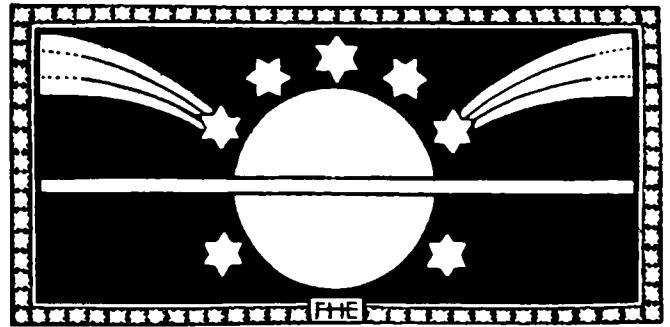


# dream network bulletin



volume 7, number 6

A NEWSLETTER FOR PEOPLE WHO DARE TO DREAM



Dream Birth



Develop Your Own Dream Glossary



Dream Tarot



Poetry from the Golden Fountain



Wish-Fulfillment in the Book of Isaiah

## THEME FOR Jan/Feb Issue

### DREAM ART & THE ART OF DREAMING Artwork & Articles Appreciated

DREAM NETWORK BULLETIN publishes six issues per year and has an international readership. The primary focus is on dreams and experiential dreamwork. Readers are invited to send in how-to tips, personal experiences, research reports, art work and poetry related to dreams, and notices of existing and desired dream groups and upcoming dream related events. We welcome sharing and communication regarding all aspects of dreamwork.

DNB reserves the right to edit all material submitted for publication. Typewritten double spaced manuscripts or Macintosh compatible disks are preferred. Reproducible black and white original art work is requested. Photocopies are acceptable. Please include a stamped, self-addressed envelope with submission.

Photowork courtesy of Bob Gregory.

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#### ADVERTISING INFORMATION

Current subscribers may place a classified notice free of charge, but must renew request for each issue to guarantee continued placement. Non-subscribers will be charged \$5.00 for an ad of up to 20 words; 25 cents each word thereafter.

DNB reserves the right to edit all copy.

Panel ad fees--1/3 page: \$25.00; 2/3 page: \$50.00; full page: \$75.00; 1/2 page: \$40.00; Business cards (2X3 1/2"): \$5.00. Panel ads should be camera ready.

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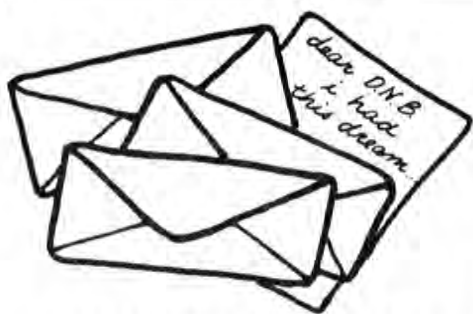
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Let me take this opportunity to tell you how much enjoyment I get from DNB! Particularly, let me compliment you on the format, creativity, and sense of wonder and adventure of DNB under your editorship.

Of all the publications that arrive in my mailbox, this is the one I enjoy the most. I know every page will be loaded with surprise, delight, humor, creativity, new exploration, etc., etc. All this and great color cover-pages too!

Thanks for all your wonderful work.  
Susan Chapman  
Brooklyn, New York

From 1984 until recently I served as newsletter editor for the Association for the Study of Dreams. Through the years as editor I strived to strike a balance between the various interests in ASD. This blending of perspectives is the essence of ASD and is at once our joy and our pain.

I've recently changed hats and am currently wearing the one called President. It is an honor to be chosen by ones peers to be president of an organization which is at once a meeting place for scholars, a setting for dream appreciators to grow in their understanding of self, and part of a social movement. Many of us in ASD appreciate all these aspects of the organization and much discussion has gone on about the "gap" between professionals and nonprofessionals interested in the dream but seldom have we acknowledged there is also a social movement going on. There is an attitude shift emerging in western culture towards a reconnection with internal experiences. This is probably multicausal but it appears to be occurring across a wide spectrum of our society. In the behavioral sciences we see it in the reemergence of an appreciation of the phenomenology of experience. In society a clear indication of this turn in interests is seen in the book publishing industry which is currently spending a lot of money in generating books

addressing meaning in our internal life.

Dreams are uniquely placed in this renewed interest set because everyone experiences them every night whether or not they want to or can remember them. Dreams can be a deeply felt internal experience which are programmed biologically into the system. Because we are at least biological beings we all share these internal experiences. Certainly there are many other experiences we all share due to the hard wiring of the system but few which are so rich in form and substance; few which at once challenge us and baffle us; few which draw us so into our souls and call to us for understanding from levels of deep abstraction.

We who are interested in dreams are increasingly being placed in the position of being spokespersons for the dream. On the one hand this is absurd in the light of the rich traditions of dreamwork available in nonwestern cultures. On the other hand perhaps it isn't so silly. We have few if any culturally rooted dream traditions in the west. However, I suspect that the science of dreams, or the science of any other experience for that matter, has emerged as a force with perhaps undue influence.

This has become especially apparent to me during the past year while writing a "pop psy" book on lucid dreams. I have become sensitized to the responsibilities we all face in communicating the experience of the dream to the public. Given the real thirst emerging in this country to understand internal life, and those of us working with dreams—and I do not only mean scientists, I include clinicians, and those working with their own and others' dreams—share the responsibility of popularizing dream information. I am appalled when I go into bookstores or glance through book catalogues at the number of "unknown" people who are writing about dreams, and the very few experts, of whatever training or background, who are really visible to the public. We scientists, clinicians, scholars, and very interested dreamers have learned quite a bit about the dream but we have not lived up to two responsibilities. First, as experts we need to communicate our information to the public. That means, for instance, making ourselves available when a local radio talk show calls on us. But more than that, we must actively seek to communicate what we understand about the dream to those in need of the information. In order

to do this in a manner which does justice to the breadth of the field, we need to learn from each others' expertise.

The Association for the Study of Dreams is unique in that it provides a meeting place for our separate interests in the dream to come together. However, we still suffer isolationism. At conferences we attend only those sessions which interest us, in the Newsletter we read only those articles which catch our fancy, and we tend to talk only to those individuals who we are reasonably sure share our world views. This not only happens between clinicians and scientists or scholars and dreamworkers, but within each of these broadly sketched categories. I am a case in point—10 months ago one of my closest colleagues in lucid dreaming (who had never met me) commented after several days of intense dialogue about dreams that I had hidden in my science my interest in the nature of consciousness. Likewise, after 8 years of having an office next to one of the major cognitive theorists in the area of consciousness, with whom I usually only talked about our kids, I finally sat down and discussed consciousness with this person. To our mutual delight we found that we think alike!

One major way ASD has achieved a meaningful blend of its diversity of "factions" has been incorporating workshops into the main conference program. Several of us scientist/scholar types recently attended these workshops and commented to each other how we never thought we would ever go to a workshop and how much fun it really was—we learned on a level that will certainly impact our lives if not our work. We sat next to the retired old woman who is deeply interested in her dreams and we let our own humanity surface. In some way we all came closer to our subject matter—which is, after all, ultimately ourselves.

What creates such isolationism among those geographically or philosophically or academically close? To be frank I suppose I felt threatened to tell colleagues whose respect I value what I really think, and I hid for too many years behind my "numbers." I have found that there is very little difference between myself and my scholarship. They blend in ways both gross and subtle and I am both a better human being and a better scientist by acknowledging that blend, valuing it, and drawing insights from it. I

### DREAM TELEPATHY EXPERIMENT

On Saturday night, January 21, 1989, Linda Magallón and *Dream Network Bulletin* will host a dream telepathy experiment. The winner will receive a year's subscription to *Dream Network Bulletin*. Details on the experiment can be found in the January issue of the *Omni Whole/Mind Newsletter*. A follow-up article with results of the experiment and the target picture, especially created by dreamworker-artist Susan St. Thomas for the occasion, will be published in a future issue of the *Whole/Mind Newsletter*. Subscription coupons to the *Newsletter* are available in any *Omni* magazine.

am trying to come out of the "intellectual closet" so to speak both in reaching out to nonscientists and asking for their perspective and by alerting both scientists and nonscientists that I believe we are in the throes of a social movement.

Jayne Gackenbach, Ph.D.

President, Association for the Study of Dreams

I must congratulate you on how much more pertinent and challenging *Dream Network Bulletin* has become. Each issue is a new invitation to try these things rather than simply a recital of research and facts. Thank you!

Bea Jones

Manton, California

Congratulations to Bob Trowbridge for his "Whose Dream Is This?" ("Wizardreams", *DNB*, 7/4), an imaginative foray into dream realities. My experience certainly seems to support his thesis concerning our many dream egos and the failure to achieve dream lucidity due to their unquestioning acceptance of data which is anomalous to our waking ego. Increasingly of late, as my dreams have become overloaded with obvious discrepancies, I've wondered at my unquestioning dreaming acceptance of these. In a recent case I stood poised on a precipitous point of land which dropped away sharply on three sides. I pondered the possibility I might be dreaming and could probably jump over with impunity—yet the convincing reality of the location held me back. I have jumped off innumerable heights in dreams, besides recommending it to others, yet in this case I hesitated, didn't even think of trying any of the reality tests suggested for such a situation. I have to assume my waking ego was not predominant at that point.

The question this raises: how to overcome the doubts of the dream ego so that we will then go ahead and jump.

I think Bob is right on the mark about identifying the moments of choice in our lives, those points when our probable selves branch off and continue to do their thing along their chosen lines. If, as in my case, you've made several drastic choices, consider how many probable selves have fanned out

from the line of action you're on, and who can still appear in "your" dream life. I'm certain I've encountered many, many of my probable selves who've diverged at past crossroads, yet occasionally intersect with me in familiar haunts.

Existence of possible choices, whether or not you consciously change your life-path, may still lead to probable you's that do take other paths. This means there is a staggering number of probable selves carrying on in their alternate realities; and for each of us the reality we experience seems the only "true" one.

Returning to my question: how can my waking ego persuade the dreaming ego to take a chance and jump off the cliff? Can we consciously program co-operation between the various egos so that the strength of one becomes the strength of all? My son, who openly manifested multiple personalities for a short period, once suggested that one becomes lucid in a dream when two or more aspects combine or concur in a given dream situation.

Another field of inquiry is how the nature of time enters into this. For example can you intersect with "earlier" or "later" aspects of yourself? In one dream I visited myself at an earlier time when my son was still an infant, I believe with the purpose of reassuring myself of the happy outcome of his future. In another dream I saw myself as a toddler. In still another, I seemed to be a discarnate entity following my future mother as she took a walk in a picturesque part of the city where I was born.

I tend to accept the concept of Simultaneous Time as expanded upon in Jane Roberts' Seth readings. If all probabilities exist in the Eternal Now we should be able to intersect with aspects in any Time frame.

Yet another question: are the attitudes, prejudices, aims and insecurities of the dreaming ego identical with those of the waking ego, and if not what is the relevance for the waking ego of a symbolic interpretation of the dream in terms of the waking ego's circumstances? The same can be asked of a telepathic dream, where you're "picking up" someone else's experience; symbolic interpretation would seem like a waste of time.

Final question: is there a guiding hand orchestrating all the intersections of the various aspects, ensuring that the weak are supported by the strong and the adventurous encourage the timorous? Or is the whole thing haphazardous? Why do the specific dream egos appear when they do? Whatever the answer, all any one of us can do is try to be as self aware as possible at all times, awake or dreaming, and resolve to co-operate with all our egos. Perhaps as we approach the end of our lives we draw in the diverging egos and knit them together again.

