

The Art of
Dream Sharing
and
Developing
Dream Groups



Creative Ideas
from the
Dream Network Journal

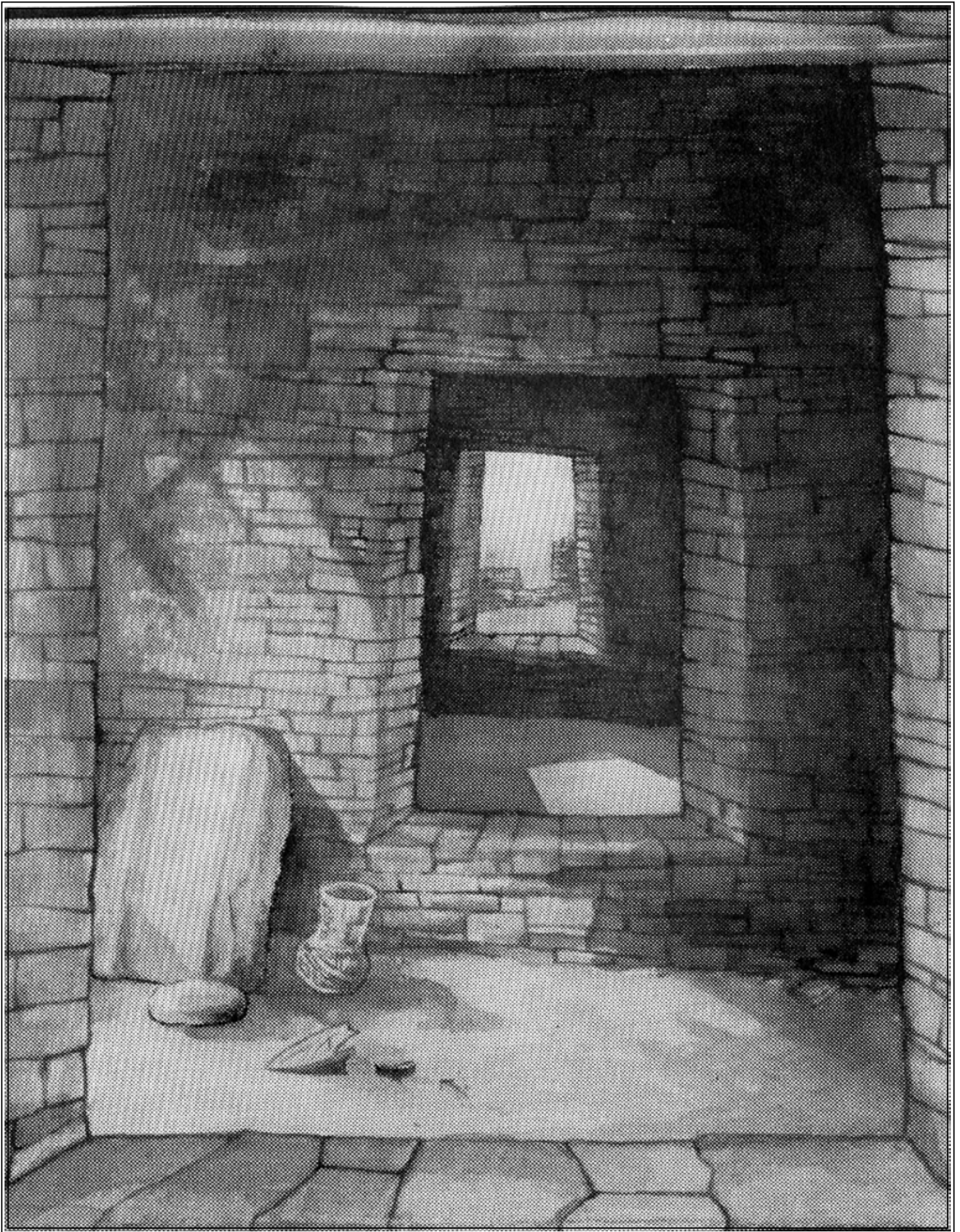
”The dream is a little hidden door
in the innermost and most secret
recesses of the soul, opening into the
cosmic night that which was psyche long
before there was any ego consciousness
and which will remain psyche,
no matter how far our ego-
consciousness may extend.

In the dream, we put on the likeness
of that more universal, truer,
more eternal person dwelling
in the darkness of primordial night.

There, the individual is still the whole
and the whole is in the individual,
indistinguishable from nature
and bare of all egohood.

It is from these all-uniting depths that
the dream arises, be it ever so childish,
grotesque or immoral.

So flowerlike is it in its candor and
veracity that it makes us blush for the
deceitfulness of our lives.” *Carl G. Jung*



"Doors of Perception"

Copyright ©1993 Dream Network Journal
Revised ©2002, ©2013

All rights reserved, including the right to reproduce this book,
or any portion thereof, without the written permission
of the publisher.

Brief quotations embodied in all articles may be reproduced
giving credit to the author and the Dream Network Journal.

Dream Network Journal

Evolving a Dream Cherishing Culture

1025 South Kane Creek Blvd., PO Box 1026
~ Moab, UT 84532 (435) 259-5936

<http://DreamNetworkJournal.net/> publisher@DreamNetwork.net
Edited and Published by H. Roberta Ossana, M.A.

Table of Contents

Introduction * In Appreciation.....	6
Finding Simple Guidance in Dreams..... by Will Phillips (DN: V9 N4)	8
Dream Space..... by Victoria Vlach (DN: V20 Ns. 1&2)	10
Suggestions for Dream Recall..... by Ilona Marshall (DN: V7 N6)	12
The Emerging Soul by Martha S. Folin.....	13
Aids to Dream Recall..... by Janice Baylis, Ph.D. (DN: V10 N2)	14
Basic Dream Work: An Objective..... A Comparison of Dream Groups & Therapy by Montague Ullman, M.D. (DN: V9 N1)	16
Work With A Recurring Dream..... by Ann Sayre Wiseman, Ph.D. (Coat of Many Colors. Dream Tree Press in cooperation with DN: 1983)	18
The Guided Interview Approach to Dream Understanding.....	20
by Will Phillips (DN: V4 N2 & V8 Ns 4-6)	
The Transformational Potential of Dream Groups..... by Douglas Cohen, M.A. (DN: V1 N4)	22
Ten Reasons to Get Help from a Dream Group..... by Chris Hudson (DN: V9 N1)	24
How to Organize a Dream Group by Thomas Dale Cowan (DN: V4 N3)	26
How to Form a Dream Group..... by Gonzalez, Levin & Leeuwen (DN V1 N9)	28
15 Simple Guidelines for Dreamsharing..... by Dick McLeester (DN: V10 N4)	30
20 Basic Hints for Dream Work &..... Five More Hints by Rev. Jeremy Taylor	32
An Outline* of the Experiential Dream Group Process as Developed by Monte Ullman, M.D..... *Notes taken by J. Kane & R. Ossana	34
The Adventure of Starting Your Own Dream Group..... by Noreen Wessling (DN: V12 N2)	36
Leaderless Groups..... by E. M. Grano (Coat of Many Colors Dream Tree Press in cooperation with DN: 1983)	40
Why I don't believe we should "interpret" dreams..... by Robert Gongloff	42
Future Tech: Shared Dreaming..... by Barbara Shor (DN: V7 N4)	44
How to Start a Shared Dreaming Group.....	47
Resources/DNJ's All Time Favorites.....	48


A (brief) HISTORICAL INTRODUCTION TO THE EVOLUTION OF DREAM APPRECIATION IN CONTEMPORARY TIMES

In approaching our dreams, it is well to remember that we are re-engaging in an endeavor that has fascinated—and perplexed—humankind for centuries. We have only to look into the wealth of information that has been assembled over the past few decades to learn that, even prior to recorded history, there is ample indication of our ponderings about their purpose and meaning.

For example, the ancient civilizations of East India, China and Tibet have long possessed knowledge about dreams that we are just now beginning to glimpse. Throughout the countryside in ancient Greece and Egypt were assembled the healing temples of Aesculapia, numbering in the hundreds. Individuals would make long pilgrimages to these temples and undergo rigorous fasting and prayer in preparation for receiving healing dreams. Among indigenous peoples *around the world*, dreams are universally valued, though the purposes ascribed to dreams varies considerably from tribe to tribe and this has been true for centuries.

Consider that in one cross-cultural study, *The Dream Life of Primitive Peoples* by Roy D'Andrade and Robert Textor (Ann Arbor University Microfilms: 1969), 63 tribal societies were 'studied' and it was suggested by the authors that there are clear, functional relationships between cultural adaptation and cultural dream use. These examples are but a few, intended to provide an historical and cross-cultural context in which to question *why* it seems we are learning something new and a perspective from which to view our present relationship with psyche, soul, our dreams. It is surprising and shocking to learn that a natural, common human experience could be so controversial! Especially in light of the age-old wisdom: "Know thyself," and "To thine own self be true."

Dreams provide the most personalized and individualized ways for us to know ourselves and our truth. Dreams tell the truth and always come to us in the service of our well-being and healing even our nightmares.



In the Western world, it has only been since the emergence of the scientific method and the science of psychology that our dreams have been restored to us as a viable, valuable and common human—and inter-species—experience worthy of our attention and consideration.

In 1900, with the publication of *The Interpretation of Dreams* by Sigmund Freud, the door was reopened to us after centuries of repression. He was followed and in our opinion, surpassed by Carl G. Jung who, through his decades of commitment to the science of psychology and the study of dreams, gifted us with *Memories Dreams and Reflections*, *The Collected Works* and more recently, *The Red Book*.

In the 1950's, science ascertained that we all dream, every night, whether we remember our dreams or not. With the discovery of Rapid Eye Movements (REM) in sleep labs in the '50s, as indicators of dream activity during sleep, dreams became a legitimate topic for study and more controversy.

Among the various individuals and groups deeply engaged with dreams at this time are the scientific and/or research oriented academicians, professional therapists (usually 'depth' or transpersonal psychologists, Jungians, Freudians, etc.) and a growing number of dreamworkers and dreamers who innately—or through personal experience and study—have come to believe in the intrinsic, profound value of dreams and of our basic human right to learn to understand the unique, symbolic and metaphorical language in which they speak to us. The *Dream Network Journal* falls into the latter category.

~ IN APPRECIATION ~

This volume is possible through the efforts of the many individuals who have worked to enhance cultural appreciation for the value of dreams over the 31 year history of the *Dream Network Journal*. In particular, I would like to express appreciation to all previous editors of *Dream Network Journal*: Bill Stimson, Chris Hudson, Henry Reed & Robert Van de Castle and Linda Magallon. For the painstaking and excellent job he did of developing an index for *Dream Network Journal's* archives, gratitude to Phil Schuman; for their consistently high quality and efficient help with typesetting and proofreading, gratitude to Lorraine Grassano, Kelly MacArthur and Victoria Vlach.

To all authors and artists who gave permission to reprint the articles included in this volume, *Thank You* for helping to smooth the path and open the way among the various levels of consciousness. It is because of your dedication and willingness to share that we celebrate this re-awakening. Angels all ... and more too numerous to mention.

There is a fictional novel entitled *The Kin of Ata are Waiting for You* by Dorothy Bryant (Moon Books/Random House: 1971). In *Ata*, upon awakening, the people face one another, as if in prayer, and share their dreams from the previous night. Because they are so familiar with the dreamscape, they proceed into their days integrating the information from their dreams, as appropriate and without attempts at interpretation. It is reported that among the Senoi people of Malaysia, the main topic of conversation around the breakfast table is the information from the dreamworld of the previous night. It was said that when the children in Senoi families learn to speak, they were encouraged by their parents to share their dreams. Because the parents had matured in an atmosphere in which dreams played a central role in their lives and culture, they were prepared to advise the children as to what action to take — in this world or in the dreamworld — to incorporate this precious information. Because of the integration of this *soul* initiated information, the Senoi children were reputed to achieve emotional maturity by the time they reach young adulthood, having received counsel in facing and dealing constructively with their fears and emotions. Though the accuracy of available information about the Senoi is in controversy, this way seems a viable model toward which to strive.

It is our desire in presenting this selection of articles from the archives of *Dream Network*, that you will soon find yourself living in such a family and community.

This is the first in a proposed series of subject specific booklets gleaned from the treasure of information which has been published in the *Dream Network Journal* over the years. Herein many suggestions and options are offered ... from whether to interpret or not ... to seek therapy or a dream group, etc.

Please provide us with feedback as to the usefulness of this booklet. We look forward to hearing about your dreamsharing and dream group experiences.



Finding Simple Guidance in Dreams

by Will Phillips

“IF A PERSON FEELS THAT SHE KNOWS and understands herself, would she have any need for dream analysis?”

That was the question posed to me recently by a very practical lady who was wondering if the benefits of dreamwork were worth the necessary investment of her time. In response, I pointed out that “dream analysis,” as she called it, does not necessarily require the assistance of a therapist, once some of the basics are understood. That means that you don’t have to set up an appointment with a dream expert or therapist; you only need, at the very least, to set aside a little time to jot down an occasional dream in a journal. Since we are simply not able to work on every dream we wish to understand with another person or in a dream group, this practice allows that the *dream itself* is therapy.

