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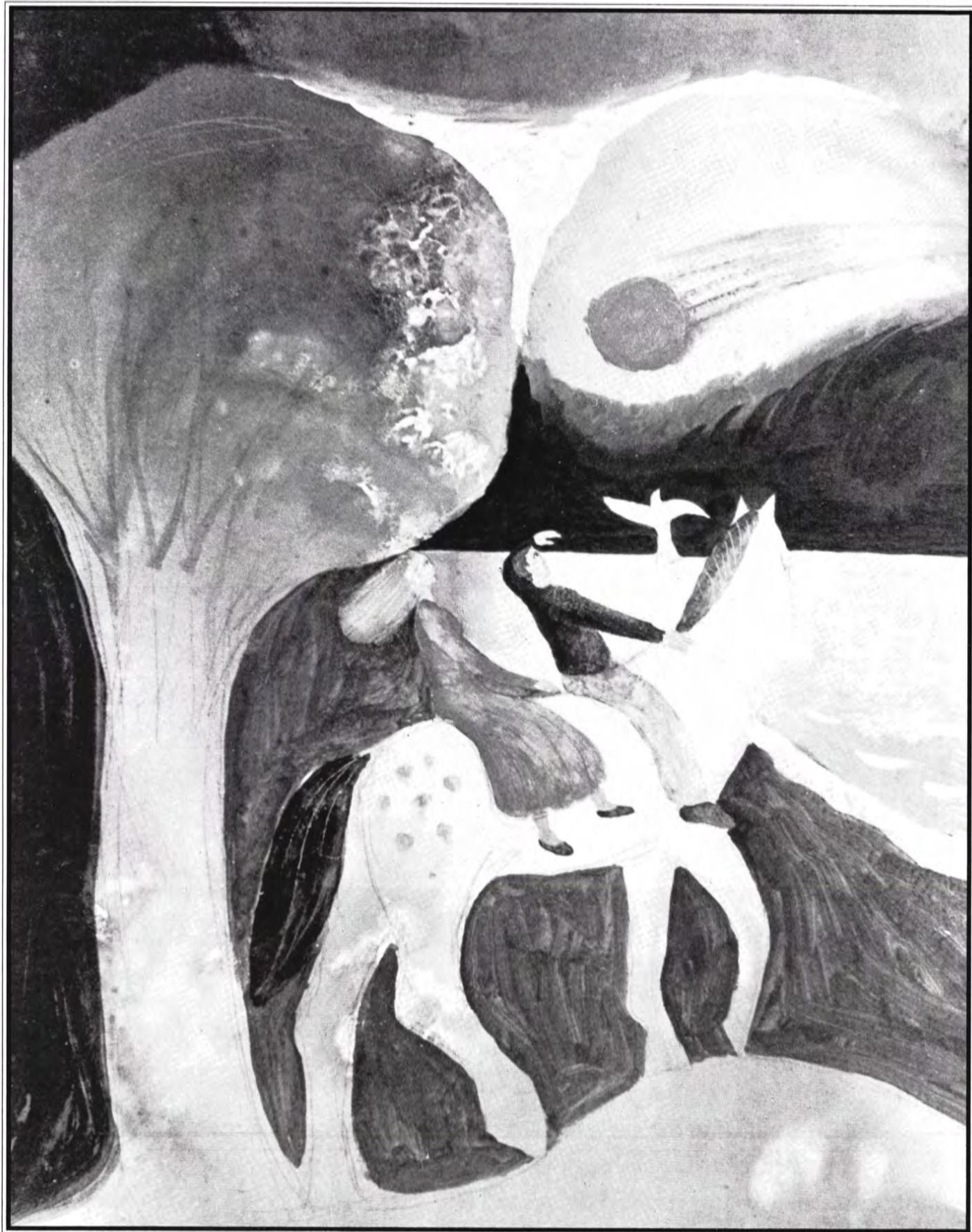
Vol. 12 No. 4

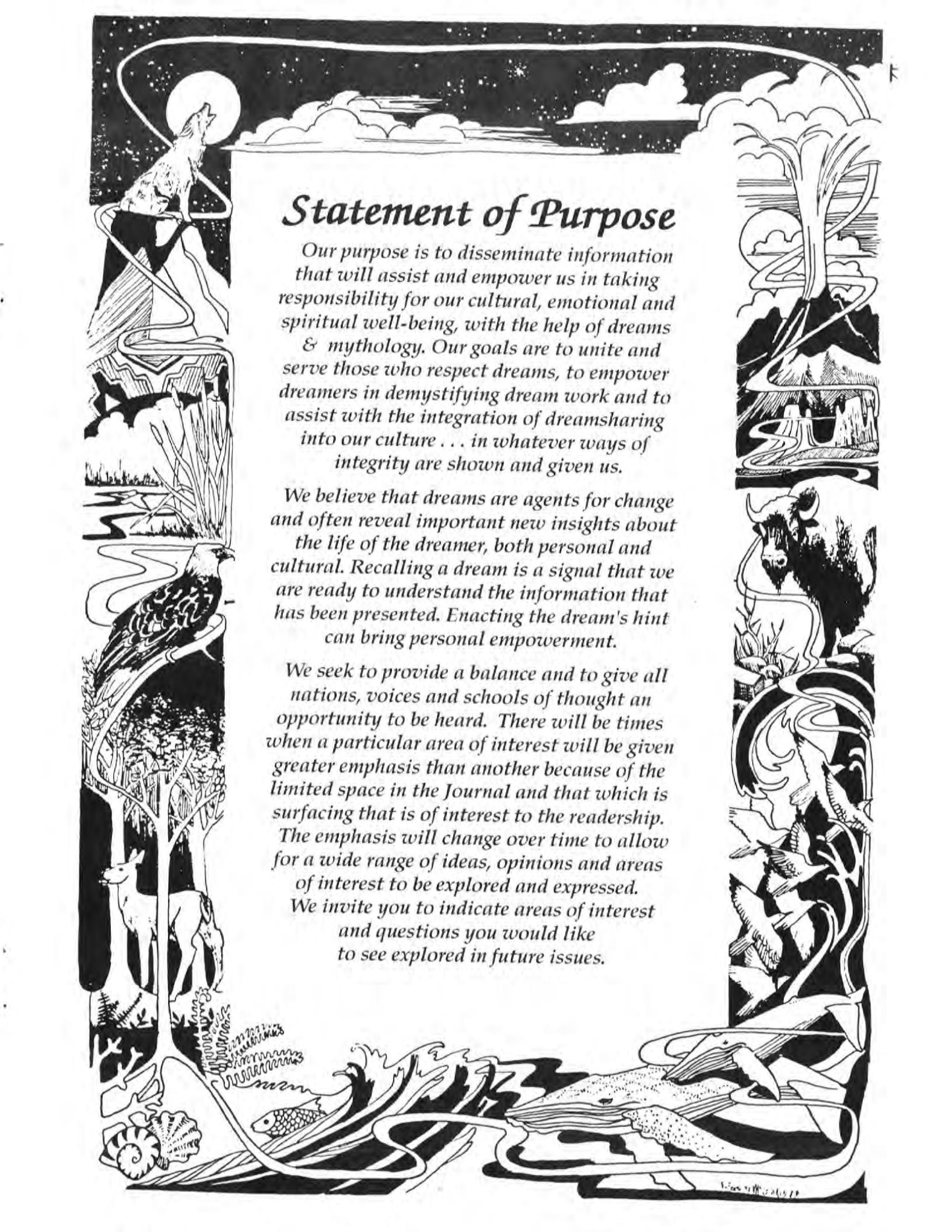
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Dream Network

A Journal Exploring Dreams & Myth







Statement of Purpose

Our purpose is to disseminate information that will assist and empower us in taking responsibility for our cultural, emotional and spiritual well-being, with the help of dreams & mythology. Our goals are to unite and serve those who respect dreams, to empower dreamers in demystifying dream work and to assist with the integration of dreamsharing into our culture . . . in whatever ways of integrity are shown and given us.

We believe that dreams are agents for change and often reveal important new insights about the life of the dreamer, both personal and cultural. Recalling a dream is a signal that we are ready to understand the information that has been presented. Enacting the dream's hint can bring personal empowerment.

We seek to provide a balance and to give all nations, voices and schools of thought an opportunity to be heard. There will be times when a particular area of interest will be given greater emphasis than another because of the limited space in the Journal and that which is surfacing that is of interest to the readership. The emphasis will change over time to allow for a wide range of ideas, opinions and areas of interest to be explored and expressed.

We invite you to indicate areas of interest and questions you would like to see explored in future issues.

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Editorial Policy

We encourage readers to submit articles focused on dreams and mythology- *preferably with complementary graphics or photos* - which will be empowering for our readers. We accept articles ranging from experiential to scholarly accounts and ask you to share techniques and insights from experiences with effective, creative dream work in our **Dream Education/Art of Dreamsharing Section**.

We invite your **Questions** and accounts of personal experience involving dreams, from workable methods, transformative experience... to informal sharing, synchronicity, or insight gained in groups and therapy.

Your **Questions, Explorations and Opinions** are welcome for our **Responses/Letters to the Editor column**.

We encourage you to list dream groups forming or needing new members, dream related research requests and to notify us of quality dream related events, services or books which would be of interest to the readership... for our Classified section.

Related sidebars and quotes are always needed.

Typewritten double-spaced manuscripts are essential, approximately 2000 words.

(We prefer *both* hard copy and computer disk submissions.)

Reproducible black and white original art work & photos are welcomed; photocopies are acceptable.

Please include SASE with submission and/or request for guidelines.

Dream Network Journal reserves the right to edit all material submitted for publication.

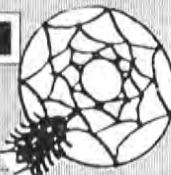
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Theme for 1994

Cross-Cultural

Perspectives on Dreams

How can the beliefs and practices of diverse cultures inform the way we view and utilize dreaming experience?

(We especially invite views, experience & education from non-caucasians.)

Lifeline: Three Weeks
after receipt of this issue.

Note regarding the Questions & Focus

Suggested for Upcoming Issues:

Individuals from all cultures and walks of life are encouraged to submit manuscripts and artwork. Since everything about dreams is unpredictable, we recognize that suggesting a Question or Focus around which to sculpt each issue has the potential for disallowing a current synchronistic event, transformational dream experience, an inspiration, breakthrough or burning issue-- which you may DESIRE to share, draw, or commit to poetry. Conversely, this publication (and editor) needs parameters: we are limited space-wise and choose not to wander all over creation in it. Yet another paradox. It is difficult to know which priority is primary and which secondary. Let it be agreed that if you are inspired, you are invited to share your experience or insight regardless of whether it 'fits' within the suggested Questions or Focus. Given the overall synchronicity which guides this work for us as dreamers, it will undoubtedly complement the issue as a whole. Our sections on The Art of DreamSharing and The Mythic Dimension are open-ended.

Editorial

For this auspicious issue, which brings our year of exploring non-human life forms in dreams to closure, dreamers synchronistically submitted articles/dreams which embrace all four elements: the Earth, the Air, the Fire, the Water. Spreading warmth to each of you... and readers, be prepared for some highly nourishing soul food. It's here, now!

Additionally, for our enrichment, Russell Lockhart *Embraces the Future* and gives us a glimpse of emerging shapes of community. Dr. Lockhart helps us to see that in sharing our dreams, we just may have discovered the gold at the end of the Rainbow! Their power, beauty and mystery are such that in sharing them with one another, we are contributing to community in perhaps the highest ways possible. (page 10)

In 1994, our focus will be **Cross Cultural Perspectives on Dreams**. In fulfilling this theme, we are faced with a paradox: given the growing awareness of inter-connectedness of all life forms and peoples -- regardless of race or nationality -- we are all Earthlings; conversely, as is true with most species, we come in many varieties, from varied and unique landscapes, cultures and dreamscapes.

A valued acquaintance recently stated:

"There is incredible value in studying dream systems from other cultures. It can demonstrate the limits of social frameworks in which the individual dream operates, as well as the limits of idiosyncratic elements that dreamers bring to their

dream experience. It is easier to detect mythic elements in the dreams of people from native societies than from dreamers from societies without a monolithic mythic structure. There is an urgent need for more information in these areas and cross-cultural research (*and sharing*) can play an important role in this quest." *(Italics, mine.)*

We humbly and enthusiastically request views from or about non-caucasian dream experience and mythology, and invite those of you from distinct cultural backgrounds to share your perspectives throughout the coming year.

John Crawford, a frequent contributor, father, Jungian, Astrologer, Landscaper and valued friend, died unexpectedly in mid-July. In order to honor him and confirm his uniqueness, I would like to share with you that immediately upon receiving the first issue published under my stewardship, John called to congratulate and encourage. He provided this type of valuable and unsolicited support frequently over time and was always ready to respond favorably to any requests as well as offer constructive criticism. Collaborating with him on the Spring '92 issue, in which he served as our guest editor, was an experience I'll treasure for ever. John was, in fact, the first dream worker to call and say YES! to becoming a Regional Contact Person/Net-worker, in our recent efforts to bring the 'Network' in our title to life! John, smooth sailing... ▽

Forty + individuals across the land have also said YES! to being available to dreamers who need information/resources

and/or guidance to experienced dream workers and dream groups that are forming or meeting in their areas. We are experiencing an exciting beginning to having activated this network and urge you to take positive advantage of the expertise these individuals offer. We hope to make exploring this path less encumbered with obstacles for you than it was for many of us!

(See page 35 for the listing of Regional Networkers.)

Networkers: be inspired and guided by what you know to be possible!

You may have seen OMNI magazine's special issue on dreams in September '93. Overall, an informative and stimulating contribution. The portion of that issue which featured *Dream Network* is something we can all be proud to have achieved. However, for the record, I took strong objection to the sub-title that OMNI editors chose to head up that section: *Dreaming for Dollars*... for sensationalism's, not dream's, sake. An absolute antithesis of my motivation and the wonderful conversation I had with Pamela Weintraub, who authored and in fact, did a good job of writing up our interview. Yes, DN is supporting itself... but... dreaming for dollars? Not me!

A very warm welcome to each of you who *read* the article and joined us in response.

Partake!

p.s. I would like to request that you send to *Dream Network* any news clippings, names of movies, videos or TV shows, magazines, etc., which feature valuable information about dreams. We would like to keep all readers informed.

Responses

Letters From Our Readers

(Editor's Note) *Anonymous II and III responded to Anonymous I's letter in (Vol. 12 No. 3, page 9): Dreams Are Underground. From this perspective, Anon I's experience is the 'norm'; let's continue to offer I and all 'underground' dreamers encouragement through this 'Response'/Letters column. Thanks to Anon II & III!*

To Anonymous I

I know what it feels like to be lonely and recall realizing that I had a best friend in my dreams. What a great feeling! Best wishes and much love.

Anonymous II

I am a wife, mother of teenage daughters, business owner, etc., but I am also a "dreaming person" and have been for most of my life.