Peggy Specht

Toronto, Ontario, Canada



### *Astrology and Dreams* *A Way Back To The Source*

JOHN CRAWFORD

(408) 275-8719

A few months ago, an idea popped into my head: Why not dedicate the last three months of 1988 to a group dreaming project, in which dreamers in the U.S. and Russia would try to incubate dreams on how to bring peace between our two nations, and deal with other pressing global problems? (Cf. *U.S.-Soviet Dream Bridge* in the May/June DNB.) I contacted Dr. Stanley Krippner about this idea, and he generously provided me with 17 addresses of Soviet parapsychologists. In June, members of the international peace group Global Family distributed the *Dream Bridge* proposal to Dr. Krippner's contacts, and others, in Russia.

It was now time to wait. But in the meantime, the dreamwork on the "Bridge" continued. Valerie Felice, a member of our Gate of Horn dream network, dreamed that a family-sized group of Americans was traveling around Russia, sitting down at table with Russian families, and talking about how to bring peace. This was previous to Global Family's trip to the USSR, and was likely part of the "resonance" of the event. Another member, Lenore Melillo, had the following two dreams:

**"LM Has Difficulty Finding School In Russia" (May 4, 1988)**

*I am in Russia and have to go to a certain place of education, but I don't know how to get there. I have a basic idea of the vicinity, but the specifics—the names of the street and the building—I don't know. Someone is trying to help and gives me a book of poetry, feeling the answer may be in there. It seems simple enough to read, several one or two liners per page with words highlighted in bold; almost dictionary entries, but I don't find any direct references to the school; maybe just an obscure one. Now I find myself on a bus and tell the bus driver where I want to go. He also has sort of an idea where I am headed. However, I feel I am approaching the place where I should get off, but he is not aware of this until I tell him.*

**"Ultimate Restaurant" (June 13, 1988)**

*A man is showing me a picture of a Russian restaurant where he ate that is about as grand as they come. It is very large, filled with diners and appears as a multi-tiered opera hall with lavish decorations.*

The first dream parallels in several ways my last-minute chase around San Francisco looking for someone to translate the *Dream Bridge* proposal into Russian, decipher the rather garbled addresses

## DREAM BRIDGE COMPLETE

By Charles Upton



from Dr. Krippner's list, and address 17 envelopes. The "dictionary entries" remind me of the address list; the "book of poetry" may relate to the book written by the translator I finally contacted, Andrei, a Russian dissident, about his flight from the Soviet Union, which he showed to me in his tiny office. And the Ultimate Restaurant seems to bode well for the project—once we get our addresses straight.

Meanwhile, the Russians were getting interested. To date I've received three letters. One was from Victor Krivorotov, a well-known Russian healer mentioned in Stanley Krippner's book *Human Possibilities*, who tells me that his psychology

research groups in Moscow and Tbilisi will be participating in the *Dream Bridge*. The second letter was from Vladimir Zhikarentsev, an organizer of the Peace Vigil movement in the USSR, which is active in several cities, including Moscow and Kiev. He promised to share the *Dream Bridge* at a conference, and include a notice in his bulletin. The third letter was from Constantin Ivanenko, whom I can only describe as a visionary genius living on the fringes of Russian society, a fine poet and a partisan of "psionics for peace." (He is a colleague of Dr. Krippner, and was also visited by the Global Family delegation.) I've heard him described as "the Jose Arguelles of Russia." He also will be participating, in Leningrad.

By the time this article appears, the *Dream Bridge* will be under way. Let anyone who's interested come in whenever they want. We're using the basic "Senoi" form, beginning dream incubation on the New Moon of each month, and carrying it on until the Full Moon, leaving the two weeks of the Waning Moon as a latency and rest period. (Note: Even if dream incubation on the New Moon isn't "Senoi," it is traditional—I found it in *Women's Mysteries* by Esther Harding.) Remaining dates: November 9 (1:35 pm PST), New Moon; December 21 (9:29 pm PST), Full Moon. Also, why not write to the Russians? Their addresses are:

Victor A. Krivorotov  
Pr. Plekhanova 63, #3  
Tbilisi, USSR

Vladimir Zhikarentsev  
Garkavogo St. 20-2-28  
Leningrad, 198264, USSR  
Constantin Ivanenko  
3 Kotelnikov Alley, Fl. 331  
Leningrad, USSR

We're also thinking about a conference based on the dreams we receive. If you're interested in participating, or have dreams to share, contact me at the address below.  
*Charles Upton / Gate of Horn  
28 Marine Drive  
San Rafael, CA 94901*



*I came to dreaming as you come to a lover, I think.*

You know the person fits when you meet that person. When I was a teenager, when I was young, I had nothing to do with dreams. As an undergraduate I was taking a course in computer science and I just raised the question, "Is there any other course in computer science?" And I was told, "Yes, there is this guy who is giving a course on computer science, but it's a course on dreams." Inside me I felt a click and said, "Ah, that's what I want to do. It's not computer science. It's working with dreams."

I got the click when I asked the question. Since then my interests have been very diverse. Dreams for me has been an opener, an opener from inside of me. First of all I didn't know there was so much to me that the dream could reveal. It's also an opener to art, to being able to contact people in all different fields. I've been with ASD (Association for the Study of Dreams) from its inception and I think that's what we've found here, is all these various doors, with most of whom I had some kind of link. I'm doing research at the University of Montreal on dream scripts. I do dream work. I founded a Center in the community there to do dream work with people.

## An Interview with **DANIEL DESLAURIERS**

at the ASD Conference, June, 1988

By Linda Magallón

Photo by Jill Gregory

**Linda:** What kind of dream work?  
**Daniel:** It's applying what we've been learning—when I say "we," it's because I've been working with George Baylor over the last eight years—to bring forward a way to understand a dream in its fullness, both from a research point of view as well as something that could be useable working with dreams experientially. For example, we all know the limitation of Hall and Van de Castle's way of working with dream content analysis because all the bits and pieces of the dreams are taken apart. The heart of the dream is the writing of a story and rewriting of the story with all that we repeat, from one day to another, and also the way we try to break away from this repetition of old patterns, we could say.

All of us have some kind of script that we're playing out. At the same time we have a script that we are trying to rewrite. I've used this variously defined word "script" because it allows me to do some

well known situation and you use your role of asking me questions. It's not me who is asking you questions.

**Linda:** Why not?

**Daniel:** Why not. I know. There is always this sort of basis of organization that is given by the script that we use to get further. Indeed, this situation now is more than just an interviewer/interviewee. You have your own rules of how it is to be the interviewer and I have my own rules of how it is to be an interviewee, although I'm not interviewed very often. It's a new script.

**Linda:** So you're making it up as you go along.

**Daniel:** Well, I feel like a dreamer now. I know I should answer some questions and I know that I will have to make some choices and that I would carry them somehow and then I would see the consequences of that. I think that's what we do in dreams. Somehow, earlier in the dream, we make some

**"The heart of the dream is the writing and rewriting of the story."**

research with it and also it allows me to do some experiential dream work with it and sort of bridge those. So the bridging idea for me is the script.

**Linda:** You're thinking of it in written form rather than acting it out as a drama?

**Daniel:** When I work with people I look at the script as being some kind of gift that indicates to you where the goals and intentions are and also giving you an idea of from which perspective the dreamer is looking at the dream. For instance, if we take this situation, we are living the script of an interview where you are the interviewer and I am the interviewee. Somehow we are repeating a

decision and later on during the dream, following the script and following those decisions and following all the emotions that have been triggered by that, we see what are the consequences.

So basically the work I do with people is I ask them to identify what the script is within the dream and then ask what's the goal. What are they trying to achieve? Look at what is the direction of the goals within those decisions. Also, where is the strength of the other characters? What kind of harmony is created in the script? You can have a script where people are eating together at the table and there's lots of harmony or you can

have a war script where there are conflicting forces. Within each part of the dream, within each of the roles that are being played out in the script, there are intentions there, intentions that we own or disown.

**Linda:** The basic end is to find those intentions, those goals, those directions in which the dreamer wants to go?

**Daniel:** Yes. And the last step is really to go away from just the perspective of the dream ego. If someone were to look from up above and see the dreamer and see everybody, well how could it be that everybody works together?

**Linda:** So how do you relate this particular method of very experiential dreamwork to the research side of yourself?

**Daniel:** The research side of what I did is I went the lab and I said, "Well, okay, I'll try to find out if it's valuable as a tool, as an experimental tool. Is it valuable to use scripts as it was to use the various content categories of Hall and Van de Castle? Is it possible to come to some kind of agreement that yes, indeed, the dreams are scriptural in one way, in some way, so we can start to use that tool for dream analysis?"

I don't have any definite answer now as to what kind of form it will take. I did the very first step which is to ask, "Are there scripts in dreams?" If there are, we should be able to see it and people looking at those dreams would be able to point out more or less the same script. That's what I've done.

I ask a student to come and dream in the sleep lab and I wake them up and I ask them, "Well, do you see a script in your dream?" And sometimes they would say, "No," but most of the time they would say, "Yes," and I would ask them, "Well, what is it?" And I gave the same dreams to independent judges and asked them the same question. "Do you see a script and if so, what is it?"

I compared the results of the various judges with the dreamer and I found out that in at least 75% of the cases there is some strong form of agreement. If they don't use the same word, let's say, such as the really obvious ones of sports, restau-

rants, a social script in the form of a conversation—these are very easy to pick up and understand—there would be some kind of semantic agreement, where you know they're talking about the same activity, the same general activity, but using slightly different words. So at least 70% of all the comparisons show some high agreement.

**Linda:** I'm curious as to why you would bring the sleepers into the sleep lab. Were you selecting dreams during specific periods of time during the night?

**Daniel:** I did it with REM dreams. I wanted to do it with REM dreams because often the morning ones have tended to have more elaborate recall. I didn't know if what Freud called the secondary revision was more at work in what we call diary research. I really wanted to have sleep lab dreams to have some kind of control as to what kind of report it would be and where it would come from. It's also a way to legitimize this notion of scripts. Okay, now it's been done in sleep labs. It's playing the game of dream research. I'm sure we could do it with diary data if we were to take the dreams that were left by Calvin Hall. If we do it with 50,000 dreams that would be wonderful, to find out what kind of script comes out.

**Linda:** What academic background brought you here?

**Daniel:** I have a background in psychology. Even there, I'm the kind of person who likes to touch many different areas of psychology, so I didn't specialize in clinical; I didn't specialize in research. I think dreams are good bridges, as well, between those two sides. So I would say I have a strong experimental side to me as well as taking in a lot of clinical courses, so that I have some kind of

balanced education, if you can say so.

**Linda:** Do you actually teach courses?

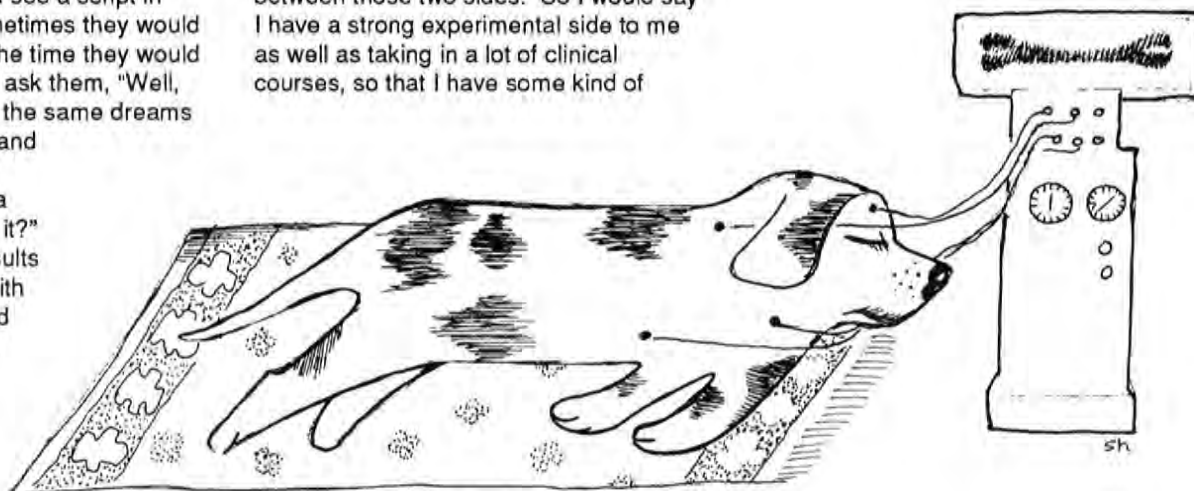
**Daniel:** I teach courses. This method of working with dreams, with scripts, is very good for the classes. For the student it gives them guidelines that are not as abstract as Hall and Van de Castle guidelines. It gives them more input on what their own script is. They have the chance to work not only on the content categories that appear in the dreams, but also, "What kind of scripts am I using in my own life? And what kind of rules and what kind of motivation do I have?"

