

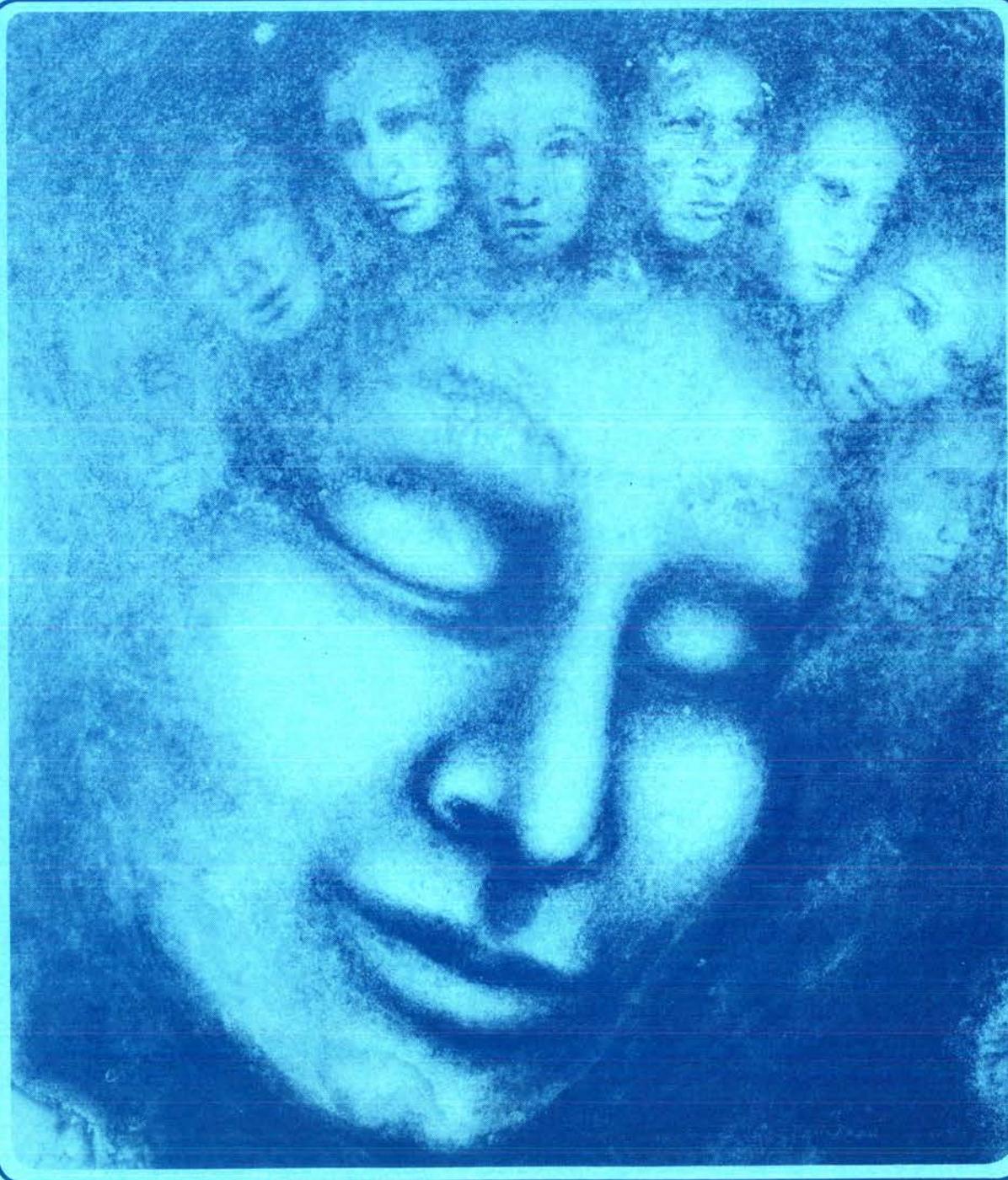
Dream Network Journal

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The Variety of Dreams & Dream Guidance

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Table of Contents

- 8 **The Question:**
*What do we consider
in selecting dream guidance?*
- 10 **Dream Healing:**
An experiential, non-interpretive process
by Patrick Welch
- 13 **An Interview with Gayle Delaney**
on the Question
- 15 **Dolphins as Dream Guides**
by Joan Bishop
- 17 **Finding Simple Guidance in Dreams**
by Will Phillips
- 18 **Dreams and Drums**
A ritual dreamsharing weekend retreat
by Julien Puzey and Maria Fulmer
- 19 **Book Review: The Multiplicity of Dreams**
by Kelly Bulkley
-
- 4 **Editorial: In the Mazeway**
- 6 **Responses: Letters**
- 14 **Demons and Angels**
by Paco Mitchell
- 20 **Book Review: Dreaming with an AIDS Patient**
by Deborah Jay Hillman
- 22 **Update on our LOGO**
- 23 **The Dream as Higher Power**
*The dreams of an incest survivor
help in her healing process*
by Karen Surman Paley

Statement of Purpose

This publication is about *Networking* among people who desire to learn from one another specifically in the context of dreams. It is a vehicle that encourages egalitarian sharing among individuals ...advocates and professional... from diverse cultures, backgrounds and vocations.

We believe that dreams are agents for change, and often reveal important new insights about the life of the dreamer, both personal and social. To remember a dream means we are ready to understand the information that has been presented. We aspire to act as a *container* in which what we learn in regard to understanding and enacting our dreams can be shared.

Our genre is self help. Our *purpose*:: to disseminate information that will assist and empower us in taking responsibility for our emotional and spiritual well-being with the help of the dream. Our *goal* to demystify dreamwork by way of assisting in integrating dream sharing and dream work into our culture, in whatever way of integrity is shown and given to us.

Editorial Policy

Dream Network Journal is an 8 year old grassroots publication with an international readership. We encourage readers to submit articles (preferably, with complimentary graphics or photos) and letters to the editor which will serve as stimulus for more sharing and as learning tools for our readership. We invite *questions* and accounts of personal transformation in response to dreams... ranging from workable methods and transformative experiences as brought about in dream group participation... to informal sharing, synchronicity, or insight gained in therapy.

DNJ reserves the right to edit all material submitted for publication. Typewritten double spaced manuscripts on Macintosh compatible disks are preferred. Reproducible black and white original art work is requested; photocopies are acceptable. Please include SASE with submission and/or request for guidelines.

We invite you to 'throw out a net' for dream groups (forming or needing new members), dream related research requests, and to notify us of upcoming dream related events or books which would be of interest to the readership.

*Questions
for the Autumn Issue*
Is it possible for to receive
a 'visitation' in our dreams
from someone who has died?
How can we determine if it was
a 'visitation', and not a dream
of a personal nature? Have
you ever had such a dream?
How did it affect you?
*Lifeline:
Labor Day*

Note regarding the
Questions or Focus
suggested for upcoming issues:

Everything about dreams seems unpredictable , so we recognize that suggesting a Question or Focus around which to build each issue has the potential for disallowing...a current experience, synchronistic or transformational event, an inspiration, a breakthrough or issue... which may be powerfully on your mind and wants to be written, drawn, or committed to poetry. Conversely, this publication (and editor) asks for parameters; we are limited space-wise and don't want to wander all over creation in it. Yet another paradox. It is difficult to know which priority is primary and which is secondary.

Let it be agreed that if you are inspired, share your experiential, theoretical or inspirational dream-related experience, methodologies or art --YES!-- regardless of whether it 'fits' within the suggested ? or 'focus'. Given the overall synchronicity which guides this work for us as a community, it will undoubtedly compliment the issue as a whole.

Gracias



Editorial: In the



♡ The question for this issue - "What criteria do you use in choosing a dream guide" - grew out of an in-depth discussion on the topic with one of my companions here in the Northwest. We were exploring several issues, including what type of dream work is suitable for what type of dream and dreamer? Shortly thereafter, I was compelled to call Will Phillips late one night, and discuss the subject. His wife answered the phone, noticeably surprised, and said "Will is just completing an article and image for you!" When he came to the phone, I brought up the question...and, bless synchronicity and Will, it was the very topic he was writing on for the Journal! We quickly brainstormed a question, and so here it is.

Just a few weeks ago, I received a call from a Bay Area Dreamer. She reported that her kindred dream advocates and she could hardly speak to one another at a current gathering, for lack of a common language, perception, practice.

It was clear that this must be a question on our (collective) minds, and a question on which we need to focus, for our own clarification, as well as for tentative and new venturers.

Our choice of the word 'Guide' received some justifiably negative responses; synonyms for guide are bodyguard, authority, chaperone, etc. I'll now choose "companion"!

I'd like to back up for a moment, and do a succinct survey of where we've been and where we are now to carry this question a step further. We know that in the West, after centuries of repression, Freud re-opened the door to this mystery of dreams and gave us the opportunity to reclaim them at the turn of the Century. Jung walked in that open door and explored the interior - including the attic and basement - opening its many levels and rooms for us in his Collected Works, and(just prior to his death in 1961) Man and His Symbols. Shortly thereafter, Montague Ullman, Ann Faraday, Marilyn Ferguson, among many others, took our dreams a step further and said we could have them ourselves... and thanks to them, we have a movement occurring! And one, as we know, that can very powerfully assist in the major revolution in values and culture that is so apparently needed - especially in the Western world - for the continuation of all life forms on this exquisite planet. The problem now is, it's moving in so many different directions we could get lost, or at least very confused!

Here, I'll share one my dreams: *I walked into a completely white room; people were wandering about, individually... and gathered in small groups, quietly sharing. The first thing I noticed was a painting on the wall -*

directly across from where I entered. It was framed in black with white background, the images, black. I was pulled to it, and when I got near, could see a turn of the century "horseless" carriage! There was a beautiful symbol in the upper left hand corner. The carriage was clear, but upon close examination of the symbol, I asked myself:

"I wonder what that means?"

At that precise moment, a BIG voice came from above: "IT MEANS SLOOOOW DOWN!"

My image for us now is that this dreamroom is located in a multi-level mazeway in which we are all gathered in groups, some wandering solo. We are advocates and tourists, espousing this way (or that), all seeking the right way to engage with our dreams...our own and new questers. We know something grave is amiss with our species, and we each are in search of self understanding, growth; in brief: healing, for ourselves and the planet. On this we agree.

Beyond that, the schools of thought represented on how to understand and work with our dreams are as diverse as are the angles and rooms in the mazeway. Consequently, there are unusual patterns of traffic, some jams. Is there no tour guide or "traffic" director here? Or are there too many?

It seems there are three distinct groups here in the passageways and assorted rooms. We see those who've just entered: many curious dreamers in different stages and situations in life, at various levels of awareness; they often look confused, fearful or lost. We also recognize those who've been in here awhile, individuals familiar with the interior passages: the therapists, dreamworkers, poets and artists. We hear them discussing the ways of doing with dreams. The third group, called scientists, are discussing the implications of sleep lab research findings; they don't seem to agree. In fact, lack of agreement and a universally agreed upon 'language' among all three groups seems to be responsible for creating a subtly chaotic atmosphere.

In attempts to clarify within these contexts and concepts, all three groups are intermingling, discussing which theory and method works best with which dreamers having which 'types' of dreams! As one wanders about, there are fragments of the conversations that can be discerned: "I had this dream; who can I talk to?" "What type of dream was it?" "What do you mean, what type?" "We must remember the Native people. They didn't know anything about science or theories, and they've valued their dreams for centuries. Perhaps they have something to teach us." "In the midst of all

Mazeway

our findings show we dream so as not to remember, or...in order to forget!" "My dreams scare me! I wish I could forget them." "What is a 'dream-worker'?" "I wonder if the Egyptians and Greeks had all this confusion? Remember the dream temples, where people fasted for healing dreams? They had hundreds of temples." "Is Jung only for therapy?" "How do I have a lucid dream? I want to have that experience! Is it like an OBE?" "How do I give the right response to my child when she shares a dream?" "Can I work with what I consider to be visionary dreams in a dream group?" "Can Freudian's work with precognitive dreams?" "If my dream clearly and simply solves a problem, of what value are all these theories and scientific findings?" "What about me? I just want to find a safe place to share my dreams. I want to know what my dreams mean!" "Is this the movement?" It is dizzying!