Through my dreams over the years, I too have been shown and come to know that my life (and all life) is connected to and guided by an Eternal Loving Presence. This has been a most precious gift, certainly not "odd" or "strange." I believe dreams always come to teach and/or help us. If more people could discover the wonders of the "land of dreams," it would be a gentler, kinder and more loving world.

Just wanted to let you know there are others who appreciate and value the dreaming experience. You are certainly not alone!

Keep following your dreams...
Anonymous III

From Anonymous

When I saw my letter signed Anonymous in the last issue of the Journal (Vol. 12 No. 3), my heart surged with emotion. AT LAST, I thought to myself! Upon receiving

the two responses to Anonymous I (from Anonymous II & III), my heart surged again! Yes, you may reprint them!

How wonderful it is to feel that something that has meant so much to me for so long means something to someone else, too! My dreams have changed subtly over the last year and a half. I am slowly gaining confidence in sharing what I have to offer and I owe it all to my dreams. I am sure that The Man Upstairs is smiling and saying "Now you understand!" My eternal thanks to you and the Dream Network, for without it, I would still be IN THE CELLAR!

Anonymous I

Pleased to know Dream Network Exists!

It both surprises and pleases me that there is so much information about dreams amassed and that there is so much professional and public level interest in dreams.

I've been trying to discover what to do about my own dreams for many years, because some of them are on the grand scale of prophecies, others are prognostications and still others are mundane personal dreams. I've had little opportunity to share, compare or learn about this area of my life.

I look forward to receiving the next quarterly issue.

Bonnie B. Jacobson, Rock Hill, S.C.

Doing What Is "Ours To Do"

In regard to recent conversations about "Global Changes" ... I keep hearing inwardly just to continue to do what is "mine to do." As ever more thousands do what is "theirs to do," the changes will be grand! And certainly the Dream Network is an example of how one publication can effect changes.

So blessings... blessings!
Mary Saint-Marie, Mount Shasta, CA

We Are Doing A Great Job!

In my opinion, you at *Dream Network* are doing a great job! I am continually delighted to see you steward this work in ways that say to me that your motives are altruistic and your inspiration springs forth from a pure heart.

Also, Rick Showalter's illustration (Pg. 21, Vol. 12 No. 3) is amazing & beautiful. Encore!

Jan Janzen, Caitada Regional Networker

(Editor's Note) *Ultimate Gratitude, Jan. It takes the cooperative spirit of many people to send each issue out into the world... People Like You! □ Rick Showalter may be contacted regarding his art work by writing him at 453 Mountain View Drive, Moab, UT 84532.*

Opinions Regarding Dreamsharing Ethics

I don't accept anyone's ethics but my own.

When Dick McLeester says "we," he doesn't speak for me.

Jeremy Taylor says "Remember that every dream has multiple meanings," but I don't remember that being demonstrated to be true. It is only the mindset of a certain number of people who have caught it from one another.

Before ethics, then, what is?

I believe that a dream is a message for the dreamer, by the dreamer, in the language of the dreamer.

Except for the teaching of general principles and techniques, I don't believe that the process of dream learning is enhanced by the participation of a second person.

Dream learning is an incredibly precise education in "me." In my own experience, it was my own dreams leading me to explore the depths of my own soul without any interference from other people.

Robert S. Gebelein, Lebanon, NH

(Cont'd, next page.)

Another Opinion on 'Ethics'

A most important ethical guideline, from my view point, is one which *Dream Network* has continually brought to "light": The honoring of the dreamer's own awareness, hence ability, to do their own interpretation with a bit of facilitation from another. This is a basic, gentle consideration we can extend toward the dreamer, who may be unconsciously exposing parts of their very soul, unaware. They look to dream workers as trustworthy receivers.

Too often I have seen a well meaning therapist, guide, teacher, facilitator, etc., allow their own needs for recognition, power, control and related needs to create a dependency, to interfere with the goal of educating another to exercise their own sense of innate 'knowingness'. Or I have seen someone come forth with a strong blast of translation and interpretation that the one seeking help was in no way ready to hear, much less understand.

Gentleness and sensitivity are the greatest strengths to be utilized in dream work as in all areas of life.

It is also important to be aware of the multidimensional aspects of each dreamer and how these are represented in dream states. As emotions are healed, inner conflicts are resolved and integration takes place . . . one naturally begins to transcend the more personal and begin their process on transpersonal levels, hence the spiritual realms of being. The one in the process of this transcendence needs some "wind beneath their wings" as they loosen their grip on the ground.

Aurilia, Springdale, UT

Discovers Dream Network

It was quite a surprise to find, in a rather mainstream bookshop, an intelligent publication on dreaming.

I have always maintained a strong connection to my dream life. I investigated the traditional and progressive dream texts while still in art school. Great good luck with your fine and worthwhile venture!

Scott N. Becker, Highland Park, IL

If It Were My Dream . . .

Here's a contribution to the ongoing discussion of the "if it were my dream . . ." style of doing dream work. I hope it is useful.

There are at least three excellent reasons for using this form when exploring dreams, either one-to-one or in groups:

1) On the face of it, it is the only honest thing any one can say. If I have any idea what someone else's dream may mean, the only way for me to have come up with the idea in the first place is to have imagined my own version of the dreamer's narrative — so, all anyone can say is some version of: "If it were my dream . . . or, this is what my imagined version of your dreams calls up for me . . .";

2) Grammatically, the first person (I, my dream, my version of your dream), is confessional, and the second person, (you, your dream), is accusatory. Any 'you' statement is an accusation (no matter how positive the content of the comment may be) and serves dynamically in conversation as an invitation to argument. Arguing with someone about what their dream means is totally pointless and silly. The "if it were my dream . . ." eliminates 90% of the invitation to argument. No one can argue with a confession. One may question an "I" statement but there is no structural ground in the group dynamics for argument and the hurt feelings that so often go with it.

3) Perhaps the most important reason for using the "if it were my dream . . ." form is that when it is used consciously and sincerely, it becomes a kind of generic spiritual discipline. Every time any one uses some version of this method in talking with another dreamer, that person is asserting that there is nothing ultimately foreign or unacceptable in the other person's dream and by implication in the life and the psyche from which it sprang. This becomes, over time, a

tremendously effective and moving affirmation of the deep common humanity we all share, despite our apparent differences.

When the sacred narratives of the world assert that human beings are somehow "made in God's image," I believe they refer in large measure to this deep layer of unconscious similarity revealed in the universal symbolic language of the dream. The repeated affirmation of deep shared humanity with other dreamers by using the "if it were my dream . . ." form tends to awaken and deepen a felt sense of the presence of the divine in our lives, our dreams, and each other. In my view, it is much better to project and take conscious responsibility for it, than to hide our projections behind "theoretical analysis," or "fake questions" where the questioner already has a clear idea about what the answer may, or ought to be.

Jeremy Taylor, San Rafael, CA

— — — — —
Dreams are like jewels with multifaceted meanings. They lend themselves to many different ways of appreciating and understanding them.

In my own work, I have found the "If it were my dream" approach to be an extremely useful and non-threatening way to introduce people to the excitement of dream work. The technique can also be very productive for experienced dream workers. This phrase stresses the "iffy" quality of the speaker's remarks and also clearly identifies that these remarks are only relevant for the particular speaker.

I am grateful for the work of Dr. Montague Ullman, whom, during my 28 year friendship with him, I have found to be the most principled, compassionate, fair and ethical person I have encountered in the dream field.

Bob Van de Castle, Ph.D.

The Diamond Is Here ... Letters From 'Grassroots' Networkers

My dreaming throughout my life has been largely my own. I generally have felt little need to offer these panoramas and journeys for the scrutiny of others, largely because they very often defy description in language. The eye of the beholder knows it best. Like trying to describe the diamond at the bottom of a dark murky pool. Thus, the filter of our language.

Nevertheless, we try, for we are bound to know each other as best we can. This is why we point to the horizon and tell one another to look and ask the other to tell us what they see. Sharing our dreams, then is a part of the process of intimacy; how we come to know and become closer to one another. Just as the individuation of Carl Jung is a process of self development, intimacy is part of the process of bringing our minds, our thoughts, our feelings together. Like the interacting aspects of Yin-Yang, to know the other is to help to know oneself... and the more we know of our deepest self, the more we may share.

I met a young lady of about 19 a few years back, who simply stated, "I don't believe in dreams." A rather intelligent young woman leading a dynamic life. I think she was simply saying that she has a disregard for dreaming. Forgetting them, letting them slip away without a second thought, giving all of her attention to her daily rounds. She was not disrespectful, just perhaps a bit flippant. The occasion was when I told her that she had appeared in one of my dreams. I was curious to pursue the thought, to develop it in real life. Well, there it was. She took care of that real quickly, for herself. Of course, the dream is mine, to look at according to my own nature: analytically, or for its feeling content.

Ethics which have been enumerated are respect for the dreamer

and the dream, regardless of content. Clearly a necessary attitude. Might I add the notion of encouragement for those who have not yet discovered or who are yet only beginning to discover the magic and the revelation and the enrichment which comes from knowing that the depths of meaning in dreaming are unfathomable.

The diamond is there and we have seen it. As little as we can describe it, let us choose a few words and point the way to others, not that they may know our dreams, but that they may know their own.

John Ashbaugh, Belgium, WI

An inspired idea, to create a network of "contact persons" and the space for dream encounters! I particularly acknowledge your willingness to allow the *Dream Network* to serve as a channel and "voice for dreamers and dream workers."

Francis Ring, M.A., Waialua, HI

I would like to respond to the great letter you sent to all the regional networkers. First of all, let me reaffirm your clarity of intention for setting up this service. It's a great idea and your heart-felt vision is wonderfully communicated. I think this is going to be a valuable contribution and a positive step at unifying us and making quality dream-related information available to the public. Reminding us that no matter what our style, we are still all dreamers and dream workers.

Rosemary Watts, St. Louis, MO

I just got a call from a young man who bought a *Dream Network* at the local Bookstop that just started carrying the Journal! He saw the regional resource page and said he was amazed to discover a phone number with the same area code and prefix as his. It turns out he lives a couple of miles away and I invited him to our dream group the next time we have "Guest Night"

(we only invite guests on specific nights so as not to inhibit group members from working on more personal dreams). Looks like the Regional Network & Resource idea is already bearing fruit.

Will Phillips, Altamonte Springs, FL

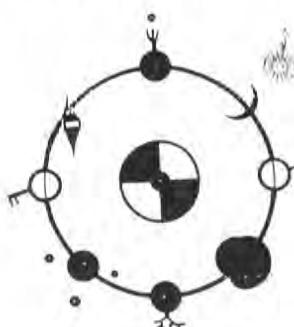
Your Participation Invited

My purpose in writing this letter is to enlist the forum of *Dream Network* for all interested dreamers who would like to participate in a dream research project. In exchange for their personal data, each participant will be learning self-empowerment dream tools. These tools can be utilized to extract hidden core beliefs and attitudes which manifest during waking reality. The forgiveness process incorporated in the tool allows all 'unconscious energy' to be transformed. The result is conscious connected dreams that give clear messages of guidance for practical application as well as spiritual growth.

This research project has been underway for approximately three years. Much of the material comes from an eclectic composite of the most empowering methods I have studied over the past five years and my personal dream inventory.

Conscious Dream Processing can restore our natural resources of empowerment.

Those interested in participating in this project may contact: Diana Dawn, PO Box 274, Ellers, FL 34680-0274. Phone (803) 5428-2028.



We invite your RESPONSES,
QUESTIONS, IDEAS!
Address to Letters %DN



"I can feel a yearning to make a place for hearing our collective dreams and their poetry, a place for the "re-enchantment" of the world. To have psyche's speech heard only in consulting rooms will not suffice in the times to come; psyche's voice must be heard in the world, enacted and incarnated in the world."

Psyche Speak (pgs. 88-89)

Embracing the Future

Emerging Forms

by Russell Lockhart

DN: I recently attended a gathering of Northwest Coast Native tribes on one of the Queen Charlotte Islands in British Columbia, which, in essence, was a celebration of cultural revival and a sharing of Visions through storytelling, song and dance. I was able to see with vivid clarity—as regards dreams that come for community, that are intended to be shared on that level with others—how that's creatively integrated in Native American culture. It's also helped me to see the abject poverty of our culture in this respect. We simply don't provide enough places for the 'enacting' of the dream to occur at this time.

I perceive, from the materials and information that come to the matrix of the *Dream Network*, that there is a growing desire among the general population to engage more seriously in their dreams; the satisfaction of that urge is trying to be satisfied in a variety of ways. It seems to me that what we have happening now in terms of *where* people can go with their dreams, is to private therapy with depth, transpersonal and Jungian therapists, like yourself . . . to dream groups or to the many individuals who cluster around the philosophy espoused by this publication . . . which, in essence, says that dreams are a common human experience and we do not need to rely, exclusively, on professional help to engage with our dreams and to integrate our dreams into our lives and culture.

I'd like now to go directly to a quote from your book, *Psyche Speaks*, which stimulated the request for this interview:

"To have psyche's speech heard only in consulting rooms will not suffice in the times to come; psyche's voice must be heard in the world, enacted and incarnated in the world."

Given your statement and given that we are demonstrating a collective, cultural urge—or impulse—toward 'enacting and incarnating psyche in the world'—how do we go about creating that bridge into the home, the community, our schools . . . from your perspective? What are the safest ways to bring psyche's voice 'into the world'? How can we achieve this in ways that are creative, healing and not destructive . . . given that we are talking about reopening considerable repression of emotions and . . . soul?

R.L.: The issues that are involved are so large and in many ways so crucial, that it's difficult to know quite where to start.

There's a great distrust of dreams; there has been forever, to one degree or another. Dreams, I think, are relatively subversive and so they are likely to be a threat in many different ways to whatever is the established order . . . whether that is the established order of the personality, or of a group, or of the larger collective of society. From my point of view, almost every dream has more to do with the future than with the past. Since most individuals, groups and societies function in a preservative mode, preserving a sense of self, of identity, a sense of collective identity . . . there's not a lot of tolerance for anything that has the capacity to question or overthrow whatever is the established process.

In Our Dreams of Community

Interviewed by Roberta Ossana

In my mind, dreams have that function. Not just the occasional collective — or 'Big' — dream that some people have, but *every* dream has the potential of being a source of the future. And of course, most of the ways of working with dreams have to do with attempts to understand the dream in terms of the past.

A lot of good work can be done that way; it's not that I'm questioning the value of that. What I do question is whether that work serves the dream. There is no question that dreams can be used in different ways and they can be used as vehicles to work and re-work the past. I think any work that tends to do that exclusively *fails the dream*, and so I am particularly interested in how to approach the dream in ways that will listen for what the intentionality of the dream is, in terms of the future. We can't do anything about the past, anyway; we can do very little about the present. The only thing we have hope of doing something about that is different than just being determined by the past is the future. So, the future, not being known, forces — I think — a certain way of listening to the dream that is not from the standpoint of knowledge, authority, understanding and so on . . . but, simply listening to what the dream has to say. Now that sounds very simple but, in fact, it is very difficult, because most of our attempts — whether on our own or working with someone else — tend to force the dream into some understanding that we already have. And, of course, it's much easier to pull the dream into some constructive understanding than it is to *truly listen* to the voice of the dream. True listening has the potential for reorganizing our whole psychology and sense of ourselves. Dreams have that potential, but it's anxiety provoking to open yourself that fully to a dream and so there are a lot of reasons for trying to bring understanding to the dream, which amounts, very often, to forcing the dream into already preconceived notions.