So usually those students don't know what they're in for and they come out with a lot. They usually like it a lot. In its most academic form it's a very good way to teach a course on dreams. At the same time it's a very systematic approach with dreams such as one can find with Hall and Van de Castle, but also giving some kind of input as to finding something about your own way of structuring your role. Because we do our own script. We are the creator of these scripts. It gives them a mirror to look at themselves.

**Linda:** How about you as Daniel the dreamworker and dream researcher? Are there any particular things that you're working on in that arena?

**Daniel:** There are many questions that come to me. One, I don't think there's enough research on how come so many people stop remembering their dreams. We know a lot about what

*Continued on page 18*



DOG IN A SLEEP LAB

One of the most fundamental and inescapable aspects of human life is awareness. Even in such extreme conditions as psychosis or coma, some level of awareness is operative. Awareness can be seen to exist on a continuum which includes all aspects of waking and sleeping life.

There are many different ways in which awareness can be experienced within the dream. In the first article (DNB, Vol. 7, No. 4) I presented three of the more common ways of experiencing lucidity—the out-of-body experience, the false waking state and lucid hypnagogia. Here I will offer a sampling of less familiar types of lucid dreams. As far as I know I am delineating new categories and

*with movements similar to Tai Chi. He is wearing a robe with long wide sleeves. It has vertical stripes of different colors. With a flash of recognition I realize that it is the coat of many colors (worn by Joseph in the Old Testament and also the name of a dreamworkers group in Marin County a few years ago). With that realization I become lucid. I feel awareness and energy filling each of the cells of my dream body, starting from my toes and slowly rising upward. I see each cell filling with a clear liquid which seems like a combination of air, water and jell. I watch the cell walls inflate and become turgid. This feels incredibly pleasurable. My unaware dream body was like an empty shell. Knowing this man to be the Biblical Joseph,*

International University in Iowa, the dreamer is aware of dreaming but is a detached neutral witness to the dream, not attempting to change the dream or affect the dream in any way. The dream ego or dream body may or may not be involved in the dream but the lucid awareness is located outside the dream and simply witnesses the whole dream event.

"My First Lucid Dream"

*I am lucid all night long. I observe my dreams as they go by, staying lucid even between dreams. I feel that the awareness is located in my head and feel as though I am in a dark room where things happen. As I am falling asleep and then repeatedly through the night I hear two or three voices speaking random words. In between dreams I am aware of*

## *the cutting edge of lucidity*

By Jill Gregory

(All dreams are the author's except where indicated.)

coining new terms. It is my hope to expand your scope of what is possible in dreaming and to inspire you to experience these for yourself.

### **SENSORY LUCIDITY**

The dreamer may experience lucidity as more than just a "knowing;" as more than simply the thought, attitude or belief that one is dreaming. In sensory lucidity the dreamer experiences lucid awareness through his dreamed senses. In other words, the presence of lucidity can be seen, heard, smelled, tasted, touched or experienced kinesthetically. This phenomena may be the dream's way of responding to the energy accompanying the awareness. Here are two examples of this fascinating type of lucid dream:

"Joseph and Moses Make Me Lucid and Erotic"

*I am with my husband Bob walking along a beautiful beach far from the water's edge. Before me, I see a man standing at an easel painting. He is wearing a skull cap and as he paints he performs a ritual*

*I look at his face and he smiles at me, happy that he has accomplished his purpose for being in my dream—bringing me to lucid awareness. He vanishes, his blue eyes twinkling.*

"Aunty Rose Helps Out"

*I'm walking up the stairway of my grandmother's duplex. I am following my uncle Bing and his eldest daughter Chris. As they reach the top of the stairway, Chris transforms into her mother, Rose, who had died six years earlier. Rose looked absolutely radiant! I can see light coming from her and she looks glowingly beautiful. Then I realize that she is dead and I am dreaming. At that point, I feel an energy force pass through my body, starting with my feet and up through my head. The dreamscape itself changes as it vibrates with this life force. The duplex melts into vibrating colors. I feel great excitement and accidentally wake up. (Tina Lee)*

### **LUCID WITNESSING**

In lucid witnessing dreams, recently studied by Dr. Jayne Gack-enback with students of the Maharishi

*random background noise which congeals into visuals which are dreams. I try to wake up but can't, so I just flow with the experience.*

At this point Eric stops lucid dreaming and begins active lucid dreaming. He reports: *I grab the last dream of the night, climb onto it, enter it and dream it. I'm very excited by the experience.*

(Eric Snyder at age 11.)

### **MULTILEVEL LUCID DREAMS**

In multilevel awareness dreams, the dreamer experiences the dream from multiple points of view and levels of awareness simultaneously. These different points of awareness can be experienced as homogeneous (identical qualities of experience, attitudes and priorities) or heterogeneous (having distinct qualities of experience, attitudes and priorities).

The different awarenesses in the dream can actually have different strengths and levels of lucidity as well as different focuses, goals and intensities of involvement and emotion. This may involve different



perceptions of the same dream scene or of different scenes. Another type of multilevel awareness is that in which the dreamer is aware of the dream as well as the physical body and external sensations.

"The Telephone Call"

*I am in a field talking to a woman on the telephone. It seems odd to have a phone in the middle of a field and I become lucid. I tell her three dreams which I've had recently but do not understand. As I tell the dreams, I am my "self" observing the entire experience from above. I am also my "self" on the phone telling the dreams. In addition I am my "self" in each of the three dreams experiencing them directly through thought, sensation and emotion.*

*The observer self is detached*

*and neutral, merely watching the three dreams and comprehending their meanings as each concludes. The self on the phone feels a strong sense of urgency and importance in being able to accurately and completely tell each of the three dreams to the listener and to explain the dreams in such a way that the listener can comprehend and relate. My participating self reexperiences each dream in a slightly different manner. In the first dream this self is both invisible and inaudible. In the second dream the self remains inaudible but becomes visible. In the third dream this self is both visible and audible. In each of these dreams this self experiences very intense and upsetting emotions.*

*At the conclusion of the third dream all three levels of awareness come together as I thank the woman for listening, tell her I now realize the meaning of each of these dreams and wake up crying.*

"Lucid Balancing"

*I am dreaming and I become*

*aware that I am dreaming. I am again in the same small jail cell which I recognize from the previous lucid dream. I am lying, again, face up on the same, simple cot in the cell, and after a while with a distinct act of the will I deliberately levitate my body up into the air and float there above the cot.... I hear [my son] Erik's footsteps as he shuffles into our bedroom and crawls into bed on [my wife] Charlene's side.... I overhear their conversation in which Charlene tells him to return to his own bed. He resists and whines at first, and then eventually complies with her request. As he walks out of the bedroom, I feel*



*convinced that...I am overhearing their conversation occurring on the physical plane outside of the dream while I remain aware of the dream scenario and my lucid consciousness.... I enjoy maintaining my balance, as I realize that I am not being pulled out of the lucid dream state into the waking state. Soon my lucidity fades and the dream also fades. I fall asleep again. When I checked with my wife after waking, she confirmed that our son had indeed come into the room. (Ken Kelzer, from *The Sun and the Shadow*, 1987, A.R.E. Press, Virginia Beach, VA)*

**PROJECTION OF LUCIDITY**

In projection of lucidity the dreamer intentionally directs awareness from one or more symbols, characters, or scenes into another one or more other symbols, charac-

ters or scenes. This may or may not include the dreamer's dream body. Multiple projections could include elements of multileveled awareness. "The Water-skier"

*I'm lucid and in a room conversing with many people. Then I look out a window at a gorgeous landscape of turquoise blue ocean, shore, mountains and buildings. I see the scene in sections as if from three or four different vantage points. The sense is that I'm on the brink of perceiving from an Entity or multi-aware point of view (the Entity being the synergistic total of my past, probable and future lives). But would an Entity really understand how wonderfully sharp and clear a single perspective can be? "Oh how beautiful!" I exclaim, about the vivid*

*color of ocean water found in sunny or tropical climes.*

*Watching a water-skier against the turquoise backdrop, I project myself closer and closer, zooming like a camera into the scene, until I begin experiencing from the water-skier's perspective, thrilling to the beauty of the day. But there's no body sense and I become one with the motion of the ride over the surface. Completely unaware of the Linda left behind in the room, I clearly experience how it would feel to be rich, luxurious and carefree, as if this were my royal birthright with no guilt or qualms attached.*

*"Say Linda," calls a female voice from behind me. I instantly relocate back to the interior of the room. I resume conversing with the people. (Linda Magallon)*

**ZEN DREAMING**

In Zen lucid dreaming the awareness is expanded to include all of the elements of the dream. Awareness permeates the entire dream scene.

*Continued on page 17*

# DREAM

# BIRTH

By Marty Folin

It began in October, 1987. In a dream, I was having a conversation with my eldest daughter, Shaw Marie Lamb, who had married a few months earlier.

"Watch your diet, get plenty of rest and follow your doctor's order to the letter," I told her, "and take good vitamins; it's important!"

On waking, I knew she was either pregnant or soon would be. This disturbed me because she and her husband had just moved to Houston, about 55 miles away. I didn't even know their address or phone number.

Several weeks passed before Shaw finally called me. Along with location information came her confession of suspected "Grandma-dom" for me—my first. Being the good mother that I am, I immediately started nagging—take your vitamins, rest, eat properly and for heaven's sake find a good doctor. "I dreamed good vitamins are very important!" was my parting shot to her.

Were we excited? Just a tad. I found an instructor of Infant Massage and signed us up for classes because of an article I had read on the subject. We began pouring over name-the-baby books, practicing our "goo-goos" and speaking in that high-pitched "mother-eze" voice.

Early in the pregnancy I had a dream of the most handsome man. He was about 43 years old, tall, had thick, dark hair sprinkled with gray and gorgeous eyes. Wearing an overcoat over a three-piece suit, he was distinguished looking and had the air of a VIP. Judge, lawyer, maybe a politician, I pondered, as I watched him cross a courtyard and climb some steps. Then a voice told me, "This is your grandson. He will be the kindest, most judicious soul to ever walk the earth." The next day I told this dream to anyone who would listen. I was so excited!

In November I had another astral-type dream. My joy plummeted. I had seen Shaw talking with a group of important looking people. She was crying and sobbing. Obviously something was wrong but I didn't know what. Moving in closer, I

could hear Shaw. She was offering her own life to change something. "No!" I wanted to scream, "not my baby. Please don't let me lose Shaw."

The next four months were hell for me. Other dreams followed, all with the same theme. They involved doctors, teachers, conferences and always Shaw, bargaining with her life. I instinctively knew the creative energy surrounding this situation was so fragile that I didn't dare verbalize it to anyone. Major decisions were being made. People would ask me, "Any dreams lately?" I lied and said, "No."

The powerful dynamics of creation; the intimacy of interaction between souls towards a common goal, was being enacted before my very eyes. My emotions ran rampant. I felt devastation at the idea of losing Shaw or the baby. However, amid the panic and fear, I felt an eerie kind of joy and humbleness for my awareness of the spiritual drama that was unfolding.

