turned color mean she is a sincere person or not a sincere person?

Any comments welcome. Email publisher@DreamNetwork.net, welcome.

*Lorraine Grassano,
San Francisco, CA*

~~~~~

### Excited about Issue on Group Dreaming

Thank you! This issue of *Dream Network Journal on Group Dreaming* is among your best!! And I'm excited to see the theme for the coming issue, *Shamanic Dreams*. Ideas for an article are actively swirling in my head and forming whole sentences and paragraphs before I can even get to pen/paper, so you'll likely see something from me soon.

Thanks again for the current issue of DNJ. As always, I'm especially eager to see the print copy; even if I read it online, it's like reading it again for the first time when I get the print version. Online and paper are just not the same.

*Hugs, Victoria Vlach, Austin, TX*

### Happy to Contribute

I'm sending my sustaining annual contribution to DNJ as a member of The Dream Circle. Keep up the great work -- it is so very important in these challenging times!

*Sincerely Barbara Bluck, Forest, VA*

~~~~~

What's the Point of Déjà Vu?

My name is Vanessa Hatton. I am 32, married with a 2-year-old daughter. I am Caucasian from a middle-income family of divorced parents.

My first obvious déjà experience was when I was about 10-12 years old. We were visiting mountain, and had a good time. As we were leaving, driving down the zig-zag road, I realized that the scene I was looking at I had seen before. It was like a photo of that corner, with its bushes and gravel road, and how I saw it was exactly as I had seen it, but it only lasted a minute or so, until we had gone around that corner. I had the feeling that comes with these experiences, a funny sort of 'spinnny, slightly detached' feel. That road scene I had dreamed a couple of months (or so) previous to the trip. I had started a dream diary and that scene had struck me as out of place for the rest of the dream. Since then, I have had many more. Always recognizing that particular 'scene' - for lack of a better word- from a previous dream. I had one a month or so back of being out on my deck, but when I had the dream I didn't have the deck built.

Whenever I get that 'déjà' feeling, I always remember the scene from a dream like a snapshot that's been pre-filed into my sub-conscious. I don't get bad feelings from it, and it never seems to be any more than a scene' that I recognize from a dream. It never seems to hold a 'message,' I never have anything

that I can predict from it. I just take comfort that it must be that I am living my life as it was planned. I have no other way to justify it.

There just doesn't seem to be any rhyme nor reason to these dream experiences. Some have people in them, some don't. Sometimes I don't remember the dream until I see the scene.

They haven't been less or more through any of my life's drama's (pregnancy, demolishing our house & rebuilding, teen angst, job troubles)... The only other thing that I connect to that first time I had one, was that was the year I saw my first ghost/ spirit. I have seen 2 more since (not a lot really) but they don't seem to be in any way connected. My first house turned out to be heavily haunted by 2 regular visitors. It took 3 months to sort out the pecking order, then things settled down.

I was diagnosed with depression as a teenager, and I recently found out that my mother also suffers from it. I am not on medication for it. Lately I have started to get a bit worried, as some of my dreams have had violent scenes in them, and I am concerned that they may happen in my future. I don't wish them to, which begs me to ask whether my dreams are giving me options? Why am I seeing the future, but not enough to change anything? Why are the scenes quite mundane? What's the point?

I appreciate any time and wisdom you see fit to give me,

Vanessa Hatton mv@actrix.co.nz

~~~~~

**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.

Please email or send your letters to:

LETTERS % Dream Network  
PO Box 1026 Moab UT 84532







# Bateson's Nightmare:

Part Four

## The Shamanic Dimensions of the Psyche

by Paco Mitchell, M. A.

*Not only is the shamanic type emerging in our society,  
but also the shamanic dimension of the psyche itself.*

—Thomas Berry, *The Great Work*

**U**NCERTAINTY AND DOUBT are as necessary to life as darkness and light, yet increasingly we seek to eliminate uncertainty from our lives—as if we could make the sun stand still and banish the night. We have become so conditioned to blind faith in the exclusive value of certitude, positivistic knowledge and unshakable beliefs that we have come to mistrust the elusive qualities of dreams, the mysteries of synchronicity, or the wizardry of intuitive flashes from the dark. We reject dreams as meaningless nonsense, or pin them down with theoretical interpretations—like collectors dousing butterflies with chloroform, mounting them as trophies in a glass case.

This habitual thirst for certainty, along with its corollary, the insatiable hunger for control—both lie at the root of our environmental troubles today. Yes, we have achieved amazing things by objectivizing nature, reducing her amazing amplitudes to mathematical formulas, prying loose her secrets and turning her inherent powers to our purposes. But it is all too obvious that we have lost something precious in the process, and that the loss just may be irretrievable. Certitude has come at a terrible cost: In all righteousness we thought we were throwing out the dirty bathwater of superstition, only to find that we were throwing out the baby of a world once recognized as sacred.

But what was lost can also be found. Within the pageant of one's own dreams, anyone equipped with Jung's psychology—that field-guide to the unconscious—stands a chance of encountering remnant "sparks" of the once-perceptible divinity that used to endow the natural world with living spirit. Theodore Roszak calls it "the Old Gnosis."<sup>1</sup> The alchemists recognized those living fragments as *scintillae*, "little sparks," or *oculi piscium*, "fish's eyes"—evidence of the *lumen naturae*, bits of light shining in the darkness like the glow of a natural intelligence. The Old Gnosis consists of fragments of what had been the common perception of humanity for hundreds of thousands of years—a world ensouled, sacred, alive and even, perhaps, *aware of us*. For occasionally we have the experience in dreams of being watched, that something is communicating with us. Or, while awake, we feel that some aspect of the animated world is speaking to us. Here is Roszak:

... sometimes the voice of the Earth breaks through to us in an instant of realization that flashes back across the eons, reminding us of who we are, where we came from, of what we are made. For an instant we touch the great cosmic continuity that is easily lost in the frenzied affairs of the day.<sup>2</sup>

Dreams bring intimations of the sparks of the Old Gnosis, revealing as well the immensity of an “inner” world whose limits are *unknowable*. Dreams, however, yield insightful glimpses into the nature and profundity of unconscious psychic processes, as do waking fantasies, like day-dreams, wishful thinking, slips of the tongue, therapeutic active imagination, and many varieties of creative and visionary activity.

Synchronistic events can also release sparks of the Old Gnosis by rupturing the dualistic, inner-outer divisiveness of modern consciousness and overturning its mechanistic assumptions—what William Blake called “Newton’s single vision.” In such cases, psyche no longer operates only inside my head, contingent upon my brain metabolism, but behaves like an actively intelligent field of super-consciousness extending beyond my body and arranging events in the world—a union of dream and world hinting at the *unus mundus* of the alchemists. A synchronistic event, or series of them, of sufficient force and profundity, is enough to shake to the core one’s epistemological assumptions about truth and reality.

But despite all this evidence of something at work beyond the scope of ego-consciousness, the essential mystery remains. Thus, when we embark on a path into the unconscious, we must leave conscious certitude behind. The very *uncertainty* of the journey is one of its key values. In Bateson’s cybernetic terms, our certain knowledge must be compensated by imaginative doubt, in order for our psychology to maintain any sort of homeostatic balance, and therefore health.

These are not conventional ideas. But the problem with taking an up-to-date, hard-headed, modernistic viewpoint, both in regard to the value of dreams and in regard to the climate crisis, is that the modern viewpoint is what brought us to this crisis in the first place. More of the same will only produce more of the same. This is why we need to explore the seething depths of our own psyches, past the thin layer of modern assumptions and into the dark regions where the Old Gnosis still boils and surges, like a magma dome pressing outward in what could prove to be an explosive release. What is known and familiar to us will not yield the healing formula we need. That will have to come from *somewhere else*.

\* \* \* \*

Everything I am discussing in this series of essays—cybernetics, the climate crisis, dreams, the unconscious, the shamanic personality, the New Logos, epistemology, etc.—implies an *ethical responsibility* to oneself, to others and to the environment. But for all the danger we face, it appears that relatively few Americans feel “alarmed,” and therefore ethically challenged, by global warming—16% according to a recent survey.<sup>3</sup> The modern attitude relieves us of much, if not most, of that ethical burden. We are taught every day that money is the supreme value, that the wealthy are better than the poor, that humans and their comfort are more important than the well-being of nature and the animals (which are only here for our use), that through our inventiveness we will find high-tech “solutions” to the climate problem, that the climate problem itself may just be a natural fluctuation anyway and, besides, the science is undecided and, furthermore, global warming is just a hoax.

My own sense is that, in all of human history, we have never faced a greater ethical and moral crisis than this one. The survival of our civilization depends on enough people locating that inner ethical core, the one that is given with our nature and demands a humble relationship to something beyond selfish human interest. That was Bateson’s claim, and Thomas Berry’s, and Jung’s as well. In the following passage, Jung places the magnitude of our ethical and spiritual obligation into historical perspective:

We have not understood yet that the discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization.<sup>4</sup>

*If we wish to preserve our civilization . . .* high stakes indeed. Jung meant it, and I believe he was correct. Nor was Bateson joking, forty-five years ago, when he described how serious the consequences of our Occidental epistemological errors were, how damaging our *linear* thinking would inevitably prove to be, occurring as it does within a *circular biological system*. When he told me about the dangers of “runaway feedback loops in nature”—thus presaging the disastrous climate

changes that are upon us today—he *really did believe* that climate change would be potentially far more destructive than nuclear war. And he was dead serious when he cited dreams and the unconscious, poetry, art, emotions, feeling, etc., as crucial, homeostatic compensations for the one-sidedness of our excessive “conscious purposiveness” and “scientific hubris.” Implicit in Bateson’s cybernetic theory was a call for the re-valuation of dreams and the shamanic capacities of the psyche.

Here is Berry’s formulation of the civilizational problem, along with a new way to think about it:

The present situation is so extreme that we need to get beyond our existing cultural formation and back to the primary tendencies of our nature itself, expressed in the spontaneities of our being... We must invent or re-invent a sustainable culture by a descent into our pre-rational, our instinctive resources... what is needed is not transcendence but *incendence*, not the brain but the gene... this intimacy with our genetic endowment, and through this endowment with the larger cosmic process, is not primarily the role of the philosopher, or the priest, or the prophet or professor. It is the role of the *shamanic personality* which journeys into the far regions of the cosmic mystery and brings back the vision and the power needed by the community at the most basic level... <sup>5</sup> [Emphasis added.]