The fact is that journaling itself, even without doing dream work, improves both your physical and mental health. At least that is what studies by psychologist James Pennebaker of Southern Methodist University have shown. “Writing about upsetting experiences was associated with a drop in physician visits and an improvement in immune function,” Pennebaker said. He added that “When you write about something, it helps you understand it better, to make sense of the events in your life.” Pennebaker emphasized the importance of being alone while you write, avoiding self-censorship and not tailoring what you write.

It makes sense that if simply writing down our feelings in general is that beneficial, it would be especially rewarding to fill our journals with dreams, which are our most uninhibited form of expression. As for whether or not a self-aware person would “need” to look at his or her dreams, I asked my practical friend to imagine herself on a sailboat bound for the Bahamas.

“You’ve been shown which direction to head and have been given landmarks to watch for,” I suggested, adding “even if everything seems to be going well, wouldn’t it be a good idea to at least take a quick glance at the compass now and then? After all, the ocean is enormous and one place can easily be mistaken for another. A two degree error in your heading is easy enough to correct if you catch it right away, but if you let it go, you could end up miles off course before you realized your mistake.”

Dreams are, in fact, like a compass in our lives. They’re built-in, readily accessible and require only a glance to let us know if we’re still on course. If your dreams are satisfying whatever their content, then you can be assured that you’re maintaining your proper heading and can proceed with full sails and great confidence. Disturbing dreams, on the other hand, indicate that you need to make adjustments, have drifted off course to some extent.

“The fact is that journaling itself, even without doing dream work, improves both your physical and mental health.”



“Essentially, dreamwork can be as simple as writing dreams down and acknowledging the feelings aroused. Of course, if you want more details, then you need only look more deeply into the dream.”



Essentially, dreamwork can be as simple as writing dreams down and acknowledging the feelings aroused. Of course, if you want more details, then you need only look more deeply into the dream. These nightly visions are, without question, one of our best means of developing self-understanding. And since they don't necessarily need to be "analyzed" in order to be beneficial, even taking the small amount of time necessary to jot down a dream might be just the thing needed to set you back on course. ∞

“For dreams are always with me . . . dreams guide me to points I must reach.

Dreams are my power, unseen spiritual essence of my soul given substance and made tangible. Through them, healing is possible.

Born independently of all my mortal limitations, dreams make me whole, restoring each missing or broken part of me.

Then they eloquently speak when my own words are frozen by fear or indecision.”

from *The Spirit of Native America*
by Anna Lee Walters



Dream Space

by Victoria Vlach

Dream Space: "A safe, friendly, supportive, environment for talking about and exploring dream experiences, with an emphasis on integrating dream life with waking life and becoming more connected with ourselves and others." V. V.

THE IDEA OF CREATING A DREAM-FRIENDLY SPACE — a 'dream space' — grew from my own desire to share dreams as a normal part of daily life. Books, classes, workshops, and lectures often focus on discovering the meaning/messages of dreams. I've learned, and continue to learn, much from these resources and the tools they provide. I've shared that learning in my own workshops, classes, and groups but I needed more than what the workshop/class model provided.

I really wanted a place—a space—to simply share and talk about dreams and dream experiences without the implicit expectation of looking for an interpretation.

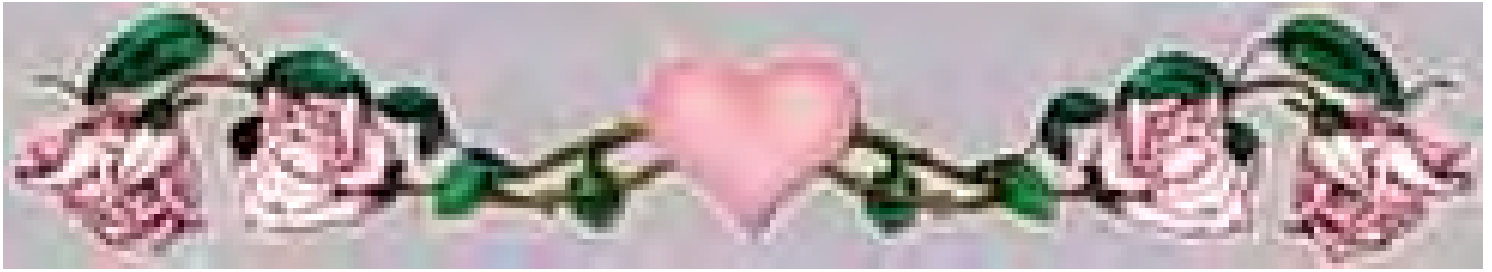
I wanted a place for dreams to just be themselves.

It seemed to me that if people got together and talked about dreams as if they were a part of every day life and, more importantly, if they could hear other people's dreams in the same way, then insights, connections and even 'meanings' would emerge from

the sharing of common and not so common, experiences. I also wanted to help people see that the majority of 'weird' dreams are not as 'weird' as they might appear to be. Because talking about dreams is not typically part of daily life, most people aren't exposed to multiple versions of the same dream the way dreamworkers and professionals in certain fields are.

Hearing someone describe what they call 'a weird dream,' then two others share dreams similar to the first—then a dozen more talk about their own dreams using almost the same image(s), theme(s), or idea(s)—and then another dozen, and another...., well, after a while, it's not so 'weird' anymore. This is a good thing, I believe.

I wanted to 'normalize' dreams. If people shared dreams and dream experiences without specifically trying to 'figure out' what a dream 'meant,' then the diverse richness of individual experiences would open a new way to relate to dreams. Dreams would become less opaque as their connection to an individual's waking life



became apparent in the course of normal conversation and open sharing. They would become less an unknowable and difficult to understand 'other' and more a friend whose thoughts, ideas, and insights were welcomed and sought out. They would become part of one's every day waking life. Dreams would still have mystery, but it would be mystery directly connected to one's own felt response, rather than as an exercise in logical analysis and cerebral interpretation. We would understand them with, and within, the context of our lives—as 'part of', rather than 'in addition to.' We would know them in our hearts, not just in our heads.

Rereading that last paragraph, it sounds idealistic to me—or romantic—or maybe both. I just trust that dreams have more to say to us if we could listen in a new way and not always try so very hard to 'figure them out.' It's important to do the figuring out part, but I wanted a place for dreams to just be.

So the idea of creating a 'Dream-Space' emerged. Dream Space was once a month when it first started, 'floating' around the calendar, landing where there was room. Attendance for the first few months was low. Now it's twice a month, approximately every

other week and I'm hopeful that the schedule change will increase attendance. With only one or two participants, the pull to focus on interpretation is strong. I'm happy to share what I've learned, but Dream Space is not *specifically* about interpretation. It's about integration.

A dream space, at least my current vision of it, is a space of openness, curiosity, and respect, where people can come together to share and be with their dreams and dream experiences, just as they are. With no overt push to rush to interpretation, any ideas, associations, and insights would (ideally) arise as people talked with one another. Such a space would also bring about a recognition that our dreams are often more similar than they are different, more 'normal' than they are 'weird.' I see such a space create openings to the realm of the heart, and in the heart there is movement. In the heart there are passageways, felt connections, knowledge, wisdom, insights, wellings-up, understandings, actions, and even meanings. The many-layered wisdom of the dream world unfolds when space for dreams is valued in waking life and that value is felt in the realm of the heart. Yes, there will be dreams which leave dreamers thoroughly perplexed and confused, scratching their

heads in bewilderment. But it seems to me that most dreams are not all that unusual, weird, or hard to understand; most dreams just need to be listened to, they need to be heard, just as themselves. Books, classes, lectures, and workshops are useful tools to help one listen and hear (I love 'em!), but my felt sense is that these are only part of how we can relate to dreams. So I'm tickled to pieces that I get to try this experiment. I'll let you know how it turns out.

If I've learned anything in the years that I've kept a dream journal, read books, gone to lectures, attended and taught classes and workshops, I've learned that the physical world and the world of dreams are not so far apart. You travel from one to the other along the pathways of the heart. And I've learned that the path between the dream world and the world of waking life is paved best with openness, curiosity, and respect. It helps to be lighthearted, and it helps to listen with one's inner ears (which are connected directly to the heart). And I've learned that people don't really *talk* about dreams very much as a normal part of daily conversation with friends, family, or co-workers.

I hope my 'dream space' experiment helps change that, because sharing dreams as part of one's every day life can add so much to every day of one's life! ∞

Suggestions for Dream Recall

by Ilona Marshall



Preparing for Your Dream

1. Keep a journal. *Write day notes in one color pen and dreams in another.*
2. Date your entry. *Note the astrological sign of the Moon.*
3. Keep your journal, *a pen and a small flashlight under your pillow or next to your bed or purchase a voice-activated tape recorder.*
4. Invite the unconscious *to reveal itself to you. Tell yourself before going to sleep that you will remember a dream and be expectant.*
5. Incubate a dream *on a certain issue, problem, or question.*
6. Set your alarm (preferably radio *on a mellow music station*) *a few minutes before having to get up to allow time for dream recall.*
7. Stay still or roll into the same position *as you awaken to allow the dream to filter up to consciousness.*



Recording Your Dream

1. Write down the dream *upon awakening or recalling your dream as it can quickly vanish.*
2. If you prefer, tape record *your dreams upon awakening.*
3. Record your feelings *upon awakening even if you don't remember the dream.*
4. Write the dream in reverse *or what you recall of it first, if you don't remember the beginning.*
5. Give the dream a chance. *Write it down even if it seems too silly or weird.*
6. **If the dream is a long narrative,** jot down key words or an outline *and write it later in the day.*
7. If your dream is too long, *break it into logical segments (scenes) and work on one segment at a time.*

The Emerging Soul



Why am I so angry?
I prefer to think with you.
Angry at myself,
is most probably true.

Angry 'cause I hear
knocking at my door...
A sound loud and clear
which I've chosen to ignore.

Now I stand here at the portal,
shivering in my boots,
feeling very mortal...
not sure of what to do.

My anger turns to fear,
as I begin to realize,
'tis my soul that's drawing near.
For so long it's been denied.

With trembling hands,
and quaking feet,
I search for who I am...
fearful whom I'll meet.

But the fears exist no more,
as peace gently flows
through that hidden door,
I should have opened long ago.



Martha S. Folin

Aids to Dream Recall

by Janice Baylis, Ph.D.

THE FOLLOWING SUGGESTIONS RANGE FROM SIMPLE GOOD HEALTH HABITS, forming the intention, and stimulating the flow to an all-out attack on the dream experience.

Habits

1. IF POSSIBLE GO TO BED EARLY enough to wake naturally; an alarm sounding can chase a dream away.

2. DON'T TAKE SLEEPING TABLETS or other depressants.

3. DON'T DRINK ALCOHOLIC BEVERAGES near bedtime. These chemicals suppress dreaming. Prolonged use can result in dream deprivation and might cause personality problems.

4. TRY NOT TO BE HIGHLY ACTIVE before retiring; allow a little "unwinding" time. Sex, though active, is also relaxing, so does not interfere with dream recall.

5. AVOID OVEREATING, especially near bedtime.

Intentionality

6. PLACE A DREAM JOURNAL AND PEN BESIDE YOUR BED showing your interest and intent to record your dreams. Some people use a tape recorder, but I *very much prefer writing* the dreams for reference.

7. While lying in bed, before falling asleep, GIVE YOURSELF DREAM RECALL AUTO-SUGGESTION. Repeat about 10 times: "When I awaken, I will remember my dreams vividly and completely."

8. A PHYSICAL "TRIGGER" along with the verbal suggestion often helps make it more effective. This could be something like pressing your thumb against each finger in succession as you repeat the words.

9. WHEN YOU AWAKEN, TRY TO KEEP THE SAME POSITION and keep your eyes closed. If you forget

and move, return to the position you were in when you first awoke. Let the dream memory float up into consciousness. Then slowly reach for your journal and record.

10. For some people it helps to RERUN THE DREAM STORY or events through the mind once or twice before recording the dream into the journal.

11. RECORD IN THE JOURNAL anything you do remember, even small fragments, words or just moods. If you are faithful, over time, more of your dream will be recalled.

12. WHEN YOU REMEMBER AND UNDERSTAND a dream, apply what you learned, even if the application is to change an attitude. This response on the part of consciousness will encourage the dreams.

13. WRITE A LETTER at the beginning of your dream journal. Start with: "Dear Dream Mind," then tell the reasons you value your dreams and why you want their input in your life. Tell what you expect to get from them. List the ways you will cooperate, for example, by following items 1 to 5 on this list.

Stimulation

14. IF YOU'RE NOT SUCCEEDING, try labeling the entry as a fantasy and record a made up daydream. Soon you'll probably start having dreams.

15. HAVE AN ORAL OR WRITTEN DIALOGUE with your dream-self; this often helps. Begin by asking what the problem is. Why aren't you remembering your dreams? Then write what comes to your mind as the dream mind's answer. Carry on a conversation between yourself and your dream-self. Many people start the flow of dream recall in this way.

16. DISCUSS YOUR DREAMS WITH FRIENDS. Finding that other people are getting help from

their dreams will stimulate you. Also, it is more fun if you have something to contribute, so you'll likely begin to recall.

17. READ BOOKS which submerge and surround you in dreams of other people and the practical messages of their dreams. This exposure not only triggers dream recall, it also aids in understanding how dreams "speak."