Staying centered was a huge challenge. I clung to my beliefs, to my knowledge and faith acquired over a lifetime of dream, spiritual and psychic work.

My phone bill grew to astronomical figures. I called Shaw almost daily. "How are you doing, baby?" I would ask. She always answered, "I'm fine, Mom," in her soft, little-girl voice. With a lump in my throat, we would go on to discuss mundane life or her most recent doctor visit. Practically every weekend found me perched on their doorstep.

Only once at this time did I say anything to anyone. I mentioned to my carpool partner, Janice, that I had been having dreams and I was afraid something was wrong with Shaw's pregnancy; no details. I think I felt safe releasing to Janice because I knew she wouldn't give it any energy, pooh-poohing it to my imagination or anxiety.

Then in April, the most amazing thing happened. My grandson began communicating with me—from the womb! First came a dream where I was checking on him. No words were exchanged. My niece Missey had a similar experience. She dreamed she was looking at Shaw and suddenly she could see the baby inside Shaw.

In my next major dream I was focusing very hard, getting through Shaw's body and into the uterus, like X-ray vision. Finally I could see him. He was in the normal fetal position.

"Are you okay?" I asked.

"I'm scared," he whispered back.

"What did you say? I can't hear you," I lied. Actually I was coaxing him to speak louder, more forcefully.

"I'm scared!" he practically shouted.

"What are you afraid of?" I asked.

"Them," he said.

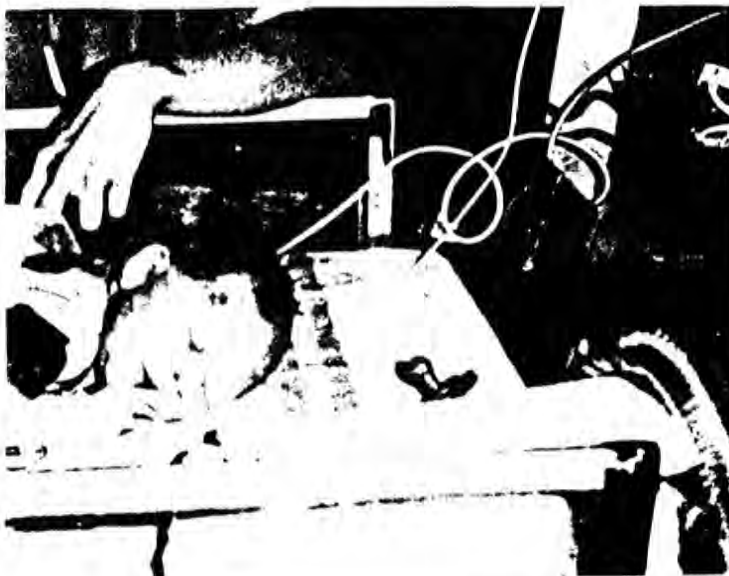
"Them who?"

"You know; *them*—*him* and *her*," he said. I knew he was speaking of Shaw and James, his soon-to-be parents.

"Why are you afraid of them?" I asked.

"Cause they're too young. She's so young. So is he, and they're scared too. I'm scared to be born. Are they going to be able to take care of me?" he asked. "Why can't you be my mother?" he continued, as I silently fought down laughter at the seriousness of this tiny little creature who wasn't even born yet! "You'd know what to do for me."

"Hey now," I laughed gently, moving closer to him, "they'll be just fine, really. They'll take very good care of you and I'll be around to help, okay?"



"Do you promise? Promise you'll be there," he demanded. I promised.

When I shared this dream with Shaw she admitted she was frightened at the idea of childbirth and the responsibility afterwards. The baby and I had several other nighttime chats. He was quick to tattle on Shaw. She must have gotten very tired of it. He would tell me; I would talk to her. He would calm down; till next time.

By now I knew "the decision" had been made and was fairly certain Shaw wasn't going to die. The baby seemed to be the new "star" of the show. More dream "doctors" appeared with training and technical-type input dreams. I was uncomfortable. I sensed I was being prepared for something I currently didn't

Caesarian section. If I wanted to be on hand to greet my grandchild, I'd better hurry! I said a quick goodbye to Janice and my boss, Patty, and dashed out the door.

With 30-plus more gray hairs, a speeding ticket and my youngest daughter, Sydney, I arrived at the hospital in time to see Shaw before surgery. She was crying. She was so scared; for herself and the baby. God, so was I.

Throughout the pregnancy everything had been normal. Ultrasound had revealed nothing, not even the baby's gender. We had no reason to suspect any problems. I use the term "we" loosely. As far as I was concerned, I had plenty of reason to worry. Once Shaw was taken to surgery, we were directed to

My grandson had been born with open spine: Spina Bifida, the number one crippling defect of newborn infants. The only definites they could tell us were that he would need immediate surgery and he was paralyzed from the waist down. He would never walk.

Shaw and James had no insurance and little money. I called work to see if I could get the baby added to my policy. Oddly, it was Janice who answered.

"Janice?" I said.

"Yes."

"This is Marty. Is Patty there?"

"No, she's not back from lunch. Do you have a baby yet?" Janice asked.

"Yeah, we've got a boy. Remember the dreams, Janice? He has open spine."

Janice sounded stunned. She had Patty call when she returned. As it turned out my insurance could cover him but it would be a tangled red-tape hassle.

Meanwhile arrangements were being made with Texas Children's Hospital to send a transport team for our baby.

"C'mon God," I prayed, "we need a miracle *now!*" Then the hospital personnel finally got through to the people at the Crippled Children's Fund. They said they had just received a large block of money the day before. Our baby was the first request to come through. They would pay all his expenses. "Thank you, God."

One more task remained. The baby had to be named right away; so, James Wade Lamb, Jr. was finally here. God, I thought, no wonder he had been afraid to be born.

Jamie's dramatic arrival had been shortly after the noon hour. By 3:30 p.m. he was wrapped and placed in a transport pod for his trip to Houston. We were permitted to see and touch him before they left. Caressing his tiny face, I fell instantly and deeply in love.

Sydney's high school graduation was scheduled for that same evening so she and I stayed with Shaw while James went to Houston with his new son. We all cried a lot that day. That night I dreamed of Jamie sitting up, crawling, walking.

Jamie's first major surgery was performed the next morning. When I arrived at Texas Children's he had already been placed in a Neo-Natal Intensive Care Unit. James helped me scrub and gown. Looking at Jamie, he seemed so tiny; too tiny for all the wires and tubes attached to his little body. I held him for two hours that first visit, talking to him and stroking what parts of

**Then a voice told me,  
"This is your grandson. He will be the kindest,  
most judicious soul to ever walk the earth."**

have the knowledge to handle.

The inner push to learn more about Infant Massage became an obsession. After some searching, I found the IAIMI (International Association of Infant Massage Instruction) and discovered they were having instructor training classes that May in Atlanta. I wanted to go, but that was unrealistic. Not only was I financially strapped; it was totally unrelated to anything I'd ever done. Then my brother who lives in Atlanta called me, out of the blue. When I told him of my desire, he offered me a place to stay and to pay my airfare! A week before departure time, my income tax check arrived in the exact amount I needed to pay for the course. There was only one obstacle left. The baby was due any day. I didn't want to be gone if he came. Shaw didn't want me gone either. In a dream and again in meditation, the baby told me he wasn't ready and I should go. After sharing this with Shaw, we both felt better about my leaving.

While in Atlanta, I dreamed of a conversation with a young doctor. He told me of problems with the baby and said that I was in Atlanta for my grandson's sake. I told my friend, Leah, about this but not Shaw. I couldn't see worrying her if I was "blowin' smoke."

On Friday morning, June 3rd, 1988, I received a call at work. It was James. Shaw had been in for a check up and the doctor had decided to take the baby by

the nursery. Confidently we were told we should be able to view the baby in about "10 or 15 minutes."

We waited and waited. After almost 40 minutes, James and his family were getting uneasy. I didn't say anything. Standing alone in front of the nursery window, I suddenly felt everything go black around me. There was total silence. I seemed to be wrapped in a golden shaft of light that blocked everything else out. Then I heard a familiar voice. It said, "Remember the first information. Remember the first information. He will be the kindest, most judicious soul to ever *walk* the earth." The emphasis had been on "walk."

My heart sank to my toes. Tears flooded my eyes. Now I knew. Our baby would be crippled. I had thought of so many things that could be wrong; but not that. "Oh God," I prayed, "just this once, please, let me be wrong." Looking up, I saw a nurse carrying a tiny bundle towards the prep nursery. I knew it was my grandson. At that same time they came for James.

We watched helplessly through the thick glass window as the pediatrician spoke with James. He collapsed to the floor. The pediatrician went down with him even though her own body was heavy with child. "How hard this must be for her," I thought. She sat on the floor with James for a long time; it seemed an eternity before James came to tell us.

his body I could reach.

Our next hurdle would be the CAT scan to determine hydrocephalus (spinal fluid accumulation in the brain ventricles). If present, he would need shunt surgery. Infection was the only other major threat at this point.

Shaw was released from the Woodlands Community Hospital on Monday. I drove her to Houston to see her baby. Her first visit was traumatic. She was afraid to hold him. Finally we had her sit with a pillow on her lap and hold him that way. Once she got over her fear, she wouldn't put him down. Jamie's hospital confinement lasted a little over three weeks. Shaw stayed with him 11 to 12 hours every day, holding him most of that time. Meanwhile he was still "communicating" with me.

The day before the scheduled CAT scan, Jamie came to me in a dream to say he needed the surgery. He showed me what he would look like when it was over. "Be there!" he commanded. I shared this with co-workers but not with Shaw. Again, I didn't want to upset her.

The day after the test, Shaw called me at the office to tell me Jamie had hydrocephalus and surgery was scheduled. "I know," I said. "The baby told you, didn't he?" Shaw said and started crying. Again I left work.

We had been massaging Jamie all along and it paid off. He did great during and after surgery. In fact, his oxygen level was above excellent. He never experienced apnea (breathing cessation) as most babies do after surgery. He improved daily and quickly became everyone's favorite because he seldom fussed and loved to cuddle.

One night I awoke in a near panic. I had seen Jamie struggling to breathe and "someone" put an oxygen mask over his face. The next morning when I arrived at the hospital, Shaw was talking to his nurse. They were concerned because his body temperature was elevated. I looked at him lying in his enclosed incubator "box" and remarked that he seemed too big for it. They continued talking possible infection. I interrupted with questions about the oxygen level in the box. On checking, the nurse discovered the oxygen level to be low although it was operating at full capacity. We put him in an open bed and almost immediately his temperature returned to normal. There was no infection; he was just suffocating!

I returned home and tried to get in a

couple of days of work when here came Jamie. That child must have had exclusive rights to the etheric microwaves or whatever energy path we were communicating on! This time he chewed me out royally. "Where are you?" Why aren't you here? I need you!" I gave up, turned in my resignation, called Leah—who had been my faithful sounding board throughout this experience—told her I had more dreams and was going to Houston for awhile.

This time Jamie had a rash on his bottom. The doctor had ordered a topical cream that when administered had burned his behind raw. Plus, he was hungry! Shaw had been trying to nurse but wasn't producing enough milk, so we had to start him on supplemental bottle feedings.

Jamie's official diagnosis was: Spina Bifida (myelomeningocele), Hydrocephalus, Incontinence (bowels/urine), Clubbed Feet, Arnold-Chiari and paralysis of the lower extremities. All eight of his Texas Children's doctors (who are wonderful people) gave us the usual long list of probable "nevers."

I've been shown in dreams and meditation by the "etheric" doctors (or whoever) how and where to massage Jamie for the greatest benefit. One dream doctor told me that, "He will experience hypotonicity (low muscle tone) but it is not a congenital condition. It can be corrected."