*To journey into the far regions of the cosmic mystery . . . to bring back the vision and the power needed by the community at the most basic level . . . this is what these three magi—Jung, Bateson, Berry—have already done in their own ways. But if all we do is leave it to others, to the culture heroes, to go to those far reaches and bring back what will “save us,” we will probably fail in the great task. We no longer live in tribal conditions, where one person can serve as shaman for the tribe. There are more than seven billion of us now, and the values and attitudes inherent in our economic and industrial structures dominate the globe. Thus, we need to re-calibrate the number of shamanic personalities needed for a “tribe” of seven billion. And mobilization on an appropriate scale can only take place if we remember that the shamanic potential lies within*

“Dreaming is the  
shamanic function  
par excellence,  
ecstatic to the core.

That is probably why most  
shamanic practices seek  
to duplicate dream-states.

In dreams, the spontaneous  
psyche presents itself  
most prodigiously and with  
the least interference  
from the ego.

In dreams, we “stand outside  
ourselves”—ecstatic—  
communing most directly  
with the spirits.

Paleolithic and Neolithic  
cultures naturally made  
a practice out  
of recalling dreams,  
a skill that today  
is largely forgotten.”



each of us, accessible to anyone who will take the trouble. That is why Berry casts his net so far and wide, invoking the shamanic dimensions of the psyche itself.

\* \* \*

When Mircea Eliade wrote his landmark book on shamanic practices, he gave it a surprising subtitle: *Shamanism: Archaic Techniques of Ecstasy*.<sup>6</sup> The English word *ecstasy* derives from the Greek *ek-* + *histanai*, the basic meaning being “to stand outside of.” The modern sense is rapture, frenzy, entrancement, etc., recently expanding into more generalized concepts such as “altered states of consciousness,” “non-dualistic mind” and “non-local mind.” Although the term *shaman* originated among the tribes of North Asia, shamanic practices extend back to the beginnings of human culture. Shamanistic healing through trance-induced encounters with the spirit-world, in other words, forms not only the earliest basis of medicine and healing, but also the very foundations of religion and culture.

Roszak’s Old Gnosis may have been suppressed for long centuries, but the shamanic aspects of the psyche can still be found at work on several levels of the modern psyche. We can call them: conscious, conscious/unconscious, and unconscious.

In *Psychological Types*, Jung describes two closely related functions of consciousness—intuition and feeling. Intuition is knowledge or information that comes to us from the unconscious; thus, by its very nature it bridges the mysterious gap between conscious and unconscious. It is difficult to imagine a shamanic personality in which intuition is not highly developed. The feeling function seeks out and places value on images, ideas, persons, events, situations and possibilities. Feeling often lends support to intuition, helping to guide the intuitive shamanic sensitivity as it moves with lightning speed through the darkness of psychic space. Jung once made this observation about feeling:

The peculiarity of the way here described is largely due to the fact that in psychology, which springs from and acts upon real life, we can no longer appeal to the narrowly intellectual, scientific standpoint, but are driven to take account of the standpoint of feeling, and

consequently of everything that the psyche actually contains.<sup>7</sup> [Emphasis added.]

If, as Jung says, feeling embraces “everything that the psyche actually contains,” then feeling shares intuition’s shamanic reach throughout psychic space. Feeling and intuition together must therefore attach to the shaman’s “spirit flight,” feeling working to discern the values of the images and personages encountered on the way. It is difficult to imagine carrying out Berry’s shamanic visions without the active participation of feeling and its acute sensitivity to values.

Imagination, in the broadest, deepest and highest sense, is a shamanic function that also spans the gap between consciousness and the unconscious, like intuition and feeling. In fact, these functions are all interrelated. Jung’s work on *Active Imagination*<sup>8</sup> and *the Transcendent Function*,<sup>9</sup> deals with the subtleties of this kind of integrative imaginative experience. French scholar Henri Corbin coined the term *mundus imaginalis*<sup>10</sup> in an effort “re-valorize” the imagination and raise it beyond the “merely imaginary.” The *mundus imaginalis* refers to the imaginal world where images are real, and where consciousness meets the spiritual presences that reside in the unconscious as actual persons. Corbin was an expert in the philosophies of 10<sup>th</sup> and 12<sup>th</sup> century Sufi mystics—especially their angelologies—but his sophisticated work still belongs, in my view, to the ancient, pre-historic thread of shamanistic experience.

Dreaming is the shamanic function *par excellence*, ecstatic to the core. That is probably why most shamanic practices seek to duplicate dream-states. In dreams, the spontaneous psyche presents itself most prodigiously and with the least interference from the ego. In dreams, we “stand outside ourselves”—ecstatic—communing most directly with the spirits. Paleolithic and Neolithic cultures naturally made a practice out of recalling dreams, a skill that today is largely forgotten. It is considered inconvenient, because one sacrifices a certain amount of uninterrupted sleep and encounters images one would prefer to avoid, often discovering disagreeable truths about oneself. The shamanic task, once eagerly sought, is now usually avoided as unpleasant, frightening or nonsensical.

But dreams provide access to depths of wisdom that are scarcely available from the ego's resources alone. In fact, the *three wise men*—Jung, Bateson and Berry—would all agree that wisdom that does not incorporate at least some information from the unconscious, is hardly worthy of the name, because only if it draws from the unconscious can it partake of the quality of wholeness, and therefore qualify as wisdom.

When civilizations teeter on the verge of collapse, the wisdom of dreams is more necessary than ever. Dreams can give us insight, as few other sources can, not only into the governing psychic forces that are driving us without our knowledge, but, like storks, they can deliver bundles of nascent images, guiding our civilization toward new and healthier paths.

There is no end to this topic of the shamanic dimensions of the psyche, but I must bring it to a close. And since poetry is a shamanic function, I would like to end with a simple poetic fragment. Not every poem deserves the title "shamanic," but such poems do exist, often as cultural treasures. Here is one line from a poem in Rainer Maria Rilke's *Love Poems to God*.<sup>11</sup> With admirable poetic economy, Rilke captures the essence of everything I have said about the shamanic personality and how it bears upon the ecological crisis of our age:

*If we could surrender  
to the intelligence of nature,  
we could rise up rooted, like trees. ∞*



#### End Notes:

- <sup>1</sup> Roszak, Theodore, *Where The Wasteland Ends: Politics and Transcendence in Postindustrial Society* (Garden City, N.Y.: Doubleday & Co., 1972), 492.
- <sup>2</sup> Roszak, Theodore, *The Voice of the Earth*. (Grand Rapids. Phanes Press, 1992), 308.
- <sup>3</sup> <http://www.dailykos.com/story/2013/03/10/1193028/-The-Six-Degrees-of-Climate-Change-Concern>
- <sup>4</sup> Jung, C. G., letter of September 23, 1949, to Dorothy Thompson, in C. G. Jung, *Letters I: 1906-1950*, ed. G. Adler, A. Jaffé, (London: Routledge and Kegan Paul, 1973), 537.
- <sup>5</sup> Berry, Thomas, *The Great Work: Our Way into the Future* (New York: Bell Tower, 1999).
- <sup>6</sup> Eliade, Mircea, *Shamanism: Archaic Techniques of Ecstasy* (Princeton: Princeton University Press, 1964).
- <sup>7</sup> Jung, C. G., *Two Essays on Analytical Psychology*, CW Vol. 7 (Princeton, NJ: Princeton University Press, 1966), 119.
- <sup>8</sup> Staples, Lawrence H., *Active Imagination*, Washington Society for Jungian Psychology, 2000.
- <sup>9</sup> Jung, C. G., "The Transcendent Function," CW 8, *The Structure and Dynamics of the Psyche*, (Princeton, NJ: Princeton University Press, 1969).
- <sup>10</sup> Corbin, Henri, *The Mundus Imaginalis: Or, The Imaginary and the Imaginal*, 1964. See entire text online: <http://hermetic.com/moorish/mundus-imaginalis.html>
- <sup>11</sup> Rilke, Rainier Maria, *Rilke's Book of Hours: Love Poems to God*, translated by Joanna Macy and Anita Barrows. (New York: Riverhead Books, div. of Penguin Putnam Inc.).







# A Shamaness in Devonshire

## An Interview with Christa Mackinnon

by David Sparenberg

*Here is a dialog with Christa Mackinnon.*

*Christa is author of SHAMANISM & SPIRITUALITY IN THERAPEUTIC PRACTICE, An Introduction. She lives and works as a social psychologist and family counselor in Devon, in southwest England.*

*I am honored to introduce Christa Mackinnon to DNJ readers.*



**David Sparenberg:** It is well known that wider interest in matters shamanic developed out of Mercea Eliade's study, *Shamanism*. In that foundational text, Eliade provides two key designations of the shaman as "master of ecstasy" and "technician of the sacred." Since the counterculture of the 1960's, there has been an uninterrupted outpouring of books on the subject. My own favorite is *Shamanic Voices* by Joan Halifax, which includes first hand accounts by practicing shamans throughout the world. So there is an established subculture of shamanic seekers and practitioners. Within this context, what is shamanism for a professional therapist in Britain? What is your shamanism? Where do you place it in life and work?

**Christa Mackinnon:** David, the moment I read your first question, I couldn't help smiling. We are already 'in the zone'. Your favorite book is 'Shamanic Voices' by Joan Halifax and the first shamanic teacher who crossed my path was a friend of Joan's and had worked with her.

I also love Halifax's book. When I read it I really began to appreciate the profound understanding of, and connection to, 'All there is', which traditional, indigenous shamans world-over exhibit; I also was quite taken by their incredible range of skills. They were/are not only 'technicians of the sacred', visionaries, seers, healers, spiritual leaders, masters of the ecstatic, communicators with natural forces



“Fire Altar”

and creatures, overall intermediaries between earth and spirit, they were/are also political leaders, ecologists, storytellers, artists, dancers and more. I find this is one of the differences between shamanic subculture now and traditional, indigenous shamans. The subculture doesn't produce people with such vast abilities, which is one reason I am reluctant to call myself a 'shaman'. Many of us utilize parts of this wisdom heritage and develop, adjust or integrate it. We can lament about the fact that what we now encompass under the term 'shamanism' doesn't always come close to the traditional and indigenous, but I feel that shamanism has survived for so long because it is timeless and can be adapted. Personally, it plays a big part in my work and my private life, which are scarcely distinguishable. It has done so for the last 18 years, when I began to integrate it professionally. I run countless courses for therapeutic professionals on subjects such as journeying, soul-retrieval, ancestral work, ceremonies and so on, but also facilitate wilderness camps, trance-dance groups and vision quests. I even push for it to be explored within the more conventional field of therapy and medicine. Within my therapeutic professional work, I focus more on integrating the 'psycho-spiritual' aspects of shamanism. I still find it difficult to accept that the vast majority of psychologists and therapists in

the UK & EU reject shamanism; part of what I see myself called to do is to bring it into the conventional psychotherapeutic and medical community. It is interesting that the therapeutic community is waking up to the fact that we need to address spiritual aspects of the human being, but so far is afraid to take this further than integrating a bit of 'mindfulness' into otherwise mainly cognitive-behavioral orientated approaches.