Here, we can turn to Psyche, of myth and our own - pause - and work (together) to sort it all out. We are all recovering from centuries of repression, darkness and war (our own and the world's)...all awakening. We need one another's help and support; I can say I need yours.

In light of the centuries of controversy *our dreams* have endured, let's give them credit for evading any one label or definition, as well as those forces who've tried to destroy them. They belong to no school of thought, or geographical area. Let's face it, they've outwitted us!

It seems there's no black and white here, but one thing is clear: there aren't enough of us as it is; and we need an army working together in a spirit of education and cooperation to assist in this movement! If our dreams can't bring us to a new and higher level of culture, where will we turn? Our dreams...this work ...is sacred, and deserves to be handled in a sacred manner.

We owe it to ourselves as advocates of the deep value of our dreams... but even more so to newcomers in wait at the door... to slow down... and simultaneously move on with a recognition of our need to clarify, with respect and support for each person's healing process, point of view, discovery, and way of expression. It will all add up and it is my hope that this issue will factor in the equation.

As a grateful old dreamer and newcomer to 'the movement', I celebrate with you the return of the mystery... in its myriad forms.

Your response to these thoughts is invited.

♥ The question for Autumn's issue: "Is it possible to have a dream 'visit' from someone who's dead?" has been surfacing in the mails for several months now, and may help lend a healthy perspective to our present confusion...as the question/topic itself implies (spiritual) life... after death. Elizabeth Kubler-Ross' work over the past two decades has been producing scientifically based evidence that we do, indeed, have a spirit. Now, we approach the questions of whether the spirits of those who've departed can visit us in our dreams, and, if so, how do we distinguish whether it was indeed a 'visitation' or simply a dream of personal nature. Patricia Keelin of San Francisco, who 'cast a net' in our classified section for dreams of this nature began the process (see her Letter pg.6), followed by Dean McClanahan in Springfield, ILL and J.B. Barzo-Reinke of Bandon, OR. Bill Guggenheim of Orlando FL is in the process of writing a book on this and related subjects. If you, or someone you know, has had an experience of this nature, please be invited to contribute; this may be a beginning of a trail that leads us to some very insightful places. Aside from this question, share what's in your heart; all submissions are welcome!

To Deborah Koff-Chapin, the featured artist for this issue, I extend ♥ ; she went more than the extra mile in the midst of an extremely busy schedule to contribute her powerful work for our pleasure. Muchas Gracias, Deb, truly! And to all artists who have or will contribute, please realize that the symbolic nature of our topic - the dream - is awakened on these pages with your help; it is valued!

♥ Deepest gratitude to Leone Hayes of La Jolla, CA, who recently purchased three months advertising for the Journal in a widely circulated So.Cal. publication. This kind of help REALLY helps! And thank you to Adel Sartin and Jack Zimmerman for donations. In order to share the important work we're doing - which is my primary objective - the Journal needs consistent exposure; please be invited to make a contribution of this kind: it is needed! I thank those of you who encouraged your friends to subscribe, and ask you again to make it a practice. It's taken considerable personal financial 'risks' to provide this service. Your support is needed to validate the extra-ordinary effort it takes to fulfill the financial responsibilities and stewarding of this valuable publication.

♥ The logo awaits the right image. Of those which were submitted and shown in the last issue, the Eye and the Hand received the most favorable response. Someone verbally suggested a logo-type rendering of the Owl, who in Native American tradition is the "Bringer of Dreams". If you would like to commit this to symbol for consideration, please do so. Maintain your enthusiasm, and keep voting/submitting. I sense the 'right' image is about to emerge. (See Page 22) Enjoy!



Responses

NEWS of the Dream Educators Network

Greetings!

I just received your second issue and read Jeremy Taylor's letter regarding the Dream Educators Network. From my experience, this was an informal group of community dream work-ers who would meet once a year at the A.S.D. Conference and some-times present some programs there.

In an attempt to have more structure and communication, at the Virginia A.S.D. conference I offered to prepare a directory of those who wanted to "belong". I use the word "members" very loosely, as there never was any formal way of joining, nor were there any directors, officers or other organizers. A directory was prepared and distributed by me in 1987 and 1988 to every one who responded to a questionnaire inviting them to be listed in it.

Since that time, I have not attended any of the A.S.D. conferences, so I'm not sure if the Dream Educators Network met there. However, because my name was listed as the D.E.N. contact in the newly published book, Night and Day, (without my prior know-ledge), I have had to respond to all of that correspondence too. I respond by referring them both to your publication and to A.S.D.

I believe that the Dream Network Journal would be an excellent "parent" for the D.E.N., and I had spoken to Linda Magallon a few times about this while she was still the editor. Your readers and the D.E.N. "members" are basically the same group and would benefit from this. Perhaps a subscription to the Dream Network

Journal could include membership in the D.E.N., and a section of the journal could then be devoted to Dream educator articles/projects/networking.

Sincerely,
Lori Solenstein
Cooperstown, NY

Dear Lori, I consider your proposal to be a natural and efficient merging of kindred endeavors; the Journal can easily and willingly take on the function of facilitating communications among dream educators. Exploration is education, and one of the primary services of the Journal, as well as one of the primary goal in my life. Your suggestions and invitation are accepted! To you, who have history with the spirit that initiated the D.E.N., your submissions are invited. Fill us in on the spirit and intent that spawned D.E.N., and as Lori suggests, reveal on-going projects and propose ideas for new ones. Let's network and educate; this work is important!!

Roberta

• • • • •
It's superb!

Your Spring '90 issue is superb! I'm honored to be in a publication of such high calibre. I appreciate you and the Network!

Blessed Be,
Jeannine Parvati-Baker
Monroe, Utah

On the focus for Autumn issue

The Spring issue of Dream Network Journal arrived synchronistically with your recent postcard! Thanks for your warm and timely response.

Regarding the Fall issue, I am still very interested in submitting an article and a poem relating to my research project. What I have in mind is to combine a dream of healing (which occurred the night I received the news of my friend's death) and the spectacular dream "visit" (which came about 10 days later) along with some writing about how strongly these events impressed me, assisted me in dealing with the grief of his unexpected departure, and inspired me, to consider the idea of publishing an anthology of such dream experiences.

This pursuit also led directly to my joining the Bay Area Professional Dreamworkers, which among many other benefits, introduced me to the Dream Network Journal. I'd also like to include some comments on my initial research findings.

Sofar, I've received over 125 responses and have been impressed by their consistency in reference to the powerful impact and healing potential inherent in this type of dream.

Even the memory of such a dream encounter, in and of itself, has proved significant in its ability to extend the healing benefit beyond the initial dream event. Needless to say, I'm quite excited about these findings and am very eager to share this information.

Overall, the new look of the journal is coming along nicely, and your flexibility and openness to feedback are appreciated. It is, undoubtedly, an incredible challenge in many, many ways and on multiple levels, and I am very grateful to you for all your efforts!

Love & Sweet Dreams always,
Patricia Keelin
San Francisco, CA

I Choose "Companion"

I would rather not answer the Question posed for the upcoming issue focusing on a Dream Guide. To me, the word "guide" is biased toward authoritarian/hierarchical assumptions. It is the same argument I have with the technical term "spiritual direction". From my point of view, "Companion" is a much preferable term in both instances. And the criteria people develop for their chosen life's companions must of necessity be personal, and idiosyncratic. It is both a spiritual and political question.

The best answer I can give is the TOOL KIT from my booklet Basic Hints for Dream Work:

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

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

2) Only the dreamer can say with any certainty what meanings his or her dream may have. This certainty usually comes in the form of a wordless "aha!" of recognition. This "aha" is a function of memory, and is the only reliable touchstone of dream work.

3) There is no such thing as a dream with only one meaning. All dreams and dream images are "overdetermined" and have multiple meanings and layers of significance.

4) Whenever you are going to say something to someone else about the meanings you see in his/her dreams, it is both wise and polite to preface your remarks with words to the effect of "Well, if it were my dream..." and to keep this commentary in the first person as much as possible.

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

5) All dream group partici-

pants should agree at the outset to maintain anonymity in all discussions of dream work outside the group, and to respect any and all requests for confidentiality when they arise.

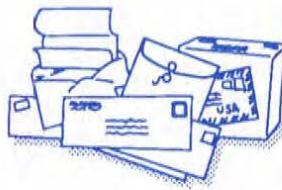
From my point of view, the selection of a "guide" depends on whether or not one views these assertions as accurate. If one does, then any chosen guide should be a person who subscribes to these principles.... the rest has to do with "personal chemistry".

Jeremy Taylor,
San Rafael, CA

Questioning Dream Guides

The matter of choosing a dream guide caused me to sit down and really examine my honest feelings. As a non-degreed, "part time professional" who teaches dream classes at a local college, I feel I can easily relate to a broad range of perspectives. If I imagine myself as a novice dreamer who has just stepped over the threshold of dream understanding, I realize that yes, I would want to find someone who could help me gain greater insight into my dreams. But it would have to be someone who I felt I could trust. These are the qualities I would look for:

1) **EXPERIENCE:** I would feel more comfortable with a non-degreed dreamworker of some twenty years experience, than a newly graduated psychologist, PhD notwithstanding. And, of course, an experienced dream psychologist would be my immediate preference over a non-degreed novice.



Whether professional or non, I wouldn't want an amateur tramping around in my dreamscapes.

2) **HONESTY & CLARITY:** Do they seem to be expressing what they really feel, or what they think I want to hear? Can they express their thoughts clearly and in simple terms, or do they seem to be trying to create a mystique by speaking in koans?

And finally, 3) **MOTIVE:** What do they expect to get out of working with my dream, anyway? Are they just naturally nosy when it comes to the intimate details of other people's lives? Do they have some Messian Complex that compels them to try to solve other people's problems? Or is it just a job to them, an interesting way to make a living. What I would hope to find is some evidence of a sense of inner conviction, a feeling that they are serving a larger purpose.

There are probably lots of other little things that would draw me to choose one dreamworker over another as well. It would be nice to find someone with a fairly diverse background, for example. Someone who's been around the block a few times; maybe has kids, and has had at least a few different jobs. And I think that an individual's aura and appearance are always a factor, even if you don't happen to be single and looking for a "dream date."

But assuming that my main purpose is to learn to understand my dreams, terms like "professional" and "lay" sort of melt into the background. If a dream guide is experienced, can express him or herself with honest clarity and has selfless motives, I will give my trust.

Will Phillips
Orlando Florida

In Response to the question:



*What do we consider in selecting
Dream Guides or Companions?*

Awakening the Dream

*Opening obsidian eyes;
flashing anguished recognition,
reflecting sorrowful disgrace.*

Her sickening grief.

*Flushing tear stained cheeks;
burning trails of humiliation,
facing deeds of shame,*

Her smoldering dishonor.

*Waiting to exist;
respecting patience's demand,
knowing the circle's secret.*

Her disciplined intent.

*Listening to silence;
quieting internal conflict,
hearing destiny's plan;*

Her freed spirit.

*Beginning to live;
breathing sweet grassy soil,
nurturing natural scents.*

Her animal being.

*Coming to be;
echoing faint rhythmic sounds,
throbbing heart vibrations,*

Her spiritual essence.

*Starting to heal;
accepting thawing warm rays,
absorbing penetrating heat,*

Her rekindled flame.

*Beginning to move;
gaining slumbered strength,
stretching humble energy,*

Her recaptured power.

*Practicing ritual ceremonies;
offering fragrant sacred smoke,
calling ancient names,*

Her pagan prayers.

*Whispering parched lips;
singing long forgotten songs,
telling remembered stories,*

Her people's future.

*Desiring positive motion;
seeking wholeness in balance,
fine tuning creative thought,*

Her full potential.

*Dancing her vision;
believing the mystery,
trusting the innocence of truth,*

Her intuitive center.

*Walking the Red Road;
respecting all's connection,
honoring Mother Earth.*

Her sacred dream..

by Sheila Lengle

Dream Healing

An Experiential, Non-Interpretive Process

By Patrick Welch

Preface:

I have had the opportunity of experiencing a self-transformative journey through a dream "doorway" with Graywolf, whose wilderness retreat and healing sanctuary in southern Oregon, Aesculapia, is aptly named after Asklepios, the Greek god of healing.