On the etheric level, I learned that a baby's audio programming actually activates at about seven to ten days old. Prior to that, they are categorizing, like creating a data base. Once that is done, they begin association and recognition. This struck me as very important, especially in the use of affirmations and bonding.

One group of etheric experts told me that not only does Jamie need riboflavin for current growth and healing, but it is also a key factor in the prevention of Spina Bifida! I hesitated to share this with Shaw as she did not start pre-natal vitamins until she was about eight weeks pregnant. The Spina Bifida defect is "set in" at four weeks. When I did tell her, she handed me a paper she had received from the Spina Bifida Association regarding a study on vitamin therapy that seemed to support the theory given to me. However, it did not zero in on my specific vitamin.

The main thing Jamie's etheric



Shaw Lamb, Jamie, Sydney Folin

doctors stressed for his healing and which is supported by his three-dimensional doctors, is tons of love and positive thought.

He's almost four months old now. At his last clinic visit, his doctors (earthly, that is) were very pleased and surprised by his progress. His orthopedic doctor has decided not to cast his feet as they are doing well on their own, with exercise and massage. Three things really amazed the doctors. He can raise himself very high from the tummy position, he has some movement in both legs and feet, and—the biggie—he sits up very well by himself—without braces.

Shaw said they were very excited about Jamie. "What'd they expect, a vegetable?" I asked her. "Maybe so," she replied. "They didn't expect him to do as well as he has." If I'd known that, I would have taken them my dream journal!

For now, as you've probably guessed, this is a story with no ending; only beginnings. My latest dream of Jamie was just the other night.

In it, I was massaging him and playing with him. Gently, I turned him over on his tummy and began lovingly stroking his scarred back. Moving down to his legs, I said, "Jamie, we've been farting around long enough. It's time to show the world what love can do!" He smiled and with a twinkle in those gorgeous blue eyes, started kicking both legs as though to say, "Okay, Grandma, let's do it!"

(Marty Folin is a certified instructor of infant massage and has worked in the metaphysical arts for over 25 years.)  
P.O. Box 1124, Willis, TX 77378

The Jungian-Senoï approach emphasizes actualization over interpretation, which means that it uses universal dream themes rather than symbol systems to gain meaning from dreams. Using the techniques suggested here, you can experience the dream and its issues.

### Procedure

1. Read the dream and then go into a meditative state with your eyes closed and see the dream for yourself. Allow or place yourself and your own dream or life characters into the dream in place of the original characters.

2. Re-enact the dream while still in the meditative state and immediately record your insights and feelings.

3. Read the commentary here and the issues and questions. Respond to anything which is evocative for you, whether positive or negative.

4. Bring your experience to essence in a principle, insight or life task for yourself. You might also put your experience into art or movement, or discuss it with a friend or guide. You have then made the dream your own.

### Comments and Issues

The dreamer has asked to become an

## DREAM TAROT

By Strephon Kaplan Williams

author of the

Jungian-Senoï Dreamwork Manual



### The Dream — THE SECRET

*I have just signed on as an apprentice to an old man and his wife in order to learn a secret code for deciphering a cave mystery. At this point I am only studying some hydroglyphic stamped metal pieces, enhancing my knowledge without trying to directly break the code. I am committed to the project but in a learning stage.*

*Perhaps I will inherit this beautiful place when the old people die. It is a spiritual place. In the early morning I observe two votive candles lit in different rooms, and I assume they have been placed there by the old man.*

apprentice and responds wholeheartedly with a right attitude to study, observe, enhance, and wait for the solution to arrive when it will. We have here a principle of letting oneself be called to one's purpose, and then when it happens, responding fully with a strong commitment. The value toward which the commitment is focused must be worth the price of giving one's personal needs over to a process greater than oneself. The focus here is a mystery, unlocking the secret to the mystery. What greater spiritual quest is there?

### Tasks and Questions

1. You have received this dream either because you are confused as to your purposes in life, or because you are now ready to really explore new and deeper directions. Does the focus of your spiritual life need further inward work at this time? Apprentice yourself to a process which will help you find understanding.

2. If your focus now is the creative process, do not try to force a solution. Enhance what you know about the situation and observe carefully what results. How do you respond? Describe your present situation in terms of the context of this dream.

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# DEVELOPING A PERSONAL DREAM GLOSSARY

By Sandra A. Bruce

There are, broadly speaking, two ways to approach the interpretation of a dream. One, the microcosmic, involves the analysis of individual elements—things and movements—in the dream, to understand their often hidden meaning and their part in the dream construction. The other, the macrocosmic or holistic approach, involves evaluating the dream as a whole, its meaning in sum, drawn from the experience that it was, the feeling it evoked, a sense of the total movement, or the reality it embodied. Although lately the former has given way to the more fashionable latter approach as the favored method, I believe that both approaches pertain and that they should be used together.

The best use of the symbol approach, which I will consider here, involves the personalization of symbols. Many of us started our interest in the meaning of dreams by considering various "one-size-fits-all" symbol systems. Should we use the psychological approach? And which version? Or the traditional—the so-called gypsy, superstitious or omen oriented meanings? The archetype approach? The many systems are confusing and contradictory but there is some truth in each of them.

Let's consider an example. You are dreaming. You walk through a museum. It is filled with all sorts of art work, of all periods. Some of the older work makes you feel ill at ease. But one, an ornate orange vase, attracts you. You are drawn to it.

Looking at this dream as a whole, it is clear that an evaluation is going on as you review various elements of your life, past and present. Now, what does the orange vase mean? A Freudian would have it a female sexual symbol. One traditional interpretation would have it a source of nourishment or bounty. The color orange may mean emotion. There is nothing wrong with any of these interpretations as far as they go, and using them together can fill out a part of the puzzle, since each is a piece.

But there is more. Have you ever seen that vase before? No? Then something similar? Free associate. Who in your past comes to mind? Maybe Aunt Emma and her enthusiastic collection of vases and bottles filtering sunlight into the rooms of her home. Was she in any way different from the rest of your relatives? More outgoing or positive? How did you feel when you visited her? What

was the time of your life like when she was most important to you? What did she represent? There are many questions you can ask yourself. The point is that there is an important reason or reasons that you chose this particular symbol and who it represents. It is a part of your past that you want to bring into the present to keep.

One of the most interesting symbolic phenomena I have seen in dreams is the use of objects from the past, often not consciously remembered, to represent the energy and attributes of their one-time owners. Sometimes we wish to perceive a relative in a different light than we do consciously in the present. Sometimes we need to go into our attic and rummage for our own truths among the artifacts there.

In teaching classes in dream work I've used a free association technique to help my students begin a personal dream glossary. This is done with an understanding that symbols often have more than one meaning and that the meaning might shift as we change and grow. The personal dream glossary must always be alive and open to revision. Following the pattern of dreams I did not name objects or actions alone but presented brief experiences of the kind frequently found in dreams:

- ... drinking a cold glass of milk
- ... walking through the forest as it gets dark
- ... a dog comes running up to you
- ... you are in a boat with one other person
- ... a stranger in a car stops to ask you a question
- ... you ride a bicycle down a long highway

The variety of responses to images such as these were really quite remarkable. For instance, drinking the milk meant, variously, to my students:

- "Ugh! I hate milk!"
- "My father. He drank milk all the time."
- "Refreshing and cool. A rest."
- "Okay. Neutral."
- "Nourishing, healthy."
- "Delicious. Indulgence."
- "Fattening. Guilt."
- "Mom. My childhood, which was happy."

Seeing and examining what most readily surfaces can unravel very intricate meanings. And these meanings will generally hold when the symbol repeats in another dream, throughout that particular phase of the dreamer's life or development.


There is also broad symbol work going on in any recurring dream theme which can be extracted for your dream glossary. As a recurring dream reworks a theme,

*Continued on page 20*



# FROM THE GOLDEN FOUNTAIN: The Rich Tradition of Dream Poetry


By Kent Smith



For I have revell'd, when the sun was bright  
I' the summer sky; in dreamy fields of light,  
And left unheeding my very heart  
In climes of mine imagining—apart  
From mine own home, with beings that have been  
Of mine own thought—what more could I have seen?...

I have been happy, tho' but in a dream.  
I have been happy—and I love the theme—  
Dreams! in their vivid colouring of life,  
As in that fleeting, shadowy, misty strife  
Of semblance with reality, which brings  
To the delirious eye more lovely things  
Of Paradise and Love—and all our own!  
Than young Hope in his sunniest hour hath known.

*Edgar Allan Poe, "Dreams" 1827*



I travel the astral elevator to Copernicus,  
to Caruso, Cleopatra and Confucius.  
I reverse the past, fast forward the future  
and pause to splice both on my dream spool.  
I am a frame large enough to hold a cast but empty  
in a moment.  
I dream non-thoughts, non-images and vibrations  
come in colors or none  
for elevation or low emotions.

In all our chimeras, in all our lives we tell ourselves  
in small ways, always  
that we have dreamt this dream before.  
As our histories are in the making  
we shall ride this cycle and dream  
our past into completion once more.

*From "All The Phantasms, All the Dreams"  
by Patrick Hammer, Jr.*


That first night  
I didn't know you, holding a stranger.  
That night sleeping next to you  
I trudged alone across dream snows,  
slowly, working up and down ice white hills.

The rattlesnake sudden coiled,  
diamond-backed, arched  
to needle my right leg.  
I fell into its yellow eye.  
Face-to-face tense: impotence.

Frozen fears, night terrors,  
Too many night before.  
Fangs striking my leg,  
venom of paralysis instantly petrifying.  
I stared into frozenness that first night ...  
then I was away ... and safely.

Fear's antidote is love.  
Face fear. Embrace tiger. Melt together.  
And how was I to know  
a stranger's love would heal me  
that first night?

*Kent Smith*



Satin and Silver and Soft Morning Light,  
I dreamed I was dreaming we made love last night.  
Once I awoke to find you were gone,  
Twice I awoke warm in your arms.  
Satin and Silver and Deathly Blue Waves,  
When will this dream of reality fade?

*Lorraine Grassano*

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# WIZARDREAMS: Non-Interpretive Dreamwork

By Bob Trowbridge

Non-interpretive dreamwork is based on certain assumptions. The primary assumption is that dreams are meaningful and the symbols and actions within the dream are not accidental. Whether we think of our dreams as coming from the unconscious or, as I do, from a level of awareness in which we are *more* conscious, the symbols, scenes and actions are purposeful and relevant to our current life situation.

Further, I assume that the purpose of dreams is always positive, that dreams come to us with a healing intent, with an impetus toward wholeness. Even those dreams which frighten us, make us sad or angry do important healing work.

The following techniques are based on the assumption that our dream imagery is energetic and energy can be moved, re-directed or transformed. Senoi symbol transformation and other techniques I have developed or stolen have

convinced me that we can make changes and solve personal emotional or attitudinal problems on the symbolic level without having to intellectually uncover the origin of the problem, fear or attitude.

These are not anti-interpretive methods. Our dreams come from a place that is non-rational, not irrational. They have their own logic and intelligence. They are not illogical. Dreams can and do give us very explicit information, but they primarily give us experiences that are designed to have an effect on us at all levels of our being; physical, emotional, mental/intellectual and spiritual.

Non-interpretive methods allow us to stay closer to the source of the dream, closer to the framework and atmosphere of the original experience (an experience that some suggest is completely non-verbal and non-imagery before it is translated into the words and pictures of the dream we recall). These methods will often lead to understanding and interpre-



tation, but at a deeper level, a level closer to the dream experience. By attempting intellectual interpretation immediately, we distance ourselves from that deeper source.

Hopefully, the following techniques will be suggestive of a certain approach to dreams and you will create combinations and variations that will work for you.

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## SYMBOL MANIFESTATION

A number of ancient and "primitive" cultures manifested their dream symbols in their artwork, songs, dances, stories, rituals and in other ways. Symbol manifestation is a way to honor the symbol, its energy and intent, without interpretation. Draw it, paint it, embroider it, cut it out of a magazine, buy it in a toy store; manifest your symbol and put it where you can see it frequently. Allow it to do its work on you without trying to understand it. This is the simplest technique and yet can be as profound as any deep dreamwork. This is an excellent technique for children because it requires no sophistication on their part or yours.