**DS:** Another well-known classification for the shaman, especially through medical authors such as Jeanne Achterberg and Larry Dossey, is that of "wounded healer." But not everybody who is wounded spiritually, psychologically, emotionally or physically, has a healing response, although everybody may have the capacity. Not everyone wounded becomes a shaman. Personally, I think that passion and pathos are determinates. But do you find that there is a shamanic personality type? If so, what are some key traits?

**CM:** I think there is something quite significant in the idea of the 'wounded healer', especially the one who has healed herself.

In traditional shamanism, as far as I understand it, the wounding often refers to the 'initiation crisis' or the 'call', and it is profound, in the sense that it is of severe psychic depth. During the initiation process,



the body is often quite sick, even comatose, whilst the 'spirit' is being taught, challenged, trained, and initiated, before it returns to the body, which then also heals. Healing referred to in this context is about becoming 'whole', a far cry from what we in our society see as 'healing', which refers mainly to symptom alleviation.

I don't necessarily think that there is a 'shamanic personality type', but believe that there are different reasons that draw people to shamanism. Let's start with wounding. In contemporary societies, we can say that there is individual wounding, such as we all experience to various degrees. Then there is a kind of collective wounding, which we are subjected to because the road travelled collectively results in disconnected populations in our soul-less societies. Increasing levels of anxiety disorders, depression and violence are indicators of this development. You are of course right, not everyone wounded becomes a shaman.

But in my experience, being drawn to shamanism often takes place through being wounded individually and/or through feeling our collective wounds. If you don't feel that something is 'not right', then you

have very little incentive to step off the normal road and travel down a different one. So, yes, I do know from experience that many people who travel the road of shamanism have been wounded. But having said that, as humans we also have the ability to see beyond our individual existence; so now there is a second, rather large group of people drawn to shamanism for ecological reasons. They realize that our most urgent task is to stop destroying the earth and work towards sustainability, and that we can only achieve this if we re-connect individually and collectively with nature, again becoming part of it. Shamanism helps greatly with that. A third group of people seems to come to shamanism via searching for something that makes them feel more alive and connected, helps them to re-connect with vital life forces and community, which we, in our left-brain, artificial and consumer-orientated societies have done our best to dis-connect from. Shamanism seems to open energy gates for people, as it is very physical, very earthy, very active and communal. So, to answer the question, I don't believe there is a personality type, but I do see several reasons why certain people are drawn to shamanism and others are not.



**"Water Altar"**



**DS:** Searching through your book, there is not much about shamanism and dreaming or shamanic dreams. I admit the subject for me is somewhat problematic. American anthropologist Alfred Kroeber coined the term “dream culture” for particular Native tribes, such as the Mohave, where culture was kept alive through tribal members dreaming mythic narratives and rituals. Traditional Lakota women are often called to “medicine” through beckoning dreams involving visitations from spirit beings and ancestors. The Greek cult of Asclepius, which was popular throughout the Mediterranean over several centuries before Christianity, practiced dream incubation as healing technique. Sometimes in the dreams of alchemists, ancient or contemporary, there are shamanic motifs, even a shamanic core, so that by peeling away the imagery of the alchemist you find the ritual of the shaman.

Then bringing many threads into a skein, I would say—dreaming power objects or animals, spirit guides, ancestors and archetypes could all be elements of shamanic dreaming. But I invite you now to share your experiences and your thoughts on shaman dream traits and shamanic dreaming, and how such can be of healing value to non-tribal and mostly urban-dwelling people today. What can you tell us?

**CM:** Yes, I do not specifically address ‘shamanic dreaming’ in my book because it has been written for therapeutic professionals of many creeds, and there is only a small minority of therapists and psychologists, mainly Jungians and eco-psychologists, who work with dreams. I also didn’t want to begin explaining in the book the idea of ‘dreaming’ in a shamanic sense. You already outlined much that can be said about ‘shamanic dreaming’, and of course how it overlaps with other forms of ‘work attempted in trance states’, but let me add a few bits before I come to the more individualized, western way of utilizing dreams. If we take into account what you mentioned, and if we look at tribes such as the Kogi in South America, or the Australian Aboriginal’s ‘dream-time’, then we realize that dreaming in a shamanic sense is at least two-fold: firstly, shamanic dreaming is practiced to access wisdom, insights, guidance, rituals, healing approaches, knowledge, creativity and so on from the wider field, the spirit field; and secondly, shamanic dreaming is also practiced to cre-

ate ‘reality’ within that wider energetic field, which then manifests in our material reality. So, in a way all ‘work’ undertaken by shamans or tribal members in an altered state of consciousness could be defined as ‘dreaming’. We ‘dream’ our reality into being. The Kogi, for instance, would tell you quite categorically, that this is what they do normally and that without their ‘positively dreaming the world into being’ we would have already ended in complete destruction.

When we use the expression “dreaming” in a westernized, contemporary way, it is for the stuff that happens when we sleep, in contrast to the shaman who dreams deliberately, even if she or he is awake. Here, in a therapeutic environment, we do not use the shamanic way of dreaming for therapeutic purposes, but we do understand that insights and wisdom can arise in dreams and that healing can take place. What we access in dreams is defined as stemming from the personal unconscious or, more rarely, the collective unconscious. But generally speaking, we apply a very limited framework compared to the framework of indigenous, older cultures.

I personally believe that, in comparison to shamans, we have restricted the world we access and live in because we do not access and utilize dream states deliberately. But, I will leave it at that, because your next question, which I have already seen, will give me a chance to go deeper into the whole idea of ‘altered states’.

**DS:** Ok then, let’s talk about ecstasy—about shaman as master or mistress of ecstasy—and how mantic and other altered states of consciousness can be viewed as therapeutic experience and might be applied in conventional therapeutic settings. This is also a problematic topic for me. We are familiar with trance dancing, tribal-fusion dance, what is called authentic dance, Gabriella Roth’s sweating prayers and Bradford Keeney’s explorations of shaking medicine. Nonetheless, the subject remains problematic, especially in most professional and many public settings. I have attempted to find a place for, and yet set a limit to, ecstasy in relationship to performance in my writings on eco-shamanic actor training. So I am looking to learn something from you. Ecstasy, degrees of shamanic altered states and therapy in contemporary England and elsewhere: what can you say about it?

**CM:** I mention in my book, rather accusingly, that modern societies are the only societies where trance states are frowned upon, discouraged, sometimes even penalized. With the onset of the age of reason and enlightenment and with the development of science, we began to worship the 'god of conscious, rational mind', whilst neglecting, rejecting and belittling the wisdom and insights that stem from altered state experiences. But I believe that trance states are natural states, that we all have an innate longing for altered state experiences and that we haven't done ourselves a favor by depriving ourselves of the vast reality we can access, the wisdom we can gain, the connection to the wider field in many manifestations we are capable of experiencing by altering our dimensions of awareness and perception. So, trance states, altered states, states of ecstasy, however you want to call them, are something we know very little about, whilst we know quite a lot about 'conscious mind', which is the least interesting, the least creative and the least influential state of mind we can be in. What you said about such states being 'problematic in most professional and many public settings'

certainly applies in the UK as well. In my book, I describe in-depth what we know about 'altered states' as I still find it unbelievable, often infuriating, that even in the field of therapy, these states are seldom seen as valuable. Personally, I think that it's deliberately produced fear that keeps us 'away from them,' even though we all long to be 'in them'. I say this because each new generation finds ways and means to use mind-altering substances, and as soon as a new one comes along, legislation is created to criminalize its use. Indigenous cultures, especially shamans of many creeds, in many places, use mind-altering plants to produce altered states. I personally think that as long as we are kept on the level of 'mind' rather than being encouraged to experience 'expanded consciousness', we will, collectively, restrict our development. This is not quite the place to go deeper into the subject, but just briefly one point, to illustrate this opinion: 'mind' is based on survival within this material reality and within this body. Mind can therefore be manipulated and controlled as it is, on a very basic level, geared up towards survival in social normalcy, reacting with



fight or flight when threatened. Holistic psyche works on a different level. Through altering our state of psyche (soul) we can begin to experience the levels of connective possibilities, and begin to understand that this manifested, material reality is just one reality. We can only imagine the positive changes in thinking, behaving, attitudes and so on if we would, collectively, come to embracing this difference.

**DS:** On various pages throughout your book, Christa, you write about near death experience (NDE). My next question addresses that. Do you see correlation between the constellation of shamanic dreaming, soul flight and NDE? There is, of course, what is called the "little death" of shamanic initiation; even Shakespeare draws parallels between sleep and death with Hamlet brooding on "what dreams may come." What connections do you see here to share with Dream Network readers?

**CM:** I used the Near Death and also dismemberment experiences in my book in an attempt to convey an idea about the extreme level of 'state altering' that traditional, indigenous shamans are able to achieve. I also used the ND experiences to make a case for consciousness being non-local or bound by time. Only if we assume that consciousness is non-local and is able to travel outside of the confinements of our physical brain, can we begin to understand shamanic dreaming, soul flight and the idea that we are capable of accessing information from reality's wider field, as well as creating from within this field. So the Near Death Experience is just one form of 'state altering'--- albeit, an extreme one.

**DS:** In Faust, Goethe speaks of the Realm of the Mothers, the dark feminine, to which Faust must journey to attain wholeness. I know that the role of the feminine is important in your shamanism, psychology and ecosophy. That is Earth Wisdom. In closing, would you share something on this subject?