That effort of listening to the dream — and particularly to its intentionality, to its "future seeking" value — I'm not sure that is the preserve of the professionals at all. Nor, am I sure whether professionals are necessarily the best people to be listening in this way.

Artists listen in this way. Poets listen in this way. Perhaps I should say some artists and poets. And so these activities — art and poetry — tend to be the places where you can see what's heard that's anticipating the future, more so than what you see in professional journals. If you look closely at what's happening in some art, what's happening in some poetry and some literature, what's happening in some of these creative processes . . . then you can start seeing the future in a way much more clearly than you can in what is presented as overt plans for the future.

Our 'plans' for the future don't work nearly as well as some of the anticipations that one sees in art and poetry. One can see these anticipations of the future, as well, in the dreams and visions of people in different kinds of psychotic conditions, and in certain kinds of extreme human conditions, in certain extremity conditions altogether.

And most of these things



After the Dry Times . . .

This Rain

Sipped like some rare wine,
contentment has no edge . . .
only a spreading warmth: Love.
Glow gently, take your time
You own this vineyard now,
all yours.

Cask this contentment,
let it mature
and never remember the bitter
taste in other wines gone sour.

You've got love to age you now
Gently let it draw the lines,
soften the rough cutting edges,
the lust you once believed in . . .
till your eyes can see another face
which is now your own,
peaceful.

In this vineyard, let no wind
prophesy the dialectic of days
grown in poorer soils.

Walk the vineyard.
There love grows
The vines climb the trellis
into a sun no longer drying.
And the wind that once
roared vengeance
is gentle on the skin, penitent.
Walk the vineyard and be content
While the fences come down
One by one.

— *Gift from Anonymous* —

get seen as illnesses, or as problems, or only as reflecting problems . . . problems to be fixed, problems to be coped with or adapted to, etc. So, it's hardly surprising that where there are sources of power — whether that's political or financial power — the dream is hardly listened to in such places.

I think, in the present world, the dynamics of money are probably the main determinant of most of what transpires. And for that reason, it seems significant to me that I can make a great deal of money interpreting or working with people's dreams in the ways that I do. And I know a whole lot of people who can make a whole lot of money doing that.

But, I can't make any money from a dream. Nobody's going to pay me for a dream. If I tried to sell you a dream, you probably wouldn't buy it. If I tried to sell you a poem, you probably wouldn't buy it. If I try to sell you a dream that I think is important, that somebody just told me, you wouldn't buy it. And yet, these are the most valuable things we have. And nobody knows it. It's not that I want to be paid for my dreams; I don't. And I don't want to sell dreams. But in many ways, I believe that dreams are the most valuable things that we have and I would hope that the pervasiveness of money dynamics — as it seems to be developing in our culture — doesn't find a way to commodify dreams.

There are dreams that I have heard which I think people need to hear. One of the things I want to do is to try and make some kind of place for such dreams, so that these dreams can be heard. I want to do that in some way which is not going to be influenced by the dollar; I don't know how to accomplish that but it's a project I have in mind.

I don't want to interpret these dreams; I don't want to write a professional or Jungian commentary about those dreams. I could surely do that, but I don't want to. I want the dreams to be *heard*. I would like, somehow, for the dreams to be heard

all over the place!

So, some of the things that are going on, because of the computer network, the global highways, the ways we are able now to instantly communicate with vast numbers of people, I want to be able to use it. I don't want to sit back and just say that's horrible, because it's not. I do want to make use of computer technology as a way and means for the psyche to be heard. I think that psyche is going to be heard, in any event. The problem is whether we can hear it and get the message . . . or have the message forced on us.

The psyche doesn't stand for not being heard for very long, whether that's in an individual's life, a group's life or a culture's life. The kind of community that can be generated from genuinely hearing what's going on in the psyche is an extraordinary community. This doesn't have to be in the same place, geographically, because we're not in the same place geographically anymore. That idea is gone. Your real community in the future is going to be with you in Utah, me in Lake Stevens, X in Nova Scotia and Y in New Zealand and somehow we are going to be able to communicate and be an organic community, even though we're not in the same place. Finding ways of facilitating that sense of community is going to be a very interesting thing to do.

I feel more in community with people I've never met, never seen, who are in Europe, or in Russia or South Africa, than I do with my neighbor across the road. And I can have two reactions about that: I can say that's horrible, we've got to have community right around us; but, I've come to feel is that I don't want to insist on that anymore. First of all it's not happening organically. What is happening organically is a kind of psychic inner connection with people all over the world and I feel very connected with them.

Certainly, I'm not in opposition to having community close at hand in my small town, but it doesn't seem to be happening. I don't know whether that's peculiar to me or . . .

DN: I don't believe so. I'm hearing everywhere I go that there is no such thing as community anymore, except when a crisis occurs. I am experiencing it myself. It's a great loss, whatever the causes. I wasn't aware of how much I miss a sense of community until attending the gathering I mentioned earlier. The setting was on an island in British Columbia. There, most people do not have, nor need, cars. Every day was a celebration of people in the streets, walking and genuinely greeting one another. That in itself was incredibly nourishing and made me painfully nostalgic because that's the way it used to be . . .

RL: I'm a strong believer in the *organicity* of community. The way in which community is genuinely formed is not to press the idea of community by saying we've got to have community and kind of force it in some way. That doesn't work. Community doesn't even mean that if you think about the word. The *munis* part of that word means "gift"; the *comm* part of it means "together." So community that is organically based is based on *what we give* to each other. When you give something to another person and that gift starts circulating — that's the key thing: the circulation of gifts — then, you have community.

Now, where does that happen? It certainly can happen with your next door neighbor, but it often doesn't. That's why now, what I can give, is to people that are not necessarily next door. The person next door doesn't necessarily want what I have to give and if I give it to them it doesn't circulate, it stops. So, what's required is to give in a place where the gift will keep moving.

Louis Hyde, in his book *The Gift*, a crucial book in this whole sense of things, pointed out one problem with the early Puritans is that when the Indians would give them the peace pipe, the Puritans would put it on his mantel. The gift became a possession. When the Indian came by the next time and saw the pipe still there, he took it. So, Indians became "Indian-givers"; "you can't trust an Indian."

But, what the Indian was seeing was the *death* of community and that was very disturbing.

The Indian understood that if everyone takes and possesses, we don't have community, we have power. That acquisitive power aspect, when we are in that mode, we can't give and therefore, we can't be a basis of community but only a basis of power. Communities that are based on power — that attend to the flux of power — are quite different than communities based on the flux of gifts. This is probably the most crucial thing in terms of how to find out where community is in the modern world.

This is why I think with the kinds of technological communication — which is, of course, the same word — that this is going to make possible a vast interaction of everybody in the world... and communities are going to be quite different than what we've imagined them to be in the past.

I had a dream some years ago, one of those voice dreams, you know, that has a compelling truth quality. It said, "God is in the computer."

DN: That's an awesome statement to consider. A dream voice once said to an acquaintance: "The unconscious is God."

RL: It's important to notice the dream does not say the computer *is* God, it says God *is in* the computer. Now there are certainly ways in which computers function as gods, lately. You go into the bank, and if the computer's not working, nothing is happening. They can't even do anything by hand anymore. So, the computer is sort of god there. I just read a book recently called *The Death of Money*, which gives a good picture of what happens when computers are conceived of as god and instead of the dollar bill now being god, it's electronic money that has become god.

Now, that's not quite the same as what my dream was saying. Because of that dream, I haven't been able to look away from what's happening in all the technological revolution, because if I trust the dream I have to

trust the idea that God's in there. If God is in there, in the computer, then there's a certain sense in which the computer is a new church... or is the place where one might find God.

This helps me in my relationship to technology and all the things that are coming in technology.

In fact, the revolution in technology, which has been based largely on processes of miniaturization, has had the corresponding effect of increasing the power of individuals. The effects of this will escalate dramatically. It's happened within the last twenty years, for the most part. It has basically rendered the idea of countries, governments, large power blocks... as being relatively ineffective, in comparison with the power of individuals. Even economically, the power of individuals is increasing. It is now possible to create wealth more quickly with the idea an individual has than organizing large masses of machinery or materials or such things. A single idea, now, can produce more wealth almost instantly than a generation of 'stuff!'

DN: Stuff... from the Industrial era?

RL: That "stuff," was characteristic of the industrial era and now we are changing into an information era. It's a knowledge revolution and knowledge is really the basis of power. You can't bomb knowledge. Once all the factories and means of production become robotized anyway, there's not going to be much point in bombing them. The whole idea of large bombs is going away and with it, of course, what it has supported. The huge global structures of war are becoming obsolete. We are in the process of seeing the obsolescence of large scale governments and, of course, in the process of that there is total chaos!

That, coupled with the breakdown of what *has* contained so much, historically — institutions, traditions and so forth — leads to the present chaos. This situation, I think, often generates a kind of nostalgia and so we're trying to put things back together the way

they were and...

DN: They won't fit!

RL: Exactly... and there's no going back. That going back is also related to trying to relate to the dream by dealing with it with what we already know. The past. I'm not so sure that embracing the future works by embracing the past. I don't think, for example, that the means of understanding the coming times are necessarily going to come by trying to interpret it in terms of what's already past.

Using, for example, Greek mythology. Greek mythology was the stories of the Greeks as the psyche was then producing stories and art. Why would we want to take just those stories and say these are the stories of the psyche when *the psyche is producing stories all of the time*. New stories, different stories. Obviously, some with the same themes... but in new contexts. It's more a point, now, of trying to sensitize ourselves to what is coming and how to embrace the future, rather than being fearful about it. These things that are being developed are the tools of the future and like any tool, you can hit somebody over the head with it or you can do something creative with it.

So, the problem we have is still the same problem. We have to have a kind of psychological development that is up to the development of the tools, or we're going to have a massive problem. And this, I think, is probably the source of much of the problem: the disparity between where the tools and the power are and where most people are. Many people in the world are still living 200 or maybe 2000 years ago. Living 10 years ago is dangerous to your health!

DN: I would like to get some clarifications for *Dream Network* readers on what you've said so far because you are introducing some new, timely and viable ways of looking at things. You are saying that we must listen to the dream as a way of embracing the future. Do you include all dreams?

Continued on page 30

In Response to the Questions:

The Four Elements In Dreams: What Do They Symbolize?

Earth: In contrast to heaven, it is usually interpreted as feminine, passive and dark. It often appears in mythology as a female deity. Creation myths sometimes represent the origin of the world as a procreative act in which earth is fertilized by heaven; earth is also compared symbolically to the womb.

The earth is not only the womb out of which all life proceeds but the ambivalent figure of the "Great Mother," who is both life-giving and life-taking. Ritual burials and subsequent "resurrections" in initiation rites sometimes allude to the connection between the death and birth aspects of the earth.

In astrology it is linked with the signs of Capricorn, Taurus and Virgo.

Water: It is a symbol with a very complex range of meanings. As an informed, undifferentiated mass, it symbolizes the abundance of possibilities or the primal origin of all being, the *prima materia*. In this sense, it occurs in numerous creation myths. In Indian mythology, for example, the world EGG floats on it. Genesis speaks of the spirit of God, which at the beginning hovered over the face of the deep. In the mythologies of the most diverse peoples, there is the symbolic act of an animal diving into the depths to retrieve a piece of earth from the waters. In Islam, Hinduism, Buddhism and Christianity, water is a symbol of bodily, emotional and spiritual cleansing and the power of renewal; the Fountain of Youth shares this symbolism. In China, water is assigned to the yin principle; similarly, in other cultures, water is usually associated with the feminine, the dark depths and the Moon.

Water is a universal symbol of fertility and life; for this reason, it is sometimes juxtaposed to the Desert. Likewise, spiritual fertility and spiritual life are often represented by water; for example, the Bible speaks of the water of life in the spiritual sense.

Water that cannot be contained within any boundaries appears in various contexts as an eternity symbol. Water can also have negative symbolic meaning as a destructive force, e.g., the Flood. Psychoanalysis regards water primarily as a symbol of the powers of the unconscious.

In alchemy, water is designated by an inverted triangle. In the Zodiac, water is associated with the astrological signs of Cancer, Scorpio and Pisces.

Fire: It is considered by many peoples to be sacred, purifying and renewing; its power to destroy is often interpreted as the means to rebirth at a higher level. Occasionally, specific fire gods were honored, such as Agni in India or Hestia in Greece; in China, several fire gods were known. In the Bible, God or the divine is sometimes symbolized by fire. The Apocalypse mentions such images as fire wheels and animals that spew fire. In the Old Testament, God appears as a column of fire and in a burning Thorn bush. Often, fire is associated with the Sun, the Light, the color Red and the Heart. In contrast to water, which is sometimes said to arise from the earth, fire is often thought to come from heaven.

The myths of many peoples speak of a theft of fire, which is interpreted as a crime or sacrilege. In Greek natural philosophy, fire is either the origin of all being or one of the Elements. Simultaneously, however, fire is closely associated with the symbolic nexus of destruction, war, evil, the demonic, hell or divine wrath. The burning of Sodom and Gomorrah was often understood in the Middle Ages to be a preview of hellfire. Production of fire through friction was associated in many cultures with sexuality; the origin of fire is frequently ascribed to a sexual act of mythic beings or animals.

In alchemy, fire is often symbolized by the upward-pointing equilateral triangle. In the Zodiac, fire is linked with the signs of Aries, Leo and Sagittarius.

Air: Like fire, it is thought to be movable, active and masculine, in contrast to the feminine, passive elements of water and earth. Air stands in close symbolic relation to breath and wind. It is thought to be a subtle material realm between the earthly and the spiritual realms and is sometimes taken as a symbol of the invisible spirit whose effects are palpable.

In astrology, air is linked with three signs of the zodiac: Gemini, Libra and Aquarius.

The Jeweled Medicine Wheel

Earth Ritual/Dream Healing

In January of 1989, an old friend and I had been having disagreements about how to approach a project we were doing together.

Hoping for some useful advice on how to find a win-win resolution to our conflict, I turned for help to the Angel Oracle.¹

The reading advised that my friend and I had simply hit upon two different ways of working. Like the Salk and Sabin vaccines for polio, both were equally effective but with different approaches. For help in harmonizing our work, the cards suggested: "Create a Sacred Space and Create Your Own Ritual." I decided to do this by incubating a dream. As I drowsily entered that half-awake, half-asleep state . . . *I found myself in a very familiar dream landscape, one that my friend and I had discovered we both shared. I was in a bright alpine meadow high up on steep cliffs, overlooking the sea to the West. Just as*

I was falling asleep, I could see that my friend was sitting across from me in the high, sunny grass.

As I slipped into my dream body, I found that I was constructing a Medicine Wheel — a Native American map of subtle realities — in the grass between my friend and myself. I was sitting in the West, the healing direction on the Medicine Wheel and my friend was sitting across from me, in the East, the direction of new beginnings.