## SYMBOL/PATTERN ACTIVATION

If the dream symbols, settings and actions have a healing and growth intent, then that intent can be consciously accepted and underscored through activation. This is a kind of non-verbal Gestalt technique. One simply attempts to experience, in the body and feelings, all of the parts of the dream. Activate and amplify each part of the dream, becoming each setting, symbol and action, experiencing it as completely as possible. You may actually receive understanding or information from a given symbol, but that is not your initial intent. Because this technique can take a lot of time, you can choose to activate only those aspects of the dream that seem important to you. You will be assisting the healing intent of the dream.

## DREAM COMPLETION OR RE-SCRIPTING

Most dreams contain a resolution within them but we often wake up before that resolution occurs. Sometimes you can simply imagine the dream continuing to a positive conclusion or change the ending if you don't like it. In fact any dream can be treated as if it were a lucid dream. You can go back into the

dream imaginatively and change anything that you don't like. Some may think that such a change would be artificial and meaningless, and it could be. You will know if and when the energy has actually shifted. It may require repeating the new version of the dream a number of times. This technique can be combined with "Symbol Manifestation." You can draw or paint a negative scene and then change it either on the original drawing or in a second resolution drawing. Again, this is excellent for children. Children can also tell or write their "bad" dream as a story and then change the story.

## SYMBOL TRANSFORMATION OR AMPLIFICATION

Take a single negative symbol or action and transform it into a positive symbol or action. Develop your own technique for this transformation. Manifest or activate the new positive symbol. So-called negative or frightening characters or experiences contain our energy. Through this exercise you can get that energy back. This also helps to shift our focus away from the problem, represented by the original symbol, and toward the solution, represented by the transformed symbol.

Take a very positive symbol and imaginatively become that symbol, amplify the positive feelings and vividly experience yourself as that symbol (person, setting, animal, object, etc.). Another version of this exercise is to consciously choose a symbol that contains characteristics, powers, abilities or feelings that you would like to develop in yourself. This can be a person from the present or past, a fictional or mythical character, even a cartoon character. It can also be a power animal, a power object or even a power setting.

Play with these techniques and see if they are helpful. I would be happy to answer any questions or hear of your experiences with these techniques, both positive and negative.



There is a sense of knowing what is about to happen. There is no distinction between the dream and the dreamer. There is only dreaming. Resolution and integration occur from moment to moment. Such a dream is similar to what others have described as mystical, ecstatic or peak experiences.

**"The Cosmic Dance"**

*I am the idea of all oceans represented in one vast dream ocean. I feel my dark quiet depths, my surging currents and the restless play of my waves and foam on my surface. I am the idea of sky, from horizon to horizon, vibrant blue with white clouds forming and reforming at the edges. I am also the idea of all whales incorporating and expressing whale experience and wisdom. I am as large as a blue whale but have the coloring of a killer whale. I am also my own idealized self, long brown hair, tan skin and a youthful, vital, strong and healthy body. I experience the interaction of all of these elements and characters from the bottom of the sea to the sky's heights, from the arching of my human form to the diving and blowing of my whale form. All night long, it seems, we dance a cosmic dance of rhythm, energy, newness, creativity and vibration. This profound experience of oneness helped me understand life and myself on a deeper level.*

**ULTRA LUCIDITY**

Ultra lucidity is lucidity of the Higher Self—an exchange happening at the transpersonal level within the collective unconscious. It is often difficult to translate this type of experience into images, concepts or language. Returning to ego-based perspective and functioning (which may occur in a lucid or non-lucid dream state or in the waking state) seems like a journey through many worlds, planes, realities, layers or levels. It is not that one does not know that dreaming is occurring but that it is irrelevant to the process to make that connection. Previously I

referred to this phenomenon as lucidity occurring in an "altered dream state" ("Becoming a Lucid Dreamer," 1983). I now prefer the term Ultra Lucidity since it implies that the awareness has transcended the ego.

The following is an example of multilevel awareness in which the dreamer functions primarily at the ultra lucid level, but briefly attempts to function at the ego level in what we usually refer to as active lucid dreaming.

**"The Dolphins' Message"**

*I become conscious that I am in a dolphin form. I'm under water, deep beneath the surface. There are no other oceanic life forms around me. With my nose I touch a set of closed double doors that look white underneath an arch. I feel an electrical charge go through me which feels very pleasant. I try to pull my nose away from the doors to see if I can disengage myself, but I am unable to do so. The charge holds me to the doors. I feel no fear. In fact it never occurs to me.*

*I feel information coming into me carried by the current. Other dolphins are sending this information to me. It is almost like a lecture. At some point, I try to shift my level of consciousness to one closer to the waking state from which I could possibly translate and recall this information.*

*I do manage to shift upwards a couple of levels of consciousness but a deeper level of myself seems to warn me not to, since I would jar the information out of me. I go back down and stay in that state receiving more information via the electrical charge.*

*It was hard to awaken. It seemed like I had to come from a very deep place. I felt surprised that I was able to remember even this much. My awareness at that deeper level was a soul awareness and I was making connections on the soul level. It was not the waking/dream ego. In fact, I would think that if I hadn't shifted up those couple of levels, I would have had no recall at all. (Fern LeBurkien)*

**WAKING STATE LUCIDITY**

As Eric's dream illustrates, it is possible to maintain lucidity from the waking state through an entire night's dreaming and between dreaming and back again to the waking state. Sometimes this heightened awareness can be experienced in the waking state as well. John Wren Lewis described his experiences with this phenomena in *Lucidity Letter*, 1985, No. 4 (2).

One experience drawn from my life follows:

*I am driving my car down highway 37 towards Novato, returning home from work. I suddenly feel a powerful and pleasurable vibration or energy filling me and seeming to emanate from me. Colors become much more bright as I gaze at the colors of the sky at sunset. The momentum of the car seems to expand and I feel as though I am dreaming and that I am driving up into the sky.*

*Time seems suspended and the sound of the car disappears. I watch the moving landscape around and beneath me as if it were a movie. I feel blissful, detached and content. Suddenly I recognize a sign and realize that I am not in fact dreaming, but am driving my car in waking reality! I orient myself with great effort and finish driving home thinking the experience to be over.*

*But as soon as I step out of my car I feel again that I am dreaming and that in this dream I have complete freedom to be absolutely anyone that I choose. After trying unsuccessfully to communicate to my husband, I seek refuge in a warm bath. Everything feels quite unreal and dreamlike despite my efforts to tell myself otherwise. This experience lasted approximately 45 minutes.*

I was frightened by the return of the experience because I could not control it. Since that time I've had other similar experiences and now, rather than being frightening, I welcome them as being a spontane-

*Continued on page 20*

enhances recall but we don't really know why people do suddenly forget their dreams. Is it natural rhythms, or what can be triggering it? We know what can enhance dream recall, but what can create dream non-recall? These questions interest me now. It came to me during this conference.

Also, in Montreal is a burgeoning Dream Center and the plans are grand there. We wanted to make it an artistic place.

**Linda:** Tell me about the Center. I know at one time you had a newsletter. Do you still have that?

**Daniel:** Yes, I do have a newsletter. We presented this year "The Way of the Dream" from Maria von Franz and that's enabled us to have some kind of financial cushion. It was very very good for us to do that. This Fall we want to really concretely open up the space. Our dream is to have some kind of studio or loft that can be an open space for people to create within the Center and support, as well, dream theatre or support other artistic expression of dreams. So that's one thing that we always do. Because we don't do it so much in academia, we're pushing it aside because we're saying, "Well, that's something that's being taken care of in the Dream Center."

We have plans to do some films, some films on dreams. There's a partner in the Montreal Dream Center who is a filmmaker and she wants to do a series of 10 one hour films. The project is quite strong and it's getting funded in Europe, here and in Canada. We're quite excited about that. So we're moving in some kind of artistic direction.

**Linda:** How long has the Center been in existence?

**Daniel:** It's three years old. It's still young. It takes a lot of patience, lots of dedication, I've found, because people come with dreams; they take what they get and what they want, and then they flee away and come back when they need it. It's a very fleeting world, as the dream itself, I find.

**Linda:** Are these workshops one day affairs or long term?

**Daniel:** Usually we do weekend workshops. We just did one before the conference on dream mandalas. I teach courses as well: "The Theory and Practice of Dreams," which usually runs for eight

or 10 weeks. We also do ongoing workshops that meet each week, as well, on the experiential work.

**Linda:** Do you do any dropin groups or "freebies" in the community?

**Daniel:** We did a few of them. That's what we need a Center for. The Center will enable us to do that. We can say to people, "Well, this is where we are and this is where you can come." So each time we do it it's not a long process of trying to set it up on a new date or a new place. We say, "This is where we are and you can come here." It's easier to do that. We have found that it was as involving to do one evening as it was to do a whole workshop. We have to find a way to economically suit both the needs of the community and our own energy.

**Linda:** Do you think it's possible to make money at this?

**Daniel:** With dreams? It seems to me that I do my service in the world with dreams.

**Linda:** So you're thinking of it in terms of a volunteer, break-even kind of a situation?

**Daniel:** Yes. I don't do volunteer work in the hospital. I don't do volunteer work besides working for ASD. I do feel that I do my service to the world within the dream. So I don't charge very much. I have some other outside income. Then I'm happy.

What can I say. You're getting into the difficult area of money. It *is* a difficult area. Are dreams marketable? Are these experiences marketable? Do they have value? What is the value we give to them and what can we ask for them? Some of these experiences are invaluable. Sometimes you pay and you don't get anything. Sometimes you don't pay and you get a lot. It's hard to evaluate that.

I think within the dreamworld there is a tendency to underevaluate what we do in terms of energy that we give out and the money to be returned that's being brought in. I think that it's a fair exchange. Maybe it's a rationalization to say that I do service for it. I wish that that service could be a service for me in terms of monetary rewards. We're good at that and we take pleasure in that, the same way that, I'm sure, my brother takes pleasure at receiving clients in his office as a physician.

**Linda:** And how about Daniel the dreamer?

**Daniel:** I recently became lucid, which is a new step for me. Before, I

thought lucidity for me was not the thing that I really deeply wished to attain. It was, "Okay, it exists." I thought it was like a foreign country. If I have to go there I'll have to go there. I would not force myself to go there without having some kind of reason for it, even though I still don't know why I became lucid. But I see it as a step. "Okay, now I got to that country." And it feels good. It feels good to be there.

I always thought that the dream, for me, was one place where I could express myself emotionally. I take it as very much this emotional side of me that can be expressed in its fuller aspects. I didn't want to control that. I have a controlling side within my personality that comes in very much with my research, so I thought, "Well, I don't need lucid dreams for me to want to control those emotions." And actually it was an emotion that triggered the lucid dreaming and it's an emotion that triggered my coming back to the normal dreaming state.

I start flying, and suddenly, with all the lucidity involved that I had—that I knew that I was dreaming—I brought in all the rules or the script of waking day life and think, "Well, no, one cannot fly." I was too lucid for the dream, almost, as I brought with me all those rules, that one cannot fly. So I start flying and some kind of fear sets in and I think, "Oh yes, it's really a nice experiment but I have to leave; I have to leave the script behind." It's a different ballgame than I'm used to playing in dreams.

**Linda:** And what is your script goal for the future as a dreamer and dream-worker?

**Daniel:** Well we're all looking for self realization, aren't we? No, I don't like to put it this way. I usually don't like these words. I shy away from these kinds of categories. My immediate goal is: Music comes to mind. And this is something that came just now in this conversation. It's not planned. I would like to become lucid and lucidly start playing music.