**CM:** Yes. But I don't quite understand the 'dark feminine' yet and would rather talk about open aspects of the feminine, which we need to honor, integrate and live by. What I do understand is that long ago woman was believed to have a special, magical connection with earth, trees, plants, animals, with the rhythms of nature--- indeed with the rhythm of all life. Why? Because woman gives life, woman nurtures and sustains life, and woman is prepared to

lose her own life to give birth. Woman is also patient. She incubates the seed, just as Mother Earth does. She nurtures her young for long periods. Woman is, in that sense, close to nature, to its rhythms and ways. Woman is also close to the divine, the sacred, as nature is the manifestation of the earth-sacred, of life itself. The very basic, but major aspects of the feminine principle are therefore life giving, nurturing, protecting, co-creating and giving of oneself to the young. With this, woman participates in the life of nature as 'mother'. We are talking archetypal here and therefore we need to go back to basics. The feminine is genetically programmed towards intuiting, emotional connectedness, and communicating in a group, mainly through having and raising children. So, if we take all those basic feminine aspects and look at the world now, we realize that none of them are valued highly. The opposite is the case. Here are a few examples: we don't nurture earth, we exploit it; we don't communicate and connect, we use force and pressure, then go to war to dominate and to get what we want. Most of our religious systems are completely based on the masculine, with male deities and hierarchical structures created and occupied by men. Our economic systems are geared towards profit accumulation for the few, rather than communal well-being. On the whole, society belittles emotionality and intuition, preferring what is rational, male. And almost everywhere now, the evolutionary rise of the feminine brings on repressive violence against women.

Yet if we want to solve the earth crisis, rather than being eliminated by the earth—if we want to evolve spiritually as well as in humaneness—we need to redress this imbalance. For a long time to come, we need to focus on bringing into the fore the basic aspects of the feminine—that which is deep, life incubating, life giving, life sustaining and life nurturing. ∞



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One of Christa's Gatherings

# The Tide is Turning

My dreambody swims many bodies of water  
All kinds perceivable:  
Streams, creeks, ponds, lakes, rivers.  
It feels unbelievable.

There is a conscious knowing in my being as I play:  
“Oh, yes, I know water’s ways:  
Its twisting and turning, its swellings and yearnings;  
In stillness, reflection, in action, projection;  
Its anger, its falls; the voices, its walls;  
The whirlpools.... unpredictability;  
In substance: spirituality....  
I do know water’s ways and how to interact, fearlessly.”

In this moment of knowing, I’m inside a blue ocean wave  
New Wave... cresting, curling.  
Have the honor of standing on its floor as it’s merging  
A circular enormous proud moving hall,  
of turquoise, lavender, blue, creamy pearl  
I revel in seeing this warm womb bright sight

(At one point I stand with my ‘back to the wall.  
Huge gushes of water may sweep me away!  
One wrong move... and that’s all!  
It’s a good thing—a good thing—  
I know how to play.)

Before it collapses, I plunge into its heart  
to surface behind it and watch it depart  
~ as waves do on the sand ~  
when WHAT is this wonder my eyes now behold?  
This wave’s bending, turning right back... . This is bold!  
It isn’t caressing and teasing the land (are you glancing?)  
But doing wave upon wave of water-swirl dancing.  
Perplexed, I awaken, a song’s in my Being  
A mantra.... a rhythm.... not ending.... repeating

The Tide is Turning The Tide is Turning  
The Tide is Turning  
The Tide is Turning







# What the Shaman Does

Bodies are articulations. The human body is one form of biotic speech, similar to yet different from the body of the jaguar, as to the body of the orca, as to the sable-feathered, light boned flesh of raven.

Through bodies, evolution, diversity, even Earth herself and guiding divinity, initiates communication. Such is why there are levels of motion and differences in textures and colors and sensitivities.

Faces are articulations too. The human face, structurally of a kind, individuated into unique features with personality plasticity, is one form of biotic speech, similar to yet different from the face of the chimpanzee, as of the bison, as of the dolphin, the prairie dog, the panda, the white tiger and the pop-eyed green frog.

Everywhere to the alert participant there are shapes and languages. And were it not for exploitation and oppression, here on this teeming planet, life is such that there could be no poverty. To be deprived of a garden is serious enough; to be deprived of experience is torture, and violates freedom. For life has arranged itself in the natural abundance of shared habitation, recognition and relationships.

Out of all variables, the shaman is the singular who lives in the metamorphic and longs, even as a lover, for verticality—a recurring movement between the mystic ascent of flame and the mystic descending of constant water.

To shapeshift is to be more than multi-lingual. Eventually it is to hear and to feel, to become, and to speak in tongues. For shaman always there is no alive reality without otherness. No wisdom without the power of story.

No vitality of soul without a beauty of songs.

Learn what the shaman does: To be an earth-walker is to emerge into the depths of dialogue and share mutuality with all creatures of creation.

The poetic among us abide in humility; their postures are prayers of relationships. Their affinities are cosmic. ∞

David Sparenberg ~ 11 July 2013

# Dream Bridges: *Shamanism, Sound and Dreams*

by Travis Wernet



**I T HAS BEEN SAID THAT MUSIC MAKES THE INVISIBLE VISIBLE** and brings together the physical and the spiritual, giving voice to images and a felt-sense of the nature of inner reality. Experience shows that this is what takes place while we dream. Whether awake or asleep, a spirit-realm of the imagination opens up to us during night-world and day-world visions.

One of the obstacles we moderns face is our predisposition to literalize our understanding of events. As Storyteller and Mythologist Michael Meade reminds us, "Modernity's obsession with progress and blind rush to create a future based in technology seems to require a thorough departure from the past. The past, especially the ancient imagination that caused humans to stand and walk with heads in the heavens and feet on the goat's earth, holds keys that can unlock the literalism of the present and open the future to greater meaning."<sup>1</sup>

Applying this stance to the disciplines of dream-work, shamanism and sound healing, it is possible to *see beyond the literalizations by which we create isolated entities*, thus distorting our view of the world. Something symbolic, and real in its own fashion, comes into play during the practice of these disciplines, helping to weave back together the isolated elements, until we can perceive reality as an integrated "fabric" of great beauty and value.

Tom Cowan, contemporary explorer and writer, has defined shamanistic practice as follows: "The core elements... found in most cultures with a solid shamanic tradition are: 1) Shamans can voluntarily enter a unique visionary state of consciousness during which 2) they experience a journey into non-ordinary realms of existence where 3) they acquire knowledge and power for their own use or for others in their communities."<sup>2</sup> Compare these characteristics with Jeremy Taylor's description of *imaginal engagement*: "In Gestalt work with dreams, the dreamer re-enters the dream, re-imagines and re-experiences the dream from the subjective viewpoints of other characters or figures in the dream... even the stones and the trees, conscious and self-aware, will speak with the 'shamanic' explorer, offering startling insights, re-framed interpretations of the dream, and deeper understanding of the waking life dramas that the dream reflects and shapes."<sup>3</sup>

In working with dreams, we are entering multi-layered realms, which correspond to traditional descriptions of shamanic journeys. This increased awareness of circumstances in the dream-quest, when correlated to the day-world, benefits the dreamer and the environment in which she or he exists, just as entering non-ordinary states of shamanic travel can enable one to bring back a boon to the collective.

For example, in a recent dream-exploration at a weekend workshop I hosted, we worked with a dream that, according to the dreamer, foretold an unexpected professional transition. *The dreamer is writing computer code in the dream for an actual technology client of his. As he drives away from the dream-jobsite, his car breaks down. He realizes that he needs to back up the computer code he had written so far, aware as well that the "breakdown" of the car could potentially cost him his job with the client. At the end of the dream he feels concerned about finding ways to "continue the project."* [End of dream.]

Not long after the dream, the dreamer did, in waking reality, lose his job, yet he was prepared for the loss, due to his having worked on the dream. As a group, we re-imagined this dream, which allowed us to consider the benefits of the messages it contained. We *resonated* with the dream's ability to communicate about the future, a lesson in the value of being open to messages from the dream world. Inherent in the central notion of shamanism is the perception that "everything is alive." The Aboriginal people of Australia, the Ngarinyin, Worora and Wunumbal have a phrase for this, "Yorro Yorro", which means, "everything standing up alive, brand new."<sup>4</sup> The purpose of reflecting on ideas from various cultures and the living experiences of our dreams is to rediscover a helpful perspective that supports an interrelation among ourselves and the environs in which we live. Similarly, the essence of shamanism, recently resurgent in places like Mongolia,<sup>5</sup> is the recognition that we are part of an enormous web of life that includes the archetypal-spiritual realm. As the Celts have said, we not only need the help and wisdom of the Otherworld (their name for "non-ordinary reality"), the Otherworld *needs us* to help tend that realm by making visits to its territories and engaging with its denizens and landscapes.

By taking dreaming one step further, making waking journeys with the support of drumming, music and sound, we're able to creatively relate with living energies—in the subtle realms of imaginal space, in waking and dreaming worlds—for the benefit of the earth. In this way we support our own deep nature and our connection with the vital living matrix of all life. By seeking to search beyond the limited egocentric orientation of the modern mind-set, amidst the overly wasteful and disconnected culture of the day, we may find previously undreamt of solutions to the brewing eco-psychological dilemmas of our planet. When we experience the reality that "everything is alive," we can interact with the entities and creations of all the worlds in a responsible, relational fashion. As Taylor puts it, "Too much of the contemporary shamanic revival involves embracing the theatrical trappings of traditional shamanic praxis without grasping the fundamental pragmatic point: *everything is alive*, and the more I know about and commune with that life, the greater the range of creative possibility I will

be able to imagine and manifest. This is as true in dealing with the subtle symbolic energies of computers and automobiles as it is in dealing with animals and 'illness spirits'"<sup>6</sup> —i.e., the shamanic idea that certain "entities," subtle-energy beings or forces, can cause sickness."

We've helped to shape the waking world we live in; if we can perceive that it's alive, we may feel and act upon the inherent impulse to care, not just for ourselves, but also for all of life as we can perceive and relate to it. One consequence of such a realization is the challenge to learn how to re-invigorate an approach to living more sustainably and artfully with the technologies we have invented. The effects of sound and music have been studied comprehensively. It has been shown that instruments like the Aboriginal *didjeridu*, Tibetan *singing bowls*, Shamanic *trance percussion*, as well as singing and chanting, support vibrations in the body that are comparable to brainwave patterns found in deep, healing states of consciousness. The sounds projected by these tools have similarly been shown to create levels of harmonious resonance in the minds and bodies of individuals listening to them.<sup>7</sup>

Following such inspiration, I collaborated with Ben Leinbach in creating a music album entitled "Yoro Yoro." Some of my own dreams influenced this recording. This musical journey is our effort to evoke the felt sense that there is an on-going, creative, living energy inside of and surrounding us. In the dream circles I lead, we all chant and I also play flutes, didjeridu, drums and bowls in order to open us to the energies and frequencies of shamanic, dreaming realms. In this work, we re-enter dreams to re-experience and interact creatively with events in the dream, seeking further understanding and wisdom. This practice has been called Conscious or Active Dreaming, and it bears a distinct relation to shamanic journeying. I also lead dream incubation ceremonies where dreamers are invited to seek healing wisdom while recalling or "growing" dreams for themselves and also for the community.