18. MEDITATION is another way to establish a flow between the levels of our minds: super-conscious, self-conscious and subconscious.

19. HAVING A VALUABLE DREAM EXPERIENCE of your own is great stimulation.

20. TAPE A PAPER CLIP ONTO YOUR FOREHEAD AS AN ANTENNAE. This physical suggestion will trigger dream recall for some. It is an objective reminder to the mind via body sensation.

21. BUY OR PREPARE A SLEEP-LEARNING, SELF-HYPNOSIS TAPE geared for dream recall.

Attack!

22. DRINK A FULL GLASS OF WATER AT BEDTIME. Most likely when you awake in the middle of the night you will have captured a dream. Rerun the dream events over in your mind before you get up. When you return to bed, record the dream in your journal. Don't wait 'til morning!

23. SET AN ALARM FOR 90 MINUTES AFTER the time you expect to fall asleep. Reset the alarm for every 90 minutes during the night.

24. GET A FRIEND, A "NIGHTOWL" TYPE, to sit up and watch you sleep. When your eyes begin to move under the lids, your friend gets ready. As soon as the REM's (rapid eye movements) stop you've asked them to wake you up with tape recorder ready. Record what you were dreaming in your journal.

25. IT OFTEN HELPS TO JOT DOWN KEY WORDS on a piece of note paper, words that will trigger the recall of the sequence of the dream. This technique can be used for middle-of-the-night dreams. Rerun the whole dream story through your mind once or twice. Jot down the key words. In the morning you'll probably be able to recall the entire dream and record it in detail in your dream journal. Even the dream you're remembering when you awaken in the morning can be handled this way. You jot the key words on note paper, or across the top of the journal page, or in the margin. ∞



—* * * *—
“I’ve dreamt dreams
that have stayed with me
ever after and
changed my ideas.
They’ve gone through
and through me
like wine through water
and altered the color
of my mind.”

Emily Bronte 1818-1848



Basic Dreamwork

Comparison of Dream Groups and Therapy

© 1990 by Montague Ullman, M. D. (1916 - 2008)

I AM OFTEN ASKED about the difference between the way I work with a dream in an experiential dream group and the way a therapist works with a dream in group or individual therapy. I refer to what I do as Basic Dream Work to contrast it with formal therapeutic work with dreams. The contrast can be outlined as follows.

In formal therapy the relationship is an unequal one with regard to the arrangements that are set. There is a therapist in charge of those arrangements and who operates from a body of knowledge and technique that the patient is not privy to.

In the experiential dream group no one functions as a therapist. If someone assumes the role of leader, it is only to insure the integrity of the process. In all other respects that person functions as a member of the group. This means that the leader has the same option to share a dream as do the others, and generally does so. The group should be as knowledgeable about the rationale for each step as

the leader. Once the process has become known to each member of the group, it is the group's responsibility to carry it out. An experienced group is essentially a leaderless group with each one in turn taking on the role of leader and moving the group through each stage of the process at the proper time.

The second important difference lies in the degree of control the therapist has over the process. The therapist is free to use a dream in any way s/he feels may further the therapeutic process. S/he is free to deal with transference issues, for example, that s/he feels are being pointed up by the dream. S/he is there to recognize and analyze any defenses or resistances that arise in connection with the presentation of the dream.

This is quite different in the case of the experiential dream group. Here the dreamer remains in control throughout. The dreamer is not under any explicit contract to share a particular dream if s/he does not wish to do

so. The dreamer determines the level of sharing s/he feels comfortable with and is never pushed or challenged to go beyond that. The dreamer is responsible for setting his or her own limits which means, in effect, that s/he can keep his or her defenses as high as s/he wishes. The other members of the group, including the leader, are there to be of help to the dreamer only to the extent that the dreamer wishes that help. They follow where the dreamer leads and never open areas not opened up by the dreamer.

In formal therapy, work on a dream has to be fitted into a more complex agenda where a patient has a good deal more on his or her mind than the dream. A therapist is often forced, because of this and the constraint of time, to engage in what Bonime¹ has called "headline interpretation."

In the experiential group process, the dream is the only item on the agenda and enough time is set aside to work on the dream in as complete a way as possible.

Informal therapy, defenses, including those connected with dream work, are both stimulated and analyzed. The therapist can work with the resistances that may be apparent to them in connection with a dream or open up and pursue issues s/he feels are suggested by the dream if, in the therapist's judgment s/he feels it is timely.

In the experiential dream group, reliance is placed on creating a degree of safety that, in combination with the dreamer's natural curiosity about the dream, results in the dreamer lowering his or her defenses and moving into the dream at his or her own rate and only to the extent s/he wishes.

The therapist attempts to deepen the patient's insight through an interpretation of the dream that goes beyond the dream in two ways. Often it is linked to past material that has come up in the course of therapy. Secondly, theoretical concepts are often evoked to use the immediate issue being raised by the dream to make a more generalized statement about the patient's behavior.

The goal of the experiential dream group is to bring the dreamer in touch with the dream, proceeding always at the invitation of the dreamer and never in an intrusive

**"In short,
the emphasis in
the experiential
dream group
is on respect
for the dreamers'
privacy and his or
her authority
over the dream."**

way. When conditions for the safety of the dreamer are met and the group works with the dreamer in a way that is non-intrusive, the effect is therapeutic. The dreamer has made contact with his or her own self-healing images, and the creative way they reflect his or her subjective state.

The goal of the experiential dream group is to bring the dreamer in touch with the dream, proceeding always at the invitation of the dreamer... never in an intrusive way.

Basic Dream Work also involves a number of other features which, in my opinion, are essential to group dream work and should be part of the formal therapeutic effort as well but often are not. I shall make mention of only three. One is that the date of the dream should be established as accurately as possible and that, through direct questions, every effort should be made

to help the dreamer recapture the emotional atmosphere the events of the day left him or her with as well as any specific concerns on his or her mind at the time s/he went to bed. Another is that, in order to help a dreamer elicit the full range of associations relevant to the images of the dream, an active dialogue between the dreamer and the helping agency, be it an individual or a group, is necessary. One cannot rely on spontaneous free associations alone. Finally, when anyone other than a dreamer offers the dreamer a way of looking at the connection between the symbolism of the dream and what was going on in his or her life at the time it should be offered as a question — what Bonime* refers to as an interpretive hypothesis — and never as something superimposed from above.

In short, the emphasis on the experiential dream group is in respect for the dreamer's privacy and his or her authority over the dream. A therapist is often tempted to go beyond these structures in an effort to use the dream to further the therapeutic line. A mastery of Basic Dream Work can be of enormous help in the therapeutic endeavor. ∞

—————*—————
¹ Bonime, W. *The Clinical Use of the Dream*.
(Da Capo Press. New York: 1982)



Working with a Recurring Dream

by Ann Sayre-Wiseman (1926 - 2013)

DREAMS ARE A BALANCING DEVICE; they offer enlightenment. Recurring dreams, repeating life patterns, offer us the opportunity to change. Marge had a dream that she is in the “wrong car,” driving without a steering wheel with her mother in the back seat. She felt stuck and angry, and her doctor had just told her that she had symptoms of cervical cancer.

“Why is it the wrong car?” I asked.

“I don’t know,” she replied, “probably because it has a rumble seat.”

“What do you know about rumble seats?”

“That kids can fall out or fool around unseen by adults.”

“How do you feel about the rumble seat in you dream car?”

“It’s dangerous.”

“You have a dangerous car?”

“Yes, but it won’t run without a steering wheel and my mother is telling me what to do all the time.”

“If it didn’t have a rumble seat, would it be the right car?”

“Well, at least my mother wouldn’t have to ride in it because it wouldn’t get people into trouble.”

Following the image in this way soon got us to the root of the problem. Marge didn’t see the connection between the rumble seat and how she “got into trouble” until she was asked to close her eyes and climb into the dream car rumble seat and see what kind of “trouble” she might get into. The moment she started this exercise, she said she realized that this was how she got pregnant at age 14. Not only were cars with fooling around places dangerous, so were bodies “with rumble seats” (that “kids can fall out of”).

“Working with a dream starts with exploring the images and asking the question: What needs to happen to satisfy or resolve this image?”

And it seemed that neither mother nor daughter had steering wheels in this vehicle. The metaphor was perfect—a precise statement of her life position.... Marge's mother had hoped for a boy.

At 14, Marge had the baby in seclusion. It was called a vacation necessitated by ill health. She never saw the baby and returned to school and the secret was kept. But mother was now permanently in the "back seat" of her life, making sure this vehicle didn't get "fooled around in" again—in fact, it might be better to get rid of the "dangerous rumble seat" altogether (something the development of cervical cancer would certainly accomplish).

Marge was 20 when this dream began to plague her. At that time, she thought dreams were just funny situations the imagination could get you into.

Working with a dream starts with exploring the images and asking the question: what needs to happen to satisfy or resolve this image? Marge said she needed a steering wheel and to get her mother out of the back seat. By closing the eyes, one can literally envision anything the imagination suggests and the mind permits. Marge imagined herself with a steering wheel and her mother outside, but as she went to start the car, she realized that she didn't know how to drive now that her mother was gone. She said she needed her mother to sit beside her in the front seat to teach her.

But as we went on with the work, it turned out that mother wasn't a very good driver—she had gotten pregnant at 17 and allowed other people to "steer" her life.

The vehicle was now clearly visible as the body which neither mother nor daughter knew how to "steer" adequately. A better teacher, Marge thought, would be a woman-doctor-therapist-mother. I asked her to allow that kind of person to enter the scene in her mind, and to describe the teaching as it should be given—giving instruction to a young woman whose well-being she truly cared about.

"If you take time to repair the omissions and bad patterns you reaped, you needn't resow them.

Breaking these loops, creating new links, can save your life."

Marge wanted her teacher to start from the beginning, not to get mad or scared, but to guide her slowly until she felt confident to move. We reenacted this procedure, stopping whenever fear or uncertainty came up, until the starting of the vehicle was really comfortable and easy. My work was to help her experience the full integrity of her needs, omitting nothing, and respecting her fear and uncertainty as an indication that she was moving too fast or needed more readiness. We found the image of immobility and we satisfied it. No doctor, no therapist, no mother can know what satisfaction the image requires better than Marge; she is the doctor-therapist-mother herself. When we are willing and able to take responsibility for knowing ourselves more fully, we can grow and change.

Two years later when Marge crossed my path again, she told me the cancer had never developed; understanding the dream had healed her.

If you take time to repair the omissions and bad patterns you reaped, you needn't resow them. Breaking these loops, creating new links, can save your life. ∞



6) In this dream, the choice is between:

- | | |
|----------------------------|-----------------------------|
| Conformity & Individuality | Decisiveness & Acquiescence |
| Abundance & Need | Honesty & Deception |
| Freedom & Restriction | Desires & Loyalties |
| Spontaneity & structure | Power & Impotence |
| Privacy & Exposure | Death & Rebirth |
| Vulnerability & Toughness | Confrontation & Avoidance |
| Imbalance & Equilibrium, | Commitment & Desertion |
- Or: _____ & _____

7) List the most outstanding images that appeared in the dream, along with a brief statement defining and describing each.

8) First, list the parties or groups involved in the main event. Next, write a short "motto" for each that represents the basic viewpoint of that character or group.

9) Draw a simple sketch, or describe a "mental snapshot" of the most emotional, highly charged scene in the dream.

10) Mentally project yourself into the scene that you just drew. After the words, "I feel . . ." write at least three words to describe your state of emotion.

11) In what kinds of WAKING situations have you had feelings similar to those just described in #10?

12) What was most strongly on your mind before going to sleep? Or, what is the primary concern in your life at this time and what specific obstacles are in your path?

13) If you were to have this same dream tonight, what (if anything) would you do differently to create a more satisfying outcome? If the conclusion of your dream was completely satisfying, consider what you would have liked to have happen next had you not awakened when you did (para dreaming).

14) How could you translate these dream improvements into waking terms that you can act upon TODAY to similarly improve your physical situation? ∞

The Transformational Potential of Dream Groups

by Douglas Cohen, M.A.

“As I grow familiar with my dreams, I grow familiar with my inner world.

Who lives in me?
What inscapes are mine?
What is recurrent and therefore keeps coming back to reside in me?

What are the animals and people, places and concerns, that want me to pay attention to them, to become friendly and familiar with them?

They want to be known as a friend would.

They want to be cared for and cared about.

This familiarity, after some time, produces in one a sense of at-homeness and at-oneness with an inner family, which is nothing else than kinship and community with oneself.”

James Hillman, *Insearch*

T HIS ARTICLE WILL DISCUSS THE NATURE OF EDUCATIONAL AND THERAPEUTIC DREAM GROUPS developed by two principle contributors to the field of applied dream psychology, Richard Jones, Ph.D., and Montague Ullman, M.D.

Dreams are private, highly visual and emotional experiences. Our dreams deal primarily with our relatedness to others, our membership in the human species. According to Dr. Ullman, dreams are powerful psychologically because of their capacity to confront the dreamer with the truth. Common themes around which dream stories form include: relationships, self-image, job conflicts, family, goals, and travel. The dreaming mind typically transcends the scope of our conscious thought processes, often showing another side of an attitude or opinion we hold about ourselves or a current life situation.