**Linda:** Are you a musician?

**Daniel:** I play music. I cannot consider myself a musician. It's something that I touch as an interest on the side. But I see how lucidity can open up areas of experience. I had an experience just before I had my first lucid dream, another dream where I was flying. I felt that I was creating all of these structures. There were houses next me, one after the other. I thought, "I'm really good at

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architectural design!" I thought I would have an award if I was, in real life, creating all those structures that I was able to create within the dream. I thought, "Boy, where'd this come from?" I would like to do that with music as well, to get the sense of playing celestial music within the dream. That's a very private experience, I would say, or private goal.

Linda: Thank you for sharing this in a very public manner.

Daniel Deslauriers  
4482 De Bullion  
Montreal, PQ, H2W 2G1

## **A WISH FULFILLMENT DREAM**

**IN THE**

**BOOK OF ISAIAH**

**By Kenneth Moss, M.D.**

The book of Isaiah in the Old Testament contains an interesting verse which reflects ancient conceptions about dreams:

*And the multitude of all the nations who wage war against Ariel (lion of God, i.e. Jerusalem).*

*Even all who wage war against her and her stronghold, and who distress her.*

*Shall be like a dream, a vision of the night.*

*And it shall be as when a hungry man dreams.*

*And behold, he is eating;*

*But when he awakens, his hunger (soul) is not satisfied.*

*Or as when a thirsty man dreams—And behold, he is drinking,*

*But when he awakens, behold he is faint, and his thirst (soul) is not quenched.*

*Thus the multitude of all the nations shall be who war against Mount Zion.*

*(Isaiah 29:7, 8—New American Standard: I added parentheses to clarify the original Hebrew words.)*

Those who have ideations and intentions of conquering Jerusalem are likened to the one who is hungry and dreams about eating but will not have this wish actually satisfied. The comparison would indicate an early recognition of the wish fulfillment type of dream by the Hebrews.

This prophecy was made by Isaiah during his ministry which can best be dated from 740 to 687 B.C. The verse could have implications in regards to the nature of dreams as recognized and reported by writers of the time. In most other instances prophetic utility is limited to revelation and visitation dreams (see Genesis 20:3 and Matthew 1:20). This may account for the preponderance of these types of dreams in certain ancient literature.

It is interesting to note that this wish fulfillment report antedates Freud by 2,500 years.

picky, but language is important—we express what we mean in and through the language we use. Since those of us who study dreams are pushing human knowledge and experience into new realms, we have a special responsibility to be careful, clear, and self-reflective about what we are trying to say.

3) While Cannegieter does attempt to interrelate the findings of many different writers on dreams, there are times when he fails to deal with some of the sharp conflicts that arise between these findings. For example, he seems to accept Freud's manifest/latent content distinction, and yet he also interprets many dreams without reference to the influence of censorship—something that Freud would completely reject. Also, Cannegieter praises the ideas of Crick and Mitchison about dreams helping the brain clear away useless memories of the day—again, without saying how Crick and Mitchison's strong condemnation of dream interpretation fits in with the theories of Jung and Stekel, whom Cannegieter also commends. In such cases Cannegieter needs to make more of an effort to *synthesize* the different theories, instead of simply setting them side by side.

4) Cannegieter often speaks of the "compensating" function of dreams (though not in Jung's sense of the word), of how people with dull or painful lives are comforted by exciting, joyful, wish-fulfilling dreams. He considers this one of the greatest values of dreams. But isn't this selling dreams far, far too short? Dreams are not mere escapist entertainment, deadening our sorrows and enabling us just to endure our waking life troubles—as if life was nothing more than "enduring!" Rather, dreams open up new possibilities, new strengths, new *hopes* for our lives; they aren't providing us with escape *from* our waking pains, they are challenging and motivating us to *meet* those pains and to work to

transform them.

Mr. Kelly Bulkley is a Ph.D. student at the University of Chicago Divinity School.



I FLEW THROUGH MY DREAM ON WINGS OF HOLLY

LUCIDITY continued from page 17

ous and natural result of my development of consciousness and awareness. I realize that I can be in charge of these experiences and I invite them at times when it is safe to do so.

Three measures of dream lucidity are the strength of the lucidity, or how well it is established, the length of time that it is maintained, or its duration, and the variety of states in which it can be experienced. As these measures increase we move toward continual lucidity, a state in which there is no separation or interruption between the experience of waking and dreaming. One is lucidly aware at all times. This is what some may call enlightenment. Milarepa (1075 AD) is reported to have had some 4,000 lucid dreams before reaching this state.

It's important for lucid dreamers to share their experiences with each other because we can help each other to deal with these experiences, some of which may be confusing or frightening, to inspire each other to broaden the scope of our own dreaming and living. We can help each other answer the challenge that these dreams present to us. We can learn a great deal about the nature of reality and of consciousness through exploring awareness in dreams. We can learn much more about who we are, individually and collectively, from both the experience itself and the applications. Herein lies the cutting edge of lucidity.

we can see that we are continuing work on an underlying theme, varying the supporting symbols to open our view of the subject, but continuing to work with a major symbol. In the house dream we work on our identity, the layers of ourself, from the physical body and appearance that we show to the outside world to those things hidden in the basement of our unconscious mind to our ability to cleanse and release in the bathroom. Many of the symbols associated with the house dream are well known, such as the basement. And many others are adapted in a more particular and unique way, by the dreamer. But all pertain to the state of the self.

Another common dream of general symbolism is the vehicle dream. The vehicle in our dreams represents our ability to act, experience change, and be free. In the case of public transport (the old missing-the-bus dream) we compare our ability to act and get somewhere with that of our community or peers in general. In a car dream, much is revealed by the kind of car we are in, whether we are passenger or driver, and what sort of landscape or space we go through. If we have had recurring dreams of driving and running into obstacles, then the memory of a snatch of a dream where we are driving a car will mean, even if the dream itself seems neutral, that we are going back to the use of this symbol to explore our sense of limitation. Only when our remembered dream experience and feeling in the car has changed, does the meaning of the car as a symbol in our dream glossary change.

The languages peculiar to our work, hobbies and interests, family, ethnic and cultural background, will all inform the language and symbols of our dreams. An interesting example of this is wine. Depending on our circumstances and background, wine could variously mean:

A daily dinner drink, a symbol of elegance and taste, a special occa-

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sion, an alcoholic relative, a wino with a bottle in a bag, a long history and the culture of Italy and France, decadence, sin, indulgence, good times, pleasures, Bacchus, crackers and cheese, Holy Communion, the neighborhood bar, a hangover, myth and romance, Happy Hour, harvesting the grapes, the wine cellar, work, and much more.

This clearly demonstrates that there can be no one

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*Continued on next page*

meaning of wine that fits all dreamers. So it is with many things. How we are in the world, who we are, what we do, and many more factors, all work together to create a unique set of symbols that we use to create our own particular dream language.

*Sandra A. Bruce, 401 Parrish Lane, Syracuse, NY 13205*

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**WANTED:** To form a lucid dream group in the South Jersey/Philadelphia area.

Contact: Don Terrano, 401 Atlantic Ave., Stratford, NJ 08084. (609) 346-9783.

**CAROLYN AMUNDSON.** (202) 362-0951. 3801 Connecticut Ave., NW, #822, Washington, DC 20008.

**ELLYN HARTZLER CLARK,** Wholistic Resource Center, 1003 Rivermont Ave., Lynchburg, VA 24504. Sunday Evening Dream Group. (804) 528-2816.

**RANDY A. WASSERSTROM, ACSW.** Dream Group, Monday nights, 3017 Leonard St., Raleigh, NC 27607. (919) 781-0562.

**ATLANTA DREAM GROUP,** Wednesday nights. Contact Walt Stover, 4124 Fawn Ct., Marietta, GA 30068. (404) 565-6215.

**SOUTH FLORIDA LUCID DREAMERS.** Frank Szot wishes to contact other lucid dreamers, novice or experienced. 642-9773 (Dade) or 967-2785 (Palm Beach).

**JOAN H. THOMAS, PH.D.** Dream work with groups and individuals. 126 Wellington Pl., Cincinnati, OH 45219. (513) 381-6611.

**12-STEP PEOPLE** interested in forming a dream group, contact Tony S., P.O. Box 148006, Chicago, IL 60614. (312) 929-2083.

**BRAD MAY** would like to start a dream group in San Diego. (619) 546-0132.

**DONNA KEAN.** Los Angeles area. (213) 530-2133.

**CLARA STEWART FLAGG.** Senoi Dream Education. Monthly Saturday workshops; ongoing group; workshop series, Dec. 17-Jan. 1. Brochure on request. 11657 Chenault St., #303, Los Angeles, CA 90049. (213) 476-8243.

**CHARU COLORADO.** Private dream interpretation sessions and all day dream workshops. P.O. Box, 374, Venice, CA 90294. (213) 396-5798.

**PAULA PHELAN.** Classes, group and individual dreamwork. Santa Cruz, CA 95060. (408) 423-1826.

**ILONA MARSHALL.** Classes, groups and individual dreamwork. Phone consultations. 280 Easy St., #406, Mountain View, CA 94043. (415) 969-7242.

**THE DREAM HOUSE.** Lectures and classes, re-entry training, phone/in person dreamwork, audio and video tapes, guest housing. Fred Olsen, M.Div., Director,

395 Sussex St., San Francisco, CA 94131. (415) 239-6906.

**STANLEY KRIPPNER and INGRID KEPLER-MAY.** OUR MYTHIC JOURNEY. Drawing from dream interpretation and other systems. Mondays, 7:30-9:30pm, 2739 Laguna St., S.F. CA 94123.

**DEBORAH D. WATSON, MFCC.** Dream Group, Tuesday evenings, San Francisco. (415) 441-2926.

**SHIRLEE A. MARTIN.** Dream group in San Francisco, no fee. (415) 564-2627.

**SUZANNA HART, M.A.** Dream groups, San Francisco and Marin County, individual dream counseling. Industrial Center Bldg., #282, Sausalito, CA 94965. (415) 258-9112.

**FARIBA BOGZARAN.** Dreams & the creative process. P.O. Box 170512, San Francisco, CA 94117. (415) 663-1184.

**DREAMWRITING with CATHLEEN COX WEBER.** Private and group work. 110 Linden Lane, San Rafael, CA 94901. (415) 454-6198.

**JEREMY TAYLOR,** 10 Pleasant Lane, San Rafael, CA 94901. (415) 454-2793.

**BOB TROWBRIDGE.** Classes, groups & individual dreamwork; phone dreamwork & counseling. Free audio tape catalog available. 1537 A Fourth St., #202, San Rafael, CA 94901. (415) 454-2962.

**NOVATO CENTER FOR DREAMS.** Private tutoring (in person, by mail or by phone); Classes, on-going groups and lectures. Dream Resource Information available. Contact: Jill Gregory, 29 Truman Drive, Novato, CA 94947. (415) 898-2559.

**RON OTRIN.** Tuesday nights. 1934 W. Hill Rd., Mt. Shasta, CA 96067. (916) 926-4980.

**SARAH LILLIE, M.S.,** Dream groups, classes and individual dreamwork. 4311 N.W. Elmwood Dr., Corvallis, OR 97330. (503) 758-1324.

**JUDITH PICONE,** 14007 65th Dr., W. Edmonds, WA 98020. 745-3545.

**SANDRA MAGWOOD, THE DREAM WORKSHOP.** Introductory lectures, one day workshop/retreat. Brochure on request. RR3, Tweed, Ontario, Canada K0K 3J0.

#### EVENTS AND CLASSES

**CREATIVITY, DREAMS & THE INNER CHILD,** Starting Your Creative Journal. Workshop with Anne Wiseman. March 5, 1989 at Interface, 522 Main St., Watertown, MA 02172. (617) 924-1100.