To the North, the direction of dream and spirit, lay a dense forest of huge and ancient trees. Far to the South, the direction of the emotions, lay the mundane world of rivers and valleys and human settlements, much like the backgrounds in Renaissance paintings.

I was marking out the four directions of the Medicine Wheel with beautiful precious and semi-precious stones. At my place, in the West, I placed an egg of rose-green jasper. To the right and left of the egg (another symbol of new beginnings) there were opals, my birthstone.

In front of my friend I placed a piece of polished green malachite. On either side of it there were large, faceted golden topazes — my friend's birthstone.



by Barbara Shor

I wasn't certain how to begin the ritual. Building a small fire in the center of the wheel seemed inappropriate and I didn't want to harm the life in the grass. So I picked a long, sturdy-looking blade of grass and made a grass whistle out of it. I put it to my lips and played on long sweet note perfectly, as though I'd been doing this all my life. To my surprise, all sorts of animals answered the call. At this point, I said aloud: "In this place where boots keep moving, I don't know what we're finding."

To my left, from the Eastern portion of the meadow where it was ringed by forest, came many of the small creatures that inhabited this place. Leading the way were all manner of small nonpoisonous snakes — little black snakes and garter snakes and their kin — Earth messengers all. And when they got to their place in the circle, they coiled and sat up like tiny cobras, commanding the space. Snakes, I learned later, are my friend's animal totem.

Behind them in a peaceful jumble, came rabbits, squirrels, chipmunks, field mice, voles and little ground-living birds like quail and burrowing owls that nested in the high grasses. And although I didn't see them, I felt the presence of the insect life of this place, especially the ants.

To my right, to the South, I could see dark birds or bird-like forms wheeling in the hazy distance — some coming in from the East, some from the West. I kept trying to see what kinds of birds they were. I could see they were riding the air currents, so they had to be soaring birds, but they weren't eagles or hawks.

Since my totem animal is the raven, I was certain they must be ravens — those great psychic messengers. But then I realized that the birds I was seeing — yet not quite seeing — were actually angels, winking in and out of this frequency of reality.

(The week before, I had been to see an exhibit of Georgia O'Keeffe's paintings and had stood mesmerized in front of a painting titled, "Bird over Snow-covered Red Hills.")The strange, black, flowing shapes of the bird-like image in flight had looked exactly like the angels I was now seeing in my dream.)

Feeling a presence behind me, I turned to see a large white-tailed stag with a magnificent rack of antlers and huge liquid brown eyes.

As I turned back to see what animal was coming from the East, I saw that my friend was deeply in a trance or the dream state. I could just make out a dust cloud in the far distance and the ground began to shake beneath me.

Having felt that before in dreams and visions, I knew who was coming:
Black Buffalo!

And there he was in all his magnificence, galloping up full speed. But then, with wonderful gentleness, he lowered his great shaggy head and tenderly scooped up my friend, who slipped comfortably onto his neck, holding tightly onto his horns. Then he raced right through the Medicine Wheel off to the Northwest. The little animals scattered to avoid being trampled but there was no panic. I felt the tiniest pang of jealousy because he had allowed me to ride him like this in the past and I remembered the excitement of the speed, and his massiveness and the ringing of the giant bell of the Earth under his hooves. But then I realized how very much my friend would enjoy this magical ride. It was my friend's turn to have this amazing connection to the planet, the feeling of having come up out of the very center of the Earth, yet flying across its surface at the same time, making music with flying feet.

At this point, the deer began to nudge my back with his soft nose. As I stood up, I saw that his antler tips were about level with the top of my head. He moved to my left side (the lunar, inner, female side), and bobbed his head toward me, indicating that I was to take hold of his antlers and he would lead me to a new place.

Slowly, with starts and stops and occasional fine adjustments of direction, we headed Northeast across the meadow toward the woods. He knew where we were going. But he was letting me feel my own way instinctively.

I knew I'd have no idea where we were ultimately heading until I got there in my waking life but I trusted my guide because deer have the ability to heal one's vision. It had also been my experience from other dreams that when the deer come for me, they always bear an invitation from the Gods: that it is time to develop a larger, broader, more inclusive perspective on the events of my life and of my world. That it is time to look through the eyes of angels, to see more, to understand more.

When I awoke, I realized that the subtle properties of all these stones were highly appropriate to the situation with my friend. As always, I was amazed at how surely my dream self seemed to know exactly what to do. In the dream, I knew that there were many other beautiful gems to the North and South of the Medicine Wheel and in the Center . . . but I could only recognize my friend's and my own.

From Sun Bear's book, *The Medicine Wheel: Earth Astrology*,² I had learned that my mineral totem is the jasper — a heart healing stone that carries the light and warmth of the sun. Opals help balance opposites by their very nature — the water within their crystalline structure creates their fiery display. The message to me seemed to be: Let the light of the heart heal and balance the flow and fire of our relationship.

As for the stones for my Medicine Wheel partner, the topaz is believed to dispel darkness by virtue of its inner radiance and to calm anger. Malachite was my friend's mineral totem, a stone that Sun Bear says raises "a person's sensitivity to the voice of the spirit, . . . increases receptivity to all forms of subtle energy and increases psychic powers." Malachite is also known to help raise unresolved issues among people so they can work through them. Here, the message seemed to be: Let the inner light of spirit dispel the darkness between you. Allow the issues to rise to the surface and be discussed calmly, without anger or expectation.

**"Realizing
that each point of view
had its own validity,
we were able to complete the project
at hand by contributing what was
uniquely our own to the whole.
After that, our work took shape
with surprising ease."**

I typed up this powerful dream ceremony and sent it off to my friend. We didn't talk about it much, we simply let it work its way into our hearts, minds and lives. The immediate effect was that we stopped scrapping and trying to convince each other of the superiority of one approach over the other. Realizing that each point of view had its own validity, we were able to complete the project at hand by contributing what was uniquely our own to the whole. After that, our work took shape with surprising ease.

Now, with four years of hindsight, I can see that we quietly and peacefully started working on independent projects. My friend took the path of Black Buffalo and I went the way of the Deer. We still consult with one another from time to time and our individual points of view never fail to enhance and broaden our work.★

¹ See *Ask Your Angels*, Andrew Ramer, Alma Daniel and Timothy Wyllie. (Ballantine, NY: 1992)

² *The Medicine Wheel: Earth Astrology*, by Sun Bear and Wabun. (Prentice-Hall, Inc. Englewood, NJ: 1980)



Barbara Shor & Daughter, Sarah, on Sarah's wedding day, April 1993

INCUBATING DREAMS

Using WATER

The Kahuna, traditional people of Hawaii, have a simple and frequently successful technique for incubating dreams on specific questions or problems:

- *In preparation for the dream, take time in the evening to quiet your mind and clarify a statement that addresses the specific question or problem on which you desire to receive insight in your dream;*
- *Have a glass of water nearby and when the question/statement has been formed, make the affirmation and drink one-half of the glass of water;*
- *Say to yourself: "When I awaken -- and drink the remainder of this glass of water -- I will remember my dream."*
- *Follow through.*
(Let us know if it works for you!)

Put Your Dreams Into The Fire

An Interview with Brant Secunda

DN: By way of introduction to *Dream Network* readers, would you be willing to share a brief autobiography? How did you get from Brooklyn to becoming a Huichol apprentice, to shaman/teacher? That's quite a number of quantum leaps in a short 40+ years!

Brant: I used to ask Don Jose, my teacher, "Why me?" And he would say "That's just your good luck!" Really, I grew up on the East Coast in New York and New Jersey, and at about age 15 I had many dreams that I would go to Mexico. I was somehow drawn to going there and the day of my 18th birthday, I left New Jersey and hitchhiked to Colorado — where I am right now. I went to a few of the big peaks here in Colorado and kept dreaming of going to Mexico . . . so I went! To Ixtlan. I was kind of like a young tourist looking for Don Juan.

DN: Don Juan of the Carlos Castaneda books?

Brant: That's the one! So I went to Ixtlan, where I met a Huichol school teacher and he told me that his family village was a five day walk from the town of Ixtlan. He gave me a letter of introduction, because you have to be taken there or somehow invited. It's private land. So, I left there, came back about a month later and decided to try and go to his family village and on the third day of my journey, I was completely lost! It was wild. I'd wandered down a deer trail — it's not like here in America, where everything is marked, two miles to the next road. I was completely lost on this trail and started to pass out from sun exposure and dehydration. I became unconscious. The next thing I knew, these



Indians were standing over me, sprinkling water on my face, telling me that the old shaman of their village had had a dream about me and they had been sent down by him two days earlier to look for me. What was interesting is that I was looking for Don Juan and the name of the shaman who had the dream about me, his name was Don Juan. Don Juan is a nice way in Huichol to say Mr. John.

Soon after that, Don Jose, who became my teacher, also had a dream about me . . . and sent for me. He initiated me and adopted me into the Huichol tribe and put me through an apprenticeship which lasted twelve years. Now, I would go back and forth, I wasn't there the entire time . . . but, most of it. During the course of the apprenticeship, they took me to

many places of power and through many ceremonies and pilgrimages.

In the beginning, he initiated me by taking me to a cave called the Cave of Grandmother Growth. She is the Mother of Creation, according to Huichol mythology. I was taken to this beautiful cave and that was where my initiation took place.

DN: After all this time, more than half of your lifetime — being so deeply involved in their ways, being adopted by them — do you identify yourself as and feel Huichol?

Brant: Yes. Absolutely.

DN: What can you tell us about your practice with personal dreams. In most people's minds, there is tremendous emphasis put on visionary dreams in shamanic traditions, but I'm asking about the dreams that come every night, as well. Culturally, how do the Huichol integrate dream-sharing into their everyday lives?

Brant: In the Huichol tradition, dreams are the re-emergence of our life. We say that at night, we die. You go to the great spirit, to the realm of light and you are on your way to being reborn. And on your way to being reborn is when we dream. The dreams are very important. The Huichols have many mystical dreams, as well as what we would call regular kinds of dreams. Both are considered very important; they are like another reality being revealed through the medium of the dream. So, let's say someone is having a problem with their neighbor, it will come out in their dream — almost, you know, like therapy — and the problem gets worked out in the dream. So, that by the time you see

the neighbor, it's already worked out . . . hopefully.

DN: You mean there isn't any actual verbal sharing of the dream with that person in waking reality?

Brant: Sometimes they share but not so often. Dreaming, for the Huichols, is a very personal matter, as well.

DN: So, when a problem with someone is worked out in the dreamtime, it's considered to be taken care of in this reality, as well, and no further discussion is necessary?

Brant: Not really, unless it's something very very personal that they want to discuss with the shaman; then they will talk about the dream. But, generally, we do talk to the Fire every morning. We wake up and make a fire and tell our dreams to Grandfather Fire. This is a family fire. Whoever wants to, in each family, can get up in the morning and tell their dreams to the Fire.

DN: Is this practiced daily, today?

Brant: Every morning it is practiced.

DN: Why, of the four elements, do the Huichol people share their dreams with Fire?

Brant: The fire is helpful in remembering the dream. We say that the fire's power is wisdom and the fire is our memory. So, by telling our dreams to the fire, it helps us remember dreams from the night that we may have forgotten. So, the fire acts like a mirror, helping us. The fire is like our memory and will help us to remember dreams that we may have forgotten. This is one of the techniques I teach in my seminars.

DN: I suppose anyone wanting to incorporate that ritual in modern society could use a candle.

I understand that Don Jose, your teacher, once told you never to forget that your relatives are the earth, sky, rivers, birds, animals, stones, gems, mountains, caves, springs and lakes. How do you conduct those relationships in your daily life?

Brant: I try to be a part of nature, finding my relationship with nature. I was taught, when I was involved in my apprenticeship, to develop my

relationship with the gods and goddesses, mountains, lakes and springs, by learning to communicate with them. So, we would go out on many different pilgrimages and that's one of the main tools we used in the art of pilgrimage or going to a place of power. In the beginning, we went in groups. Don Jose would take me along with a small group of Huichol apprentices and we would go together to places in nature and Don Jose would say "We will learn the language of this cave, we will listen to the cave speaking in the night." And



we would leave offerings in the cave and sleep there and hopefully the cave would talk to you. Or, we would go into the mountains and would talk to the different rock people, the rock formations that are around the Huichol Sierra and we would learn to communicate with them in their language. Also, for instance, we would go to a body of water — the water is seen mostly as goddesses — and again, be offering a prayer arrow or something of that nature and we would try to learn that language, the language of water.

DN: Can you give an example from your own experience of achieving that level of communication?

Brant: In my own initiation, I was put into a cave for five days without food or water. There, Grandmother Growth, the mother of the gods, came to me and spoke to me and told me many different things.

DN: Would you be willing to share what she told you?

Brant: One thing that she told me is that I would live to be old and that I should go through an apprenticeship with Don Jose. And she came in a dream and told me how that cave used to be a gourd bowl that was transformed into a cave. Which, as it turned out is part of the Huichol mythology . . . but they had not told me that yet!

DN: You were told this before you knew the myth?

Brant: Yes. So, I had to go and dream the myth and then they filled in. There's many different parts to that, which are a part of the teachings that come later . . . but I had to dream the first part.

DN: Then, what you were told in the dream in the cave was confirmed by Don Jose and you learned it was a part of their creation mythology?

Brant: Yes

DN: What an incredible experience! I'd love to do this whole interview on that particular mythology; I expect the Huichol people have many mythologies. That must have been a good part of the confirmation that Don Jose needed in determining to take you on as an apprentice and

engage you ever more deeply in their culture.

After ten years of going back and forth, working with Don Jose, you were told by him that you were to go out into the world and teach the Huichol way. I get the impression you were somewhat resistant, simply because of the conflict of being white, from the East Coast . . . and I know there's a lot of controversy among the traditional people around this country about people receiving and teaching Native traditions, especially whites. There's considerable controversy around this issue.

And yet, in addition to Don Jose's instructions, you had the confirmation in a vision of your own that you were to teach the Huichol traditions? Would you be willing to share that vision, if it can be described in words?

Brant: The dream showed that I

would be teaching people in the future. It was a whole dream and with that and Don Jose's inspiration, we started the Dance of the Deer Foundation. Through the foundation, we offer seminars and teachings centered around what I learned over the years of my apprenticeship.

DN: Would you share why?

Brant: Basically, I had a vision where the gods came to me and told me that I would teach. Don Jose had essentially the same vision.

DN: The Huichol people have a unique way of praying by speaking to the ancestors. Teach us how you pray.

Brant: We pray to the four directions, to the ocean, to the sun, to the fire, to the eagle . . . and we pray to what we call the ancient ones in order that they hear our prayers and will hopefully respond to our prayers. We pray out loud. Most tribal people pray out loud, calling to the spirit so that they can hear our voices. Hopefully, they respond when they hear us pray out loud. The Huichols like to pray like that, especially around the fire. We usually pray in the morning, unless you are at a ceremony and then, it's anytime. It's very beautiful, like a symphony.