In one such instance, during an on-going group meeting, a participant shared her dream of a *Noah's Ark school bus filled with wild animals and creatures, traveling across the ocean surf near the shore*. Together, the entire group re-imagined the dream. Individuals found personal layers of meaning in this "incubatory re-entry practice." We also found there was a common layer of symbolic engagement in the dream. In our waking experience of this narrative, several of us felt a strong sense that it invited us to bring the energies of our archetypal instincts into closer connection with the solid ground of our embodied earthly existence. Others felt that the dream was connecting us to actual living beings from the Otherworld that wanted us to learn from and relate to them. They wanted us to value

**Continued on page 30**



# A Shamanic Dream

by Anne Sayre Wiseman

**WHILE IN HOLLAND** attending the 2011 *International Conference of the Study of Dreams (IASD)*, I attended the *Shamanic Dream Workshop* where we were invited to close our eyes and create a special dream, then draw the picture that came to mind.



Ann dancing up a storm with Robert Bosnak at IASD's Dream Ball



*I saw myself in Italy looking out the casement window of a castle I had visited when I was 19. Waiting out on the lawn was a colorful Air Balloon with a guide standing in the basket waiting to carry me over the hills of Tuscany.*

As I looked down on the little Italian villages I saw below me the island of Venice. (I'd been there as an art student, and a second visit at 45 as a romantic partner,) I have never been in Venice alone, long enough to paint the charming canals and gondoliers. My Balloon guide dropped me down on the Piazza San Marco so I could paint in Venice for a week.

(Yes, it was an old dream that would probably not come true this late in my life, as it was the week of my 85th birthday.)

At the conference lunch, we were sharing our Shamanic dream illustrations. After telling my story, the woman sitting next to me said, "I live in Venice. You can stay with me. I am at work all day but I can give you a key."

Well, dear dreamers, I have just returned from a realized Shamanic dream. A wonder full week in Cinzia's comfortable apartment over looking the Grand Canal. Cinzia works for the Ministry of Public Service in the Maritime office. The Grand Canal is a hi-way foxr all kinds of boats ferry boats, garbage boats, cargo boats, and gondola full of tourists or lovers that pass back and forth all day.

With my week-long Vaporeto ferry pass I could hop on and off these ferries at any stop to see the museums, the piazzas, the churches, and markets. I passed under and walked over many famous bridges. I sketched the Rialto Fish market, the tourists in San Marco, and the painted houses on the island of Burano. I spent a day at the Biennale that just happened to be in full swing, and a day at the Arsonale. The Theme of this 2011 Biennale was *Illumination*. Every nation had an instillation.

The Swiss pavilion showed all the electronic gadgets and extruded furnishings wrapped in plastic tapped to the floor and walls with ugly brown plastic tape. The American pavilion was called Gloria; the feature exhibit had a young girl running on an exercise treadmill that was energized by a noisy war Tank that moved in place.

These themes seemed to me to be so negative I wondered if this is the future our children have to deal with? Has our world become so sick and joyless it may never recover?

One brilliant idea was in The Artists of the Future Museum. It was a conceptual construction of a Pyramid of electric lights forming a gigantic pyramid around a tall monument, proposed to be built in Egypt near the ancient pyramids. And best of all was the Leonardo Museum full of wooden models of Da Vinci's ingenious inventions. This Shamanic dream week gave me sketches, for paintings and confirmed my belief in the power of dreams...

at 85! ∞



Visit Ann's website at [www.annsayrewiseman.com](http://www.annsayrewiseman.com)



# The Key

©Richie Havens

from the CD "There's Nobody Left to Crown"

Somewhere there is a key  
It is laid behind the golden tree  
To open even me before the last fire glows

Somewhere there is a door  
It is closed forevermore  
To all the little things we swore allegiance to  
Just between me and you

Somewhere there is a place  
Where the heart meets face to face  
With the whole human race  
Before the last shadows fall

Somewhere there is no time  
A common ground, a nursery rhyme  
Where we will all pay the fine  
A Shakespeare line... to be or not to be  
Just between you and me

Somewhere there is a chance  
No escape... a tribal dance  
Where no one breaks the common trance  
A global glance at freedom's plea

Somewhere there are no lies  
Where truth and beauty still survive  
In all the days of our lives  
The sun arrives to show us the way  
Just between you and me



passed his milestone fortieth birthday, John may become interested in finding out more about his biological father.

I wondered if the dream might also have something to do with John's adoptive father. Karen said that in John's growing up years their relationship was very good. In the past several years, however, John's adoptive father changed his life style, and possibly related to his divorce from Karen and remarriage, seems to have distanced himself from John. They now have very little contact.

I often give people a call when they have either been in my dreams or are related to a particular dream. So I asked Karen if she had spoken with John about her dream. She said that she had not, that she has tried to discuss her dreams with John in the past and that he has just repeated a statement like, "Alright mom, I'm not interested". Thinking more about John, Karen added that she believes, not surprisingly, that John does have issues regarding the general area of parenting, adding that he had been abandoned by his biological parents. Karen expressed a wish for John to develop his own dream life, something she believes could be very helpful for him in processing feelings regarding his parents and deeper feelings of loss. Karen believes he will become interested in exploring dreams in the future but "on his own terms".

While working with the dream and related waking thoughts, Karen had focused on the word "aboji". She didn't return to a discussion of her Native American guide. Being quite interested in how the relationship with her guide might develop, I asked if there had been any further contact. She said that there had not, but that she believes the veil to the other side is thinning, and therefore wouldn't be surprised if a relationship with the guide does develop in the future. At that point, I thought our conversation had come to a close.

Karen, however, was not in a hurry to end the conversation, but said sharing the dream had been very valuable. She first mentioned that the dream, in true synchronous fashion, had come just before my first call to her asking about a Shamanic dream. Most important, however, Karen was touched by how sharing her dream had given it a depth of meaning and power that she believed would ultimately be of help to her son. Thoughtfully, she said that our discussion reminded her of a Biblical expression about the power that results from two or more gathered together in His name. She expressed gratitude for my interest as a long term friend, adding that she plans to process the dream further, letting go of any focus on the outcome.

Karen had been visited by an intriguing Native American guide on her first Shamanic dream journey. Such dreams can be very compelling and seductive in nature. Who wouldn't enjoy the prospects of a quick follow-up dream, but Karen resisted any temptation to push quickly

for another. Instead, she made the decision to work with the dream at a slower pace, that she intuitively knew would be best. In doing so, she reminds us not to get side tracked by dreams' undeniable ability to provide us with exciting entertainment. Karen tapped into the inner knowing that the true value of the Shamanic dream, as

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### DREAM BRIDGES - Cont'd from page 26

their promptings about living a life of wholeness, allowing them to express their natures in our lives, as an antidote to our all-too-human, lop-sided consciousness.

By seeking to reinvent and honor the sacred traditions of shamanism, musical ceremony and dreaming, we may creatively encounter the obstacles we face as humans and co-creators living on the planet at this time. Opening ourselves to the reality of our Dreams, the Otherworld or the Collective Unconscious, we can engage with a much broader range of wise and innovative possibilities, taking into account the entirely real and felt experience that "everything *is* alive," which is a natural outgrowth of connecting with these vital and rewarding disciplines. ∞

### **Endnotes**

<sup>1</sup> Michael Meade, *The Water of Life* (Greenfire Press, Mosaic Multicultural Foundation, Seattle Washington, 2006) p. 13

<sup>2</sup> Tom Cowan, *Fire in the Head* (HarperOne, HarperCollins, New York, 1993) p.3

<sup>3</sup> Jeremy Taylor, *The Wisdom of Your Dreams* (Jeremy P. Tarcher, Penguin Group, New York, 1992,2009) pp. 198-199

<sup>4</sup> David Mowaljarlai, Jutta Malnic, *Yorro Yorro, Aboriginal Creation and the Renewal of Nature* (Inner Traditions International, Vermont, 1993) p. 214

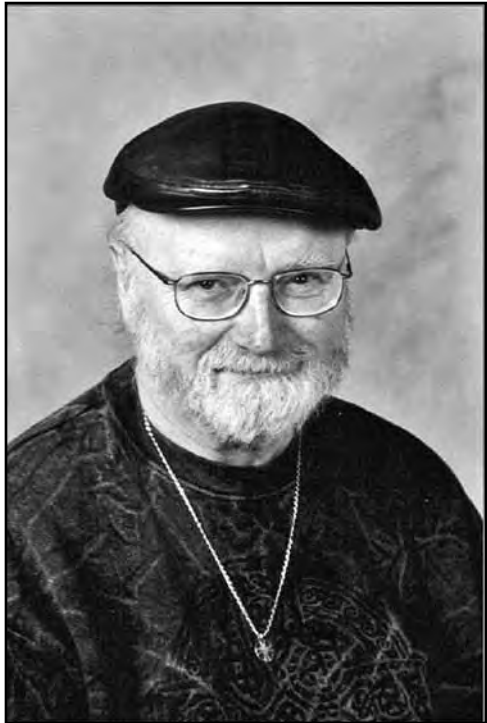
<sup>5</sup> David Stern, *Masters of Ecstasy* (National Geographic Magazine, USA, 2012) p.110

<sup>6</sup> Jeremy Taylor, *The Wisdom of Your Dreams* (Jeremy P. Tarcher, Penguin Group, New York, 1992,2009) p. 206

<sup>7</sup> Andrew Weil, Kimba Arem, *Self-Healing with Sound and Music* (Sounds True, Boulder Colorado, 2004) Audio Learning 2 CD Set

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# The Fictive Purpose of Dreams

Part One

by Russell Arthur Lockhart, Ph.D.