Because, as Ullman suggests, dreams deal with species-feeling, it follows that it would be valuable to talk about a dream in a group setting. One of the characteristics of the dream group is the discovery by participants of common elements in each group member's responses to the various occasions of psychosocial existence. The sense of isolation with which people enter the group diminishes as the group process unfolds. One realizes, “I am not the only person who went through hell during my son's illness” (or divorce, hospitalization, job loss, whatever). The dream group becomes a laboratory of human communication and the member's support, confrontation, and care for one another as fellow and sister travellers in the life journey.

When the personal story told by the dreamer leads other group members to consider and share their own inner perspectives, then we are tapping the transformational potential of the dream group. With



the dream as a gateway, a room full of strangers become recast as a circle of connected human beings. Each dreamwork session explores the unique arrangement of basic life issues being served up to consciousness by the creative unconscious of the dreamer.

In traditional group therapy, there is an identified leader who is set apart and empowered by the structure of the group process. One of the essential and explicit guidelines of Jones' and Ullmans' dream groups establishes the dreamer as the sole authority and expert on his or her dreams. In each session, the group aids the dreamer in uncovering useful and meaningful connections between the images and feelings of the dream.

The group is trained to look for visual metaphors. One asks, "What does this dream situation seem like or feel like in relation to my waking life?"

For example, one young woman was driving alone over a bridge in her dream. Suddenly, she began shaking and jerking the wheel of the car. She was afraid she would drive right through the siderail and into the water.

One can best work with a dream such as this by asking for what is the image a metaphor? In group, she came to the realization that going off the bridge felt like going out of control in her life and this was of course scary. One would do a disservice to a dream to read it literally, that is to predict that she will in actuality drive off a bridge. The breakthrough moment came when the dreamer herself discovered that she was being confronted with issues of control and she saw how the dream portrayed this in a visual, symbolic manner. This is the heart of dreamwork. ∞

On the Nature of the Guide's Role in a Dream Journey

"To be a dream guide and healer, you must be totally dedicated to the notion that the healer is within the dream, and that of yourself, you are nothing—an empty vessel waiting to be filled.

In this state your mind, unfettered by interpretations or outcomes, becomes open to the dream and its deepest energies.

Then, like a wolf—using the expanded and heightened senses of this state—you literally sniff out the healer, no matter how well disguised or hidden behind the symbols and plot of the dream. You push beyond, undistracted, and guide the dreamer deep inside his dream through realities where emotions may be colors, or shadows may be filled with light, until you reach the place that restores balance to the entire organism.

This is the healing place and it is the gift of the dream to you and the dreamer." (DNJ: V9 N3)

By *Graywolf/Fred Swinney*

Ten Reasons to Get Help from a Dream Group

by Chris Hudson

According to a front page article in the July 1988 New York Times, an estimated 12 to 15 million North Americans are members of self-help organizations. This number has doubled in the last 10 years and includes roughly 500,000 separate organizations. The article, by Patricia Leigh Brown, goes on to define a self-help group as: "one in which people who face a common concern or condition come together voluntarily for emotional support and practical assistance. They generally meet without professional supervision, though they may draw upon professional expertise." Brown quotes numerous sources describing the "worldwide phenomenon" of these groups, which are partly inspired by the Alcoholics Anonymous movement begun in the 1930's.

Dream groups are a growing part of this awakening giant of mutual aid. People who believe dreams are meaningful need a safe place to share and understand their dreams. There are a large number of people who believe that dreams have only neurological or biological meaning, as well as an even larger number who aren't sure or don't care. I personally am convinced that all my dreams have meaning and I want to understand what that meaning is. What concerns me is how to get together with people who feel similarly, because my dreams are complex, need a social context to reveal themselves, and I frequently can't see beyond my own nose, while someone else can.

The following are ten of many good reasons why I encourage people to form or join dream groups, based on my own belief & experience:

✓ Kindred Spirits

I need to be in a group that values dreams and believes as I do, that dreams are meaningful and have practical healing value on many levels.

✓ Inexpensive

These groups are either free or relatively inexpensive, especially compared to therapy.

✓ Not therapy

With the emphasis on helping the dreamer with his or her dream, there is no focus on interpersonal relationships in the group, as in group therapy.

✓ No ideological pressures

In therapy, the training or bias of the therapist (often unspoken) will flavor the attitude toward dream work.

✓ More attention to the dream

In therapy, there is a 50 minute hour, much of which is allotted to discussing the emotional life of the client; time is too precious to "waste" all of it over the discussion of dream material.



✓ **No hierarchy**

The group is egalitarian; the facilitator doesn't have to be a clinically trained therapist who is "doing" therapy and responsible for the emotional needs of any individual or the group. The facilitator also shares dreams.

✓ **Dreamer controlled process**

The dreamer controls the level of disclosure and is under no pressure to reveal more than s/he is comfortable with in the group.

The dreamer is assisted in coming to an interpretation for him or herself.

✓ **Socializing**

Dream groups are an exceptional way to meet people and make friends, as opposed to the "problematic" nature of seeking psychotherapy or analysis. Try inviting your therapist to dinner, and see what happens!

✓ **Transfer-Ability**

The skills learned in dream groups may be used and taught to spouses, friends, children. No formal training is necessary to become more fluent in the language of dreams.

✓ **Pleasurable**

We spend so much of our time wearing the persona of our different roles in our relationships at work, home, and socializing, that it's pleasurable to "strip

down" and share more of our deeper selves in a safe environment with others. There's something intangible that happens in that environment; sharing and helping are brave, human acts that cause us to feel more connected to others and feel better inside.

There are a host of other therapy related issues that are avoided in the setting of the non-therapist facilitated dream group, but in my mind there is one that stands out: self-empowerment. You can easily start your own group if there are none available locally or you don't like the "feel" of what's available in your area.

Especially beware of therapist led groups in which the leader insists one "has to be a therapist to do this." That is a tip off that it's going to be dreamwork and therapy. There are many therapists who have successfully removed their therapists' hat and led such groups; but in general, experts don't like to be co-opted. Professional therapists serve functions that cannot be fulfilled by dream groups and vice-versa. I'm in therapy and find it very rewarding, but in my dream group, I feel I get the best help with my dreams. ∞

Senoi Temiar Dream Education

If we were in the Senoi Temiar tribe, living in Malaya in the 1930's, we will have wakened this morning, gathered in the middle of the longhouse, and told our dreams while eating breakfast.

Any new song for all of us to learn?" would be asked. Or a new dance, a poem, a healing ointment, a new design for ornament or clothing, a new way to prepare food, a new place to hunt for food. Did you have a dream in which one of us appeared? Tell that person, and give a gift of appreciation.

The emphasis would be on sharing our dreaming with the group, and the elder dreamers would give advice on how to improve the dreaming. "Next time, ask a dream spirit for advice; next time ask it what it wants you to do; ask what part of you it represents, what is its meaning; don't be afraid of a tiger in a dream, ask it what it wants to tell you!"

Tonight we will dance, drum and sing, using the dreams we heard this morning.

When children learn their dreaming abilities in this way they will begin to have more helpful dreams, and share more importantly in the life of the tribe. ∞

How to Organize a Dream Group

by Thomas Dale Cowan

MY BEST ADVICE FOR FORMING A DREAM GROUP

is to get a friend with an interest in dreams to help you. Everyone needs a dream buddy for moral support and for generating ideas and strategies.

Second, announce your intention to form a group in as many sympathetic places as are available to you: New Age bookstores, health food stores, community service bulletin boards such as local Y's, college campuses, senior citizen centers and neighborhood centers. Run free ads in neighborhood newspapers and community announcement spots on local radio stations. Call the psychology department of a local college and ask to speak to some professor with an interest in dreams who might be willing to announce your dream group to classes. Leave no stone unturned. Try anything. The point is to get the word out.

You may want to form a group of people with similar backgrounds and interests, such as age, sex, marital status, occupations, particular hobbies or avocations. Homogeneous dream groups, people of similar interests and

backgrounds such as age, sex, marital status, occupation, particular hobbies or avocations, have obvious advantages because you dream and speak from a collective pool of shared experiences. On the other hand, a group of people of diverse ages, interests and backgrounds has the advantage of illuminating a dream from varied and excitingly different perspectives.

In your announcements, have people call you or your friend. Meet interested people over the phone first, get their phone numbers and find out what times of the week they could meet.

Let the first meeting be a loosely run open house where you introduce yourselves, get to know one another, share your interests in dreams and explain to one another why you like dreams and what you usually do with them. This is a good idea anytime someone new joins your group. Members should share with the newcomer their dream histories and current interests in dreams.

Decide how often you would like to meet. A weekly meeting is ideal but for practical reasons, once a week

may be too often and you'll have to get together every two or three weeks. You'll probably find, however, that once a month is not enough. Once a week allows members to get to know one another and keep updated on their dream lives.

If you have a large response to your announcements, say ten or more, you might want to form two separate groups. You'll find that too many people at regular meetings is not conducive to the intimate give-and-take of talking about dreams. Five to eight people is ideal in terms of manageability when all are present and allows the group to still function if one or two people have to miss. With less than ten people, you'll quickly get to know, trust and support one another so that you can share even very private dreams.

Each meeting will require someone to act as facilitator. Based on the group, you can either rotate this role each meeting or choose one person to handle it regularly. In any event, the leader is not the expert. In dream groups, all members are equal and all dreams are equal. No one is an expert. And as each

“ ... no one wants to be told what a dream means. Only the dreamer knows for sure and therefore, the method of dreamwork should create a rich reservoir of possible interpretations to assist the dreamer in understanding the dream better. Keep in mind that every dream has more than one meaning.”

meeting ends, only the dreamer who shared the dream can validly decide what his or her dream really means. The facilitator's role is merely to begin the process, keep it going, move the group from one task to another depending upon which dreamwork technique your group uses and end the meeting.

There are many techniques suitable for small groups of five to eight people. You'll find that some techniques are so structured that you will be able to work on only one person's dream each meeting, or perhaps two if they are short dreams. Other strategies allow members to pair off to work on a dream and some methods allow each person to work on his or her dream simultaneously with other members and then share the results at the end of the meeting. Experiment with different methods and select the one or ones with which your group feels comfortable.

Whichever method you select, two principles stressed by Dr. Montague Ullman are imperative: discovery and protection. A dreamer wants to discover as many meanings, insights and revelations in their dream as possible. That's why other members' comments and insights are important. However,

no one wants to be told what a dream means. Only the dreamer knows for sure and therefore, the method of dreamwork should create a rich reservoir of possible interpretations to assist the dreamer in understanding the dream better. Keep in mind that every dream has more than one meaning.

Furthermore, each member in a dream group must be guided by the desire to protect the dreamer who has shared a dream. Discovery and protection are automatically built into Dr. Ullman's process, the beauty of which is that whenever anyone discusses the dreamer's dream it is always spoken about as if it were his or her dream and not the dreamer's. In this way, each person reveals his or her own hangups, concerns, wishes and fears to help the dreamer recognize alternative meanings. In so doing, no one in the group ever tells the dreamer what the dream means. On the contrary, members lay forth their own possible meanings and by so doing expand the realm of the dream as it is filtered through each individual's own personal perceptions. By the end of the meeting, the dreamer is delightfully surprised to discover that the dream contained so much information! At that point, the dreamer may have come to some new conclusions

about the dream which can then be shared with the group or kept private if the dreamer so desires.

If these guidelines are rigorously stressed in your group, no matter whose method of dreamwork you use, you need never fear that anyone will try to psychologize your personal problems or badger you with pet Freudian or Jungian interpretations that might distort the dream beyond recognition or force you to reveal personal concerns that you wish to keep private.

Don't be discouraged if only three or four people respond to your call for a group. Some dreamers, you know, are still asleep! If you find no one interested at the time, you're still not alone. You've got your dream buddy. The two of you can begin to share dreams regularly and in time, as you grow in self-knowledge derived from your dream explorations and talk over your experiences with friends, neighbors and co-workers, you'll find that others will want to join you. Working with dreams is infectious because dreaming is such a universal experience and the desire to understand ourselves is so deeply rooted in human nature. Dream on ... and remember that we do not dream for ourselves alone! ∞

How To Form a Dream Group

by *Gustavo Gonzalez, Gerry Levin, and Leon Van Leeuwen*

I F THERE IS NO DREAM GROUP in your area, why not start one? A good way to begin is to read what's been written on the subject by the experts. Though some familiarity with dream language is helpful, it is not absolutely essential in order to begin to work with dreams.

Form & Structure of the Group

For continuity, it is important to choose a specific day, time and place to hold your weekly meetings. Our group meets Monday evenings between seven and nine o'clock. We have found this length of time to be sufficient.

We have an open membership, which means that any new person who comes to a meeting is allowed to participate.

Our experience shows that the best results are attained with a group numbering between three and six persons. An ideal group size is one which provides the intimacy and trust essential for dream work. If your group becomes too large to work comfortably, you can split up and form new groups.

Choose a leader for at least one month and rotate the leadership. This gives all members a chance to develop their individual leadership capabilities; it

also gives the acting leader a broader perspective as to group function than he would ordinarily get.

Setting the group ideal at this time is important as a means of maintaining a high standard of purpose. We are an Edgar Cayce group, and our ideal is to "Seek and Serve." We incorporate this ideal as individuals when we work with our dreams as a means of bringing about useful changes and opportunities for growth in our daily lives.