I have experienced this unique approach personally for the past year; it is a purely experiential and deeply therapeutic approach toward dreams which Graywolf has developed in his two decades of practice and evolution as a counselor/therapist/shaman. The information in this article stems from my broad knowledge of dreamworking and from my actual interaction and experiences with Gray-wolf as my "dream guide" helping me toward experiencing personal healing through my dreams and his unique "method" of Dream-Healing.



Having worked with my dreams for the past six years (since 1983), I have encountered numerous esoteric and popular methods of dreamworking. I have engaged in dream groups, dream interpretation or "creative problem-solving" through using my dreams as springboards toward seeing my life in more metaphorical terms.

There are many different views of what dreams are and how they are formed and brought into conscious awareness. In some people's vocabulary, dreams come from the unconscious; in others, they are sent from the soul to bridge the material self with the spiritual self; to others, they are messages from the Higher Self to our egos.

Graywolf believes that whatever words are used to describe the origins of dreams the main essence at the root of each explanation is a creative energy source beyond the ordinary waking ego state of consciousness. The ego is seen as that part of us that embodies a sense of separateness, of an "I" and a "not-I", which we use to help ourselves function in and manipulate our reality and, among other things, assimilate life experiences.¹

The phrase "beyond the ego" hints at a less-limited and less restricted, expanded plane of reality.

Art by Deborah Koff-Chapin

The Dream Experience:

Since the dream state arises from beyond the ego, anything can happen, and natural laws of physical reality do not necessarily apply. Unbound by any physical limits and laws, dream realities are a way of broadening awareness so that we can begin to experience our full range of human-ness. Virtually anything is possible in the dream reality...death, rebirth, time travel, out of body journeys, enhanced physical or mental powers, even extraordinary efforts like healing and coming to a balanced experience of oneself.

Yet, there is a voice in most of us that wants to discount the dream experience as a less important, inconsequential reality than our waking experience. For example, a parent tells a child, "Go back to sleep; it was only a dream!" after the child has just awakened from a terrifying dream.

Disregarding the nightmare is one way to ignore the power of the dream as if it did not have impact on or validity in the conscious awareness and experience of the child. The truth is that the experience of a nightmare is just as threatening and fearful as any waking situation that evokes extreme fear and bodily contraction. In fact, the nightmare may usher in an even stiffer fright because it may be drawing on the fantastic and other-worldly aspects of the psyche. What's important to observe is that, in both cases, the fear experience causes bodily feelings and reaction.

One natural reaction to a fearful situation like a nightmare is to turn away and avoid the experience entirely. This avoidance (a version of "out of sight, out of mind") sets our system off-balance, and puts it on ready alert, in flight away from the feared object, event, or being. To re-establish the balance and harmony, it is usually necessary to stop avoiding the fear and to turn around and move toward it, accepting it and owning it as a valid part of our reality. If we can do this, we no longer need to run away, and we can experience the peace that comes from having "let go" of the fear.

Graywolf believes that pain, either physical or emotional, is the marker that indicates where healing is needed within us; we usually surround our pain with fear to protect us from experiencing it. The fear is usually a base for our anger, or any of the other numerous means we have of continuing to use denial or avoidance strategies. The nightmare, he feels, can make us a gift of the fear and its underlying pain and take us to the inner place that needs the healing and provide the healing experience and expansion within of the "stuck", blocked, lifeless parts of us.

At the heart of Graywolf's approach is the notion that because dreams affect us on our primary experience level, the body, and can stir feelings and reactions in us, dreams can be used to enter a bodily place of dis-ease and restore the natural flow and balance to that place. The contents of the dream...the characters, the inanimate objects, the activities, the feelings, the colors...can all be doorways into our body and our myriad of inner selves.

If we can go deeply into the experience of a dream such as the nightmare, for example, we can bring a healing to those feelings and bodily reactions evoked by the nightmare. Dreams and nightmares are a unique way to see and move our awareness into our inner feelings and bodily places of flow and blockage. With a remembered dream, we already have in our grasp a good start at an inner resolution of the process, owing to the spiritual and healing service that dreams can provide for us.

A Personal Dream Journey

Following the lead of C.G.Jung, Graywolf proposes the idea that dream symbols arise from the psychic energies that create us and bind us together with all other life forces. This is sometimes called the "collective unconscious".²

However, moving beyond psychology's analytical and interpretive methods of treating dreams, he believes it is possible for us to experience directly this timeless and dimensionless primal force that creates dreams. To do so we have to travel beyond the symbols to their very source. He sees symbols as merely this primal force's way of capturing our attention...of attracting, appeasing, or scaring our ego's conscious waking awareness. Any illness or disease, as the name itself suggests, he believes, has at its source a state of dis-ease or out-of-balance energies. In addition to leading us to the source of our dis-ease, dreams and nightmares also have within them the energies, the expanding experiences, needed to heal or bring us back to a state of balance and ease.

On the surface and analytical level, dream symbols usually relate to the ego's particular concerns. However, each symbol is actually a doorway opening into the formless energy underneath it which gave rise to it. Interpreting the symbol gives us a more detailed description and picture of the doorway, but does not give us the experience of going beyond that doorway and exploring experientially what is on the other side over the threshold and within those primal energies.

Graywolf's model of dream-healing centers around the knowledge that by going into and then past the experience of the symbols, we can experience the creative and limitless energies underneath the symbols. Each symbol, of course, will lead to a different state of consciousness. Some symbols offer access to memories of the past, some



reveal future events, others can lead us to our inner healer, the part of us that can provide the energy we need to restore balance and harmony within ourselves.

Graywolf often uses the well-known map analogy and notes that the map can only be a partial representation of the actual terrain.³ For example, looking at a Forest Service map of the Siskiyou National Forest in Oregon, we can see lines that mark rivers, hills, and other topographical features; however, to walk through an actual old growth forest with a compass, climb the hills and pitch camp under the protective canopy of the trees, and listen to one of those rivers imprints a much deeper impression of the forest than the map ever could. It is a full experience of what is behind the map. The symbols in a dream are like the map. Trying to 'experience' the terrain through the map is like interpreting the symbol, while the experience of going into and beyond the symbols is as everchanging and alive as an excursion deep into the forest and the mysteries of nature.

One of the guided dream journeys that I took with Graywolf was to heal a tension in my heart and chest area. Like a river guide taking a person through white water rapids, he led me past the rocks and boulders of my fear to find the safe passage where the river flows easily into the calm beyond the rapids. In my dream:

I was standing in a warmly colored room with a soft light and looked up at the ceiling to see long wooden rafters shaped like snakes twisting across the ceiling.

The particular symbol that attracted Graywolf's felt inner sense of where to explore in the dream was the long wooden rafter shaped like a snake; he started my journey within through various, linked inner spaces that ended up in a place very different from our starting point.

After being guided to focus on my subjective experience of the wooden rafters, I experienced the feeling of crawling on the ground in the earth like a snake; then I actually felt myself being inside one of the particles of dirt. Next, at Graywolf's suggestions to go deeper into this feeling, I took a leap into the very center of the atom, where I had the experience of watching a host of miniature men laboring with pitchforks, shovels, and pick-axes. Finally, amidst all of their activity, I ended by finding and touching an orange key which I saw floating in red mist!

When I told Graywolf that I had touched this orange key, he suggested that I could use it if I wanted...if it felt "right." He asked where the lock was that went with this key and I said, "Around my heart." I deliberated about opening the lock and at last did. My experience was that when I, in my mind's eye, opened the lock, there was let loose a surge of warmth and tingling sensations in my chest which then travelled out through my arms and

torso and down to my legs.

Quite literally, the dream-key had opened the lock to a blocked part of my body. I felt relieved to have the block removed and stayed with this experience for a while, soaking in the feeling of release and my newfound peace. Finally, Graywolf reminded me to thank my higher dream self and the god Asklepios, from whom I had asked for a healing dream the night before, for sending me this dream.

Bodily feelings, such as tingling (like I felt), heat sensations, and rushes, usually, but not always, in the area of the symptom or disease are reported by many of the individuals Graywolf takes on dream journeys. Relief from many symptoms, from the psychological and physiological to the spiritual, accompany these bodily sensations and experiences. Sometimes the energy is first felt, not in the area of the symptom, but rather in another part of the body, and then spreads to other parts of the body. The dream journeys seem to tap into our hidden reserves of healing energy wherever they may be.

I learned from my personal experience that when someone outside manipulates us by professing to heal our mind and/or body, that the power of our own inner healer is surrendered to that person. To be empowered, the person seeking healing needs to take an active part in the healing process. In the inner journey I took through the dream symbol, I contacted a healing force within and not outside of me.

With the awareness that everyone has an inner healer who brings ease and balance, Graywolf's approach to my dream journey evolved *in the moment* to keep pace with where I chose to go inside with the dream symbol. Consequently, I had an active part in the healing process and basically flowed with the experience, as it was my progression of images and experiences that provided the pathway to my healing. The experience of finding an inner healing state is invaluable, as it teaches that the healer is within and that outer healers are only representations or mirrors of what is already inside. ♡

1) Cahplin, J.P. 1968 Dictionary of Psychology Dell Publishing Co., NY Pg. 154

2) Jung, C.G. 1974 Dreams Princeton U Press, Princeton NJ Pg 77

3) Korzybski, A. 1941 Science and Sanity (2nd Ed.) International Non-Aristotelian

An Interview with Gayle Delaney

Gayle Delaney has been active in the Dream Movement for over a decade. She held a daily talk show on the radio in Seattle, is co-founder, along with Jeremy Taylor and Straphon Kaplan Williams, of the Association for the Study of Dreams, and has currently authored a best selling book: Living Your Dreams. She currently resides in the Bay Area, and along with Loma K. Flowers, M.D., offers individual and group psychotherapy, and diploma programs for individuals interested in becoming dreamworkers. They are located at 337 Spruce Street, San Francisco, CA 94118 Call: (415) 587-3424.

Robertta: What do you advise individuals to consider in choosing a guide, or a way of learning to understand the language and meaning of their dreams?

Gayle: By a guide, do you mean someone who helps you to learn to understand about your dreams? I'm very hesitant about the word guide; someone who presents themselves as a guide is often someone who is into a power trip. So my number one thing is to find someone who doesn't need for you to be a disciple. Because that inevitably leads that person to work in a way that is dis-empowering to you, and leads you to depend on them, rather than teaching you a skill that you can learn. I've given this question a lot of thought, and have written about it in my book - I think it's under dream resources (Chapter 12 page 201). Questions such as: How much do you do this in hours. per week; what has been your training, and what is your theoretical predisposition? You can decide whatever kinds of questions you want to ask, but you should know the answers to those questions, because people who put themselves out as experts and only have worked with their own dreams are definitely not experts. They may be very good with dreams, but if they say they have no theoretical predisposition: no, that's not true. It's just that they may not understand what it is, and if they do, how do they talk about that. Are you comfortable with it? The degrees don't count. Highest degree people can do some of the worst travesties, but so can the people who won't pay their dues by studying and practicing. Maybe that involves getting degrees, so they can develop an expertise. The degrees do not require expertise; but asserting an expertise when you don't have it, to me, is the most harmful. A group being led by someone who's just starting dream work - if that person is up front about it - and isn't into controlling or laying a theoretical format

on your dream, or a theoretical interpretation, is fine. You can do a lot of work that way. I'm all for that. And then knowing the specific ingredients. You can decide whether or not you like that particular style, and then you get to change around and compare, work with more than one person, so you can get a sense of who you are, not just who your teacher is.

R: Do you feel a good entry point for individuals interested in understanding the language of dreams is through groups?

G: No, not necessarily. Because groups often attract leaders who like a lot of control, and need disciples. So that you can have groups whose leaders say "I don't control this at all. We're going to have no leader. We're going to have everything be true about a dream." That can be the biggest control number, which can be problematic.

R: I've experienced that, and it can be disorienting, as well as disappointing.