*fictive, adjective:*

creating or created by imagination

—Merriam-Webster Dictionary

**F**OR MANY YEARS IN THESE PAGES I have pointed to the increasing use of “dream” in corporate advertising, in the sense of aspiration or desire. It has now become so omnipresent that consciousness passes it by without notice. The father of advertising, the progenitor of “PR” and the developer of the government’s early intelligence activities, Edward L. Bernays (double nephew of Sigmund Freud), laid out the purpose of his efforts:

The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society ... 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 that control the public mind.<sup>1</sup>

That is not the ranting of some kooky conspiracy theorist, but the truth-telling of an insider, the man largely responsible for the marriage of psychology, corporate power and political deception. Such truth-telling has since been forbidden in the service of even greater hiding of the “wires” being pulled to control the public mind.

Consider some of the wires pulling at us:

The great bulk of processed food we eat is undermining the health of our bodies, producing chronic conditions that become epidemic. These conditions degrade the mechanisms of sleep. Sleep disorders are rampant and degrade dreams to the point of losing dreams altogether. These conditions become the basis for medicating on a grand collective scale. From infancy to old age the use of medications is rising exponentially. Almost all medications disturb the quality of sleep and increasingly degrade dreams. Drugs used recreationally, including alcohol, invariably impact dreams, to their detriment. The exercise we do not do increases stress levels and the chemistry of stress leads to chronic infection processes, which invariably impact dreams. Dreams disappear, are not remembered, or are disrupted and disturbed in many ways, including the effects on our brains

of the bombardment of distracting entertainments. These effects are now ubiquitous through the impact of the Internet, television, smart phones, media in various forms, and all the other devices to which we have become tethered through a miasma of desire. This is the state envisioned by Walt Disney: "control through entertainment." Beneath this seeming valorization of choice, we are witnessing and becoming ever more willing victims of the commodification of desire. A major cost of this is the loss of connection to the deeper, fictive purpose of dreams.

Even if dreams are remembered, whether in fragments or whole, the great bulk of the population dismisses dreams as nonsense or otherwise pays little attention or gives them little value. This is echoed by many scientists who see dreams as waste products, nonsensical, useless.

And when dreams are remembered and used purposefully, as in therapeutic settings, the dream itself is often abandoned in favor of interpretations, or pursuit of the dream's meaning, as if the dream's purpose is to serve the theoretical orientation of the therapeutic situation wherein the "healing" factor is located outside the dream (interpretation, transference, mutuality, etc.). That the dream might have its own purpose is rarely granted any standing within the confines of the consulting room. Even outside the consulting room, the dream is generally subverted to the ego's intentions and purposes and granted little if any independent value or significance.

I have argued for some time that the dream is one source of experience that is fundamentally *subversive* to this enterprise of controlling the public mind. For this reason, the dream has become an object of focus by the "unseen mechanism," in a deliberate effort to bring the dream under the control of "the small number of persons" to whom Bernays refers. In contemporary parlance, this small number of persons is referred to as "the 1%" and identified as the very few who control the vast majority of wealth. It is well to keep in mind that the desire for wealth in itself is not what drives this mechanism; it is the desire for what such wealth makes possible: control and power.

I have also emphasized that all dreams have to do with the *future* and that, in particular, it is what we

*do* in relation to a dream that is crucial—that Eros is not so much a feeling as an act. If we understand or interpret the dream only in terms of what is already known, the dream's *potentia* is delimited severely. One of the ways to enter more fully into the *potentia* of a dream is through the imagination. Frank Baum understood the fundamental idea that imagination as experience was as important as the experience of everyday life, if not more so. Every artist knows this. Frank Baum did not want to see the imagination reduced to the status of "it's only a dream." This is why the book *The Wonderful World of Oz* is not a dream, but a real adventure that could change a life. The film, *The Wizard of Oz*, on the other hand, was cast in the form of a dream, and Dorothy ends her experience with the expression that "there's no place like home." This was a subversion of Baum's recognition of the fundamental value of the imagination as embodied in story. In this sense, the purpose of story and the purpose of dream share a common parentage, *to engage the story mind, the fictions that are the heart of our possible futures.*

Rather than seeking after the dream's meaning, we can ask ourselves instead *what we will do differently today as a result of this dream.* In this way we get closer to the inner workings of the dream. The imagination actually becomes *engaged* with the dream. Here is a clear example from the writer Margaret Atwood.

The best writing dream I ever had was in the mid-Sixties. I dreamt *I'd written an opera about a nineteenth-century English emigrant called Susanna Moodie*, whose account of her awful experiences, *Roughing It In The Bush*, was among my parents' books. It was a very emphatic dream, so I researched Mrs. Moodie, and eventually wrote a poem sequence, a television play, and a novel — *Alias Grace*— all based on material found in her work.<sup>2</sup>

To be sure, we are not writers of Atwood's stature. But that is not the point. The point is that she *acted* on the dream. Notice that in the dream she writes an opera. But as a result of acting on the dream, she ends up writing a poem, a television play and a novel. She might have stopped herself from doing



anything at all with the dream if she had focused on "I can't" write an opera. So "acting on a dream" is not literally doing what the dream says, but following the hints embodied in the imagination that is prompted by the dream, which in this case led to a poem, a TV play, and a novel. These particular things were not previously envisioned as part of Atwood's future, but they "became" her future out of her actions in relation to the story of the dream.

So when a dream is not remembered, when a dream is discounted, dismissed, or deemed "just a dream," when a dream is used only for assuaging the ego's wounds, the *potentia* of the dream for opening up to creating one's future is lost. It is a costly loss, not only for oneself, but for others as well and, perhaps, the world too.

No one will pay for a dream. I like this. The dream itself is not easily commodified. I like this as well. Sure, we can pay good money to others to seek out the meaning of the dream, but in this the dream falls under the sway not only of money, but what money is becoming. The increasing valorization of money should be clear to all. God may be dead, as Nietzsche claimed, but money is not. Money is alive and well and proliferating madly while concentrating intensely (that is how the rich get richer and the poor get poorer). Money has become god. This god's church is everywhere. This god's parishioners include everyone. This god's only commandment is "Thou shall want (desire); thou shall buy (pay up)." All else follows from this singularity of our condition. But money is not fictive. Dreams, like stories, are fictive and are meant to be passed from one to another and then another. Money does not work that way. Money does not come freely nor does it depart freely.

Dreams, like stories, come freely, and can be given freely. In this there is a deep secret. To give freely to one another can be expressed in a singular word: *community*.<sup>3</sup> Money does not make for community, but for exclusion, or frantic desire for inclusion. But not community. Dreams and stories and their fictive purpose—that is the secret we need now, because out of this secret may come what we need to save ourselves from what seems like an ever-increasing likelihood of a bad end. Do not let yourselves be entertained to inaction. Tell a story. Write a poem and give it to a stranger. Ask the beggar on the street if she's had a dream and give her one in return.

Try it∞

"So when a dream is not remembered, when a dream is discounted, dismissed, or deemed "just a dream"... when a dream is used only for assuaging the ego's wounds, the *potentia* of the dream for opening up to creating one's future is lost. It is a costly loss, not only for oneself, but for others as well... and perhaps the world too."

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"No one will pay for a dream. I like this.

The dream itself is not easily commodified. I like this as well.

Sure, we can pay good money to others to seek out the meaning of the dream, but in this the dream falls under the sway not only of money, but what money is becoming."

Endnotes

- 1 Quoted from John Fraim's *Battle of Symbols: Global Dynamics of Advertising, Entertainment and Media*. Einsiedeln: Daimon Verlag, 2003.
- 2 Quoted from Alison Nastasi's *A Selection of Writers Inspired By Dreams*. <http://flavorwire.com>, May 11, 2013.
- 3 Community is composed of *com* meaning "together" and *munis* meaning "gift." So the essential core of community is "gifting together." Try giving a dream, or a story and see what comes.



The “Eyes” Have It

©2013 by Marlene King, M.A.

THE PHENOMENON OF HEALING IS A MYSTERIOUS CHAIN OF FORCES that influences multiple dimensions of our experience to evoke restoration of mind, body or spirit. Those seeking healing in their bodies often turn to the spiritual realm to realign their ‘self’ with wholeness. Dreams can be a vital component—acting as a mirror or litmus test—in viewing the inner being and how it is progressing - or not - on the path of healing.

A woman who suffers from a life-threatening illness and fervently desires healing, submitted the following dream, which presents a dynamic for integration. She embraced it as a positive sign on the road to her recovery:

I am having an eye operation and Joseph Campbell is the surgeon. But then, up close, I see that it isn't Joseph Campbell, but a woman who looks just like him, especially in the eyes.

In the end, she thrusts out a seashell- kind of dish for me to make a donation, or contribution. I could only give \$10.00, and this is all right with her. The eye operation is successful.

Anonymous - Portland, OR

The dreamer added that she felt it was a dream about her animus and anima (the male and female parts of her psyche - operating on her “I”) and “seeing.” I agree this dream not only highlighted these aspects, but that it was a healing dream - a cog in the mechanism of the mysterious process reflected in physical healing.

Joseph Campbell was a mythologist who delved into life’s narratives, spanning the evolution of mankind’s experiences. His philosophy relied heavily on Carl Jung’s theories about the psyche (and frequently used the terms anima and animus) that was best summed up as, “Follow your bliss and the universe will open doors where there were only walls.” He is well known for *A Hero’s Journey* where he explores how God is metaphor “...for a mystery that absolutely transcends all human categories of thought.” (Wikipedia)

The fact that he showed up as her surgeon/healer to operate on her eyes, suggests the dreamer correct her “seeing” by taking a look at the merit of Campbell’s philosophy. Campbell represents the masculine (animus part of her

inner personality), the linear rational part that rules logical thought, but then... transformation! Campbell is really a female (the anima), who has his “eyes.” Eyes can be a pun for the “I”s within (anima and animus) and can mean “eyes” or “yes/confirmation” to the value of the dream’s content.

Like Jung’s trickster, the merging of the heroic male and female images “...tend to appear when the ego needs strengthening.... Such a trickster force enables the warring halves of the personality to reunite.... The trickster may then be perceived as one of the truest and deepest motifs of transformation.” (J. Clift, W. Clift, p. 103-107) Thus, the unification at the interior level between the male and female aspects of the dreamer is key to her healing journey.

At the end of the dream, there is a price to pay (or a means of exchange) for the surgery. The woman asks for a donation, and “passes the plate,” as they do at the end of a sermon in church, and the dreamer pays what she can afford; the \$10.00 is reminiscent of the practice of the Biblical 10% tithe. The plate is seashell-like which is an amazing symbol - a vessel that once held life - similar to the human soul that occupies a physical body. Only now the shell has a new function and purpose and may be prized for its beauty. The dreamer understands in the dream that the surgery is a success - that she is integrated and whole and can see.