Functions of the Leader

1. To begin and end the meeting within the chosen time frame. In our group, we begin and end the meeting with a nondenominational prayer and a few moments of silence. In our prayers, we ask to be guided by the higher Self, and we show appreciation for that guidance.

2. To maintain an orderly discussion by keeping group members on the subject and giving each a chance to contribute their observations and insights to the dreamer. It is important that the leader allow only one person to address the dreamer at a time. Sufficient time is allowed the dreamer to reflect upon the question or suggestion presented before permitting the next member to speak. This prevents the dreamer from

possibly feeling confused and losing some valuable insights.

3. It is the leader's prerogative to decide when to move on to the next dreamer.

4. In order to instill qualities of service, we suggest that the leader also presents his dream.

Group Responsibilities & Dynamics

A working group takes on a dynamic character of its own as members share dreams and interact in the discovery of individual dream language.

While individual dream work ought to be continued, the group setting provides important feedback and an energy that one cannot get by working alone.

Most dream symbols tend to be personal, so it makes sense to look for meanings that fit the dreamer rather than to seek universal meanings. And even when universal, the symbol must fit within the dream's context.

Members would do well to help the dreamer interpret his dream on the highest level first. For example, sex may mean "Union Within or Without," or your "Creative Force." Then, suggestions can be made toward

“Should it occur while having your meeting that a disruptive person or experience is drawn to your group, do not be discouraged. Be assured that they are there for a purpose, and the group and individual members can learn something useful from the experience.

Re-examine and re-assert your ideal, then carry on your meeting, knowing that you will be intuitively guided to serve the purpose for which the group was formed.”

actions or changes which may be called for in the dreamer's waking life.

The group can gently guide the dreamer in exploring a disturbing aspect of a dream which the dreamer might resist and thereby, miss its significance. Care is taken not to sound critical as this can make the dreamer defensive rather than opening him up to the meaning of the dream.

Should it occur while having your meeting that a disruptive person or experience is drawn to your group, do not be discouraged. Be assured that they are there for a purpose, and the group and individual members can learn something useful from the experience. Re-examine and re-assert your ideal, then carry on your meeting, knowing that you will be intuitively guided to serve the purpose for which the group was formed. It has been our experience that, if someone doesn't belong in the group, they usually drop out of their own accord.

It is fitting to have the members contribute whatever amount of money they wish to give each meeting, which then can be used for books and for a worthwhile cause. Since we are A.R.E. members, we periodically send our collected donations to the Edgar Cayce Foundation.

The Dreamers' Responsibilities

1. Arrive on time so as not to interrupt the proceedings. If a meeting must be missed, it is courteous to telephone in advance and say so.
2. Present your dreams as clearly as possible as to sequence and characters. Experience shows this is best achieved by recording your dreams upon awakening in a dream journal.
3. Be open to suggestions posed by the group as to elements of the dream to be explored.
4. Try to connect the dream to present life situation such as work, home life, friends, problems, etc. Also, the previous day's incidents which should automatically be noted in your journal, along with the dream.
5. We have found that dreamers get more understanding of their dreams if they have done some preliminary work prior to the meeting. It also saves time at the meeting.
6. There may be times when one does not recall a dream; this doesn't preclude helping or being helped.
7. It is not requisite to know the complete meaning of a dream in order to be helped by it. Any understanding



you take away from a session paves the way to further work on the dream — even much later.

8. Share your own experiences with similar problems that come out of the work. Remember that everything that anybody says connects with ourselves.

9. Try not to be dogmatic; rather, approach all techniques as steps toward awareness. Don't confuse the technique with the meaning.

10. Finally, the dreamer ideally discovers the meaning himself. He neither automatically accepts nor rejects what has been said. And it is he who finally decides what relevance this has to his life. ∞

15 Simple Guidelines for

WHEN WE LOOK AT THE BROAD CULTURE we live in, one sees considerable misinformation and fear regarding dreams, mixed with honest curiosity and excitement. Collectively, we are babies when it comes to understanding the language of our dreams; most people do not understand how to share dreams with others in a way that will be a positive experience, one from which they may learn something new. Sharing in dream groups is an excellent way to turn this around in a safe, confidential environment.

If we are to have any effect in educating the broader public, we can help by learning and practicing the simple rules that might make sharing dreams a safe and positive experience, anytime, with anyone. The following guidelines were drafted to serve this function. I originally put them down on paper when a local group organized a community theater piece called *Dreamdance of Ata*, inspired by the novel *The Kin of Ata*. Suddenly, 100 people in the area began gathering in 12 groups to share dreams. While their task was to look for good theatrical material from each group, for many this was a new experience in dream sharing. It seemed an intriguing idea, yet one that could have disastrous results if there were no guidelines to follow. The following was my response.

1) Dreams are private experiences.

No one has to share any dream unless they feel safe and make the decision to comfortably do so.

2) Confidentiality.

Dreams are not material for idle gossip. Remember that the dreamer has taken a big risk opening up and sharing their inner world with you. Act with sensitivity and caring both in the dreamsharing process and afterward.

3) Always tell the dream in first person present tense ...

... as though you are experiencing the dream right now. This helps you to connect with and reexperience the dream, as well as making it much easier for others to listen. I suggest you write it down in this way as well. This may take an effort at first, but makes a big difference in the long run.

4) Be as expressive as possible ...

... in the telling of the dream, showing the movements and emotions of the dream whenever you can. Really ham it up so as to bring it to life for the listeners.

5) Save any "foot notes" ...

... **about the dream and its relation to waking life before or after telling the actual dream.** *This enables the listener to hear the dream itself and avoid confusion between the dream and any commentary about its relation to waking life.*

6) When listening to a dream ...

... **actively LISTEN!** Our task is to see how well we can hear and experience the dream. We must never interrupt the dreamer. Many people are poor listeners, and dreamsharing challenges us to improve our active listening skills.

7) Once the dream is completely told ...

... listeners can express appreciation and curiosity about the dream. Don't worry about what it might "mean" or how it relates to waking life. Just look for a deeper experience of what is really going on. Ask good questions, ones that invite more description of the dream and its experience.

Dreamsharing

©1991 by Dick McLeester



8) The dreamer is the leader.

The fact that it is their dream should be respected at all times. Other group members are encouraged to give the dreamer lots of space and encouragement to say what is understood or is puzzling, or what they would or would not like to do by way of exploring their dream.

9) The dreamer does not have to discuss anything they choose not to.

Whenever someone shares a dream, they are sharing more of themselves than they realize. At times it will happen that an issue comes up after we have looked at the dream for some time which is embarrassing or difficult for the dreamer. If this happens, the dreamer is encouraged to say so and request that the session end at that point. Or the dreamer may wish to look at another part of the dream, or push ahead even though it is difficult. The choice is theirs and always respected.

10) Never tell anyone what their dream means.

You never know anyway. When you feel that you do know, at best you know what it would mean if it were *your* dream. Even if it is true for them as well, you rob them of the chance to discover it themselves. Try to frame open-ended questions instead that encourages them to describe what the dream would be for them.

11) After spending time with the dream itself, we can ask "bridging questions"...

... about how the dream might relate to the dreamer's waking life. Give the dreamer plenty of time to tune in to their body and intuition for the answer to questions asked, to note the "aha" or "tingling" experience of things falling into place.

12) When the dreamer makes new discoveries, follow their lead.

Build on the connections they make.

13) Respect mystery.

Do not get caught in the feeling that everything needs to be understood and interpreted. We need to become comfortable with the unknown, which will continue to bring us gifts. Learn patience.

14) Try and always end the sharing asking if there is anything new that has been learned which can be acted upon in waking life.

If at any point the dreamer seems overwhelmed by new discoveries, ask them to focus on small things they can do to act on this in their waking life. This grounds the energy in the waking task and the overwhelmed feelings dissipate. Remember: change takes time.

15) Remember where you are when you tell or ask to hear a dream.

Our culture is quite anti-dream in many ways. Many people have been hurt and have received misinformation about their dreams. Few know how to really listen to someone else's dream. Don't be surprised when others do not welcome the opportunity to share dreams. Share these guidelines with those you would share dreams with, so that it might be a positive process. ∞

20 Basic Hints for Dreamwork

© 1989 by Rev. Jeremy Taylor

1. Always remember that *only the dreamer can know what a dream means.* The “tingle” or “aha,” or “flash,” or “bell ringing” of the dreamer him/herself is the only reliable touchstone of dream work.

2. However, the “tingle test” is only a positive test. If the dreamer does not respond to any suggestions, it may mean that they are not any good, but it may also mean that the dreamer simply is not prepared to acknowledge the truth in what is being said.

3. A centering exercise (to cut down on mental chatter and evoke the intuition) is a good idea at the beginning of any group dream work. It is also a good idea at the end (to consolidate learning and mark the close of that phase of group activity).

4. For groups that meet regularly, it is also a good idea to have a period of “touch in” at the beginning (before sharing dreams) where each person speaks briefly and says something about his/her interior state and “where they are at.”

5. Share dreams in the present tense as much as possible. Refer to your written records to make sure nothing is forgotten, or read them verbatim. Share any expressive work you may have related to the dream at the same time. Do not interrupt anyone sharing a dream unless you have a compelling reason.

6. Remember that every time we share a dream, we are always revealing more about ourselves than we consciously realize. Be sensitive to your own and others’ feelings.

7. Remember that every dream has multiple meanings. One of the reasons why group dream work is so rewarding is that the different ideas and intuitions of group members are likely to touch a wider range of possible meaning than one can easily reach working alone, or with only one other person.

8. Remember always that what is said about a dream reflects the personality and symbol structure of the person making the comment, as much as or more than anything in the dream itself. It is often useful to preface any remark with the idea: “if it were *my* dream... .”

9. Remember also that “spooky” and seemingly “supernatural” things frequently happen in dreams (things like “telepathy,” “precognition,” “past life recall,” encounters with “spirits,” etc.). Don’t be frightened if and when such things seem to happen to you or others in your group. They happen so often that they are clearly “natural” and we must learn to develop language and structures of thought adequate to discuss and share these experiences. *Don’t ignore or*

repress any aspect of your experience simply because you don’t understand it.

10. Encourage yourself and others to give creative expression to the images and energies of dreams. Help think of ways to do this. Insight is often evoked by cooperating in a dramatic enactment of a dream.

11. Everyone who comes to a dream group with a dream to share should have a chance to share it. Failure to share a dream at a group meeting “because there isn’t enough time,” or for whatever reason, often results in a dramatic drying up of dream memory until the dream is shared. One good way to proceed is to have everyone in the group share a dream at the beginning (after the centering exercise), without comment, before proceeding with work on any particular dream.

12. While a dream is being shared, pay attention to your intuitive and feeling responses. Pay attention with and to as much of your being as possible.

13. After a dream has been shared, try to deal first with questions of clarification in the narrative. Feeling responses, intuitions, ideas about meaning and metaphor, suggestions for expressive work, Gestalt exercises, dream drama enactments and what-have-you should follow for as long as seems productive.

14. Understand that *you can never come to the end of the possible meanings of any dream,* so get used to deciding cleanly when you’ve done your collective best and it’s time to move on.

15. After someone has shared a dream and worked on it, particularly if they have had any flashes of insight, that person is very likely to be more withdrawn and less attentive than usual as he or she “takes it in.” Expect this and let it happen without hassle.

16. Be as honest and conscious with each other as possible. Remain aware of group process. Speak the truth. Treat each other with respect. This is not a bad idea any time, but it is particularly important when dealing with dreams and the intimate feelings involved.

17. If the dreamer is drawing a blank, try having someone else read the dream account aloud. Often hearing one’s own words with someone else’s intonations is a trigger to insight.

18. Don’t ignore your body. Pay attention to your needs to stretch and move around.

19. Watch out for misunderstandings. If you or anyone is continually misunderstood, devote some thought to why that may be happening.

20. Enjoy yourself! ∞



Five More Hints for Dreamwork

© by Jeremy Taylor

- 1. All dreams speak a universal language and come in the service of health and wholeness.**

There is no such thing as a "bad dream," only dreams that sometimes take a dramatically negative form in order to grab our attention.

- 2. Only the dreamer can say with any certainty what meanings their dream may have.**

This certainty usually comes in the form of a wordless "aha!" of recognition. This "aha" is a function of memory, and is the only reliable touchstone of dream work.

- 3. There is no such thing as a dream with only one meaning.**

All dreams and dream images are "over-determined" and have multiple meanings and layers of significance.

- 4. Whenever you are going to say something to someone else about the meanings you see in his/her dream, preface your remarks with words to the effect: "If it were my dream . . ." and keep this commentary in the first person as much as possible.**

This means that even relatively challenging and confrontative comments can be made in such a way that the dreamer may actually be able to hear and internalize them. It also can become a profound psycho-spiritual discipline —"walking a mile in your neighbor's moccasins."

- 5. All dream group participants agree at the outset to respect any and all requests for confidentiality when they arise.**

Whenever any group member requests confidentiality, all members should agree to be bound automatically by such a request.∞

An Outline of the Experiential Dream Group Process*

As Developed by Montague Ullman

Notes by Joyce Kane & Roberta Ossana

PRIMARY SKILLS INVOLVED IN DREAMWORK:

THE ART OF LISTENING

This involves listening to all that a dreamer says or emphasizes, with feeling. Above all, this involves listening while keeping one's own ideas about the dream on hold.