DN: All the people praying together and saying different prayers? I've experienced that.

One of the most outstanding characteristics of the Huichol people for those of us who have had any exposure to their ways at all, is your unrelenting joy and happiness. I hope you have fully adopted that way of being. What is the secret of Huichol happiness?

Brant: Happiness and sadness are the same, only happiness makes you feel better. So, we say, why not be happy! The Huichols just love to joke, from the time they get up to the time they go to bed. I think the secret is that we have self confidence and good self esteem. We, of course, have many problems, just like everyone. We also feel that we are helping to keep the earth stay in balance, by making a ceremony for each season, by performing a ceremony for the well-being of the earth, the sky, the sun, the waters and the rain. Doing this brings about a sense of well being

and when we have this, we can just joke around. We love to joke around. We also believe that it's healing to laugh, it's healing for the spirit.

DN: That's been proven in modern medical science, as well.

Brant: When you're happy like that, when you laugh during the day, then you have a good dream at night, according to the traditions.

DN: Does dance play a role in your way?

Brant: Yes. The dance that we do, the dance of the Deer, is like a trance dance, which produces a feeling of ecstasy and well being. At the same time, we are dancing our thoughts, our prayers, into Mother Earth. We say we are dancing on the altar of Mother Earth.

DN: The Deer is integral to Huichol culture. Is it also your totem animal?

Brant: Yes. It's the totem animal for all Huichol people. It's the heart . . . so, what most would call the heart, the Huichol calls the deer; what most would call intuition, the Huichol call the deer. And the deer is also known as the Lord of dreams, the one who brings you a dream, an intermediary between people and the ancient ones. So, the deer is like the heart or what we would call our Higher Selves.

DN: And from that heart-space, you have been directing the Dance of the Deer foundation . . . all around the world? And are dreams an integral part of your teachings?

Brant: Yes, to the first question and yes, we use dreams quite often, doing the dream exercises each morning. We show how to purify and work with the dream around the fire. If anyone is interested in shamanism — they have to be into dreaming. You can't separate them. Dreaming is an integral part of my work, that is why I was so happy to see the Dream Network. Dreams can really help all people. We don't have to be from any one culture; everybody has dreams, no matter whether we are Indian, African . . . or whatever. Everybody is dreaming and we can dream these symbols alive, like the symbol of circle or figure eight.

DN: Some of the universal symbols we all share, collective symbols?

Brant: Yes.

DN: May I do something unusual for an interview and share with you a dream I had on New Year Day?

I am in an unfamiliar setting and am being prepared to receive the embryo of a deer. I am being opened to receive the embryo of a deer. I can see it.

That's the dream.

Brant: Well, my first response is that you are that little deer. That was you. In my experience, the embryo represents new beginnings and so does New Year. Yourself opening up to the spirit of the heart and intuition.

DN: I have also connected the sweet medicine animal attributes of trust and innocence to the deer I carry. It's a dream that I treasure. Thank you for allowing me to share.

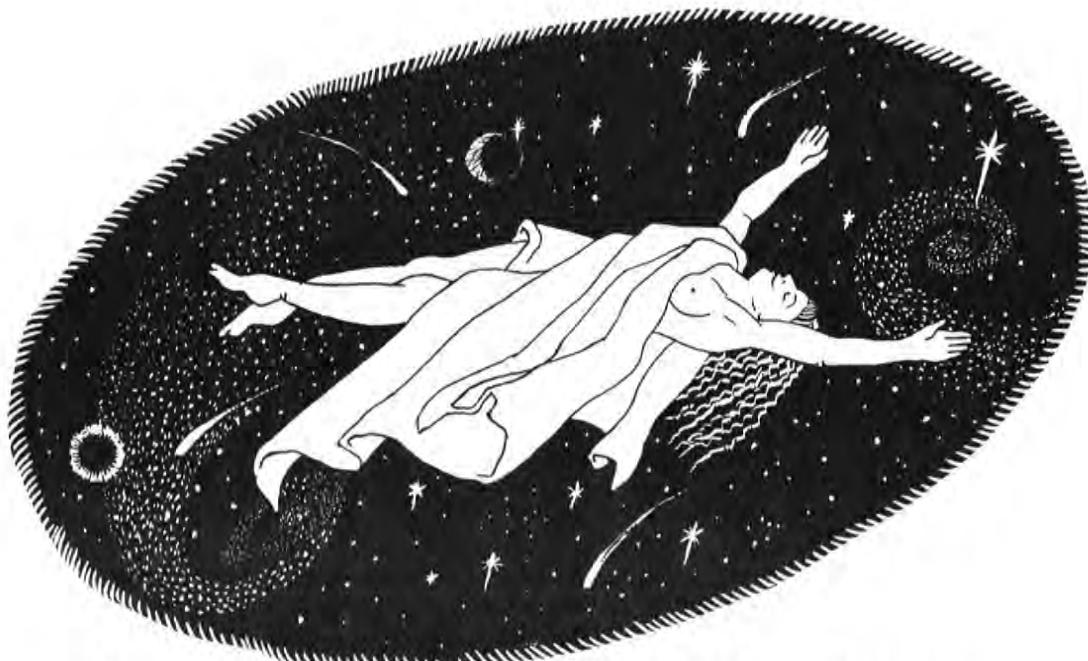
As we come to closure, are there any other perspectives about dreaming that you would like to share?

Brant: Dreaming is the time where one can really get into contact, because when we're awake, our rational mind is working. And if we start hearing a stone, most people will freak out! They'll think "This can't be true; I can't be hearing a stone, I must be going crazy!" Most people can't handle that, even if they're on the path. When they really get a vision like that or communication with a non-human life form, it's very difficult for them to accept. Whereas in a dream, we are totally open. That's the beauty of the dream world. It's a whole other world where we really are free. In the dream world, we can really come into contact with the stones, the birds, we can fly! In normal life, we can barely walk. We humans can transform into animals and then change back. In that way, the dream world takes on an important objective, really, to let us go into another reality and not worry about it.

DN: Then, on your path, the dream world is as valid as waking reality?

Brant: Yes, it is. We Huichols emphasize that, we say, "We are poor and we have nothing, but we dream! In dreaming, we are free as the light."

DN: Gracias, Brant. Hope we'll go into depth about Huichol mythologies, soon. ★



Laughing and Flying: The Element of Air in my Lucid Dreams

by Lorraine Grassano

I'm sitting here staring out at the San Francisco fog, thick and white and spilling over Twin Peaks. The fog appears to be an avalanche of air, massive enough to swallow up a jet plane and yet, too ephemeral for the weight of a sparrow. The element of air is all around and inside of me, during waking and sleeping, while meditating, day and night, I am breathing IN the air. During most lucid dreams, I am flying THROUGH it. My conscious mind cannot grasp this omnipresent "nothingness," so, let the unconscious speak:

There is a slight jolt of lucidity. Immediately, I wish to fly . . . but am only able to float a few inches off the ground. I think about the Higher Power and suddenly a cold, powerful wind billows up under my white blouse and I go soaring at a tremendous speed! I am airborne and it is wonderful. I do a lot of flying, all the time chanting something about the Higher Power. I see a swirling mass of creamy blue light in the distance and am awed by it. I think it must be the Higher Power and attempt to fly in that direction . . . but am pulled away from it. Then I realize that I must let go of control. At that moment, I am filled with glorious laughter and keep shouting, "Higher Power! Higher Power!" Then, I remember my waking intent to do healing work on my asthmatic condition. I do breathing exercises as I am flying — in and out — copious breaths of cold air. I draw my legs up to my chest and fly in a curled-up position as I shoot rays of red, vibrating energy through my dream body. (2/6/89)

This dream is representative of many I have had in which the element of air, manifesting as flight and laughter (a corollary of breath) carries me into contact with the Divine . . . if I am willing to let go. As long as I maintain control, Air is there for me to enjoy, but plays a passive role. I can fly and intoxicate myself with breaths of sweet, spring air, but this is only the beginning. I was five years into my lucid dreaming when I learned how to give up control . . . and that's when Air suddenly blew into action.

I do not know what to do with my lucid state. I feel frustrated and anxious. Then I recall something from Lucid Dreaming . . . that giving up control is a healthy reaction in a lucid dream. So, I think,

"I'll just go where the dream takes me . . ." Suddenly, I begin floating upward, then rushing backward at a tremendous speed. The sensation is utterly magnificent. I feel delighted and at peace. (8/87)

The act of letting go, or the desire to contact the Higher Power, leads to an acceleration of flight and a glorious feeling of being out of control. Often, the flying is backward, on my back . . . and I engage in acts of healing or sexual pleasure.

It is an exquisite level of lucidity I feel. I fly and indulge in tactile experiences. The Spring air is so sweet and damp. I desire to see the Higher Power and as has happened before in lucid dreams, my flying is

accelerated. I am out of control in a thrilling way that feels safe and wonderful. The Higher Power takes the form of a woman and gives me great pleasure. She does not want me to look at her and I have the longest healing episode occur on my knee that I've ever experienced. I run and kick and exercise my knee, while pouring this reddish energy through and through it. (6/91)

Just as flying is letting go of the body, laughing is a letting go of the mind and signals the presence of the Divine. The following is an excerpt from a dream that was incubated for a lucid dreaming group assignment on contacting the Divine:

I remember the Task and I ask the doll, "How do I get in touch with my Higher Self?" She answers, "By mental telepathy." I hear her voice simultaneous with my own voice inside of my head, saying in an amazed tone: "I know, I know! By not giving in to my lower self!" We both enjoy wonderful, carefree laughter. She flies up to me and together, we pass through the ceiling unharmed... going higher and higher. Then, the doll is gone and I am alone with a breathtaking Blackness above me. I attempt, without success, to create constellations to adorn the darkness. Then I give out a hearty laugh, realizing it is best to leave things as they are. I swoop merrily up and down and all around and am filled with the utmost peace and an indescribably sweet and melodious music permeates the air. I repeat out loud, "I need help, I need help!" This request grants me utter contentment and the knowledge that I am truly in the hands of the Higher Power. (7/88)

My flying skills are superb. I have no trouble swooping, soaring and staying aloft. Then, I roll up in a ball and spin faster and faster. Suddenly, I am shooting upward like a cannonball, swifter and higher than I've ever flown before. The speed is so great that I can feel the crushing effect of the centrifugal force; the sides of my body and face are slightly flattened. I am being propelled through the dark heavens, clusters of stars zooming nearer and nearer. The experience is stunning beyond words. I know that I am no longer in control but being guided. I spy the moon, which is shining brilliantly. I desire to fly there and land but a voice inside myself whispers, "The Moon is too bright; you are not ready to go there yet." So, I lay out my back and send energy through my bad knee and throughout my body as I fly. (6/30/93)

Laughing, letting go, trusting, asking for help. I seek to practice these dream-state teachings in the waking realm. Who shall be the messenger between worlds? AIR, of course! Breathing permeates all levels of consciousness while we are alive... and perhaps Wind is the breath of the spirit world. ☆



Artwork by Scot Ryerson

K's Crystals

A Dream, Gifted by Patricia Keelin

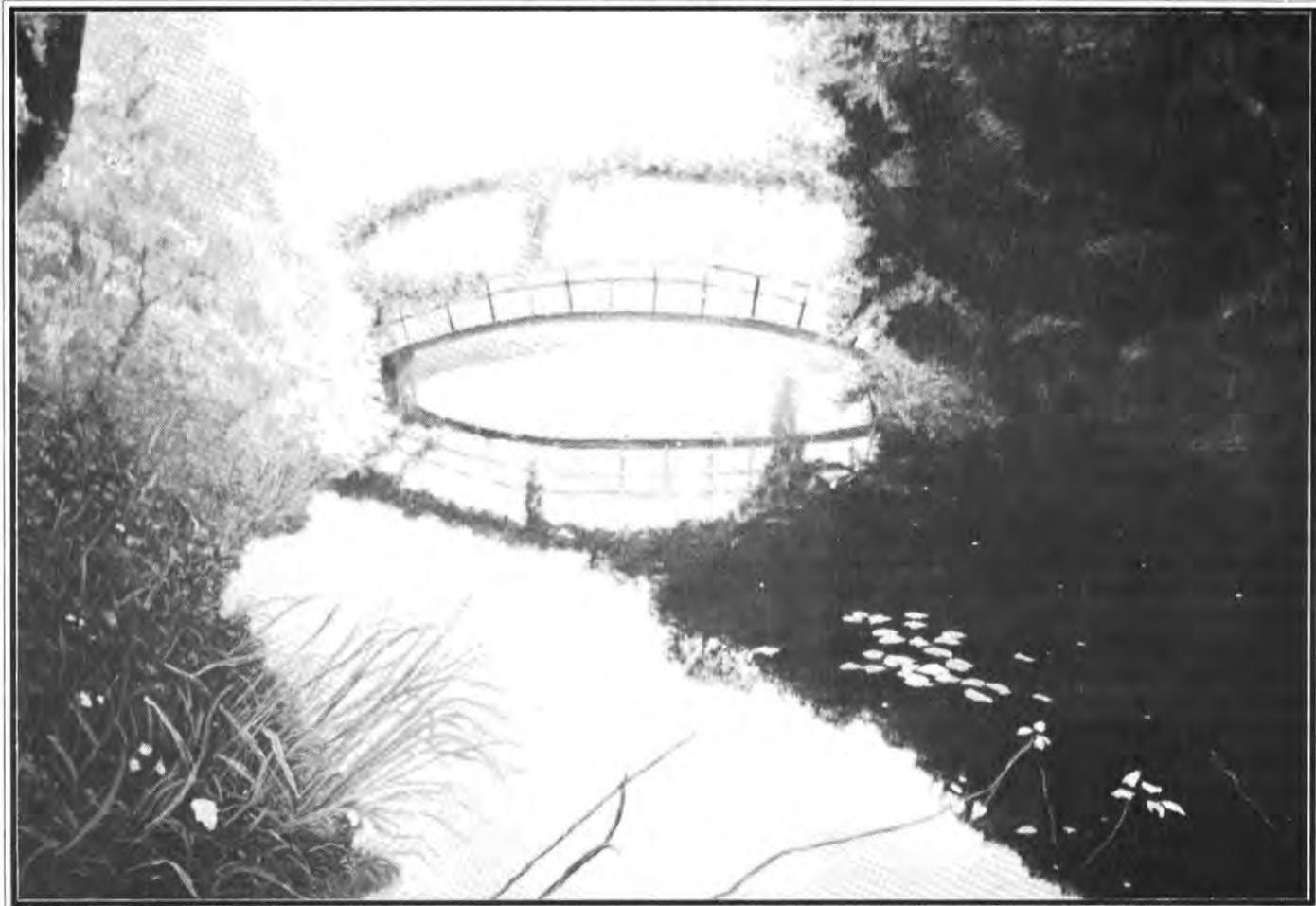
I am walking with two very close women friends up a gently graded, grassy hillside. The late morning sunshine embraces us quietly as the stillness of this lush, green valley stretches out in all directions. Silently, we make our way to K's car which is parked halfway up the hill. It is the only other sign of any human presence here. When we arrive, K opens the trunk to show us her collection of crystals. Claiming the small ones are not only edible but also of great benefit when digested, she offers them to us. Each of us eats one. They seem a bit on the crunchy side with no particularly distinctive flavor. Then K takes out a long belt made of many smooth stones intricately woven together with multi-colored strings. She tells us that the small belt attached at the center was the suggestion of a child. After tying the belt around her waist, we all begin to walk back down the hill. Along the way, K suddenly tosses something into the sky and a light rain falls from that area. Although whatever she tossed is invisible, we realize K is able to direct its position by her will power. Her mischievous side surfaces quickly and she begins to chase us about the valley with her invisible raining cloud. M and I giggle in delight as we dance around trying to escape becoming drenched. ☆

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Probing the Depths of the Unconscious:

A Series of Transformative Water Dreams

by Donnalee Dermady-Minney



Author's Preface: While I am educated on the concept of lucid dreaming, I deliberately do not participate in it. I feel that our dreams have their own internal meanings and time. They provide information, entertainment, insight — things I would not presume to limit. For me to interfere with them, to try and wrench the last bit of secrecy from them at my human-chosen pace, would be equal to abruptly cutting into the conversation of a slow-speaking old wise person. Therefore, this narrative contains what could be construed as passivity.