This dream is a powerful gift to the dreamer from her higher self, which has responded to her call and prayer for healing. May her eyes remain open and reflect upon Joseph Campbell’s wise words:

“We must let go of the life we have planned, so as to accept the one that is waiting for us.”

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A Valuable Dream Journey

c2013 by Arthur Stroock, PhD

MY FRIEND KAREN IS IN HER SECOND YEAR OF A SHAMANIC TRAINING PROGRAM. In keeping with ancient traditions of shamanism from indigenous cultures, she is learning various healing techniques that can be used to assist people achieve physical, emotional and spiritual wholeness. Dreams are recognized as a vehicle that Shamans use for “travel” and in doing so meet spirits who can assist in healings.

Karen wasn’t surprised at my request for a shamanic dream. We frequently share dreams. In this instance, she had just had a dream which she immediately sent to me. Karen explained that in the very early morning hours, she saw what looked to her like a young Indian girl. The girl emerged from a tent pulling back the flap as she moved forward in an attitude of greeting.

Karen explained that she went deeply into the dream to understand more about the Indian girl’s purpose in being there. “The information I received was that I had helped her in another lifetime – and we had some kind of karmic understanding or contract for her to show up in this lifetime for me.”

Later in the morning, Karen continued her long time practice of journaling. As she wrote of the dream, Karen realized that she had been on a Shamanic journey while in the dream state and that the Native American Indian girl was a spirit guide. Karen was quite excited because it was the first time she had journeyed in the dream state. Even more exciting was a firm knowing that the girl was to be her spirit guide on future Shamanic journeys.

Upon awakening, however, Karen also had an unknown word sounding in her mind - ABOJI. Karen had no doubt regarding the spelling of the word, so she began to research the word’s meaning.

If you’re not familiar with the word, googling it will take you on a journey of your own. A first listing will provide an obligatory spoken advertisement complete with a musical soundtrack, but fortunately of a type that can still be muted. The ad is followed by a Korean cartoon of a rock band singing rap in Korean. The title of the cartoon is “Father”. The Wiki Answers website gives a slightly different take on the word, listing it simply as meaning, “grandfather”. Twitter may have the most extensive listing for “aboji”, but to make sense of it, one needs to know how to read Korean characters. There are plenty of dead ends, too. One simply was an explanation of how “... office speaks your language”. Another listing indicates that “Aboji” is one word in the two word name for a town in Nigeria. The word also brings up touching stories of fathers and foster fathers.

So, what does all of this have to do with Karen? Probably very little. She completed her own research quickly, learning that the word “aboji” is a Korean word meaning “father”. Karen explained how that bit of information was important to her because her adopted son is Korean.

A couple of weeks later, I got to wondering if Karen had processed her experience further. A quick phone call proved that she had. She explained that in Shamanic practice, after a journey one looks for confirmation of the experience in the present or what she described as “ordinary” reality. She first sensed a subtle, but noticeable and positive change in her relationship with her son John while feeling the ongoing presence of her Native American dream guide. Karen believes that her dream guide’s primary purpose in coming is ultimately to be of help to her son John. In discussing John, she explained that he has just turned forty and feels that he is “coming of age”. John recently said, “I’m not young any more”. Karen believes that having

Continued on page 30

**The Voice of Rolling Thunder:
A Medicine Man's Wisdom
for Walking the Red Road**

By Sidian Morning Star Jones
and Stanley Krippner (2012).
Rochester, VT: Bear & Company

This book takes its readers into the historical teachings and influence of the medicine healer and political activist Rolling Thunder (1916-1997). There are numerous captivating stories of Stanley Krippner and Sidian Morning Star Jones' memories and encounters of their years with Rolling Thunder (RT). These include depictions of ceremonies, conflicts, friendships, healings, travels and the rich experiences that touched so many lives. Their chronological review also conveys RT's interactions with such persons such as the late Jerry Garcia and other members of the Grateful Dead, including drummer Mickey Hart, who was especially instrumental in bringing RT's message to the public. There are stories of meetings at the foundation started by the "sleeping prophet" Edgar Cayce—now known as the Association for Research and Enlightenment. In fact, the book is enriched by its many stories of gatherings, meetings, and conferences featuring RT. The many depictions of friends and influential people—and the tales associated with them—are a compelling element of this biographical rendition of RT's walk on the Red Road. Rolling Thunder's birth name was John Pope. Although born in Arkansas, RT was raised on a reservation in Oklahoma. It was after a tragic fire, in which he lost his young wife and daughter, when Pope would take on the name of Rolling Thunder and assume his role as a medicine healer. He refused a physician's advice to have both hands amputated due to the severe burns obtained after attempting to save his family's lives in the fire. Following inner guidance, RT walked into the forest and located the healing herbs that would save his hands. He then began to learn about the art and power of healing, including medicinal plants. One morning RT simply woke up with the knowledge that healing power had been activated within him because, as he put it, he had "been doctored in his sleep" (p. xvi).

The problems endured during his life on the reservation also prompted his political activism. It manifested in his belief in the "power to be who you are and to hold your ground" adding that if you know your true beliefs and life path and if you have "kept your integrity, you would

know where your power was" (p. 95). RT was a forerunner, a leader, in many of the beliefs and trends that have become more commonplace at a time when increasing numbers of people acknowledge the need to protect the country's sacred environment. RT's activism on behalf of the protection of both nature and Native American traditions can easily be associated with "he who speaks truth," the meaning of his assumed name, "Rolling Thunder." His grandson, Sidian Morning Star, co-author of this book, likewise feels that he, Sidian, is on a "warpath for truth." Similarly, Stanley Krippner acknowledged he has spent his professional life on a "warpath" for truth, prompting his research into shamanism as well as dreams. These unifying intentions empowered the co-authors to preserve memories of RT in this compilation of descriptions of varied gatherings and encounters. In fact, it is not only the story of one man, but a fascinating read because it is replete with stories of Native Americans over the centuries, the birth of the American Indian Movement, and the U.S. Presidents who helped or harassed them. It will come as a surprise to many readers that Richard Nixon, despite his shortcomings in other areas, provided considerable support for Indians and their rights.

This reviewer was interested in learning that George Washington, John Quincy Adams, and some other early leaders of the United States sought to both preserve and protect Native Americans. The authors relate that Washington told congress that "Indians were the prior occupants of the continent and to dispossess them would be a gross violation of the laws of Nature and of that distributive justice that is the glory of the nation" (p. 158). Tragically, such respect was not followed and Native Americans were dispossessed and justice was not given. Therefore, RT spent much of his life in pursuit of this neglected justice.

There is great wisdom and important knowledge conveyed through this book on the life of Rolling Thunder, including two chapters devoted to dream practices, including the purported ability of RT to "walk" into his clients' dreams. There are stories of shamanic healing, such as sucking destructive elements from an injury or soul wound; conveying knowledge of medicine plants with healing properties; allusions to animals and birds that convey specific powers. For example, the reader will learn about RT's ability to obtain knowledge associated with birds of prey and of being at peace with rattlesnakes. There are explana-



tions of soul-travel, such as guiding the deceased into the upper worlds of light. RT also demonstrated his unity with forces and elements of Nature as well as his caring endeavors to preserve all forms of life. Rolling Thunder was one of the first indigenous healers to begin communicating with New Age seekers. His influence was vast and even such notables such as the famed fighter, Muhammad Ali, and architect Buckminster Fuller visited RT at Meta Tantau.

The book also pays tribute to RT's second wife, Spotted Fawn, who was a prominent presence and organizer of many activities that took place at Meta Tantau. Spotted Fawn took care that all visitors were comfortable and well fed, believing that when it came to preparing food, both body and soul were important. She often took responsibility for "organizing and supervising the daily routine: the meals, the school, the labor force, the cleaning crews, and—perhaps most importantly—the classes where Native American traditions were passed down and preserved" (p. 255). Her passing in 1984 was a loss for both RT and for Meta Tantau.

Here is also much that can be learned about the lives of its authors—enriching an already immensely informative biography. This reviewer was impressed by the support and contributions from numerous friends, many of them influential, who were connected with RT's life. In summary, I found *The Voice of Rolling Thunder* to be a rich reading experience and highly recommend it to all who seek to know more about Rolling Thunder and the many forces and influences surrounding him and other Native Americans. ∞

Dream Democracy

Part Two

Integrative Dream Narration:

A Process

by Jaye Beldo



Part One of this article appeared in Dream Network Journal, Spring 2013 Vol. 32 No. 1 pgs. 37-38.

THERE ARE SEVERAL WAYS INTEGRATIVE DREAM NARRATION CAN BE USED. I suggest forming a group that meets once a week for at least eight weeks. Have each participant bring along a journal in which to record their experiences. In the appendix are additional guidelines in case there are issues that arise in the group. Dream Democracy is a powerful catalyst which can trigger powerful experiences ranging from telepathy, to clairvoyance and synchronistic experiences.

Here are some suggested guidelines for creating the initial forum:

INTEGRATIVE DREAM NARRATION

1. Have each participant (there should be no more than five or six) sit in a circle and pass around note cards. The dream narrator should leave the room. Participants are instructed to write their dreams down legibly, particularly ones that are highly symbolic and important to them. The dreams should not be read by other participants. A synopsis of the dream is adequate as long as a meaningful scene or symbol is included. Extended or complicated dreams do not work well. Always em-

phasize to write down an important scene in the dream, if the dream itself is too long but the participant wants to contribute it.

2. The dream narrator enters the room, sits down and reviews the note cards that have been gathered, by shuffling through them and imprinting images, sequences, even the tone of dreams in her/his memory. Dream Narrators should go through the cards two or three times. Writing down clues as to how the dreams should be connected on a separate sheet of paper is helpful in making sure all dreams are integrated. I write the dreams down in a circle and leave the center open.

3. The Dream Narrator initiates the Integrative Dream Narration by using one of her/his dreams, one that has been evoked by reviewing the note cards and or a pre-chosen dream. Once a portion of the dream is conveyed the narrator begins to integrate participants' dreams into the story. The narrator can pause and instruct the participants to pay attention to their bodies throughout the narration, i.e., changes in breathing, where they are holding tension, where they are relaxing, where they are resisting, where they are harmonizing.