THE ART OF QUESTIONING

The art of putting questions to the dreamer that are helpful without being intrusive.

THE NEEDS OF THE DREAMER

In going public with a dream, two needs are apparent. The first is to feel safe in doing so (The Safety Factor). The dreamer is undressing psychically and exposing very private aspects of their being. To assure the necessary level of safety, the dreamer remains in control of the process from beginning to end and can choose to stop it at any time. The second need is to be helped to make discoveries about the dream that are difficult to make alone (The Discovery Factor). Questions are open-ended, never intrusive and left to the dreamer's discretion so they can determine the level of sharing that feels comfortable.

LEADING THE GROUP

The responsibility of the leader is to lead the group through the various stages of the process while maintaining the safety of the dreamer and preserving the integrity of the process. The leader has the additional responsibility of participating fully in the process, including the option of sharing a dream of his or her own.

“No one in the group, including the leader, assumes the role of therapist vis a vis the dreamer. Put another way, the only therapist in the room is the dream itself.”



“Dream group members’ questions are the instruments with which the dreamer can operate on her or him self.”

Comments made by Dr. Ullman at a leadership training seminar.

STAGE I

Presentation

The leader invites someone in the group to share a dream. The dreamer is asked to tell the dream in as much detail as possible and slowly, so that the group may have time to assimilate and write it down.

Clarification

After the dream is fully shared, the group questions the dreamer to gain clarification on the dream feelings, story and elements. For example, are characters real people? If so, what is their relationship to the dreamer . . . without going into any detail at this time. Were there any further feelings in the dream? Any colors? Dreamer's age in dream? Describe setting, etc.

STAGE II

"If This Were My Dream"

Group Temporarily 'Owns' the Dream and Shares Projections

The group members now take the dream as their own. It is clearly stated that individual group members will be *projecting* their own feelings and associations regarding the symbols, metaphors and action in the dream.

Feelings

Each group member now has the opportunity to express the feelings and moods the dreamer's imagery evokes in them. This is achieved *without* addressing or making eye contact with the dreamer. Group members speak to one another; dreamer is absorbing, 'invisible.'

Symbols & Metaphors

Group considers each dream element symbolically and links them metaphorically to some actual or imagined life situation, still express-ing feelings as they arise.

Each member is free to express his and her feelings about the dream,

in part or in toto. The statements made during this stage may stimulate powerful connections for the dreamer; conversely, projections may hold little or no meaning. The dreamer has the sole authority to decide whether these projections are of value in understand-ing their dream.

The dreamer is to listen, not react at this time but can interrupt group dialogue for the following reasons:

- If s/he does not hear what was said.
- If s/he remember more about the dream.
- To express curiosity about how a certain projection came about.
- If s/he feels overwhelmed and/or wishes to discontinue the process.

As the dreamer listens to the group offering their projections s/he has to keep in mind that they are offered in the hope that something may resonate in a helpful way. The dreamer has the responsibility to respect the groups' freedom to share their own projections.

STAGE III

Return Dream to Dreamer for Response

The group now returns the dream to the dreamer and invites dreamer to take what time is needed to share their own ideas and associations and any new associations or insights s/he has gained as a result of the group project-ions/expressions. It is best not to interrupt dreamer unless some-thing s/he says is misunderstood.

Search for Context

If the dreamer wishes to continue, the group now asks open-ended questions regarding the emotional conditions and experiences that occurred the day previous to the dream, before going to bed, during the preceding days, etc. S/he has the freedom to answer questions or not... and is informed/reassured of this.

The intent is to amplify and/or recreate the emotional atmosphere that preceded the emergence of the dream.



Playback

The dreamer is asked if he or she wishes to continue. If so, a member of the group now reads the dream back to the dreamer in the *second person*, one scene at a time, giving the dreamer an opportunity to respond at each break. Ask the dreamer if any further ideas come to mind about why s/he chooses those particular images, people, objects, etc. When someone plays back a dream, the dreamer experiences it very differently and may gain new insights.

Orchestration

If the dreamer wishes to continue, the group may now orchestrate — or provide a projected overview — of the dream, now that it has been viewed from varied perspectives and depths. This stage differs from stage II, in that now the group's projections are based only on what the dreamer has shared.

During this part of the process, the dreamer may respond to each persons' orchestration, wait until all voices have been heard or not respond at all, as s/he feels inclined.

Thank the dreamer for sharing their dream.

Stage IV

Invite final comments from the dreamer at the beginning of the following dream group meeting. ∞

* Based on notes taken at Dr. Montague Ullman's Leadership Training Workshops and published with his permission.

The Adventure of Starting Your Own Dream Group

by Noreen Wessling

The idea of starting a **Dream Group** was about as unlikely as Mother Teresa singing lead in a rock band. True, my shelves are lined with dream journals and my life pivots around my dream guidance, but if it weren't for a couple of friends cajoling me into it, I'd never have tackled such a project. Now, here we are ten months later and doing great.

Someone recently said in a letter to the editor in *Dream Network*: "I would like to hear more from different lay groups." Well, that's us! We lay around on cushions on the floor once a month when our PINES DREAM SHARERS (PDS/we live amidst the pine woods) meet in my living room.

Let me tell you how it was in the beginning. We decided right off that we didn't want to join any of the existing Jungian Dream Groups in our city (excellent as they are). Instead, our emphasis was on 'blazing our own dream trail.' Fortunately, we had some strong dream workers among us, including Wilda Tanner, whose book, *The Mystical Magical Marvelous World of Dreams*, is about to hit on the best seller list. It's fun to have a celebrity in our midst.

We also decided that PDS would remain an open group with no restrictions on who or how many people joined. Our thought was that the group would find its own level in its own time. This has proven to be true. The first few months were the toughest and varied from 5 people as a low to 18 as our all time high (hopefully, never to be repeated!). The last six months has stabilized to a harmonious 6 to 8 people at each session. We've found that there is a core group who come most of the time and the others join us every month or so.

As a token of our individuality, I made each member a colorful **PDS Button** to wear. And

about a week before our next session, I send out a **PDS flyer** to keep members updated. Another innovative and well appreciated bonus of being a PDS member is our **Borrow Box**. This includes over 100 tapes and videos on dreams and other related mind stretching topics.

Since we only meet once a month, our members are encouraged to start their own **Satellite Group** if they want more input. At present we have one such group called *The Juicy Dreamers* ('cause we're so ripe!) and we meet once in between our regular PDS meetings. Usually, this consists of our 3 or 4 core members.

Another option available for generating more input between group sessions is this: Dreamers are asked to run off ten copies of their 'chosen dream of the month' and if they want further feedback from any member between sessions, they only need to put their name and phone number on their dream. During our PDS evening, those who want to, pass around copies of their dream to everyone.

To the extent we have **Ground Rules**. Here they are:

1. Confidentiality

No disclosing about other dreamer's dreams to non members.

2. Respect for the dreamer's own knowing. Regardless of group input, the dreamer has the final say on what the dream means.

3. Keeping within our designated time limits

4. No fee

5. Open door policy



OK, now to give you a run through of a **typical PDS evening**. We have the living room all to ourselves with no interruptions (the dog is off in another room, bribed by a special rawhide treat and most of the five cats are outside!). Cushions are on the floor, the lights are low, the atmosphere cozy. After a few minutes of friendly chitchat, we sit in a circle and chant three OMs, which helps center and harmonize our energies. A verbal thanks is offered for this opportunity to be together and the intention is then put forth that this evening will bring to each of us just what we need the most from our dreams at this time.

At this point we have a number of options, all designed to get that "right brain" activated. If there are new members, I suggest we go around the circle telling a bit about ourselves in **Deep and Brief** fashion. I learned that at Findhorn, in Scotland! Sometimes, I titillate the fantasy mind with questions like, "If your Fairy Godmother granted you just one wish, what would it be?" or "If you could be your favorite dream animal, what would it be and why?" or "What do you want most from your Dream Group tonight?" or here's the one from our Christmas session — "If Baby Jesus had an important message just for you, telling what you most needed to hear at this point in your life ... what would it be?" Then we all wrote our message with our non-dominant hand (giving our right brains an extra boost).

Last month, we followed the example of Jeremy Taylor from his excellent new book, *"Where People Fly and Water Flows Uphill."* He suggested having each member tell their dream, one after another, with no interpretation or comment at the time. This, worked very well as a cathartic warmup.

Next, I may take five minutes or so to share some of my own dream projects, experiments, ideas, etc. with the group (and also encourage them to do the same). Sometimes I'll show examples of **Dream Mandalas** I've made where I take a month (or year ... whatever) of evocative dream symbols and draw or paste pictures of them onto a large cardboard circle. Somehow, putting such highly charged images together and sticking them on the fridge or somewhere you can see them frequently has a fine integrating effect.

Or perhaps I'll encourage the group to share any **Art Work or Ritual** they have made or embarked upon from a dream symbol, image or feeling. Also, I may give examples of my own **Dream Compilations**, where I track specific dream themes or issues over months and even years. I am constantly amazed at how insightful a method this can be for a 'long haul view' of areas of vital importance. One of my own examples was when I compiled all my Art Dreams, dreamed over a ten year period. Yes, it took many patient hours and moderate bouts of hair yanking to go over my almost 2000 journalized dreams of that time, and extract out only the sections from each dream that said anything about my art. Then I put these sections together sequentially by date and when I was all done, it read like *a precious book from my Inner Knowing* about how to proceed with my art work. It became so clear how I was blocking myself and gave much encouragement to keep on, even generously offering enough actual art projects, complete with ready-made designs, to keep me going for a couple of lifetimes. Taken individually, these many 'art dreams' had not yielded a fraction of what they gave me when taken in sequence.

Or I may share my **Dream Art Book** which contains my favorite dream drawings and paintings all in one place. Or we'll get a few laughs when I read a bit from my **Dream Titles Book**. I use colorful words in my titles so that the provocativeness of the title rapidly brings back the dream essence to me. For example: "Potato-Head Man and Slimy Bat Creature dance with Jimmy Stewart during the Earthquake." When the titles are read in time sequence, a grand overview is revealed.

The idea behind these various approaches is to stimulate our group to an ever-expanding vision of what is possible within the Dream Group Adventure.

So, now we were primed up to start **Working with our Individual Dreams**. The question of how to choose who got to work on their dream in a given evening was a sticky one for me. Obviously, only two or three dreams could be effectively worked on within a two and a half hour period. For the first few months, we used the, *pick the name out of a hat* method, figuring this was good synchronicity in action. The whoever needed it the most would get it approach!

This worked quite well, but I still felt that not everyone who needed their dream focused upon was receiving it. Then I suggested we could alternate between the "hat method" and the *more assertive method* of someone simply saying, "I would like my dream worked on next please." This way we took care of both the extroverts and the introverts. The group consensus was that they liked having this choice.

In addition, after trying Jeremy's beginning exercise where everyone reads their dreams, we also found that by keying in on all the dreamers at once, more or less, it became obvious which dreams were *asking*, if not *begging*, to be worked with. Then, almost as a group, we would yell out, "Let's do so-and-so's dream next."

How We Work With a Dream

First, we have the dreamer tell their dream in its entirety (while passing copies of their dream

around to everyone) with the addition of some detail on what was going on in the dreamer's life in the days surrounding the dream. This is a good way to get a lock on what the dream is likely to be elaborating upon, since most dreams seem to relate to our present life activities.

The dreamer is then encouraged to lay upon our eager ears whatever insights, thoughts, questions they have about their own dream. Then it's **Open Forum Time** and the group members take turns using the "**If It Were My Dream**" approach (and variations) to project their ideas about the given dream, in order to offer insights that hopefully help the chosen dreamer.

This usually proves to be a fascinating exchange. It's also a chance to improve our self-trust and to be surrounded by our own clear mirrors. Let me explain.

I like to remind the group that, "Even if Carl Jung himself graced our PDS with his charming presence tonight and told you what your dream meant, don't accept his words are real for you UNLESS you also feel that "ah-ha" of goosebump recognition."

This is what I mean by **Self Trust**.

Individual group members can act as a *mirror for one another*. Almost always, what we offer as our insights for another person's dream is our **Projection** onto that dreamer of our own issues and ideas. Now, it just so happens that we humans have so much in common at the deeper levels of connection (especially where intense inner work is being done), that many of these ideas **DO** have something in common with what the dreamer needs and wants. We can be triggers and catalysts for each other. That's when we experience the "ah-ha" of recognition.

Now this projection thing has some interesting ramifications. I noticed, especially in our early months, that certain people in our PDS would be very adept at riling up some other members. Angers would flare. Later, I'd get phone calls saying, "If you let that blankety-blank-blank person back in our group, I'm quitting," etc. Then I'd give my

little spiel about, "Looks like they pressed your button. Maybe it would be good to see what that's telling you about yourself. After all, if we can't get along in a safe, cozy environment like our Dream Group and handle the upheavals, how can we expect to deal with the schmucks out there in the Big World?" And then I'd add, "The majority of our group do not want to limit our PDS to the chosen few. It will choose its own right level, just be patient." Which, by the way, it did. Thankfully, the disruptive rabble-rousers didn't come back.