I have been recording my dreams fairly consistently for perhaps eight years and in all that time there is only one series of dream that has repeatedly featured me 'screaming my guts out.' While it was not literal evisceration, this was the term that sprang into my head time and again. The screaming certainly came from the extreme physical and emotional depths of me. When I awoke, I could still feel the sensations .

vividly. The focus of this series of dreams was dual: each involved the sea, or bodies of water and the more frightening subset included the presence of sea mammals; most often, they were forms of dolphins and whales.

It seemed the concept of the terror had originated with the fear of bodies of water and what they may or may not have contained. An early one, although clearly not the first, was recorded as follows:

I was literally at the top of the world, on ice small rocky islands in the North Sea, listening to an old gentleman in a white robe tell me about aikido, or at least about the aikido they did up there. There may have been another man there as well. At one point, I was on a perilously small island that felt as saggy and unsupportive from my legs downward as a deflated raft. It moved like a boat of its own accord and I screamed my guts out mindlessly, trying

desperately to keep my legs and feet out of the water, terrified that something — anything — from below would get me. Nothing did. The old man was unperturbed and concerned with something off to the side somewhere. A bit earlier, he had shown me one of the islands, fierce broken black like dull coal, encrusted with solid bubbly foam. I was shocked at how narrow it was and how the waves were present on both sides. This may have metamorphosed into the one I rode on later.

Now, if all the dreams had had similar components and patterns, I might simply have put them down to sexually-related fears or concerns, or something involving my father or paternal figures. This did not quite feel satisfactory though; particularly in light of the following dreams.

“In a more recent dream . . .
***I actually voluntarily went
into a swimming pool
which also contained friendly,
happy people. I enjoyed it
and did not feel fear.”***

The first specifically sea-creature dream that I have recorded is described as having ‘brief but significant’ feelings, in my notes:

Some young woman and I were on a square of cement and metal barely big enough for us, out on the water of an ocean. There was some mention of sharks and other creatures and then — perhaps in response to the other woman’s touch on some metal device — a small hammer-head shark dropped from under our brief platform into the sea. Later, there was a visual scene that really frightened me: a row of some pale things like ivory fans, or rotors, in the distance translated itself to me as a bank of dorsal fins and scared me terribly.

The next connected dream came three nights later; it was a huge, expansive dream of . . .

. . . looking out to an ocean and seeing one or two oil rigs and far beyond them, bigger than anything, huge whales and similar creatures leapt high in the air. I pointed them out to somebody who had been scoffing at the possibility. I felt some fear at seeing them.

(As a side note, I have always been extremely protective of animals, in waking life as well as in dreams and so the possibility that I was concerned over a perceived threat to them came to mind.)

While living in England, I had a memorable ‘it’s-not-just-a-dream’ occurrence: while flipping the channels on TV (awake, mid-day), I came across an episode of a famous award-winning documentary at the instant in which a whale surged out of the water toward a hapless seal. I screamed and sobbed and hid my face, most uncharacteristically. For something to cross over to waking life to this extent was alarming and convinced me that I needed to know its significance.

Another dream of this period involves me . . .

. . . in a doctor’s office, browsing through the single, mutilated magazine available. The photo that caught my eye appeared to be of two women marine biologists with a dolphin-type creature alive and well behind them. A trick of the dream made it appear to be a video clip with a hint of motion from the dolphin. It brought up in me a dreadful surge of panic.

This theme continued in dreams as well as in waking life. I averted my eyes from photos and displays that might even resemble fish or marine life and vetoed a boat ride on the Oregon coast on my honeymoon. I was utterly mystified; in a way I was fascinated but also puzzled that I, who has a good grasp on my own dream landscape, if of no one else’s, could not find out what these dreams and synchronicities were trying to tell me. It could have to do with sexuality, emotions, ecological concern, with my worldview as a long-time vegetarian and pagan, with security. I tried to look at it from these perspectives, from a transpersonal perspective, an archetypal perspective. I focused on it and at times completely let it go. At last, there were some significant dreams that gave me a better understanding of the theme:

We were out on a boat in the ocean. To our right was an area of deck reminiscent of a ferry, on which a casual party was happening; the identities of the people were indistinct, although Tim Jones (guitarist from UK group Somebody Famous and a personal friend) and his crowd were there and I was pleased that they were. I seemed to be on that side of the ship. The only path to the other side was a very narrow, worn, rusty-corroded ledge with no rail that extended out over the ocean. It made me afraid to look at it and think that I might have to cross it . . . but then it occurred to me that I already had and that I was all right. A number of black-and-white whales came to visit — it seems to visit me in particular — and I wasn’t afraid because the water was invisible all the way down to eternity (and the words ‘eternity’ or ‘infinity’ were definitely heard inside my head), and all I could see below and around was a lot of happy, pleasant black-and-white whales spiraling downward. I felt peaceful and joyful and that something had been resolved.

Curiously, the waking life fear of sea creatures began to fade and eventually, I would point out photos of sea creatures in magazines to friends as proof that I had gotten past the fear. More helpful, though, were the few dreams that followed: the component of sea creatures was missing . . . but the water, the real source

Book Review

Symbolic Landscapes: The Dreamtime Earth and Avebury's Open Secrets

by Paul Devereux
(Glastonbury, Somerset, England:
Gothic Image, 1992; 183 pages)

by Stanley Krippner, PhD
and Sarah Dubin-Vaughn, PhD

Taking the position that "ancient peoples are still offering us their wisdom through their sacred sites and landscapes," Paul Devereux has written an excellent book. Devereux' stated aim is to offer a "transcultural perennial manual of how to understand our minds and our planet — the two sides of the same coin."

Readers will appreciate this book. It contains an intelligent, well-documented approach to views of the natural world as viewed from two perspectives. One of these is the physical landscape as constituted by consensual agreement, i.e., the ordinary reality of the world. The other perspective is the visionary landscape of the human mind.

In addition to his own extensive explorations into these two realms, Devereux draws on the reports of an admirable diverse range of personal accounts, folklore and scholarship. He states that he has written both "from a mental framework that embraces the legitimate demands for informed, intellectual accountability and the legitimate need to recognize inner reality."

Well referenced and nicely illustrated with photographs and diagrams, this book summarizes literature that describes the "Dreamtime Earth," and suggests a means by which the reader can begin to comprehend the workings of consciousness in the process of switching back and forth between views or images of the outer and inner landscapes. The Balinese language contains a well-developed sensibility of dual worlds ("niskala" and "sekala"). But English, in contrast, can only call the alternative visionary world "symbolic," at best. By whatever name it is called, Devereux suggests that a redis-

covey of the human capacity to "see" as the ancients could "see," would assist residents of industrialized societies to understand that the existence of these other landscapes rests essentially on one's willingness to believe in them.

To explain the creation of the symbolic landscape as a living reality, Julian Jaynes' speculation about "the bicameral mind" is deftly summarized. Although controversial, Jaynes' theory is persuasive in the context of Devereux's argument, especially as he described the ubiquitous stone monuments and other natural forms, as well as the deities that are reported to have talked to those who approached them. Also pertinent to this discussion are the many means and gateways that native people had for entering into the "Dreamtime."

Devereux does not simply dismiss the phenomenon of the symbolic reality as existing only in the mind; he also documents the presence of naturally magnetic stones at a variety of recognized sacred spots. In addition, he presents reasonable explanations for the verified presence of exceptionally bright lights at some "power spots." This topic was more fully developed in Devereux's previous book, *Places of Power*, where he dealt in detail with magnetic stones, surmising that they were employed both for healing work and for altering people's consciousness.

This slender, but riveting, volume is divided into two essays. The first surveys symbolic landscapes from around the world and explores Jaynes' theory. The second examines, in concrete detail, the well-preserved Neolithic landscape of Avebury in southern England as well as the process of its exploration. This examination serves well to demonstrate the themes raised in the first essay. Since Avebury is undeniably recognized as having been a ceremonial landscape for its ancient inhabitants, it follows (from Devereux's argument) that it was also a landscape of the mind.

While both parts of this book will interest its readers, the second part will be invaluable to anyone traveling to Avebury. Devereux

gives suggestions for exploring the inherent mystery of both landscapes and taking a "Dreamtime" perspective on Avebury may bring the visitor close to the thoughts and feelings of the early inhabitants.

As Devereux aptly suggests, members of industrialized societies might, by gaining a greater intimacy with the physical Earth, more readily "see the Earth as an Angel." This amounts to "an alchemical shift of perception that transforms Earth into Mind." Such is the legacy that "the Ancient peoples left us in their sacred sites and landscapes." ★

(Dermady-Minney, Cont'd from page 24)
of the terror, was still there. In one dream . . .

An old boyfriend (from whom I had parted years ago on unhappy terms) was on a low pier over jewel-green water only a few feet deep. In the water was a backpack of mine, which I bravely reached in and took. I had always been so frightened to venture into the water at all before, that I was triumphant to reach in and redeem this thing of value from an old situation.

In a more recent dream . . .

I actually voluntarily went into a swimming pool which also contained friendly, happy people. I enjoyed it and did not feel fear.

It has become quite clear to me that while the dreams contain many facets and possible ramifications, they most strongly symbolized my emotional bravery, or lack thereof. Following several rough, violent years overseas, I was very reluctant to be emotionally open and I believe this was a main underlying theme of the dream series. As I have made great efforts in my personal life, the dreams adapted to reflect that. I have appreciated the insight they have given me, even though the form was sometimes very difficult. Simply, it was the appropriate dream at the appropriate time and I am grateful. ★

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The Guided Interview Approach to Dream Understanding

© 1985 by Will Phillips

In 1980, I began putting together what I call the Guided Interview Worksheet. It consists of fourteen open-ended questions designed to elicit insights, amplify feelings and help crack open elusive dream symbolism.

The following is an overview of the process.

S.C.E.R.C. Guided Interview Worksheet: A Way of Simplifying Complex Dreams

- 1) Recount the dream, condensing the key points/elements into outline form:

Setting: Describe the location, time, weather and mood.

Characters: List the main characters or groups, whether they are human, animal, vegetable or mineral.

Event: Essentially, what is happening in the dream?

Response: How did you respond to the main event? If you are not a participant in the dream, then what is the response of the main character?

Conclusion: What is the last thing you remember happening in the dream just before awakening?

- 2) At the conclusion of the dream, how would you plot the feelings you experienced on the emotional spectrum that follows:

horror	fear	frustration	neutrality	satisfaction	happiness	elation
(Warning Dream)		(Evaluation Dream)			(Guidance Dream)	

- 3) On a scale of 1 - 10, how would you rate the vividness/intensity of this dream:

1 2 3 4 5 6 7 8 9 10

- 4) In about 5 words, write a title that reflects the essence of your dream.
(Refer to the Event in the SCERC outline).

TITLE: _____

- 5) Was there anything in the dream that you were avoiding?
If so, specifically what was it and why was it important to avoid it?

- 6) In this dream, the choice is between:

Conformity & Individuality
Abundance & Need
Freedom & Restriction
Spontaneity & Structure
Privacy & Exposure
Vulnerability & Toughness
Imbalance & Equilibrium

Decisiveness & Acquiescence
Honesty & Deception
Desires & Loyalties
Power & Impotence
Death & Rebirth
Confrontation & Avoidance
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 (paradreaming).

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

A dream worker in Florida, Will is also a woodworker and free-lance writer. For further information on the SCERC Dreamsharing process and/or information about his forthcoming book, Every Dreamer's Handbook, contact: Will Phillips, 1269 Bunnell Road, Altamonte Springs, Florida 32714

FACE OF EARTH/FACE OF SKY



black martyrs
imprisoned clerics
minorities
children:

the apologetic category
of witnesses,

But the sounds within the
silence

velvet dark fire
of words against
the eyegouged nights
this vertigo
the nausea, myriads
of swallowed tongues
the larynx
cased in ice —
such stammerings
are our confessors!

Any throatclearing, any
friction

I would suggest
has fever inside of it
could burst into flame
become prayer

lifting a psalm over the earth
moistening
an eye in the sky.

The voice of the divine
the voice of the human;
a face of earth
face of sky

trees on it
angels.

by David Sparenberg

Volcano as Anger. Shark as Love

A Dream that Led Us from the 'Nuclear Isolation Trap' to the Open Sea

by Phoebe Larsen

I have been blessed many times in my dreams with animal guides, having been freed by an otter, comforted by a frog-cat and given flight by a Pegasus . . . but the shark, I believe, was my very favorite.

My husband, Ed, and I have been swimming and are lounging in our bathing suits. We are in a house with a beautiful huge stone fireplace. The house is on an island, which is really the tip of a volcano. Suddenly, there is a terrible rumbling and shaking — the volcano is going to erupt! We know we need to get off the island and out to the open sea, though we feel rather lazy. It is so warm and comfy in the house. But we get out our little boat — about the size and shape of a laundry basket — and set about finding our way out.

The island is all made of up narrow, twisting, maze-like waterways though black volcanic rock. I am barefoot, so kneel in the boat while Ed walks alongside. We are beginning to be afraid we will not find our way in time, for the little canals are very confusing, with high ridges between and low bridges over, when I say, "Look, what kind of fish is that?" It is a shark, quite a small one and rather stubby. I feel he has quite a friendly face, so I reach down to see if I can touch him. He takes my hand in his mouth! I am worried about his teeth but he is careful and gentle, so all I feel is his lips. So smooth! Then I have a sharp, clear memory of touching a dolphin at Marine World when I was a very little girl. I thought then that nothing was ever so smooth and in my dream I feel the shark's mouth just as smooth and real.

He looks at me with his shining round eye and begins to lead me by the hand. I say to Ed, "He knows the way!" Ed looks doubtful but follows us and though sometimes it seems like we are going in circles, soon we see the open sea and safety stretching out before us.