G: Somebody has to organize a group. You have to have a leader of a group who says: "We're going to meet at this time, this is our format, etc." There has to be a conductor. It doesn't have to be a major expert, it could be the hostess of the house. And groups can be very hurtful to individuals - I don't think damaging in the long run - because I think people are much more resilient, or they wouldn't have made it through a lot of the therapy systems that exist. But groups can hurt your feelings a lot, because people usually - and therapists some, but mostly non-therapists - have no idea how tender people are about telling their dreams. And while we can laugh about a funny image that someone's dream has, the dreamer might feel terribly

Continued on Pg. 24



Demons and Angels

Overcoming the fear of the demons can bring in the angel

by Paco Mitchell

For thousands of years, human cultures around the world have recognized those categories of experience we call the "angelic" and the "demonic." Human beings were seen as caught between, and subject to, great polarized moral forces in the personified form of autonomous, extra-human powers. I stress that these were categories of experience, not merely fanciful constructs, and that the powers were experienced as autonomous.

Nowadays we tend to disregard the possibility that "angels" and "demons" might refer to something real. Our sense of what is "real" (and what is therefore "unreal") has become so closely identified with whatever can be described and verified "scientifically" in rational-materialistic terms, that such notions are more likely to be regarded as quaint examples of the poetic excesses of the past, or as superstitious leftovers from an earlier, more naïve age. They are rarely considered a topic for "serious" debate.

Four hundred years ago or so, we began to strip away the sense of validity given to these and other timeless experiences, and came to see the world in its objectivity through the descriptive mathematical languages of chemistry, physics, biology, astronomy, etc. As our ability to objectify and quantify the outer world grew, our knowledge yielded unprecedented power over it. We became mesmerized, so to speak, with our own power, our "mana," and the appetite for this power born of scientific and technical knowledge continues to this day. In the process, unfortunately, we have lost our orientation in regard to the inner world. We wander through the wreckage of what Henri Corbin calls our "devastated spiritual universe."

For many centuries our inward orientation was a natural consequence and benefit of the religious tradition. A disturbing vision or dream, for example, which threatened one's inner equilibrium, could be submitted to a priest. If the image could not be interpreted in terms of dogma it could be safely disregarded either as being of no interest or as having been sent by the devil to confuse and snare the soul. An appropriate ritual could be prescribed to protect the afflicted soul. Thus Christian dogma, in its recognition of the exist-

ence of demons and angels, provided a more or less differentiated framework against which the complexities of the psyche could be imagined, allowing those complex forces to be contained in a coherent moral universe.

At a psychological level the rise of scientific rationalism and with it the supremacy of ego-consciousness, while bringing about an unprecedented differentiation in our knowledge of material reality, ironically seems to have resulted in a regressive simplification of our sense of our own complexities. Increasingly, all experience is referred to the personal ego, as if the entire personality consisted only in what "I" am or have been consciously aware of. "I" feel myself to be responsible for and to be the originator of all mental and emotional contents, whether they come in the form of thoughts, feelings, intuitions, emotions, impulses or fantasies. (Dreams are so problematic we simply ignore them.) This puts an enormous strain on the ego as "I" try to account for all manner of conflicting, incompatible and occasionally intolerable ideas, affects, fantasies, etc. To achieve anything like a "normal" adaptation to society and its "reality" the modern ego-personality has to function in a somewhat schizoid fashion, splitting off and repressing incompatible elements which then take up a life of their own outside of consciousness. We carry an awareness of what we can tolerate: everything else falls into the "unconscious." The implications of this are enormous, but without a psychology of the unconscious we can only fail to appreciate the consequences.

The dominant psychology of the 20th century, therefore, remains to this day relentlessly ego-oriented, a psychology of the personal "I," yet for 80 or 90 years we have had access to an increasingly sophisticated psychology of the unconscious. The advent of depth psychology and with it the study of dreams around the turn of the century was a remarkable development. It signified that the care of souls, the cure of souls, was no longer the exclusive domain of the Church, but had passed into the psychological realm of practical therapeutic treatment. The name of Sigmund Freud is best-known among the pioneers, but in my opinion it is the psychology of C. G. Jung that offers the greatest

Dolphins as Dream Guides

By Joan A. Bishop, Editor
Dolphin Dream Newsletter

My interest in dolphins has always been with me under the surface, but as dolphin information from meetings I was attending sparked my interest, I had a desire to contact them more directly. As a result of several interactions with dolphins, all of which affected me deeply, I experienced a feeling of intense love and a sense of inner alignment difficult to put into words. Then in 1988 I was able to swim in a lagoon in Australia with captive

dolphins. One female dolphin remained in close contact with me the entire time I was in the water, letting me know with her flow of affection that we were friends. At one point I felt such a surge of love for her I put my arms around her and rested my cheek on her back, as she swam slowly and gently through the water with me.

With my eyes closed, feeling "at one" with her and

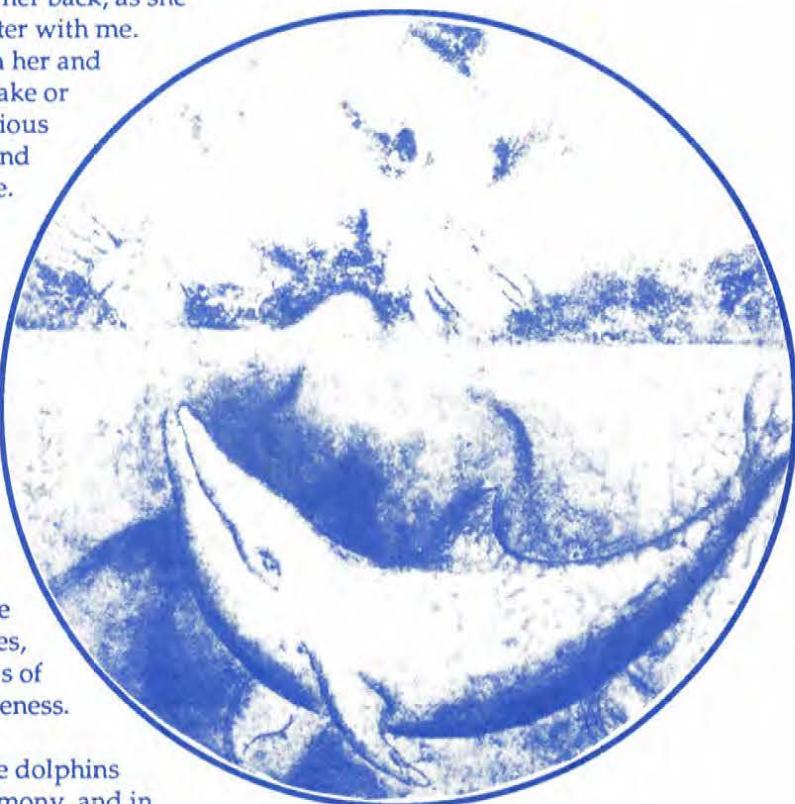
utterly at peace, I thought: "Am I awake or dreaming?" I had reached one of the precious "timeless-time" moments when waking and dreaming reality blended into one.

When I began my newsletter, Dolphin Dreams, it was because I wanted to share with others these magical interactions with dolphins that are happening to more and more people, both in their dream and waking states. I am coming to understand that dolphins and whales are the other sentient species on our planet; gentle, friendly, highly intelligent and telepathic, they have been friends of mankind for thousands of years. And now in this time of transformation, they are assisting us in our dreams as loving guides, leading us into more expanded levels of awareness.

I have often thought how beautifully the dolphins symbolize the joy of living in peace and harmony, and in March of 1989 I was given the gift of a vivid dream:

We were on some kind of warship, perhaps a destroyer. We had arrived in Bahamian waters just after dawn, and I got up to look at the view and to see if there were any dolphins around. I had the feeling of being there with several people with whom I felt close, like a family. It was a beautiful morning with white clouds floating in clear blue skies, and sure enough several dolphins were frolicking near the side of the ship. One was very large and long: torpedo-shaped, with a small navy flag pasted on the side of his head. I tried to coax him closer to me by slapping my hand against the side of the ship, but although he looked at me with great intelligence, he did not come to be petted. All the dolphins were leaping and playing, but this one leapt higher than

Continued on page 22





Finding Simple Guidance in Dreams

By Will Phillips

"If a person feels that she knows and understands herself, would she have any need for dream analysis?"

That was the question posed to me recently by a very practical lady who was wondering if the benefits of dream-work were worth the necessary investment of her time.

In response, I pointed out that "dream analysis," as she called it, does not necessarily require the assistance of a second person, once some of the basics are understood. That means that you don't have to set up an appointment with a dream expert or therapist; you only need to set aside a little time to jot down an occasional dream in a journal.

The fact is that journaling itself, even without doing dream work, improves both your physical and mental health. At least that is what studies by psychologist James

Pennebaker of Southern Methodist University have shown. "Writing about upsetting experiences was associated with a drop in physician visits and an improvement in immune function," Pennebaker said in *Glamour* magazine. (Okay, I concede that

Glamour may be a bit lacking in scientific credibility, but truth is truth, right?). He added that, "When you write about something, it helps you understand it better, to make sense of the events in your life." Pennebaker emphasized the importance of being alone while you write, avoiding self-censorship, and not tailoring what you write for someone else's reading.

Sounds a lot like dreamwork, doesn't it? And it makes sense that if simply writing down our feelings in general is that beneficial, it would be especially rewarding to fill our journals with

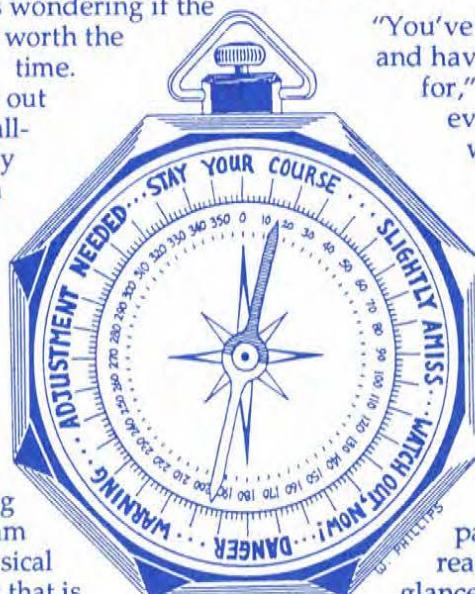
dreams, which are our most uninhibited form of expression. As for whether or not a self-aware person would "need" to look at his or her dreams, I asked my practical friend to imagine herself on a sailboat bound for the Bahamas.

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

Dreams are, in fact, like a compass in our lives. They're built-in, readily accessible and require only a glance to let us know if we're still on course. If your dreams are satisfying...

whatever their content...then you can be assured that you're maintaining your proper heading and can proceed with full sails and great confidence. Disturbing dreams, on the other hand, indicate that you need to make adjustments, have drifted off course to some extent.

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



Dreams and Drums

A ritual dreamsharing weekend retreat

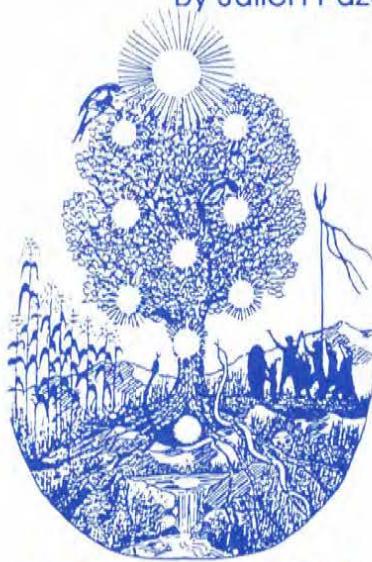
By Julien Puzen & Maria Fulmer

(What follows is an account of a retreat weekend which focused on dreamsharing. The retreat was held at the New Song First House Retreat Center, located near Taos, New Mexico. Elizabeth Cogburn was the facilitator for the retreat weekend.)

Moving through the early November New Mexico landscapes, we begin to feel our consciousness shift and become more fluid in anticipation of gathering to honor our dreams and to prepare for the seasonal journey to the underworld. By the time of arrival at First House, it is already dark. The enchantment of the peculiar sunset dancing in the back of the mind causes one to blink and wonder if the journey itself is already in dreamtime.

The glow from the open door marks the portal to sacred space and time; greetings are brief and belongings quickly left in the sleeping quarters. We are escorted to the ceremonial chambers, aglow with candles and a fire which is in the belly of the adobe fireplace. Our arrival is formalized by joining hands and spiraling into our center, creating a container for our shared dream and our dream sharing.