These were no idle words I was passing along. I've had more than my own share of *projection whang-bang*. During the first few sessions, I found myself wanting to fix everything for everyone — keep 'em all happy. When the dream sparks started to fly, my anxiety rose and I felt it my duty as 'hostess/facilitator' to take care of everyone. (One of my perennial hangups that's been reflected in umpteen dreams where I'm dealing with my own control/power issues). Then right in the middle of the third PDS, I got it! I saw clearly what I was doing as it was projected on one of the many mirrors (or group members). I decided there and then that I no longer needed to keep the tight reign of control, disguised as 'taking care of everyone.' They are perfectly capable of taking care of themselves. I owe our group a great debt of gratitude for this long overdue awareness.

This is an example of the great value of working with your dreams in a group as opposed to by yourself or with a friend or therapist (although, obviously, that can be a source of great value too). Remember, I'm not a group person, so for me to say the following, it must be potent. I've found that the group opens us up to greater opportunity for novel input, greater energy generated for each person's benefit, and a greater stage with more players on it, allowing us to see our own dynamics played out with greater diversity. Our Dream Group is "mirror, mirror on the wall" all over again. And guess who's reflection you see!

As we progress into the mysteries of a particular dream, we look into our potpourri of ***Dream Unfurling Methods*** and apply what seems appropriate, e.g. the following:

Changing the Ending or Dream Rewrite

Especially good on 'bad dude' dreams (of course, we know that all dreams come in the name of health and wholeness, but it doesn't always feel that way).

Drawing Symbols/Images/Feelings:

This is a great way to bypass our left brained critic/censor mind.

Dialoguing with Any Aspect of the Dream:

Often yields surprisingly helpful insights.

You Become the Image or Feeling:

This process gets you out of your own ego and into truer awareness.

Group Members Act Out Your Dream With You

This offers a wider scope for understanding, especially when we get our body actions into it.

Re-Entering Your Dream and Watching Where the Associations Take You

This is probably our most used method. "It reminds me of....." is a potent means to self-discovery.



As a group, we are open to new ideas, adding to what already works for us. We don't want to reinvent the dream wheel, but at the same time we want to keep our freshness of spirit and come up with our own ideas.

So, that's about all I can think to say about our Dream Group for now, however I've asked members to write a few comments about their experiences in PDS. Perhaps you have been inspired to start your own dream group. Go for it! It's an adventure of a lifetime. ∞

Leaderless Groups

by E. M. Grano

HAVING EXPERIENCED SEVERAL PROFESSIONALLY LED AND SEVERAL LEADERLESS DREAM GROUPS ... I've pulled together some thoughts on what's necessary for leaderless groups to work. They may also be helpful in professional groups.

Leaderless groups cannot rely on knowledge or experience. Although the members may have read several books on the subject of dreams, their knowledge is not vast nor could it even be considered adequate in comparison to a professional. Their experience in the area is most probably shallow, so that experience cannot compensate for lack of knowledge. For leaderless groups to work, heavy reliance must be placed on intuition or inner sensing. The subtle feelings which roll around our innards and the wispy thoughts which try to fly out of our ears need to be netted and corralled. It is my feeling that a major value to dreamwork is the strengthening of the process or talent for inner listening and that this exercise in inner listening may be of more importance than the revelations reached.

Probably the most exciting aspect of dreams is their originality in viewing life and solving its problems. I find that we are too pleased with a few images that we quickly cram into conventional psychological dogma. We don't need dreams to do that. We need dreams in order to keep ourselves from doing that. Dreams provide us an avenue toward freshness and away from the stale. For this reason, always attempting to pull the conversation back to the dream is important.

Any person, upon hearing a dream, can say: "I think of this and that when I hear such-and-such parts of your dream." This is what leaderless dream groups primarily do. There is no harm in this unless one takes one's own associations too seriously. The dreamer is the ultimate judge of the meaning of his/her dream. Often the associations expressed in the group pull other thoughts out into the open, to the point that the first thoughts may have been uninteresting and banal, but led another person to say something that leads to quite revelatory information. But for this work, there

has to be a *completely non-critical atmosphere*. I remember once coming up with a response to an image, the meaning of which was escaping all of us. My response didn't seem to make any sense to the dreamer. He inquired further and all I could come up with as the reason I made this association was "I thought of it." I knew it was worth saying but couldn't explain why. It was only later in the discussion that what I earlier could only hint at, became clear.

One thing I love about dreamsharing is the universality of dreams, the feeling that I've dreamed that dream, too. We can get so caught up in the particulars of our lives that it becomes easy for us to judge another's situation. Before sharing dreams, we tend to pass judgments easily. Upon realizing that the images and feelings provoked by the images are so similar, much of our judgment vanishes and we realize that we share the need to work on the dream.

Perhaps the most disturbing attitude I've come across in dream groups, as in other groups of a personal nature, is that of looking right past the I've-dreamed-that-dream feeling and stating that the person's dream means such-and-such and the person should do such-and-such in order to "fix" him/her self as though the speaker had never been in a similar predicament, or at least not allowed it to occur for any length of time and now is above and beyond that sort of thing. To a professionally led dream group, this is distressing; to a leaderless group this is deadening. If the members are spending their energy building up their defenses in response to these attitudes, there can't be much valuable inward diving.

All dream groups are aided by members with humility and compassion. Leaderless dream groups will probably be of little help to anyone unless the members abound with these qualities. They are essential for the downward dive. ∞

“If we think back on any dream
that has been important to us,
as time passes and
the more we reflect on it,
the more we discover in it
and the more varied the
directions that lead out of it.

Whatever certainty it once might have
given, shifts into complexities
beyond clear formulations each time
the dream is studied anew.

The depth of even the simplest image is
truly fathomless.

The unending, embracing depth
is one way that dreams
show their love.”

James Hillman
Dreams and the Underworld

Why I don't believe we should "interpret" our dreams

Robert P. Gongloff

"Not knowing is true knowing. One knows truly only when one has the wisdom of emptiness. Wisdom is then limitless." Chan Master Sheng Yen

WHAT? The president of an international dream association is telling us not to interpret our dreams? Banish him to the tower immediately!

Wait. Let me explain.

When referring to dream work, I have trouble with the term, "interpretation," as it implies determination of a finite "meaning" and we all know dreams carry multiple meanings. I don't think the purpose of dream work is interpretation, but many people come to dream groups expecting their dream to be "interpreted," suggesting that there is just one explanation for the dream – and that the dream is meant just for them. In an open dream group I led in Asheville, North Carolina people dropped in and shared dreams that amazed and perplexed them. Of course the next words out of their mouths were, "What does it mean?" The group would spend the next hour or so laboriously "working" each dream and the dreamer usually left with some degree of satisfaction in regard to what the dream was about. That was the conclusion of their experience.

Most of these people had little interest in learning how to work on their own dreams such as starting a journal or studying their dream history. They represent many who have dreams that pique their curiosity, but would prefer others to tell them what they mean. Some are even willing to pay a few dollars to an "expert" or skim through a dream dictionary to gain insight.

When doing dream work, I prefer the term, "exploration." I see our roles as dream facilitators or group members as ones who explore a dream in an effort to help the dreamer attain self-discovery. In group settings exploration is magnified and multiplied. When shared, one person's dream does not belong to that person alone, but takes on its own life within each member of the group.

I tell my groups that a dream is brand new when it occurs in sleep and is again brand new when it is told. Each person hearing it is creating a version of the dream and it is no longer one dream, but many. In other words there is a new dream being dreamed at that moment by each person in the room as well as each person in their families, co-workers or social network friends – and each one grows from the insight of the one dream captured by one person.

In effect we are not interpreting a dream, but we are opening up multitudes of possibilities for the dreamers exposed to it. I don't call my groups dream analysis or dream interpretation groups, but rather dream study groups. We study. We explore. We experience the dream. And we each benefit from that experience. Every person who hears a dream becomes a facilitator; one who serves the dreamer by listening and attempting to understand the aspects of the dream without projecting or "interpreting" it for the dreamer. During the process the veils of confusion are removed and both the dreamer and the facilitator begin to appreciate the blessings the dream has to offer.

To avoid projection and the danger of "telling" someone what a dream means when providing personal insight, many dream workers begin with the phrase, "If this were my dream...." That is, if this were my dream it would have this or that meaning or this symbol would mean such and such to me. In order to totally avoid the possibility of projection I prefer, "In my version of the dream" By saying this, I take ownership of the dream and am less likely to project based on prior knowledge I may have of the dreamer. In this respect I am more likely to deal solely with the dream itself. During a dinner party in my home, a woman at the table told an incredible dream about sheep. When she was done, everyone looked at me, as if they expected

me to immediately know what the dream "meant." Knowing my in-depth involvement with dreams, they expected me to be an "expert." I told them I didn't have the slightest idea what that dream meant. I took solace remembering an incident Robbie Bosnak wrote about in his book, *Tracks in the Wilderness of Dreaming*. As I recall, after a client of his told a dream, he broke into a cold sweat acknowledging to himself that he didn't have any idea what it meant. I felt comforted knowing that this man, who does dream work for a living, goes through the same anxiety I do when expected to "interpret" a dream.

When first told, the dream is a mystery. Its meaning is as unknown to the listener as it is to the dreamer. But as we venture into that unknown, peeling away layer after layer, examining the details, identifying the characters and action sequences of the story -- exploring deeper and deeper -- the messages the dream is attempting to convey become apparent. For instance as I delve into a dream about a bear invading my camping space, I may see it as asking me to think about how I deal with conflict or potential conflict, what choices I am making (such as facing fear or running away) or simply how I deal with unexpected consequences. Perhaps all are true. Ultimately, I come to realize there is no finite meaning, but infinite possibilities.

Instead of using the terms dream interpretation or analysis, I support exploration. By steering away from what a dream "means" (since all dream have multiple meanings) we can embrace what the dream is asking us to do - to face the critical issues in our lives so we can advance and grow. They ask us the questions we need to address, and rather than giving us direct answers, they guide us to the next question. If we just decide, "this dream means this or that," we are likely to just say, "Since I know what that dream means, I don't need to explore it any further," and we fail to experience the full richness of the dream. Analysis leads to knowledge. True wisdom comes from being in a space of "not knowing." ∞



Robert P. Gongloff is president of the International Association for the Study of Dreams (IASD) and author of *Dream Exploration: A New Approach* (Llewellyn Publications, Woodbury, MN; 2006). He leads dream groups and workshops in Western North Carolina and at international dream conferences. His website is www.heartofthedream.com.

"The first thing, then, in this non-interpretive approach to the dream is that we give time and patience to it, jumping to no conclusions, fixing it in no solutions. Befriending the dream begins with a plain attempt to listen to the dream, to set down on paper or in a dream diary in its own words just what it says. One takes special note of the feeling tone of the dream, the mood upon waking, the emotional reactions of the dreamer in the dream, the delight or fear or surprise. Befriending is the feeling approach to the dream and so one takes care receiving the dreams' feelings, as with a living person with whom we begin a relationship."

James Hillman, Insearch

Shared Dreaming

© 1993 by Barbara Shor (1953 - 2000)

(Editor's Note: We make this information available for those who are advanced in dreamsharing and dream group work. Shared or Mutual Dream Group projects have been conducted by Ms. Shor, Linda Magallon, Jean Campbell and others, very successfully, since the early 1980s.)

MOST OF US CONSIDER OUR OWN UNIQUE DREAM WORLD TO BE A "FINE AND PRIVATE PLACE. This is the first belief to go in shared dreaming.

My initiation into this expanded world of dreams occurred a dozen years ago when I read Doris Lessing's, *The Making of the Representative for Planet Eight*, about a world freezing to death. A village storyteller mourns that because it's too cold to get out of bed he can no longer weave people's imaginations together; all he has left are his own isolated dreams. His "off-planet" companion tells him gently, "We do not dream for ourselves alone."

My neat little cosmos was never the same after that. It wasn't an entirely new idea—I recognized it from the mystics' teachings that we are all "one with God," and from Jung's concept of the collective unconscious.

However, knowing something intellectually is one thing, feeling it in your gut is quite another. I had to come to terms with the fact that privacy, the treasured human belief that we are alone in our finiteness, was simply an illusion.

Exploring the psychic realms and dialoguing with angels, guides and dream companions had prepared me somewhat for this, and had taught me the rules of good telepathic manners—how and when not to intrude, or be intruded upon and that ultimately nothing is revealed that we don't allow to be revealed.

Nevertheless, the realization that not only dream figures, but everyone I knew was constantly floating in and out of my dream consciousness, and I in theirs, was extremely disquieting. When I began participating in dream experiments, a whole new group of floaters joined the party. How many other people was I picking up in my dreams that I didn't even know about?

From Group Dreaming to Shared Dreaming

The goal of shared dreaming is for a small group of people over time to learn to dream the same dream—to meet in the same dream place, at the same time, see each other, and experience the same events. On waking, although our individual perspectives may differ, we'll recall the same basic information, just as though we'd been on a field trip together.

It's not necessary for the dreamers to physically sleep in the same place, or even at exactly the same time. But it's good to pick one night a week or a month in which all members of the group will focus on dreaming together and then exchange their dreams by meeting or by mail before the next target night.