One reason I loved this dream so much, besides the beauty of the black rocks and the blue water, the smooth silvery shark and the huge, spray-topped waves, was that — unlike so many dreams! — meanings leapt instantly to my mind:

* The shark was, for me, Enduring Love. I have read that one of the reasons marriages fail is forgetfulness; people forget what it felt like when they were first in love. The shark was saying to me, referring to the clear, tactile memory from childhood: "Your memory is good, so use it!" Also, the shark is an animal whose basic design has remained unchanged for millions of years; it has staying power.

* My ability to love life-long, because of my good memory, can lead me away from my anger (the volcano), even through the twisting confusion of ego games (the island) and the mind-dulling qualities of domesticity (the comfortable room with the hearth).

* I also felt the shark came to tell me, first, that value judgments are false and that which I might normally think of as 'low,' dumb and vicious — a shark — can have a great many dolphin qualities: careful gentleness, soft skin and being a spirit guide of the highest order. Thus facets of my husband that I might preconceive as cold, uncaring and emotionally inept, might be something altogether different: shyness, silent strength, even trust in me. I should look deeper!

I needn't think of being a wife (kneeling in a laundry basket) as 'unglamorous,' or second rate. I will remember I am one that fishes rescue. I have the power of life-long love that can lead to the open sea. *



Levels have it that there have been many races of people parading across the millenniums of time. They came, they made art and mystery and they vanished. These races are whispered about in almost every culture. Where did they go?

I have an idea about that. I think they disappeared into their dreams. I think it's possible to do that now. I think this will be the natural course of present humanity.

Many prominent dream writers and dream teachers have recorded a great deal about lucid dreaming and the many worlds to be found there. Respected mystical writers, such as Richard Bach and Carlos Castaneda, have claimed to not only spend a great deal of time in "dreamtime," but to have influenced "worldtime" from that perspective.

Let's bring this experience down to a more personal level and look at it from a starting point. I have recently been reading Jane Robert's Seth on future selves. In The Unknown Reality, Vol. II, page 461, Seth says: "Your physical life and your dreaming life are so intimately connected that waking experience springs from the unknown dream reality."

On page 463, Seth says: "Space and time continually expand and all probabilities of any given action are actualized in one reality or another."

Having always relied heavily on my dreams to show me the truth of something, I asked them for some kind of verification. Specifically, I wanted to know if there was an ordinary future self already in existence with its own consciousness and perceptions: me, yet not me; close to me in time and not created out of crisis.

My present situation was as follows. It was a Saturday and as I was moving on Monday, most of my belongings were packed. My friend, Nancy, had invited me to a party on Sunday, beginning at 3:00 p.m. I planned to arrive about 4:00

Dreaming of Future Selves

by Zoe Calder

p.m., eat supper and leave for a meeting I wanted to attend, which started at 6:00 p.m. I was feeling good but also tired. I reflected on how my usual depression, which developed whenever I had to move, was not present. Things were going quite smoothly for me — no self-sabotage. It made me feel I had worked out an important life issue. Being tired, I decided to lie down for an hour's nap before doing more packing. This is what happened:

I wake up from my nap. It is Sunday. I still feel tired, groggy and depressed. I look at the clock and it is a few minutes before 7:30. I hadn't realized I would sleep so long! I jump up and glance out the window. I move the venetian blind aside. It feels hard and gritty in my fingers. I can see it is getting dark out. I feel a bit of panic and rush to the closet to get my jacket. I slip my feet into sandals. Suddenly, the reality surfaces. What's the matter with me? It's much too late to go to Nancy's party. I've even missed the looked-forward to meeting. Depression deepens as I think about how much I wanted to go to both of those events, especially as all my belongings are packed and I have nothing to eat here. My disappointment is keen, bordering on despair.

At this point, I hear a noise. It is my dog, Lannie. She is right here next to me . . . and then I hear her scratching in the other room. How can she be in two places at once?

I wake up, open my eyes and I'm dazed! I realize the foregoing was a dream. It is still Saturday, not Sunday. I haven't missed any party or meeting. I slowly sit up and ponder that girl who was me, yet not me. I dreamed of events that were to take place tomorrow. The me in that future reality is not as emotionally healthy as I am. I feel a bit sad for her, me, us? I wonder if something will happen between now and tomorrow that will turn me into her. I cheer myself up by thinking that a still happier, healthier me must also exist and be influencing me. Next time, I want to dream about her and perhaps I can bring her dreamtime attitudes back to my worldtime reality. If I learn to spend enough lucid time in dream, worldtime and dreamtime realities will become virtually one. Eventually, I won't have to wake up into worldtime at all! I'll have it all in dreamtime, have it all in worldtime. I can choose. I can go find the others!

Nothing huge transpired between Saturday and Sunday. I deliberately took a nap Sunday afternoon, woke up in time to do the things I wanted to do. But there was a ghost in the room that whole day! ★

Russell Lockhart Interview, Cont'd from pg. 13

There are now people who are identifying different *types* of dreams ... such as precognitive dreams being those which show us a future event or condition ... but I hear you saying that you are listening as though *all* dreams are giving us guidance into future time.

RL: Yes. What I would like to propose is that all dreams, regardless of their seemingly different types, are ways into the future, are preparing for the future. This is something I'm in the process of working on in a book I'm currently writing. It may seem a bit odd as a way of looking at the dream but conceiving the dream this way brings up the question of how one is to relate to the dream and, again, putting things in an extreme form as a way of making a point, all dreams are to be enacted. Now that seems a bit dangerous and radical ...

DN: And challenging!

RL: Yes. Some might say stupid. If you have a dream that you go over and kill your neighbor, does that mean you go over and kill your neighbor? Is that what I mean by enacting? Obviously, that's not what I mean. Talking about every dream as having something to do with the future, does not mean that one becomes a slave and simply act out the dream. There's a world of difference between *acting out* and *enacting* and this is the crucial point. Enacting the dream requires *consciousness*. A conscious relationship to the dream, a kind of eros with the dream. This is totally absent when one is simply acting out the dream. And that's the chief difference between what one might see as a dangerous suggestion ... that one just go act out what the image of the dream has shown. That's not enacting the dream at all. At the same time, when the dream pictures you killing your neighbor, what do you suppose it could possibly be to enact such a dream? What would that look like? What would you do?

DN: First of all, make a determination about what the dream means. Who is the neighbor? What does the neighbor symbolize? If one

were to look at the neighbor subjectively, he or she would no doubt be showing some aspect of oneself that needs to be disposed of. If looked at objectively — if there is, in fact, a serious problem with the neighbor, some righteous conflict resolution appears to be in order.

I understand what you are asking. I encounter this all the time ... people who are so inclined toward the quick explanation, toward the literal interpretation of dreams. That's one danger we face, it seems, as more people become interested, considering that by far the majority of people will not or cannot access someone who is in a professional capacity. The concern becomes how to educate, how to get the information out, in order that people are led to the quality resources, to the right information. This, so that we may begin doing what really is *simple and intuitive*, but since we have been deprived of — and are just in the process of reclaiming — this precious side of our *nature*, it becomes a considerable and sometimes, lengthy process. Providing quality information, education and resources are joyful and immense responsibilities for all of us who are involved.

Before I ask the next question, I'd like to reflect a bit on what you've been sharing. First, I totally agree that we are in a position, maybe for the first time ... maybe ... in the history of the human species on this planet, where we really don't have any precedents in history — even yesterday — which can help us move into tomorrow, into the future. What you are introducing is a new concept, that we must begin recognizing that the time for reaching into the past — into the places where the woundings have occurred — need, now, to become those transformative experiences which become our personal mythology. Those which can carry us into the creation of a new way. It seems that this is our challenge ... in the midst of the present-day chaos.

You have indicated, in response to the question of psyche's voice being

heard in the world, that the kind of messages we're receiving from psyche, those that are ready to be heard out in the world, are the dreams that don't want or need to be interpreted. Are you saying that it is the dreams, which Jung referred to as coming from the level of the 'collective unconscious,' that are ready to be heard?

RL: Let me say a couple of things about this. I would like to say that every dream needs to be heard. What I mean first of all is that the dreamer needs to hear the dream. The dreamer needs to listen to what the dream is saying. That's the first place of hearing is the dream. A lot of people don't hear their dreams, so, there's a whole part of a person's life that they're not hearing. There is a collective task to get people hearing their dreams. I encourage everyone to listen to their dreams ... so, that's the first place of hearing and it's very deficient at the moment.

As many people as are interested in dreams, or who are in therapy at this time, there is really very little of it going on in the world. That's the first place of hearing that needs to be animated. I mean, we compulsively go to the TV or the movies or whatever and we already have a theater going on inside us all the time. And it's free! It's one of the few things that the economy hasn't quite insinuated itself into, as yet. Although, in many ways it is, because we are so distracted by the economics of TV and movies and everybody's desperately involved in those things, when there's a whole source of such things going on inside that doesn't cost a dime!

So, there's that first place of hearing. Every dream needs to be heard. That creates the channel, as it were, for the objective psyche, or the divine or whatever one wants to call it, to come in. I don't care what one calls it, there is something there to be heard from. No matter how prosaic any dream seems, it's the beginning of a hearing of *something else* and it's that something else that needs to be heard.

I would go so far as to say every

dream needs to be told. And how do you tell it? Well, first of all, you have to *tell it to yourself*. Just hearing it is one thing but telling it to yourself is another. And by telling, here, I mean an act of consciousness with the dream that has certain features. One must *really become curious* about the images of the dream. That one goes into the dream again, perhaps imagining or allowing the dream to work on us in our waking life, not just in our sleeping life but in our waking life and allowing it to work on us in such a way—what Jung called “Dreaming the dream onward,” or technically, active imagination, which itself is a very difficult thing to achieve. Basically, the idea is that it’s a way of *participating in the dream consciously*. It is an act of consciousness of taking oneself into the dream world again and being there, but being there with consciousness now. That’s another step one takes with the dream. There are many steps.

One can make something from the dream, manifest the dream somehow in the world. Even the dream where one kills one’s neighbor. If the dreamer were to paint this image of killing the neighbor, I can guarantee you that things would start stirring that s/he didn’t know were there . . . that s/he needs to know are there, for their future. To enact the dream in a painting and let the painting speak to us and let all the actions that are involved in painting speak to us . . . brings up all sorts of things that are the stuff of our future.

So, there are many ways of enacting the dream and many ways of telling the dream. Telling our dreams to our partners . . . and I don’t mean ‘dumping’ the dream . . . I don’t mean saying the dream to someone else as if they’re then supposed to do something with it. We can’t really tell the dream until we’ve heard the dream as fully as possible.

If we dream and wake up and tell our partner . . . nothing has happened. We haven’t heard the dream deeply enough in order to tell it deeply enough. We’ve just put it on a conveyer belt and sent it along. That’s

not what I mean by telling a dream. Hearing is a very deep inner process and telling from that place of hearing so deeply about any dream, it has an inductive effect on the other person. It’s related to the kind of art, for example, when we see it, it produces the urge to paint or to write—not the urge to possess—but the urge to create. When art has that effect, then art is serving its purpose for the future. It’s bringing the fruit of the future by doing that. Our dreams are the same way. Putting a dream on a conveyer belt and sending it out, that’s not what I mean. If we hear it deeply enough and tell from that deep place, then we induce an erotic connection to the other. That kind of telling is very erotic and it is what makes for very deep relationship.

A community that comes from that kind of sharing, giving the gift of a dream to another . . . after one has heard it as deeply as possible . . . to me, that is the ideal sequence of things in bringing the dream to the world.

DN: In that way it relates to the community of giving that you were referring to earlier.

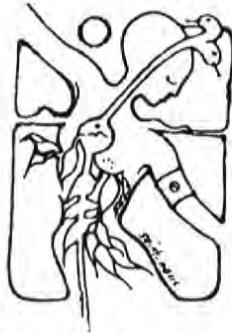
RL: Yes. And so, I think that the age of Aquarius being upon us, it’s useful to use the imagery of Aquarius as being characteristic of what this might mean. Aquarius is a water-bearer. It is not quite clear whether Aquarius is male or female and so gender is not so much an issue. The issue is the bringing of the water. What I imagine this to be—and where the dream is the vehicle—is that, opening ourselves as deeply as possible to *the other* is the way we can fill the jug. Then, we take that jug to the common pool and we pour that jug into that calm pool made of these pourings of each of us. That is the water of community. Our gift to the common pool.

DN: Sounds like soul food to me!

RL: Soul food it is. Dreams are free and they have to be freely given. The community that generates out of that, the gift giving of that, is going to be something we’ve never seen before.

DN: It reminds me of what Kilton Stewart brought to us about

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the Senoi people. I recognize that what Stewart shared has been questioned . . . but the paradigm is viable.

RL: I don’t care whether Kilton Stewart’s work is a fantasy! The ideas are psychologically correct. They are good images for what is necessary in the times to come. That we go to that place of psyche and bring from there the gift to the community. ★

DN: So be it. Thank you, Russell.

Russell Lockhart received his doctorate from the U. of So. Cal. in human psychophysiology and has taught at many universities since. He is a trained Jungian analyst who now writes, teaches, practices, and with his wife Frankie, publishes handmade and limited edition books at The Lockhart Press. His essays have appeared in numerous journals and his books include *Words As Eggs* and *Psyche Speaks*.

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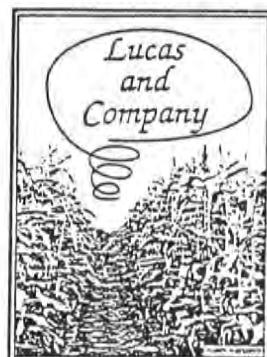
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Encourages any dreamer's personal connection to, relationship with and understanding of dreams and the mystery from which dreams emerge. *Catherine Knapp*

- Offers encouragement to the dreamer for their efforts, knowing that any effort will bear fruit. Regards all dreams and dreamers as sacred and as such, treats them with respect, joy and humility. *Jan Janzen*

- Engages in the Art of Listening.

This involves listening to all that a dreamer says and above all, listening while keeping one's own ideas about the dream on hold. *Montague Ulman*

- Respects the integrity of dreamers; their vulnerability, weaknesses and sexuality are to be honored, never exploited.

It is often useful to preface any remark with the idea: "if it were *my* dream..." *Jeremy Taylor*

- Honors and respects the dreamer's anonymity and confidentiality. *Will Phillips*

- Intuits the dreamer's boundaries and does not push the dreamer to go beyond what feels safe. *Deborah Jay Hillman*

- Enters a relationship with a dreamer and a dream, holding regard for the mystery of the dream process and respect for the sacredness of the individual's personal discovery of truth.