Our guide is intent upon keeping us on track and holds a space in which mundane concerns are skillfully excluded. The Dream-Stalker (Elizabeth Cogburn) speaks gently, assuring us that we and our dreams are safe; that we have come home to and with our dreams. She reminds us that the dream welcomes us to share new details that may come to each of us in the telling honoring the dream as living entity.



In the tradition of the Native Human Talking Staff, we are reminded that there will be no comments or cross-talk from the circle of fair and loving witnesses. In addition, the dream-speaker is freed from the responsibility of interpretation.

Giving voice to the dreams continues late into the night. We wrapped ourselves in blankets and warmly recognize places of our own dreams speaking in other voices in the circle. The earthen water bowl is passed, and we drink deeply of the cool dark interior, breathing in the sweet damp earth of unglazed pottery.

Pungent cedar is added to the fire, and the circle begins its second round. With this turn of the circle, we are instructed to speak two words. The first word is to encompass the overall emotion of the dream; the second is a word for the dream's meaning. The words are distilled and offered as gifts of medicine: assurance/restoration;

correction/line; birthing/continuous; awe/transformation.

The pairs of words become the individual dream mantra which carries the dream further and helps us go deeper...we are instructed to choose a frame drum from the dozen or so hanging from the pole ceiling. Once again, we move around the circle; the mantras are voiced individually. The drum/dream pulse of the group is established. Then in a chorus, all drums, all mantras, all dreams merge into the night-time hours to that place and time when the boundaries between the worlds evaporate. The drumming and chanting ebbs and swells until it ends on a single beat as if there had been one drummer, one voice, one dream.

At dawn, the acting First House "sherpa" awakens us with gentle bells and hot tea, moving us gently into consciousness. Within half an hour, we have reassembled in the chamber greeted by a fire ignited from last night's coals.

Dream practices begin with an authentic movement exercise. We are paired as 'witness' and 'mover'. The moving partner re-enters their dream and patiently waits for their body to move them within their dream space. The instruction to the witness is to observe the mover and at the same time keep the focus on themselves...to suspend any inclination toward interpretation... ...to track what is going on inside of the witnessing Self. The witness speaks to the mover about how it was for them to observe the movement. The mover reports what was happening for her inside of the dream movement. The roles are

reversed, and the process is repeated. For many of us, the process profoundly opens the emotional life of the dream, and powerful empathetic connections are formed among us.

Later in the day, our teacher sounds a bell and we gather at the place designated as Below. Seated on the Earth in a semi-circle of loving witness, we are invited to partake as Elizabeth introduces another medicine for living the dream. Modeling the practice, she self-induces a trance and re-enters her dream. We are invited to participate in the life of her dream by asking specific questions such as distinguishing the emotional state of various elements of her dream... i.e. "Speak with the voice of the building", or "What does the knave need; can he speak to us?" We ask for more detail, colors, feelings, etc.

As she shifts her identity among the elements in her dream, her features shift dramatically. There is movement through a wide range of emotions: tears flow, laughter breaks forth, concern, dread, rage, joy... all emerge. The emotions are played out, find voices. Freed from the need to interpret or control, the witness circle engages in active imagination with the dreamer for an hour or more. We then share this active imagination engagement with one another in pairs.

As we move toward completion of our time together, we are instructed in hand-drumming, and repeat the "doum-tek doum-tek" patterns until they are fully resonating to the rhythms of the dreams and each other. The fire glows in the chamber during the final drumming and dancing of the dream; the space is alive with color, movement, pulse and voice. As the drumming stops, the closing spiral is formed...the powers are released.

The Dreams Are Alive!



Julien Puzen and Maria Fulmer are artists and teachers living in Salt Lake City, Utah. Elizabeth Cogburn can be contacted at the New Song Ceremonial Retreat House PO Box 11 Arroyo Seco, New Mexico 87514

Book Reviews:

The Multiplicity of Dreams:

Memory, Imagination and Consciousness

Harry Hunt (Yale U Press, New Haven CT) '89

By Kelly Bulkley

The only answer I can give is that we should read their books, try out their ideas, and see what happens. This is what I want to do with Harry Hunt's The Multiplicity of Dreams, to give him the benefit of a doubt that he may well have some genuinely helpful guidance to offer us in our explorations of the dream world.

How do we choose a dream guide? In our society the people to whom we usually turn first when we need guidance are scientific experts: their professional degrees, hi-tech equipment, and objective minds make scientific experts seem to be the most trustworthy authorities we have. Thus, when the question is how to understand our dreams, many of us turn to sleep lab researchers, neurobiologists, and academic psychologists—the scientific experts on dreams.

But at the same time, our society has become increasingly uneasy with scientific experts. We have had enough experiences with "harmless" chemicals that cause cancer, with "objective" analyses that mask sexism or racism, and with technical "solutions" that create terrible new problems; more and more, we are becoming skeptical about the abilities of scientific experts to lead us to a healthier, happier, more human life.

This skepticism is especially prominent in the field of dreamwork. Here, the scientific experts seem to distort the creative vitality of our dreams by insisting on rigid, rationalistic explanations of the "true" meaning and function of dreams.

One important aspect, then, of trying to choose our dream guides is learning how to relate to the scientific experts of dreams: how can we draw upon their great knowledge and experience without falling prey to their equally great limitations?

Hunt is a cognitive psychologist at Brock University in Ontario, Canada. Cognitive psychology studies the various processes of our mental functioning, such as perception, memory, reasoning, and imagination. Dreams are a fertile ground for the study of these processes, and Hunt's book is a state-of-the-art view of dreams from the cognitive psychological approach.

However, the first pages of The Multiplicity of Dreams make it clear that we are in for a tough time. Hunt speaks in a cryptic scientific tongue—he never uses one word where two words joined by a hyphen will do. He baffles us with obscure references, dizzies us with abstract theories, and buries us with voluminous citations and notes.

But patience is an indispensable virtue in dialogues with others, and in the case of The Multiplicity of Dreams a little patience with the technical lingo allows us to gain some very interesting insights. Hunt's main argument, as the title suggests, is that humans experience a multiplicity of dream forms. He claims that because most dream scientists have focused on only a few particular types of dreaming, their theories have assumed that all other types are either "abnormal"



or not "real" dreams at all. Thus have the experts made a habit of ignoring nightmares, archetypal dreams, and lucid dreams—such experiences are too strange and marginal, it seems, to merit serious scientific attention.

Hunt insists that studying such "intensified" dream forms is absolutely crucial to a full understanding of dreams. Indeed, he believes that the study of intensified dream forms can reveal new information to cognitive psychology, by demonstrating how different human cognitive processes can combine in previously unknown ways.

For my part, I see two exciting implications in Hunt's book. First, he strongly affirms the scientific importance of people's rare, unusual dream experiences. The intensified forms of dreaming don't lend themselves to study in sleep labs; Hunt recognizes that dream scientists therefore must listen to people's personal accounts of strikingly bizarre or extraordinary dreams in order to learn about the full range of dream forms. In this way Hunt gives a ringing validation of the efforts of community dreamworkers, whose careful dream explorations are an invaluable source for studying the multiplicity of dreams.

Second, Hunt indicates that just as there are different dream forms, we may develop our capacities to experience these different forms. While people may ordinarily concentrate on those dream dimensions that relate to our personal, emotional lives, Hunt suggests that all humans have the cognitive potential to enter into other dream dimensions—we all have the potential to experience archetypal, lucid, prophetic, and medical dreams.

This second point raises the extremely important issue of the

relation of dreams to culture. As Hunt notes, modern Western culture has focused on one dream type—dreams involving past individual memories—and has generally ignored all other types. This bias is directly related, I believe, to our culture's ideals of individuality and rationality; these ideals shape what we look for in dreams, i.e. "personal" meanings and "logical" relations between dream images and waking life, and this type of dream in turn reinforces those ideals.

But Hunt shows how humans have the potential to experience a wide variety of different dream forms—and thus the potential to discover a variety of other ideals. Indeed, when we learn about the dream experiences of different societies and historical eras, we realize that dreams have been a source for many profound cultural ideals: ideals of relationship, of how individual humans are related to other humans, to Nature, to the Divine; ideals of "irrationality", of how the qualities of imagination, intuition, and ecstatic vision are vital to human growth.

To explore the full multiplicity of dream forms, then, is also to help broaden and balance the ideals of our culture. We may discover in those strange, "intensified" dream forms new insights, values, and ideals that enable us to recognize more clearly the problems of modern Western culture, and enable us to work more effectively to overcome those problems.

Hunt's *The Multiplicity of Dreams* is a plea to scientists to take more guidance from the experiences of community dreamworkers. We, in turn, can gain some extremely valuable guidance from Hunt's careful scientific study of our dream experiences. ♦

Dreaming with an AIDS Patient

by Robert Bosnak
(Shamballa, Boston)

1989 \$15.95 Hardback

By Deborah Jay Hillman

In calling his latest book *Dreaming with an AIDS Patient*, Jungian analyst Robert Bosnak invokes an intriguing and unusual image. Ordinarily, therapists speak of "analyzing" or "interpreting" their patient's dreams, suggesting a certain authoritative distance from the "felt" reality of someone else's dream worlds. To "dream with," on the other hand, implies a sustained, empathic journey through the inner landscape of another.

On one level, this is a book about dream work in the context of therapy. It is a very personal and unassuming account, by a therapist highly sensitive to dreams, of what it was like to "dream with" someone whose dream life was both rich and cherished. But Christopher, the "patient" in this story, had AIDS, and no less than being a book about dreams, this is a book about the deeply human dimension of this tragic illness. Through Christopher's dreams, we discover his struggle to come to terms with his life and impending death. And in his reflective reconstruction of the journey they shared, Bosnak reveals his own anguish in learning to accept the truth of Christopher's illness. Indeed, Bosnak's willingness to bare himself to the reader—the inner working of his own mind and heart in confronting the life, and finally the death, of his patient—affords an unusually intimate portrait of the therapeutic bond. Thus, on a third level, this book is a moving tale of a relationship between therapist and patient.

The work between Robert Bosnak and Christopher began in the fall of 1985, a year after Christopher had moved from Houston to Boston in the hope of entering therapy with Bosnak. There is a quality of profound purpose to the connection that unfolds between the two men. Each has something important to teach and to share with the other. Bearing witness to the process, as Bosnak has allowed us to do, is particularly poignant since the relationship is strongly marked by difference. Though both are white men in their thirties, their experiences derive from different cultural and religious backgrounds and revolve around different sexual orientations.

Raised in Kentucky by fundamentalist grandparents, Christopher had always wanted to be a preacher and to "have something to give—something from my heart, from my soul" (p.6). For awhile he attended a seminary school in the South. But he was expelled from college when, not wanting his life to be "based on a lie," he decided to come out publicly as a gay man. By the time he met Bosnak, a Dutch Jewish heterosexual analyst, Christopher had joined the fashion business and grown disillusioned with what he termed the "fast gay scene." In his heart he carried warm feelings for the closely-knit Christian community he'd belonged to in Houston, as well as a special lover of dreams. This love had been nurtured in a dream seminar in which members drew their dreams, and Christopher told Bosnak that he still made drawings of the most vivid ones.

He also recorded his dreams in a brown corduroy notebook, and most of the dreams in the book (46 in all) are presented verbatim from this journal. Bosnak's descriptions of the sessions with Christopher are constructed from memory ("my memory," he writes, "of the way our conversations grew his dream images on my soil" [p.9]. Familiarity with the author's earlier book, A Little Course in Dreams, would enhance one's appreciation of Dreaming with an AIDS Patient. In the latter are illustrated the many concepts and principles highlighted in the "little course." Among these are the spatial reality of dreams, the metaphorical

quality of the images (and the kind of shuffling process needed to tap it), the tendency for themes or images to transform over time, the decay and dissolution accompanying a process of change in the life of the soul.

Early on, we discover the expressive power of dream's use of space, in Bosnak's assessment of this aspect of Christopher's first five dreams. "Looking at [these] dreams from a spatial point of view, I see first two horizontal motions, or crossings, followed by two vertical motions. These are movements in all directions of three-dimensional space. A stage of transit seems to be constellated, moving from one location to another, one state to another. This is a dreamscape of undertows in all directions" (p.15).