4. Make sure to include all dreams before continuing on. When all the participants' dreams have been integrated, the narrator pauses and allows the participants to sense the integral presence of the collective dream matrix evoked by incorporating all dreams into the narration. The participants are instructed to begin breathing deeply for a few moments, noting where they may be holding tension in their bodies and encouraging them to let go of the tensions.

5. The Integrative Dream Narration is resumed and then brought to some "completion," i.e., a sense of wholeness and/or resolve. A dream polis has thus been created, a Dream Democracy, where real life problems can be brought into the dream forum and discussed in truly egalitarian fashion without the usual resistances and ego differences.

After practicing IDN a few times and becoming familiar with the energies of group consciousness, it will then be time to start bringing real life, "three dimensional" problems, ranging from the personal to the galactic, into the forum you have evoked. It is important to have other members try

their hand at IDN and creating a forum, so that all will be comfortable with the group consciousness that has been created. You will begin to notice different styles of narration between group members. For example, some will choose a narrative based on the symbols in the dreams. Others will choose the characters in the dreams or emphasize the locations and passageways, or emphasize direction. Still others will focus on the feeling tones (atmospheres) in the dreams. No two narrations are ever the same. Often there will be members of the group who are very resistant to the idea of assuming the position of dream narrator. It may take a few sessions before they feel comfortable with the psychnique. I emphasize psychnique over technique for we are using our psyches when we employ IDN.

SOME IMPORTANT POINTS TO CONSIDER BEFORE PROCEEDING:

In the initial phase of IDN, the very first time dreams are integrated, there are often very powerful releases of emotions. Sometimes the tension grows to a somewhat uncomfortable level, but once all the dreams are integrated and the collective finds itself in a safe place, a feeling of peace and wholeness usually then emerges. There may be feelings of spaciness and disorientation at first. This often occurs when new ways of being and perceiving arise within us and seek expression. Hence the notion of "fixing" such a shared consciousness. In essence, by focusing on what I call "political" problems whether it be a difficult spouse or child, problems with City Hall or even the United Nations, our dream body is then grounded in three-dimensional reality.

I often hear from participants how powerful the first Integrative Dream Narration experience was for them. I must remind the reader that the word power comes from the Spanish "poder" meaning "to be able." Perhaps these participants were able to trust the group -- somehow settling into the group mind more comfortably. As an Integrative Dream Narrator you will frequently watch other group members begin to trust the group mind. You will then learn how to creatively encourage others to settle into the group mind. Other participants may not experience the "connection" that most do during IDN.

Somehow they feel "left out" and or feel they are inadequately prepared for the experience. Such is not the case. It usually is that they are more resistant than others to surrendering to and/or integrating into the group consciousness. Or the dream they provided for the narration wasn't one that was particularly important to them.

Often, participants will claim that they cannot remember their dreams. If this is the case, have them contribute an unusual "real life" experience they have had to the forum. They will usually then integrate themselves more freely

into the dream forum!

At the end of each IDN session, I recommend that you do a grounding/ centering exercise described below.

GROUNDING EXERCISE

- 1.** Sit with your back straight and make sure your feet are placed firmly on the floor. It is best to ground with your shoes off. Flick the arches of your feet with two fingers of what is called your receiving hand (the hand you receive energy with the most). Gather your energies back from where ever you have left them behind, separate yourself from other energies. Be explicit that you call your energies in only.
- 2.** Find the grounding cord at the base of the spine, a kind of silver colored cord and begin to lower it through the chair you are sitting in... through the floor... through the foundation of the building... through the earth's crust... through the granite layer... through the first fire layer... through the conglomerate layer... through the second fire layer... and into the earth's core. Ask for a place that is meant for you to attach and anchor the cord about one fourth of the way in.
- 3.** Note the state of the earth core and sense its energies. You can greet the earth core if you like.
- 4.** When you are ready, bring the earth core energy up through your feet... ankles... calves... knees... thighs... and into the first chakra at the base of the spine. Let the earth energy pool in the first chakra.
- 5.** Now call your soul in through the crown chakra at the top of the head (say your full name to yourself), breathe your soul in very gently... past the sixth chakra above and between the eyebrows... past the fifth chakra in the throat... call your soul into the heart chakra. There are two pouches in the back of the heart chakra which are the home of the soul. Listen for a clairaudient (psychic hearing) click.
- 6.** Open your eyes gently and clasp your hands together.

I recommend doing this grounding exercise before and after *Integral Tarot* sessions, *Integrative Dream Narration* and other intuitive endeavors. Grounding also works wonder prior to job interviews, auditions and performances as well. ∞

~ ~ ∞ ~ ~ ∞ ~ ~ ∞ ~ ~

Jaye Beldo is an intuitive healer, teacher and writer. He has conducted workshops at such places as the Institute of Noetic Science, Pathways, Sun Valley Mountain Wellness Festival, Unity Church, The Theosophical Society, Mythos Institute and elsewhere.

His articles on Tarot, dreams and yoga have appeared in Ariadne's Web, Dream Network, Electric Dreams, Pegasus Dreaming, Mythos Journal, New Vision, ONN, ViewZone and other venues on and off line.

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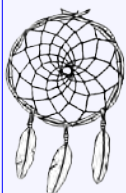
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Table of Contents (example) for Dreaming Politics Vol. 31 No. 3

Dreaming Humanity's Path

- 10 One of the Last on Earth
- 24 A Dream Within a Dream
 Inside and Outside the Church

Dreaming Politics

- 11 Dream Tending and Story Telling
an Interview with Stephen Aizenstat by Jeanne M. Schul
- 16 Coming On Poetry *by David Sparenberg*
- 17 Let's Wake Up ~ Help Save Our World
by Rachel C. Norment

20 Dreams and the Future: Part II

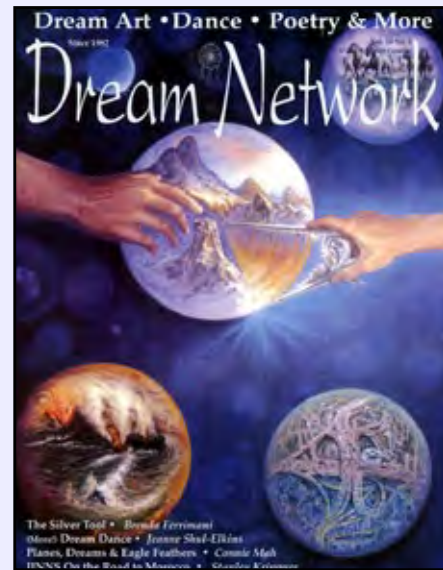
- A continuing dialogue
between Russell Lockhart and Paco Mitchell*
- Dream Appreciation in Memory of
- 28 Montague Ullman: A Personal Reminiscence
by William R. Stimson

The Art of Dreamsharing & Dream Education

- 23 Recurring Dreams & Their Messages
by Ann Sayre Wiseman
- 39 Dreaming Down Under *by John C. Woodcock, Ph.D.*
- 43 Lucid Dreaming: Your Own Virtual Reality
by Christine Breese, Ph.D.

Columns & More...

- 6, 7 Editorial, Letters, Questions & Dreams
- 3, 26-27, 45 Dream Inspired Poetry *by Fredrick Zydek*
- 39 Poetry: Ask the Dream Lady *by Dianne Johnson*
- 30 Dreams in the News:
When Dreams are the Enemy *by Russell Lockhart, Ph. D.*
- 32 Dream Inspired Artistry:
"Branching Woman" *by Brenda Ferrimani*
- 35 Dreaming Planet: Wisdom in Dreams
Part Two ~ *by Paco Mitchell*
- 38 DreamTimes: Cuddle Up with your Shadow
by Marlene King, M. A.
- 41 Book Reviews *by David Sparenberg & Susanne Fincher*
- 46 Thunder Heart ~ Poetry *by David Sparenberg*



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ARAS Online is deeply honored to have been selected as the recipient of the David Blum Digital Collection and its accompanying text, which we unveil in this June, 2013, edition of ARAS Connections. This body of work is an amazing achievement of the human imagination and spirit which requires multiple visits to take in its many wonders. Each viewer will find his or her own favorites from this extraordinary human document. The brilliant colors and composition of Blum's intensely personal yet highly sophisticated images constitute a treasure of which ARAS Online has been chosen to be guardian.

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ARAS Connections

~ IMAGE AND ARCHETYPE ~ PRESENTS:

Pictures from the Unconscious

Link to Images and Commentary: [Pictures from the Unconscious](#)



The Dachshund Quartet (1995)
by David Blum

David Blum was a distinguished musician and writer, who documented his singular, inner journey in dream images, text, and music, over a thirty-five year period.

The forty-four exquisite digital reproductions of the original oil pastel paintings, are each accompanied by a rich and penetrating commentary, derived from the following primary sources: David Blum's unpublished manuscript, "Pictures from the Unconscious," personal diaries, dream journals, and the DVD documentary, entitled "[Appointment with The Wise Old Dog.](#)" produced in 1998, when David Blum was dying from cancer. Image and text reveal an unfolding story of a man's path towards wholeness, in which he faces death, yet experiences a healing transformation. David Blum's "Pictures from the Unconscious" should serve as a deep well for all of us, inspiring and guiding our own search for wisdom as often as we choose to drink from its rich source.

INTRODUCTION BY DAVID BLUM

My collection of paintings represent a lifetime encounter with the pictorial language offered to me by the unconscious. In a sense, I have been a kind of scribe these past thirty-five years whose medium has been pastel oil crayons. Some of the imagery has come from dreams, some from waking visions. The first of these forty-four paintings, "The Pastoral Symphony," refers back to a 1953 dream I had in Paris when I was seventeen years old. This dream proved to be foundational to my life and all that has followed flows from that central experience.

The continual challenge was how to structure the material while not impeding the flow. The archetypal nature of much of the collection renders a strictly chronological order quite meaningless and arbitrary -- the inner world is far too rich and replete with nuanced meaning to be neatly categorized. A principle example are the paintings relating to the Anima -- I should say, inspired by this central archetype -- as if she herself drew these powerful convergences of God, Nature and the on-going effort of the psyche to achieve balance through a union of opposites.

In my writing there are undoubtedly limitations imposed through the one-sidedness of my conscious attitude. My commentaries are only a hint at the meaning contained in the images and certainly not definitive interpretations. I cannot explain the images....rather they explain me. My conscious words act, at best, as a bridge to an ever deeper realization of the transformative power of the psyche. The images are greater than I am. They suggest immense cycles of psychic life which pass through me and demand to be recorded and assimilated.

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