Although the first Shared Dreaming Project is into its seventh month now, we're only just beginning to get past the psychic hit stage of "group dreaming." It will probably take us two years before we get the hang of sharing one dream and knowing it, asleep and awake.

Group dreaming is the developmental step that precedes shared dreaming. There, the participants are simply trying to dream together in simultaneously separate and joint dream realities. The evidence that dreamers have connected with one another lies in "hits" and "correspondences" in which two or more dreamers have a similar experience; or witness a similar person, thing, or event; or share a symbol, a color, and underlying theme or idea. Ultimately, what's happening in group dreaming is the opening and cleansing of our individual channels of communication.

After the initial euphoria that we really are dreaming as a group wears off, we begin to run into a layer of fear and conflict within each dreamer, and the group as a whole. The issue of trust looms large.

Overwhelmed by all this togetherness and intimacy—for dreams are always truthful—we begin to mourn our loss of privacy, to fear that we will lose our uniqueness, our individuality, our aloneness. We find ourselves faced with all the basic problems that beset humankind: fear, anger, disappointment, loss of self-esteem, competitiveness, unmet expectations, false assumptions, and the limitations of cultural blinders... all the emotions that divide us from one another.

Shared dreaming takes group dreaming one giant step further. For the group merely to stay together, to weather the gut realization that "there are more things in heaven and earth than we've dreamt of in our philosophies," we have to reach out beyond our own boundaries.

We have to trust ourselves, each other, and the process enough to air our thoughts and feelings, and to cope with the fact that, in the words of a dream mate, dreaming with others "is not all warm fuzzies." Essentially, we have to commit ourselves to exploring a new concept of family and to opening ourselves up to the unknown, with one another as a backup team.

The Why of Shared Dreaming

At this point, you may be asking, "Why bother if it's so much work?" Because it's fun, that's why! It's a roller-coaster plunge, climbing Everest and buying beachfront property in the 10th dimension all rolled into one. There's the exciting possibility that shared dreaming can help usher in the next wave of intellectual and spiritual endeavor on this planet, and lay the groundwork for the technology of the 21st and 22nd centuries.

It is through shared dreaming that we will come to know, to feel, the reality of the collective unconscious; to recognize that it exists in nonphysical space-time—in the morphogenetic field—just as much as thought. If part of the reason for physical life on a planet is to learn to transmit consciousness, then shared dreaming is a laboratory for consciousness research, testing out what happens when individuals come together in subtle states of awareness to learn and interact in new and different ways.

Ironically, to be able to do this wide awake, we first have to learn to do it sound asleep. Shared dreaming gives us a chance to create a larger, more promising environment for growth and change, and new forms of social institutions. It can also be the most efficient form of travel to other planets and star systems.

On a very practical level, shared dreaming can be used right now

by any small group to sort through conflicting or confusing issues, to clarify strengths and weaknesses, and to hone in on shared ideas, ideals, and goals, and ways of implementing them. It can be used for incubating individual and group healings. It can bind together distant friends and defuse family tensions. It can be invaluable in the search for creative solutions to personal, business, and governmental conflicts before escalating into open warfare.

Cooperative Dream Strategies

We live in a paradoxical era of instant communications coupled with an epidemic inability to relate to one another. Only now, with survival at stake, are we beginning to assess the harm we've done ourselves and each other through misunderstandings, misperceptions, and limited viewpoints: ethnic, religious, national and species.

Shared dreaming may be one of the most creative, cooperative survival strategies of all time. Systems theory lies at the heart of most cooperative strategies. From the systems perspective, Gaia, the living Earth, is simultaneously one vast, conscious, intelligent, cooperative system, and also one small planet among many others in our local universe... a microcosm, a hologram, of the whole.

The basic unit of every living system is the small group—a self-feeding, self-replenishing subsystem of its own, yet dependent upon the whole for the full realization of its potential. The same principle holds true for one shared dreamer, a shared dreaming group and the collective consciousness as a whole. Each reflects the other; each influences the other.

Have you ever noticed the fascinating phenomenon of the "group mind"? A question will be asked or an issue will arise in a group, and each member will voice his or

her thoughts. No one person will make every point: what one forgets to say, another will remember. By the end of the discussion, everything that needs to be said at that time, will have been said.

Rather than groupthink, this is a deep sharing of each individual's perspective and personal wisdom in a group context. The group mind touches the super-conscious, which enhances the process of personal and group transformation. Shared dreaming enhances the functioning of the group mind.

The Holographic Dream Machine

When small groups work intensely together, two things happen simultaneously: The group mind begins to create a pooled external brain; a dome of energy forms around the group. This dome is actually the housing, the subtle energy skull of the group's pooled brain, "a synthesis aura."

The holographic computer—now into its fourth generation in my dreams—will add a high-tech dimension to this pooled brain. In the not-too-distant future, we'll be able to sit around a holographic computer and use electrodes, or later, psychokinesis, to download our personal mental imagery into its system.

Then, in its crystal-ball-like spherical screen (which in later models becomes a 3-D visual projection space above the machine), the computer will combine and recombine the elements of our individual imagery and our adds and edits, into endless variations of pooled holographic visuals, until we find the particular consensus reality we wish to experience together in dream. The computer will then produce individual holograms of the image for each person to use in dream incubation.

By the third generation of the holographic computer, we'll be

“Once we catch onto the fact that we’re all responsible for co-creating our own and one another’s reality, perhaps we can begin to make changes that honor the unique point of view of the individual as well as the collective, multidimensional wisdom of the group mind.

Imagine living in a world where each individual voice enhances the functioning of the whole group and, in return, the group enhances the functioning of the individual. Imagine conflict and bloodshed being dealt with in a shared dream rather than acted out on the world stage.”

able to plug our waking dream recall images into our holographic PC the next morning. A subsequent model will pick up images and thoughts directly from our unconscious and preserve our dreams intact—complete with sounds, smells, feelings, and energy fields. Imagine the new art forms that could emerge from this technology!

Even now, whenever we enter these pooled dreamscapes we’re using psychokinetic skills, moving or changing reality by projecting our mental and psychic energy into it. Uri Geller does this when he bends spoons. I believe that we’re all Uri Gellers; that we already use our subconscious to affect physical reality. We clearly do this in our emotional environment. Shared dreaming offers us a safe space to lose our fear of these innate capacities and to learn to use them awake as well as asleep.

There’s an important recall technique in shared dreaming. Because all dreams are loose in space-time, they contain a great deal of information that is difficult to translate into verbal, left brain, waking consciousness. Yet it’s exactly this ephemera that opens up the telepathic possibilities of shared dreaming. We need to take careful note of the “feeling tone”—the emotional color—that infuses the dream, especially during scene shifts... because with each shift we enter a deeper level of consciousness. By pooling this information, we should be able to develop a shared language of feeling and sensation that will give form and substance to this elusive information.

A Shared Dream of Peace

Although shared dreaming occurs in an altered state of consciousness, we really do go somewhere. We meet real people. We do real things. We create, and change, reality. Once we catch onto the fact that we’re all responsible for co-creating our own and one another’s reality, perhaps we can begin to make changes that honor the unique point of view of the individual as well as the collective, multidimensional wisdom of the group mind. Imagine living in a world where each individual voice enhances the functioning of the whole group and, in return, the group enhances the functioning of the individual. Imagine conflict and bloodshed being dealt with in a shared dream rather than acted out on the world stage.

Once we come to understand that we all speak the same language of the heart, the fears and barriers we’ve put up against the realization that we are all related, all connected, and in constant and instant communication with each other, will begin to dissolve. As this happens, asleep and awake, we can join together to consciously, compassionately, share the dream, to re-vision and help come to pass what we wish for ourselves, for one another, and for all the life of Earth. ∞

How to Start a Shared Dreaming Group

- Decide on a shared dreaming Editor, someone to whom the dreams of all participants will be sent, or, take turns sharing the responsibility of writing the commentary. Set clear 'lifelines.' If expenses are involved, i.e. phone, mailing, etc., agree to share expenses.
- For a minimum of six sessions, agree with your dreamsharing partner or group to meet on a specific night at a specific place in a dream.
- Decide if you want to have a specific focus for the shared dream.
- Upon awakening, date and record your dream and give it a title, being sure to add any relevant comments. Send it to the shared dreaming Editor.
- Review and search the dreams for common symbols, definitions of problems and solution, emerging group themes, clarification of issues, psychic 'hits' and correspondences ... and for clues to the next subject and/or meeting place.
- The Editor will mail out copies of commentaries to each dreamer/ participant well before the next target night.
- Ask each dreamer/ participant to contribute a final commentary at the end of the project. ∞

Adapted from a sidebar in Sharing the Dream, Gnosis Magazine

Dream Network Journal

1025 South Kane Creek Blvd./PO Box 1026, Moab, UT 84532
Phone (435) 259-5936 ~ <http://DreamNetwork.net> ~ publisher@DreamNetwork.net
Join the Dream Circle Become an Online Member Subscribe

Preface: There are literally hundreds of excellent books that have been published since this booklet was first created. A Google search for your favorite author, book title or simply the words *dream bookis/books on dreams* will bring up hundreds of choices and options.

Dream Network Journal's Alltime Favorites

- Cirlot, J.E. A Dictionary of Symbols
(Philosophical Library, Second Edition, NY: 1971)
- Garfield, Patricia. Creative Dreaming (*Fireside, NY: Revised: 1995*)
_____ Your Child's Dreams (*Ballantine Books, NY: 1984*)
- Faraday, Ann. Dream Power (*Berkeley Books, NY: 1973*)
Dream Game (*Harper & Rowe, NY: 1974*)
- Hunt, Harry, Ph.D. The Multiplicity of Dreams:
Memory, Imagination and Consciousness (*Yale U Press: 1989*)
- Krippner, Stanley, Ph.D. Editor. Dreamtime & Dreamwork
Personal Mythology (*Jeremy Tarcher, CA: 1994*)
- Lockhart, Russell Arthur, Ph.D. Psyche Speaks
Words Are Eggs (*Lockhart Press, WA*)
- Moss, Robert. Dreamgates (*Three Rivers Press, NY: 1998*)
Conscious Dreaming (*Crown Trade, NY: 1996*)
Dreaming True (*Pocket Books, NY: 2000*)
- Neu, Eva Renee. Dreams and Dream Groups
(*Crossing Press, Freedom, CA: 1988*)
- Pimm, Bobbie Ann. Notes From a Dreamer ... on Dreams (*amazon.com*)
- Sayre Wiseman, Anne. Nightmare Help: A guide for parents and teachers
(*Ten Speed Press, Freedom, CA: 1988*)
- Tanner, Wilda B. The Mystical Magical Marvelous World of Dreams
(*Sparrowhawk Press, Tahlequah, OK: 1988*)
- Taylor, Jeremy. Where People Fly and Water Runs Uphill: Using Dreams to Tap the
Wisdom of the Unconscious (*Warner Books, Inc., NY: 1992*)
- Van de Castle, Robert, Ph.D. Our Dreaming Mind (*www.ourdreamingmind.com*)
- Ullman, Montague & Zimmerman, Nan: Working with Dreams
(*Jeremy Tarcher, LA, CA: 1979*)
- Ullman, Montague & Limmer, Claire, Editors. The Variety of Dream Experience
(*Continuum: 1988*)
- Ullman, Montague. Appreciating Dreams (*Sage Publications, 1996*)

Here are just a few of the many, many web resources for dreamers

Search for, join or start a dream-related meetup group: Meeup.com

International Association for the Study of Dreams: <http://www.asdreams.org/>
Very extensive and the home of the annual in-person and online PsyberDreaming conferences.

Robert Moss blog: <http://mossdreams.com/>
<http://mossdreams.blogspot.com/>

Robert is also on Facebook at:
<https://www.facebook.com/pages/Robert-Moss-Dreams/121046524584717>

DreamsCloud.com ~ a place to record, share and do dreamwork;
They also have an exciting Facebook page.

The Lucidity Institute: <http://www.lucidity.com/>

New DreamWork: The DNA of Human Transformation <http://newdreamwork.com/>

And do searches on:

Facebook <https://www.facebook.com>
Many dream groups and authors on FB

Wikipedia <http://www.wikipedia.org/>

YouTube <http://www.youtube.com/>
(search for videos of specific dreamwork authors, or use a general search term like 'dreamworkers' or 'dream interpretation' [with, of course, all the caveats that go with 'interpreting' dreams])

Personal websites of some of the authors in this Booklet

Jeremy Taylor <http://www.jeremytaylor.com>
Montegue Ullman <http://siivola.org/monte>
Anne Sayre Wiseman <http://www.annsayrewiseman.com>
Noreen Wessling <http://www.creativespirit.net/noreens7artsstudio/dream1.html>
Stanley Krippner <http://www.stanleykrippner.weebly.com>
Robert Gongloff <http://www.heartofthedream.com>

“We have not even to
risk the adventure alone,
for the heroes
of all times have
gone on before us.

The labyrinth
is thoroughly known.

We have only to follow
the thread of the
Hero’s Path.

And where we had
thought to find
an abomination,
we shall find a God.

Where we had thought
to travel outward,
we shall come
to the center of
our own existence.

Where we had thought
to be alone,
we shall be with
all the world.”