Since Christopher did not yet "know" of his illness (or even of his infection with human immunodeficiency virus), it is striking to see how his dreaming mind presaged the journey he would soon travel.

Looking back on the discovery of Christopher's illness, Bosnak reflects, "We must both have been terribly resistant against considering it" (p.28). He comes to understand the "passionate optimism" that kept them silent on the subject of AIDS:

"It belongs to the dawn of the disease, in the same way a seizure casts an aura before it. It is the life force gathering momentum to survive this crossing. It is the resistance against death...I can do nothing but let myself be pulled out to sea by the rip tide and identify totally with the survival force" (p.30).

Moved by a zeal to keep Christopher alive, Bosnak encourages and helps him to pursue his dream of becoming a priest. He refers him to an African American minister who eventually obtains funding for his studies, a process that allows Christopher a healing confrontation with his own racism. In a social world torn by failures to honor one another's full humanity, witnessing a personal struggle to overcome the effects of such a rift

can be both painful and inspiring.

The book brings us face to face not only with Christopher's efforts to deal with racism, but also with the intricate exploration of his own sexuality. Part and parcel of this process is bringing to the fore the homophobic attitudes that have damaged his self-image. But perhaps the most poignant element of his journey is the way in which Christopher embraces life, even when AIDS has infused it with the prospect of dying. Bosnak recalls an exchange between them: "Do you think you're doing too much?" I ask, worried, referring to his schoolwork. "I don't think so; I love school. It makes me think and question. I love the conversations I have with people these days," he says, for a short moment in high spirits; then he coughs. I'm not reassured. "I bought myself a burial plot yesterday," he slips in a few moments later, sounding low. The contrast between his passion for life and his preparations for death boggles my mind (pp. 124-125).

The inner world of dreams can encompass such an awesome contrast of forces, and staying close to that world must have helped Christopher to bear the separate currents in his waking life. We, as readers, are privileged to learn the texture of Christopher's dream life and to experience the process of "dreaming with" him, too.

First and foremost a tale of courage in facing life, death, and loss, Dreaming with an AIDS Patient can also be read for its many treasures of insight on the nature of dream work and therapy. For example, Bosnak tells us that "working on dreams is like weaving textures of emotion. Through constant focus on each individual feeling, we intensify the dream, we stew it in its own juices, refining raw feelings in the hope of transforming our emotional selves" (p.9). This is a book for therapists, people in therapy, and dream workers of all stripes, as well as for people with AIDS and those providing care for them. And because it combines the themes of therapy, dreams, sexuality, and AIDS in such a personal and compassionate way, it is a story about the human spirit that speaks to all of us. ♦

Update on Our Logo

Please send your "vote" on a postcard. We need logo-type renditions of the Owl: 'Bringer of Dreams' in Native tradition, and of two whales: one above and one below water, in a circle. These two ideas were submitted verbally by readers. When THE image emerges, a two year subscription will be given to the artist(s)..



any of the others: forty or fifty feet up into the blue sky, and then straight down again. His elongated body looked like a torpedo or bomb as it came streaking down into the sea. It was very exciting to watch. Just then a fellow officer told me it was time to broadcast the information we had come to give, on recommendations for war preparations.. We were reclining on the deck under some kind of shelter (the blankets of the bed in which I was sleeping?) with a sort of radio sending device. I told him I had forgotten to bring the material I had prepared, but he said to just speak from memory. However, looking at the dolphins and the beautiful surroundings, I found myself saying into the mike: "Why do we have to have war, anyway? Can't we 'wage peace' instead?" and more statements to that effect, knowing that these "unmilitary" ideas were being broad-cast over long distances. At that point, the long dolphin came exploding out of the ocean. He streaked so high I thought he would disappear into the sky before he reached the top of his trajectory and curved in weightless-ness, beginning his downward plunge, reassembling a bomb as he hurtled toward the sea. As he neared the surface, he turned his nose toward the ship and entered the water at an angle, going at a terrific rate of speed, then out again, skip-jumping right over the bow of the destroyer before plunging back into the ocean again. We were all utterly astounded and began to exclaim among ourselves about the spectacular stunt!

When I awoke into my "everyday reality" the dream began to unroll its many levels of meaning. I realized what a powerful symbol the dolphin had given us, in a very deliberate way, of "waging Peace, not War." I was also struck by the symbology of arriving at dawn, the dawn of a New Era in which the "family of humans" - all in the same ship/on the same boat - could change our old mind-set and "broadcast" the idea of peace over long distances. In fact, it was this decision which exploded the energy into a new direction: from that of death and destruction into excitement and joy. I also realized the significance of being in the Bahamas - the site of ancient Atlantis - and symbolically transforming the old negative, destructive energy into a positive manifestation. I felt this dream to be a dynamic affirmation of the direction in which mankind is moving, and a delightful example of what wonderful dream guides the dolphins are! ♡♡

The Dream as Higher Power

By Karen Surman Paley

For several years I have been collecting dream journals of individuals who are in programs modelled after AA for recovery from sex and love addiction and from child sexual abuse. Two of the twelve suggested steps in these programs are: "Came to believe that a Power greater than ourselves can restore us to sanity." and "Made a decision to turn our will and our lives over to the care of God as we understood God." The god of each person's own conception is referred to as "my Higher Power". Whether or not the recovering addict pays attention, one access to the Higher Power is through dream life from which emanates what Ann Faraday has called Dream Power.

In the case of Ronnie, an incest survivor, her Dream Power eventually enabled her to resolve conflicts and fend off assault by night while she was still in a good deal of confusion by day. Yet these dreams presaged assertive acts, such as standing up to her husband, which occurred months later in waking life. There is a Checkers-like double jumping in which the Dream power moves forward and clears emotional debris, setting the stage for events in Earth time. However, the Power is not fully engaged unless the addict has stopped practicing the addictive pattern and has had help in the form of a 12 step program, perhaps supplemented by psychotherapy under the auspices of a trained and mentally healthy therapist.

Let me illustrate this point by using two of Ronnie's dreams. The first occurred just after incest memories surfaced but prior to beginning any treatment and the other almost a year and a half later. During this time she had begun to see a therapist and to attend meetings of Sex and Love Addicts Anonymous because of obsessive attractions to other women. Eventually, she found the group Survivors of Incest Anonymous (SIA).

In December of 1987, Ronnie went to a workshop presented by social worker Dr. Claudia Black where she saw a film on child sexual abuse. "For the first time, I told someone that there had been abuse by a brother and a cousin, but I quickly added that it hadn't affected me. Over the next few days, I felt as if I were going crazy." It was then that Ronnie had a dream which enabled her to bridge the gap between awareness and help-seeking. Excerpts follow.

(2.12.87) *A man I know from skiing was rubbing the back of my neck, but then he started feeling my behind and my breasts. I didn't like it and I ran away. He was coming after me. He threw me on the ground and started feeling me up and down. He was holding me down with his leg on my groin. There were people around but they thought we were playing.*

I yelled to a friend to go and call the police. She left and I knew she was confused. I ran a long way to a police station because I wanted to sign out a restraining order. The line was much too long and the officers uninterested. I knew I had to tell someone and I went to a pay phone. A man let me use it and I told him I would take a minute but I kept giving the wrong number to my parent's house. Two children, a boy and a girl, were playing near-by and I kept asking them to be quiet because I couldn't hear the operator.

While Ronnie has enough inner strength both to attempt to obtain a restraining order and to want to talk about what happened, there is no relief from her pain. Bystanders think she is playing, her friend is confused, the line at the police station is long and they are uninterested, she gets the wrong number and can't hear the operator.

This dream prompted Ronnie to recall the details of the sexual assault by her cousin when she was the same age as the little girl. She had screamed out and her mother had come running. Although the cousin was evicted from their home, no one ever talked with Ronnie about the trauma and she had frozen and stuffed her feelings for forty years. After waking and acknowledging the past even to herself, Ronnie placed a call. She did get through on this one and it lead to the start of her therapy and subsequent attendance at SIA meetings.

(4.12.89) *I was being chased by Jack D. who, at any given moment was ready to sexually attack me. Herb (her husband) was there but never seemed to do anything in the first half of the dream despite the fact that I kept yelling for help. Just as Jack got me on the ground, a teenage boy came and hit him over the head with something like a kitchen chair. It knocked him out and I started running away. He came after me again but I ran into a ladie's room in a bar. When I came out it was more like a house. Herb was there and I asked him*

why the hell he didn't help me and he said he didn't know whether or not I was serious. I then asked who the hell knew Jack D. My friend Janet was there and she said he was a friend and sometimes stayed over. I said that whatever she did, not to let him stay around her daughters, and to be careful.

Like the earlier dream, Ronnie is attacked and gets away, but there are some important nuances that serve as a chart of her recovery. In the first dream the attacker made sexual contact. Although Jack D. "was ready at any given moment to sexually attack" the dreamer, he never does in 4.12.89's dream. Ronnie received no outside help in 12/87 and had been fairly passive about it, but 16 months later a teenage boy clobbers the attacker. No longer passive, Ronnie does quite a bit of yelling here including confronting Herb over his lack of support. (She may just have to hit him over the head to convince him of the impact of incest on her life.) In fact, a few months after this dream she did actually stand up to Herb, and let him know, in no uncertain terms, that his verbal battering was unacceptable.

By 4.12.89 Ronnie has the wherewithal both to take care of herself and the healthy instinct to warn a friend in what amounts to a strong socio-political statement: "Protect your children. Don't let them get molested." In warning Janet she is taking care of her own inner child, the helpless little girl who was sexually abused and then emotionally abandoned by a mother who never said another word about the incident.

While fear and rage are still with Ronnie, as well they should be, this is a dream persona with a tremendous amount of ego strength and good survival skills who is able to get help when she needs it. The self-blame and shame evidenced by incest survivors before they get treatment is totally absent here. What we see is a woman who has come to realize that she absolutely did not deserve what she got. ♦

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ashamed because to them, that's a sore spot. Plus, we could care less that the dreamer has this problem. Dreamers also worry that they're boring everybody with their material, and these things don't come out right away if you don't have somebody who's a little bit experienced with group stuff. So I'm not too worried about people getting into the wrong hands, but I like to warn them that these are the kinds of things that can happen. And know, you don't have to throw out your dreams to the group leader. Just inform your group leader these are important considerations for you, and ask them to be aware and sensitive to those things. So, groups are nice as long as you don't have group think; and always allow individual sovereignty over each dream.

I think the ideal first way to work with dreams is to read books. Several different books, you know; read three or four different books on dreams so you have a sense what's out there, and then see about a group, go to lectures, or work with someone individually once or twice. Again, so you aren't putting all your eggs in one basket, and you'll see what's most comfortable to you. Some people I work with never want to do a group; they may be wonderful in a group, but they're so shy that they couldn't enter a group for a couple of years.

R: So you see a lot of people first in therapy for some time, and then channel them into groups?

G: I don't do therapy any more. They come to me just to work with their dreams.

R: And you don't consider that therapy.

G: No, I don't. And the dividing line for me is when someone has insights from a dream, and if that person can't use the insight, they're stuck... and need therapy. Insights are a dime a dozen; the difficulty is using them, so you don't just go around in the same old circle forever. Or, if the material is so upsetting to them, I pack them off right away to therapy. Obviously, if there are any symptoms, therapy may be indicated. But I don't believe that everyone who has dreams needs therapy. Working with dreams cannot be defined as therapy because they are a natural healthy human function.

R: I believe there's a lot of misunderstanding about that.

G: That's why I always correct the media when they call me a dream therapist. This isn't for therapy; you can use dreams in therapy, and you shouldn't do therapy with someone who doesn't know about dreams; as far as I'm concerned that's like doing orthopedics without using an x-ray. But, we should define dreamwork, because it deals with emotions as therapy. Sick. That is sick. We're all sick; we all need healing. We just need to work on our lives. We're sort of practically oriented there. So, people who have psychological symptoms - depression, anxiety - I just immediately pack them off to therapy, and will not see them unless they're currently seeing a therapist, and their therapist agrees that they're doing dreamwork. But most of the people I see are therapists themselves - psychologists, social workers, psychiatrists - who are

doing therapy. They are maybe half my practice, and I train them on how to work with their clients' dreams. They often bring their clients in, and they come into groups and train. The other half are people who are bright and interesting people. I have a lot of lawyers in my practice for some reason. And nurses, architects, mathematicians... because they're used to problem solving in their sleep, and it doesn't seem so bizarre to them. And those people don't have any complaints about their lives; they just want to understand their dreams. They might get into heavy material, but once they can handle it, it's OK.