Valerie Meluskey

- Refrains from telling the dreamer what his or her dream means; we never know anyway. When we feel that we do know, at best we know what it would mean if it were *our own* dream. *Dick McLeester*

- Recognizes that dreams can be viewed as holograms, offering various levels of meaning and significance. Therefore, our challenge, when working with dreams is to continue searching for the layers within the dream and to allow the dream to "live" with us. *Rosemary Watts*

- Encourages each member in a dream group to take responsibility for the healthy functioning of the group. This includes: setting rules for the group; speaking up when rules are broken and/or the group is not working for you; checking from time to time to make sure the group's process is working for everyone. *Micki Seltzer*

- Relaxes when working on another's dream and trusts that s/he does not have to know the answers. *Karen Surman Paley*

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DREAM STREAMS - Meets 1st Thurs. of the month from 7 - 9p.m.
Contact: Linda Rosenthal, PO Box 203, **Chalfont, PA 18914-0203**
Ph: 215.822.5951

New discussion group starting for committed lucid dreamers to share experience, No fee. **Philadelphia Area**
Ph: 215.879.6040

Maplestone Dream Group
Meets every Monday night. No fee.
Phone Suzanne Nadon at 519.371.6060 for information
Owen Sound, Ontario Canada

I have created a model for dream work supporting 12-step programs. If interested in hosting a meeting in your area, Contact **WAYNE McEWING**
2 Melrose St. 4th Fl,
Boston, MA 02116 Ph: 617.482.2051

Supportive dream work group forming.
No leader, no fee. Upper West side, Jeanne O'Donnell, 228 W. 71st St. 6A
New York, NY 10023
Phone: 212.496.7823

JOAN PASTOR
5010 Cherrywood Drive
Oceanside, CA 92056
Ph: 619.945.9767

Exploring inner worlds through lucid dreaming? Weekly study group. No fee. Johannes Vloothuis, 25 East 21st St., **Hamilton, Ontario Canada L8V 2T3**
Phone: 416.383.5743

Wichita, KS Dream Group
Contact: Steve Carter
7627 E. 37th N. #2101. No fee.
Phone: 316.636.2906

Bulletin! Bulletin! Bulletin! Bulletin! Bulletin! Bulletin! Bulletin!

Building the Network

"If You Build It, They Will Come."

We have created a listing of committed and resourceful *Contact Persons* who are willing to make quality dream-related information and reliable contacts more readily available to dream questors (see pg. 35). If you are interested in becoming active -- and listed -- as a contact for your city, state or region, please send letter/resume or call *Dream Network* asap.

In this way we become a *more viable, visible and vital* network of autonomous individuals and groups, making ourselves available to provide quality guidance & resources to individuals pursuing information about dreams and to those who are interested in joining or starting dream groups. You may even choose to coordinate conferences & events in your area!

Bulletin! Bulletin! Bulletin! Bulletin! Bulletin! Bulletin! Bulletin!

Ongoing Dream Groups

NEW ENGLAND CONTACT

Greater Boston / Cambridge area
Write or Phone Dick McLeester
@ New Dreamtime, PO Box 92
Greenfield, MA 01302
Ph: 413.772.6569

METRO D.C. COMMUNITY

Open To All
who share an interest in dreams.
1st Sat. each month, 1-5pm Patrick Henry Library 101 Maple Ave. E
Vienna VA. Info: contact Rita Dwyer
Ph: 703.281.3639 No fee

EDGAR CAYCE Dream Workshop.
Meets every Monday night from 7-9pm. Please contact Leon B. Van Leeuwen at 212.888.0552

EDITH GILMORE
Egalitarian dream study & interpretation group meets monthly in my home.
No fee 112 Minot Rd.,
Concord, MA 01742
Ph: 508.371.1619

Explore Your Dreams
Dream Group meets every other Tuesday 10am - Noon, No fee
Contact Judith Picone,
Edmonds, WA 206.745.3545

Bay Area Lucid Dream Group

For committed lucid dreamers of all levels of accomplishment and experience. Monthly meetings on Sunday PM. No fee. **Berkeley** location.
Contact Ruth Sacksteder
Ph: 510.549.2162

Center for Dream Creations

Dream Training groups and education, Creativity and dreams, shamanic dream work.
Fariba Bogzaran & Daniel Deslauriens
PO Box 170667, **SF, CA 94117**
Ph: 415.386.8994

Southwest, Four Corners Area

Contact Roberta Ossana, M.A.
Offers consultation and information to help provide a strong foundation for dreamsharing and groups.
Ongoing group, Tuesday evenings.
Moab, UT 84532 Ph: 801.259.5936

ANN RICHARDS

Weekly Dream Group;
DREAMS, JUNG AND ART
workshops, ongoing bulletin.
SASE to 6720 Arbor Dr. #209
Miramar, FL 33023
Ph: 305.983.4795

Ongoing Dream Groups (Continued)

Exploring lucid & ESP dreams
Contact C.D. RUSSELL
3424 Falcon Dr., Fort Worth TX 76119
Ph: 817.534.8257.
Weekly home study group. No fee

CLARA STEWART FLAGG. Senoi
Dream Education. Monthly Sat.
Workshops; ongoing groups. 11657
Chenault St. #303 LA, CA 90048
Ph: 310.476.8243

THE DREAM HOUSE Re-entry
groups and dream work training.
Individual sessions and tutoring (in
person/by phone) audio tapes, net-
working. Fred Olsen, Dir.
241 Joost Ave SF, CA 94110 No Fee
Ph 415. 33 DREAM

PEGGY SPECHT Dream group meets
every Wed. 7:30pm in No. Toronto
CANADA No charge to attend
Ph: 416.251.5164

RON OTRIN
Tue nights @ 7pm
2601 North Old Stage Rd. # 30
Mount Shasta, CA 96067
Ph: 916.926.4980 No fee

Pines Dream Sharers
Enjoy the warmth and support of
like-minded seekers. All welcome!
Meets monthly in Cincinnati area
Contact Noreen Wessling
5429 Overlook Drive,
Milford, OH 45150
Ph: 513.831.7045

Valerie Meluskey, Ph.D.
Groups for learning about creative
and lucid dreaming.
Day and Evening Groups
\$25 per session
Princeton, NJ
Ph: 609.921.3572

STANLEY KRIPPNER & INGRID
KEPLER MAY. Drawing from dream
interpretation & other systems. Wed. &
Thurs.: 7:30-9pm. San Francisco, CA.
Ph: 415.327.6776

MICHAEL KATZ
Lucid Dreaming and beyond.
Transpersonal approaches for creative
dreams and waking.
Individuals and groups.
Manhattan, NY Ph: 212.260.8371

CYNTHIA KOHLES, M.S.W.
Dream Group, Thursday evenings.
No fee. Santa Rosa, California
Ph: 707.526.2500

Creativity Dream Workshop
Contact SHERRY HEALY
8101 Main Street,
Ellicott City, MD 21043 No Fee
Ph: 301.465.0010 or 800.235.8097

SHIRLEE MARTIN:
Monthly dream group in
San Francisco.
No fee. Phone: 415.258.9112

Dreamsharing Grassroots Network
Excellent contact information for new
explorers. Serving Metro
NY/No. NJ/Lower CN areas.
For information write: PO Box 8032
Hicksville, NY 11802-8032
or Ph. 516.796.9455

Columbus, OH Dream Appreciation
group. Peer-led. Meets Wednesdays
midday, OSU campus area.
Contact MARGARET HONTON
Ph: 614.885.0823

ALAN SIEGEL, Ph. D.
Dream Groups/Workshops
Berkeley/San Francisco
Phone: 510.652.4185

Dream Study Associations

Asclepiads A.H.O.A.
Study of dreams & healing
Membership & Information:
Neokoros A.H.O.A.
7200 Montgomery Blvd. Suite 148
Albuquerque, NM 87109

**ASSOCIATION for the
STUDY OF DREAMS**
For Membership information
ASD PO Box 1600
Vienna, VA 22183
Ph: 703.242.8888

**CENTER FOR THE
STUDY OF DREAMS**
For Membership & Information:
ORIENTE 172 No. 243
COL. Moctezuma Mexico 9 D.F. 15500
MEXICO

Dream Network
Networking, dream education;
responds to all inquiries.
For information, resources, subscription
to the *Dream Network Journal*,
write or call:
1337 Powerhouse Lane Suite 22
Moab, UT 84532
801.259.5936

LUCIDITY ASSOCIATION
8703 109TH ST
Edmonton, Alberta T6G 2L5 CA

LUCIDITY INSTITUTE
Box 2364 Stanford, CA 94309

**MONTREAL CENTER for the
STUDY OF DREAMS**
For Membership & Newsletter Info:
PO Box 69 Outremont, QC Canada

ONIROS
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for the Study of Dreams
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France Phone: 48.20.21.36

Display & Classified Ads in the Dream Network

DISPLAY ADS: Call or Write for information: 1337 Powerhouse Lane Ste 22, Moab, UT 84532 Ph: 801.259.5936

CLASSIFIED ADS: All Sale Items, Groups, Events and Services requesting fees:
\$10 per Issue, \$35 per year (4 Issues); limited to 20 words
.50¢ per word beyond 20 words.

('No fee' Dream Groups and Research Projects will be listed free as a service to dreams & dream education.)
We request of those conducting research that they provide follow-up informational articles in the *Dream Network*.

*Ads are accepted at the discretion of the publisher. DNJ does not endorse nor take responsibility for the contents or quality
of any ads that appear here, although we encourage reader feedback and will discontinue ads for which we receive complaints.*

* Create a Right Livelihood! Join the Network as an Ad Solicitor!. (Phone 801.259.5936 to discuss.)

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Give Yourself or Someone You Love ~~ *The Art* ~~ *of Dreamsharing* *& Developing* *Dream Groups*

A 44 page Booklet of valuable
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from the
Dream Network

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ethics, hints and insights for
dreamsharing one-to-one
or in dream groups.

\$5 each + \$1 P&H

to: Dream Network
1337 Powerhouse Lane Ste 22
Moab, UT 84532

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Services, Books Events & Sale Items

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to: Will Phillips, 1269 Bunnell Road
Altamonte Springs, FL 32714

ROSEMARY WATTS DREAM COUNSELOR

Available for one-on-one counseling,
mail-in dream analysis, telephone
consultations, lectures and workshops.

Contact: 2126 Oak Drive,
St. Louis, MO 63131 Ph: 314.432.7909

SILENT STONES, EMPTY PASSAGEWAYS:

Poetry and Photography from
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Jean Dubois, PO Box 1430,
Golden, CO 80402 Ph: 303.279.1476

Research * Projects

Tired of sorting through
hundreds of journal pages
or 3 x 5 cards?
So am I!

Professional computer programmer...
interested in creating an easy-to-use
but powerful computer program to keep
track of dream titles, dates, topics,
hypothesis, etc.,... would like your
ideas for features, abilities, etc.

For what type of computer?

What software do you use?

What would you like?

Send ideas to:

Daren S. Wilson
46471 Jonathan Circle E. #274
Utica, MI 48317
Ph: 313. 650. 3803

Collector requests dreams involving
water, contests, or death.

M. Lyday PO Box 181401,
Arlington TX 76018-1932

Researcher/Writer seeks dreams about
vampires. Please state if I may quote
you. **Martin Riccardo**, P.O.Box 151,
Berwyn, IL 60402

Research * Projects (Cont'd.)

John Ashbaugh is interested in
corresponding with dreamers having
death, OBE, redemption/rebirth dreams.
Write him at 231 Cedar Beach Rd.
Belgium, WI 53004

Anyone doing conscious explorations of
the dreamscape and/or hypnagogic
states related to the **Tibetan method of
lucid dreaming**, please respond. Can
we exchange information, do some
"mapping," trade techniques, etc.?
Write to **Jan Janzen, Box 437, Tofino,
B.C., Canada V0R 2Z0**

Has your dream come true?
I am seeking accounts of **precognitive or
clairvoyant** dreams. Write: **J. Devney,**
706 - 36th Ave., Oakland, CA 94601

Joe Mason is researching the relationship
among **dreams, mythology and
crop circle patterns**. Are dreams a key
in unraveling the mystery? Write: **456
Olson Court, Oakdale, CA 95361**
Phone: 209.847.6602

Dream Networkers have established a
collection point for your '**Visionary
Dreams**', those gifted for the larger
human & Earth community.

**What part of the big picture do you
hold?** Watch for the forms that will be
created! Submit written expressions to
1337 Powerhouse Lane #22 Moab, UT 84532

Researcher seeks White people's
dreams about Black people and Black
people's dreams about White people.

Michael O. Hill 716 King
Santa Cruz, CA 95060

Joanne Hobbs is seeking dreams of
insects, reptiles, birds and companion
animals for her book on the interspecies
bond; single dream images or
fragments important also. She will
personally reply to all who respond.
Anonymity in book guaranteed. Write:
1724 Alberta Ave., San Jose, CA 95125

Richard Ross is researching dreams
and altered states of consciousness on
extra-terrestrial abduction experiences
and other dreams of related phenomena.
Write: 5800 Sedgefield Dr.,
Austin, TX 78746

M. A. student, **Julia Widdop**, is
researching the effects of dreams on
bereavement. Also desires accounts of
the use of lucid dreams.
Write 283-1/2 West Parkview
Grand Junction, CO 81503

New from the SUNY series in Dream Studies

Robert L. Van de Castle, editor

SUNY Press

NEW DIRECTIONS IN DREAM INTERPRETATION

Gayle Delaney, editor

This book presents in detail seven contemporary approaches to dream interpretation as they are actually practiced by highly skilled and experienced psychiatrists and psychologists who have worked with dreams for at least a decade. The reader can sample radically different approaches from various schools of interpretation and gain the tools for making meaningful comparisons. The contributors describe their theoretical roots and how they have departed from them when confronted with the real world of real dreamers. Each chapter teaches the reader in practical terms what to do when trying to understand a dream of one's own, or one's friend, colleague, or client. Readers are taken behind the curtain of theory into the consultation room where the work of interpretation takes place.

This book provides a variety of modern, non-dogmatic, practical ways to work with dreams. Each contributor emphasizes not theory, but interpretive method and practical application of dream interpretation. Contributors to this volume include John E. Beebe, Eric Craig, Gayle Delaney, Loma K. Flowers, Ramon Greenberg, Milton Kramer, Joe Natterson, Chester Arthur Pearlman, Montague Ullman, and Stephen J. Walsh.

352 pages • \$18.95 paperback • ISBN 0-7914-1606-2

THE DREAM AND THE TEXT Essays on Literature and Language

Carol Schreier Rupprecht, editor
Foreword by Norman N. Holland

"The book offers wonderful and important commentary about the interface between dreams and texts of various sorts, about how they can inform each other, and about mutual shaping of dreams and culture."

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The Dream and the Text partakes of a long tradition of dream interpretation, but, at the same time, is unique in its cross-cultural and interdisciplinary methods and in its mix of theoretical and analytical approaches. It includes a great chronological and geographical range, from ancient Sumeria to eighteenth-century China; medieval Hispanic dream poetry to Italian Renaissance dream theory; Shakespeare to Nerval; and from Dostoevsky, through Emily Brontë, to Henry James. Rupprecht also incorporates various critical orientations including archetypal, comparative, feminist, historicist, linguistic, postmodern, psychoanalytic, religious, reader response, and self-psychology.

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The Pool I, by Peter Rogers

*"Passion is the fire of the Soul.
Compassion is its breath.
Love is the sea of all life.
Courage is the ground, the earth, of action.
To have dominion,
to walk gently among the Elements,
means to walk with passion,
compassion, love and courage."*

Lazarus

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