**THE ART & PRACTICE OF LUCID DREAMING.** A six week group session with Fariba Bogzaran and Daryl Hewitt,

Oct. 25-Nov. 29, 7:30-9:30 p.m., The Cultural Integration Fellowship in San Francisco. For more information call Daryl at 752-6053 or 626-9303.

**GRADUATE CREDIT FOR DREAM STUDY:** Atlantic University offers "The Inner Life: Meditation, Dreams and the Imagination" (TS 506, Instructor: Henry Reed, Ph.D.) on an independent study basis. Earn three credit hours towards a Masters degree in Transpersonal Psychology or transfer credit to your school. Contact James Windsor, Ph.D., President, Atlantic University, P.O. Box 595, Virginia Beach, VA 23451.

#### BOOKS AND SALES ITEMS

**DREAM TIPS:** suggestions to develop the ability to recall, express, classify, program & understand your dreams: 23 pgs-\$5.

**LUCID DREAM TIPS:** many dream samples and descriptions of levels and styles of lucidity plus suggestions for encouraging, maintaining & applying the lucid dream state; extensive bibliography: 17 pgs-\$5. Both for \$8. Novato Center for Dreams, 29 Truman Dr., Novato, CA 94947.

**PARAPSYCHOLOGY ABSTRACTS INTERNATIONAL.** Semi-annual journal of abstracts on parapsychology and altered states, including dreams, from earliest times to date. Covers journals of all fields, books, chapters, theses, and special reports. Special introductory offer to DNB subscribers: \$25 per year (regular price \$35). PSI Center, 2 Plane Tree Lane, Dix Hills, NY 11746.

**AROUND THE DREAMWORLD.** Psychologist Dr. C.A. Cannegieter considers thousands of dreams from different aspects (physiological, psychological, philosophical, religious and parapsychological) to answer: What is in a dream? 1985, 107 pages; \$8.95 + \$1.25 postage & handling; Vantage Press Inc., 516 West 34th Street, New York, NY 10001.

**THE INNER WORLD OF DREAMS** by Psychologist Dr. P.L. Pipitone, for beginning and intermediate dreamers, individual or class work, to explore dream formation, symbols, interpretation, and the many kinds of dreams, in easy-to-read style. 121 pgs. \$8.95. Dorrance & Co., 828 Lancaster Ave., Bryn Mawr, PA 19010. "LISTEN TO YOUR DREAMS" bumper stickers; blue on white vinyl. \$3/ea; \$1.80/ea. for 10 or more. Will Phillips, PO Box 607431, Orlando, FL 32860.

**HENRY REED:** Dream Quest Workbook: 28-day dream incubation journey for

creative problem solving. New edition, \$17. **Sundance Community Dream Journal:** 2 volumes, 288 pages, including "Women's Issues". \$5. **Getting Help from Your Dreams (Illustrated).** New printing, \$10. Postpaid from 503 Lake Dr., Virginia Beach, VA 23451.

**THE DREAM HOT-LINE** booklet details the methods of dream interpretation developed by Anthony Dubetz for his Chicago consulting group who analyzes dreams by phone. \$5, 40 pages. PO Box 34934, Chicago, IL 60634.

**BASIC HINTS FOR DREAMWORK** with extensive, annotated bibliography, by Jeremy Taylor, Dream Tree Press, 10 Pleasant Lane, San Rafael, CA 94901. 40 pages, \$3.

**NIGHTMARE HELP FOR CHILDREN FROM CHILDREN.** A Parent's Guide. By Ann Sayre Wiseman, \$10 postpaid.

**DREAMS AND SYMBOLIC HEALING THE POWER OF THE IMAGE.** Help for people of all ages who have problems with dreams. \$13.45 postpaid from Ansayre Press, 284 Huron Avenue, Cambridge, MA 02138.

**PROJECTS**

**THE DREAM AT THE END OF THE WORLD:** dreams related to the Bomb for inclusion in a book. How do we "hold" the Bomb in the deep psyche? How do we take this dream in which we are embedded in a new direction? Write Michael Ortiz Hill, 203 Blackburn, Santa Cruz, CA 95060-4932.

**MUTUAL DREAMERS:** 6 month mutual dreaming explorations begin as soon as the "Dream Teams" are assembled. For costs and further information, write facilitator Linda Magallon, % DNB 1083 Harvest Meadow Ct., San Jose, CA 95136.

**MACINTOSH USERS:** Interested in other

dreamers using Factfinder for recording dreams. Share information on subject headings, indexing and categories. Lint Hutchinson, 724 Bonita Dr., Winter Park, FL 32789. (407) 645-3608.

**INTUITIVE-PRÉCOGNITIVE DREAM RESEARCH. Hypothesis:** The intuitive-precognitive dream will occur when the moon passes through the fourth, eighth, ninth and twelfth houses of the horoscope as well as over the planet Neptune. **Data Needed:** (1) The intuitive-precognitive dream *dated*; (2) description of any emotions and physical states that accompanied the dream; (3) a description of the event that actually occurred; (4) your birth information: time, date and place of birth. **Send To:** Marcia Emery, Ph.D., 3512 McCoy, SE, Grand Rapids, MI 49506. (616) 949-3574.

**WANTED: IMAGINATIVE PAINTER-ILLUSTRATORS** to collaborate with writer-composer-singer on multimedia performance project. Dream based imagery, mystical themes. Percentage basis. David Striar, 3311 Fessenden St. NW, Wash. D.C. 20008, (202) 537-0790.

**CORRESPONDENCE SOUGHT:** A group of novices with limited access to literature/guidance would be grateful for any ideas on archetypal symbols, right-left brain relations, precognitive dreams, spontaneous lucid dreams, other dream directions. All letters answered; loaned materials scrupulously returned. Sherill Pocięcha (Mrs.), Ul. Pawłowa 1/12, 530604 Wrocław, Poland.

**PROMETHEUS: Newsletter of the Organization for the Study of Precognitive Dreams.** Marjorie Drumm Bowker, Apt. 2106, 6030 N. Sheridan Road, Chicago IL 60660.

**DREAM CARTOONS OR COMICS WANTED.** If you know where they are

from, give a reference. Send to: New Dreamtime, Dick McLeester, P.O. Box 331, Amherst, MA 01004.

**WOMEN'S DREAMS** for an anthology about healing ourselves, our planet, and all of our relations through our powerful dreaming process. Commentary about yourself and/or the meaning the dream has for you optional. Enclose SASE only if you wish response or dream(s) returned. Anonymity assured. Elizabeth Good/Dreams, P.O. Box 524, Santa Cruz, CA 95061.

**DREAM SWIMMERS:** Please send me any dreams of swimming, especially ocean swimming, or dreams in which the water is almost too shallow to swim. For possible article in the Bulletin. Anonymity assured if you wish. M.K. Flanders, P.O. Box 5267, Wakefield, RI 02879.

**DREAM DICTIONARY.** Wanted: Information on how to develop one. I have thought of cards, categories, alphabetizing. Anyone with good ideas please write. Ted Harrison, 951 Gladmer Pk., Regina, Sask. S4P 2X8. (306) 359-1871.

**THE SELF-STEERING PROCESS:** If your interpretation of a dream is wrong, future dreams will correct you. Have you experienced it in your own dreams? If you have, please let me know. Bob Gebelein, 438 Commercial St., Provincetown, MA 02657.

**ADULT CHILDREN OF ALCOHOLICS:** Have you had dreams which have been an important part of your recovery? Please share these dreams, along with your interpretations, for a book by and for ACOA's. Anonymity assured. Linda Bickel, 902 Tulip St., Apt. 4, Liverpool, NJ 13088.

**DREAMS OF COMPUTERS, PROGRAMS, PROGRAMMING, LOGIC OR ILLOGIC** sought by clinical psychologist. Include associations & circumstances in your life that helped illuminate their meaning. Write or telephone collect: Raymond Barglow, Ph.D., 2416 Russell St., Berkeley, CA 94705. (415) 540-0457.

**MOUNTAINS AND BRIDGES:** dreams wanted in which mountain or bridge imagery predominates, especially those for which you can provide a clear interpretation relating to your life. Tracy Marks, PO Box 252, Arlington, MA 02174.

**DREAMS OF RECOVERING SEX AND LOVE ADDICTS** sought by author for manuscript. Anonymity guaranteed. Karen Paley, L.C.S.W., Counseling Services, 60 Central St., Topsfield, MA 01983. (617) 887-5090.

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## BOOK REVIEW

### By Kelly Bulkley

*Around the Dreamworld*, by Dr. C.A. Cannegieter (New York: Vantage Press, 1985). 103 pp., \$8.95.

In *Around the Dreamworld* C.A. Cannegieter offers a wide-ranging examination of the many, many different facets of our dreaming life. Cannegieter, a psychologist and economist who has travelled, worked, and taught all over the world, has an impressive command of the vast literature on dreams. He also has a sharp sense for the various ways the study of dreams relates to other fields of study. His book is very stimulating. While I personally dispute many of Cannegieter's conclusions, I found it a worthwhile experience trying to figure out why exactly I disagreed with him.

The first half of *Around the Dreamworld* presents the 12 categories of dreams Cannegieter has identified based on his research: the psychical-situation dream, compensating dreams, protecting dreams, precognitive dreams, inspiring dreams, superhuman dreams, telepathic dreams, nightmares and dreams based on fear, tension-releasing and repeating dreams, illness-related dreams, waking dreams, and daydreams.

As this list indicates, Cannegieter takes an especially deep interest in the whole spectrum of psychic dreams and tries to connect them to the rest of our dream life.

He devotes the second half of his book to reflections on "the different aspects of the dreamworld"—namely the physiological, psychological, philosophical, religious, and parapsychological aspects. Cannegieter deserves praise simply for making this effort: we have only made the most miniscule progress yet in exploring the interrelations between these different aspects, and *Around the Dreamworld* should be given credit for trying to clarify and articulate some of these interrelations.

Far and away the best chapter of the book concerns the philosophical implications of the dreamworld—what dreams mean for our ideas about the nature of reality. Cannegieter says that the facts of telepathic, clairvoyant and other types of psychic dreams must lead us to challenge those traditional philosophical theories (which are generally referred to as "philosophical idealism") that claim we only "know" our perceptions and *not* what is "really real." He offers instead a doctrine of "mystic realism," according to which we *do* sometimes have direct contact with the really real, only through extraordinary, "mystical" means—like psychic dreams.

The problems I found in Cannegieter's book stem from disagreements I have with some of his assumptions and some of his results, and *not* with his overall project. I want to emphasize this before getting into specific points of criticism, for *Around the Dreamworld* is a serious and admirable work which presents just the sort of broad thinking that will propel the future study of dreams into ever more exciting realms.

1) While the division of our dreams into different categories may be useful for practical purposes, I dispute Cannegieter's claim that there are distinctive "types" of dreams just like there are distinctive "types" of books, such as science books, novels, etc. In claiming this Canne-

gieter is confusing the dreams with our interpretations of them: we may *interpret* a dream in such a way that we discern evidence of telepathy, or compensation, or inspiring guidance, but these qualities do not define what the dream *is*. While this point may seem a little abstract, I believe it has very important consequences. As soon as we decide that we have found *the* essence of a dream, and thus set it in a "category," it becomes difficult if not impossible to maintain a truly open mind towards the other meanings, the other essences of the dream. If, however, we accept that our categorization of dreams is a function of our own interpretations of them, the emphasis is now on expanding the breadth of *our* own vision. We thus recognize that our exploration of the dreamworld is limited not by the types of dreams we have but by our abilities to see the many possible meanings in each dream.

2) Cannegieter's use of language is often troubling. He uses sexist, non-inclusive phrasing throughout the book (the dreamer is always "he," humanity is "Man"). He speaks of Jung's theories of the *subconscious*, and not the *unconscious* as Jung specifically stated. At times Cannegieter contrasts "dreams" and "life" implying that dreams are something other than, something secondary to *real* life. All of this might appear

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