R: That brings up an interesting question. Most of the work I have done has been with middle and low income people. I've worked in three States - Utah, California, and Washington - in both rural and metropolitan areas, so have had a better than average degree of exposure to what's going on behind the scene in America. From what I perceive of what's taking place in most of the Western world, as we're working to integrate dreamsharing into the culture, there is considerable interest among people who are desiring to get into this work, but don't know where to turn. The points that you made regarding getting informed with books - and making it clear that dreamwork is not necessarily therapy - helps create an access point which is available to many people. But when it does come to therapy, we both know that most people seek therapy when they're in the midst of a crisis of some sort. So what would you recommend for the individual who wants to seek therapy that utilizes their dreams, who is not able to afford a professional therapist?

G: There's where groups are crucial. And you can have big groups. You know you could have a group of 50 people if you train them carefully in a structured way about method.

R: One group, 50 people?

G: You could. I haven't done it, but I'd be very happy to do it. But the way I work with dreams is highly structured. You never give an interpretation. You always ask a structured group of questions about the very structural elements of a dream: the people, the objects and things, so people know where to go and what to do. And you can teach interview questions, and you can teach people how not to impose their own 'putting two and two together' on the dreamer. So there, you can protect the dreamer, and you can teach large numbers of people to do this. I had a radio show in Seattle. Three hours a day for six months and people would call up after about two months - guys who were truck drivers who had never been interested in psychology, and they'd say: "You know, I had this dream the other night. It was about a crocodile eating a French poodle. And you know, I asked myself what's a crocodile? And I asked myself: does that remind me of anything I know?" Because they had learned; listening three hours a day is a lot of time spent listening about how to work with dreams. And ... "but I'm a little bit stuck on this French poodle." So they were learning, and that's masses of people over whom I have no direct control, just by example. So I could see training large groups of people, who were interested, in basic method. Now they get frustrated a lot in putting it all together, because that takes time and skill. But I'd also teach them poetry reading: how to see a poem and get a sense of its meaning through metaphor. And you can do all that without getting fingers messy and getting too much into everybody's psyche, and teach them how to do it, and do it with each other without stepping on each other's toes, if the rules are strict.

R: In many ways, you're light years ahead in your thinking within a total cultural context.

G: The Jungians would say that I'm superficial because I don't go to the depths.

R: I see it more as being a decade ahead of the culture, outside of any particular school of thought. Consider that the average person is absolutely unwilling to even share a dream under any circumstances. First of all, because they haven't been educated to believe that their dreams have any value or meaning. How much cultural prejudice are we going to have to overcome to get to a place where we can do this work across the board, as a common and healthy part of our everyday lives? Culturally, what are we going to have to overcome?

G: I think the first thing we are going to have to overcome is people's fear that in dreams are our deepest darkest street Freudian realities ... stuff people have picked up on the street about Freud. I think that's behind a whole lot of the comments we hear: "Well, dreams are nonsense; we know they're ridiculous". Then there's the level of people who think that dreams are just fantasy, nonsense. That's a lot of the male perception, - and to overcome that is enormous. I had a friend on the East Coast who said to me: "Gayle, when you moved to California and started working with dreams, we thought you had got into a hot tub and fried your brain." (I had started in Russian economics.) You wouldn't believe the things people thought and said, and these are friends all my vintage who are now forty. It's enormous! For instance, I called up Kelly Bulkley about his article in the Winter issue of the Journal. I loved the article, but I said "Kelly, what do you mean, *Newsweek*'s doing a bad job! For *Newsweek*, this was a wonderful job". That's getting it out there in the mainstream. My book is required reading at Stanford School of Business. That does mean a direction, I mean, a tiny little crack into mainstream. There's nothing wrong with that, that's what we all ought to go for. If we don't get into the opinion centers, and the power makers, we will always be on the fringe and speak only to the true believers. I think we have to be very humble and let anybody who dreams know that they are wholesome, and not say it has to be deep. Freudians think you're not deep if you don't get to the early



family triangle, you know, sexual issues. Otherwise, you're not deep. Now, this is only true of the old school Freudians; the new school Freudians look much more at dreams as problem solving tools. There's a whole group there that's very flexible, and still good at transference/counter-transference issues, and aren't reading themselves into every dream. There is a whole new group there. There really isn't much of a new group with the Jungians, except for Jean Boland, who is at least opening up a few possibilities with Goddesses for women and for men. But the Jungians still believe that if you don't get to the individuation process, beyond the compensatory or the shadow figure issue, you'll never get there. The non-Jungians and I often feel that that's a slide into trans-personalism, away from what's going on in your life. And I ask how is your dream relating to your life? And if your dreams are constantly relating to your animus, and not the man you're dealing with in your life, I think you're wasting your time. I wasted a lot of time in Jungian analysis. There are now some Jungians who are coming along and getting more focused on the real world. And that, of necessity says, you've got to put down this whole structure - leave it on the side, work with the dreams - and see what the dreamer comes up with. Not introduce the dreamer to all these middle-men images.

R: When you say that Jungians don't - in general - deal with the real world, I would have to defend the work of those Jungians with whom I've communicated and worked, in that I believe what they're after is a real integration of the Spirit, of the dream, into this reality. In fact, I believe that the bottom line is that dreamwork is spiritual work. Would you agree?

G: My argument would be what in the world do you know that is not spiritual? Is your relationship with your children, your grandchildren, less spiritual than your dealing with a golden disk in your dream? Is your relationship with your best

buddy - or even someone you hate, someone you're competitive with, or having a fall-out with - is that less spiritual than anything else in your life?

R: What about the Jungian concept of shadow? It is believed that we are doing so much repressing of our emotions, and projecting so much of our fear and anger onto the outer world, that we find ourselves in the situation of global peril we are experiencing today. This is most dramatically manifested by the bombs which are poised in readiness by every country, at every country. And our incessant need to control Nature, and "minorities", their countries and resources. Nuclear bombs, environmental peril, and racism aren't very spiritual. Doesn't the whole notion of each of us taking ownership on the individual level for that shadow material offer hope for disarming, healing the Planet and cross cultural relations...as well as developing emotional maturity?

G: I'm basically Jungian, in my spirit I'm basically Jungian. The whole projection issue makes perfect sense to me. But let's say you have a classical Jungian dream about a shadow. I wouldn't think that's just a shadow level dream, that it's not as high as a spiritual dream about the Self or your old wise woman. Because your shadow - and I don't like to use those terms because they're a little over-defined for my taste - but, the shadow is determined by all the things you accept and don't accept in yourself because of your upbringing, and the opinions and beliefs you carry, and all this stuff which makes you the being you are. And that involves all of you, not just a superficial level of shadow. Let's say that's only an inch deep in your psyche, and that the Self is so much deeper. The shadow and the Self, to me, they're just all on one continuum. I don't go for the big dream argument - or that certain dreams are more spiritually advanced than others - because we don't know. Maybe the most important thing for us to deal with

is your own shadow stuff.

R: I think so. You say that a lot of Jungians say you're superficial. In general, I think that people who are Jungians - who I am not personally biased toward, but I have had more exposure to - feel that dealing with dreams has the potential for being dangerous to the individual if the work is not handled carefully. I wanted to ask you in your training program, what criteria do you use in determining when your students have achieved a level of readiness to do individual or group work?

G: As long as they know the cardinal rule of don't interfere, don't interpret... basically, you can do it right away. Doesn't mean you're going to be any good at getting the dream done, but if you learn the basic questions: Describe each image to me as if I came from another planet. What is it, what are they like: the people, the feelings, the action, the plot, the setting. So, if I ask someone to give me a concrete description...you get a few associations, generally...but, it keeps the interview focused. Then I feed those very words back without interpreting with my own words. I edit slightly, just to make it more impactful; that's tricky, but it's not going to hurt anything, really. Feed it back with the same words, then ask the dreamer: "Does this remind you of any situation in your own life?" The dreamer says yes, or the dreamer says no. If no, you get a chance to go around again, or not. And then the dreamer has made a bridge: "Ah, this is a metaphor! This cat reminds me of myself; this dog reminds me of my husband!" Once they learn to get a good description, recapitulate the description, ask for a bridge, like: "What does it remind you of in your life," and then do a summary. Just do that, and you're not going to do any harm, because nobody's going to give you any more than they can possibly handle. So, we send people (trainees) right out to practice with a friend. We say tell your friend you're just beginning. You're probably not even going to get to first base with the dream, but

you might get some insight on some images. Then, we ask them to come in and tell us where they got stuck. Because part of our training program is based on the premise that you're only going to get good at this if you log a whole lot of hours doing it. It looks very easy; it looks like a conversation between friends. But it's very organized.

R: O.K. So yours is one way of enactment of the Self Help aspect of the dream movement. Do you think that what you're doing... i.e., giving the average, interested person the techniques and skills to do individual or group dreamwork is threatening to the professionals in this field?

G: When I had the radio show up here, it was very threatening to a number of professionals. They were very uptight. Their clients would come in and say: "How come you don't work with dreams in a way that makes sense to me?" They'd say things like that because they were esoterically had by the nose for a long time, and there were a number of people who were not very happy with this. Yes, it's always true that whenever you take something out of a guild and give it to the people you'll make waves, but it's always better in the long run for their business, because there are more and more people interested in self exploration, and one doesn't have to be sick to go do it. They ought to welcome it.

R: It seems to me as though what is being provided is an entry point. And if people choose to take a step onto the path - which is a lifelong journey, since we dream every night - anyone who's really serious about it will want to continue to learn more and more. In that sense what Jung left us is absolutely priceless, as we can refer to his work for the rest of our lives and always be nourished by it.

G: Another thought on your question: When are people who go through our training ready to go out and work with dreams? When do we consider they're really expert at it? I think an important sequel to

what I had to say is: I'd say two or three years of lots of practice, and training once a week, or at least once a month - during different periods.

R: Thanks for that clarification. On another subject, I am becoming more consciously aware of the severe discontent that many people have in their lives regarding feeling a deep sense of meaning and purpose in their work. Isn't that really the bottom line in life is to discover and enact our fullest potential, and to be willing to change when what we're doing no longer works for us? Do you think dreams can help us find vocational direction, or a way of identifying our unique gift to our world?

G: They can. What's disheartening is that people often don't do that on the first incubation. It's so easy. Most people can do it just like that (snaps fingers) on most topics. People ask of their dreams: "What can I do with my life?" and they come up with nothing or esoteric stuff, or stuff about childhood. For some people it seems to take time to work up to this topic. I don't understand why. Some people will dream right on it, they'll have three ships come up and see three different options that are real obvious. One woman in this little town that I live in recently dreamt that her favorite bookstore, which she always wanted to own (but she's been a housewife and hasn't really done anything about it) was for sale. She just couldn't resist, she called up and they said: "Why, of course, but we hadn't told anybody yet." Now, that's pretty interesting! I don't know what to make of it. So, I've seen very direct stuff, and I've seen indirect, as in: 'until you get your act together about your father, your self esteem is going to be so low that you're never going to get a decent job'. So dreams on vocation, you have to go with where they come from. My own dreams have kept me in this career even when I thought I should be out earning a decent living! They have really helped me to hang in there, even during some really lean years.

R: To wrap up, what role do you see dreams and the dream movement playing in helping to restore balance to our hopeful, yet perilous (equipoised) global situation?

G: Dreams will not get us there on time; it's going to take much too long. Unless dreamworkers get really smart and go for people in power, and people in power are very afraid to tell their dreams. It's bad enough to have the astrologer team working with the White House; can you imagine them letting it out that they were working with their dreams? I try, through individual contacts, to deal with people in power, but it's very hard; they're very inflated. So, I'd love to say: 'This is going to save the world', but I don't think we can wait for dreams to do it.

R: What about a statement that Jung made: "In the last analysis, the fate of great nations will be a summation of the psychic changes in the individual".

G: Yes. But, I don't think we have time for that to happen through dreamwork, because it takes too long to be good at dreamwork. We don't have enough people doing it well in the world to get enough people learning about their own dreams. It takes time. It may be that we'll be lucky. I have worked with some people who have made a difference, probably in part because through dreamwork certain inventions have come about. So I keep hearing these new great things that dreams are going to do for the world, but I don't think we can hope for some global dream response... and when we do say that, we make ourselves look very foolish. There's just too much ground to cover.

R: But you do agree that each individual who is doing the work is making a valuable contribution?

G: Certainly, and whatever skepticism I've expressed doesn't mean we shouldn't try. Let's keep going, for sure! ♡

contribution to an understanding of the human psyche.

In the continuum of his progressively deepening concepts of persona, ego, shadow, anima/animus and Self, Jung has laid the foundations for a rich and profound study of the human psyche in its greatest scope and depth. We have yet as a collective society to follow his lead, however, since to do so requires an extraordinary degree of moral courage and psychological honesty (and, to some extent, a somewhat poetic turn of mind). In the end, the forging of a new psychological consciousness is always a painful, sacrificial process, and most people will not willingly enter the flames of transformation. "Kicking and screaming" is the way most of us come to it, compelled by distress of one sort or another to seek the "answers" that society or traditional religion cannot provide.

When we remember that the word "psychology" is compounded of the Greek logos (study, myth, a story, a telling, etc.) and psyche (breath or soul), we realize that psychology is the story of the soul, a telling of the myth of the soul, a study of the living, breathing soul. Re-awakening to this notion of soul and its study, its telling and its myth, we open inwardly to dimensions of the psyche beyond the ego, and it is there, in the depths of our "unconsciousness," where we can reconnect with the richness and complexity of soul.

Any approach to the psyche/soul worthy of the title "Jungian" will have to take into account the autonomous reality of the complexes. A complex is an emotionally-charged network of memories, ideas, associations, fantasies, etc., which can at any time disturb the conscious performance. Slips of the tongue and sudden lapses of memory, though commonplace, do not begin to exhaust the range and power of the complexes to govern (and mis-govern) human life. Our compulsive behaviors, obsessions, and fanatisms, our melodramas and romanticisms, all prejudices and projections, all emotional over-reactions, in one way or another reflect the activity of unconscious layers of psychic life thoroughly interwoven with our "consciousness." Complexes are

formed both during childhood and later in life, whether from chronic conditions or traumatic events, and thus to some extent they are "personal." However, since they invariably form around an archetypal "core" they represent a modification (distortion?) of instinctual energy and can also be thought of as partly "impersonal." They function like part-personalities in us, that is, like other persons.

Most dreams seem to show us among our complexes. We see ourselves in relationship to the other members of our psychic "household." It is as if when we sleep we resume our natural position in the psychic matrix on which consciousness rests. How we interpret that position, both in the dream and in waking life, will influence not only our psychological development but how life in general goes for us. Much of therapy and dreamwork can be thought of as a gradual re-adjustment of these interpretative attitudes toward our own psychic complexities and wholeness, and toward life in general.

A typical example is the very common dream motif of "pursuit." The dreamer is being pursued by a person, animal, "monster," machine or whatever. The dreamer naturally tends to interpret this as a threat and reacts accordingly by running, hiding, calling the "police," etc., or by shooting, beating or otherwise trying to suppress or neutralize ("kill") the threatening image and send it back to the unconscious. What we usually fail to realize is that the image coming "after" us can just as easily be seen as an unconscious content trying to "reach" consciousness. Over and over I have seen it happen that when the dreamer adopts a different attitude, the "enemy" stops pursuing, and no longer appears to be so threatening. Often it transforms into a friendly or helpful figure.

When we stay with a threatening motif over a series of dreams, and can overcome the fear that the image inspires, we find that it tends to reveal deeper and deeper versions of itself, so to speak, until we move out of the realm of personal complexes to find ourselves confronted with an impersonal Power. At this point, if the dreamer's attitude has not fundamentally changed, a "demonic" image will occasionally appear, and

the energy or libido that the image personifies can be very upsetting indeed. The effect can range anywhere from a mild disturbance all the way to a full-blown psychotic episode. These forces, in other words, are nothing to trifle with. The more intense the disturbance, we might say, the more is at stake. And the consequence of changing one's relationship to the "demon" assailing the ego from below, amounts to a healing transformation. One is tempted to use religious language at this point and speak of the "salvation of the soul."

In effect, a transformation of the demonic element in the dream releases what I prefer to call an "angelic" potential within the individual. The same potency that threatened and weakened us now strengthens and heals, because it establishes a felt connection between ego and Self. In religious terms we would be speaking of a functional (not theoretical) relationship between man and God, for in terms of the practical psychological effects there is virtually no difference. The "angel" who appears to us in our dreams---whether in the form of a human figure, or an animal, or a combination of the two---personifies the possibility of a link with the deeper, creative aspects of our being. It always has a somewhat "alien" aspect, as if it has come to us from "somewhere else." For this reason it is often sensed as a threat to the established order of the ego, the "old King." It symbolizes the life of the Other within us, and without this sense of Otherness our consciousness tends toward uprootedness, despair, cynicism, meaninglessness and hubris. It is at once both an instinctual and a spiritual force, a living paradox, a psychic self-portrayal of the spirit in matter. To realize the angelic potential behind the demonic assault is like "taming" the snake in our paralyzing emotions, freeing the maiden held captive by the dragon or evil magician, or releasing the winged-horse from the body of the Medusa. Creative energy---the spiritual potential of our instinctual nature---no longer hobbled by the old habits and attitudes, becomes readily available to consciousness and saves us from being turned to stone. ♡

Networking ♥ ↔ ♥ Groups

CallForNew Groups

Dream Discussion Evening
Third Friday of each month.
Sue Beavis
415-968-7337
Mountain View, CA

Mary Keating would like to meet with persons interested in a dream group for egalitarian sharing and learning.
Write her at 23099 West Road,
Olmsted Falls, OH 44138

Wanting to form new group:
Mary Alice Jackson 514 N. Telfair,
Washington, NC Ph: 919 946 2997

WANTED: In No NJ (Bergen Co.)
members to form a new group with
Muriel Reid Ph: 201 569 4683

Existing Groups

EDITH GILMORE 112 Minot Rd.,
Concord, MA 01742. Ph: 617 371 1619
Ongoing monthly lucid dream study
group. No fees

NEW ENGLAND DREAMWORK
Greater Boston / Cambridge area.
Contact Dana at 617 661 6615 or
Dick at 413 774 3982. Write New
Dreamtime, Dick McLeester, POB 331,
Amherst, MA 01004

METRO D.C. COMMUNITY.
Twice monthly mtgs. open to all who
share an interest in dreams. 1st Sat.
each month, 1-5pm; 3rd Wed. 7-9pm at
Patrick Henry Library 101 Maple Ave. E
Vienna VA. Info: contact Rita Dwyer
Ph: 703 281 3639 No fee

**SAN FRANCISCO BAY AREA
DREAMWORKERS.**
Group meets monthly and provides
support for members who pursue
careers in dreamwork. Contact Jill
Gregory 29 Truman Dr. **Novato CA**
94947 Ph: 415 898 2559

SETH DREAM NETWORK
Those interested in learning more about
the activities of the SDN, please send a
legal size SASE to: M E Mang 226th
Medsom Box 188 APO NY 09138

CHARLOTTE BELL. Ongoing
dream groups in Concord, New
London and **Weare, NH**
Ph: 603 529 7779

TRACY MARKS Monday night
group. Box 252, **Arlington, MA**
02174. Ph: 617 646 2692.

SANDY BRUCE. Dream interpretation,
psychic and spiritual counseling,
astrological charts.
Syracus, NY area
Ph: 315 475 6361

ROBERT LANGS, M.D. Author:
Decoding Your Dreams (Holt).
Dream Group Mon & Thurs. eve
123 W 79th St. Lower Level, **NYC**
Ph: 212 769 1616

EDGAR CAYCE Dream Group.
Leon Van Leeuwen, 435 E 57th St.
New York NY 10022
Ph: 212 888 0552

JUDY WINE Brooklyn Dream
Group open to new members 883
28th St. **Brooklyn, NY** 11210
Ph: 718 338 1051

JUDITH MALAMUD Ph.D. Lucidity
in dreams and waking life.
Individual and group work.
Manhattan, NY Ph: 212 933 0460

HEIDI KASS Monthly dream group
meets in **Central NJ**
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VALERIE MELUSKY Three groups
a week for learning about lucid
dreaming and the life you are
creating through your dreams.
Princeton, NJ Ph: 609 921 3572

WANTED: To form a lucid dream
group in the South Jersey/Philadelphia
area. Contact Don Tereno 3104
Arborwood Lindenwold NY 08021
Ph: 609 784 2757

CAROLYN AMUNDSON 3801 Con-
necticut Ave. NW #822 **WA D.C.**
20008 Ph: 202 362 0951

JEREMY TAYLOR 10 Pleasant Lane
San Rafael, CA 94901
Ph: 415 454 2793

ELLYN HARTZLER CLARK
Wholistic Resource Center 1003
Rivermont Av. **Lynchburg VA** 24504.
Sun eve Dream Group
Ph: 804 528 2816

NANCY PARSIFAL Dream Group,
individual dream counseling and
workshops. 106 Kenan St
Chapel Hill NC 27516
PH: 919 929 0946

RANDY WASSERSTROM, ACSW
Dream Group Mon nights 3017
Leonard St. **Raleigh, NC** 27607
Ph: 919 781 0562

ATLANTA DREAM GROUP Wed.
nights. contact Walt Stover 4124
Fawn Ct., Marietta, GA 30068
Ph: 404 565 6215

DREAM GROUP OF ATLANTA
Classes, on-going groups and individual
dreamwork. Contact Adrienne M.
Anbinder 4341 Hammerstone Ct.
Norcross, GA 30092
Ph: 404 446 9316

SARASOTA DREAMWORK GROUP
meets second and fourth Wed 7:30-
9PM at Unitarian Universalist Church
Fruitville Rd. PH: 371 4974.

FARIBA BOGZARAN Dreams & the
creative process. PO Box 170512,
SF, CA 94117 Ph: 415 663 1184

DREAMWRITING with CATHLEEN
COX WEBER Private & group work.
110 Linden Lane, **San Rafael, CA**
94901 Ph: 415 454 6198

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Free audio tape catalog available. 1537
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Ph: 415 454 2962

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Private tutoring (in person, by mail or
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Truman Dr. Novato, CA 94947
Ph: 415 898 2559

Groups(Cont'd)

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

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

DFW DREAM GROUP: Carole and Jim Russell, 3424 Falcon Dr., **Fort Worth TX** 76119 Ph: 817 534 8257. Weekly study group. \$5 / meeting.

SUSAN CHAPMAN Individual dreamwork, classes, dream groups. PO Box 90691, **Albuquerque, NM**. Ph: 505 821 5077

BRAD MAY would like to start a dream group in **San Diego, CA** Ph: 619 546 0132

DONNA KEAN **Los Angeles** area Ph: 213 530 2133

CLARA STEWART FLAGG. Senoi Dream Education. Monthly Sat. workshops; ongoing groups. 11657 Chenault St. #303 **LA, CA** 90048 Ph: 213 476 8243

CHARU COLORADO. Private dream interpretation sessions and all day dream workshops. PO Box 374 **Venice CA** 90294 Ph: 213 396 5798

THE DREAM HOUSE Re-entry groups and dreamwork training. Individual sessions and tutoring (in person/by phone) audio tapes, net-working. Fred Olsen, Dir. 414 And-over St. **SF, CA** 94110 Ph 415 648 0347

STAN KRIPPNER & INGRID KEPLER MAY. Drawing from dream interpretation & other systems. Wd & Th 7:30-9pm **SF, CA** Ph: 415 327 6776

DEBORAH D. WATSON, MFCC. Dream Group, Tue eve, **SF, CA** Ph: 415 441 2926

PEGGY SPECHT Dream group meets every Wed. 7:30pm in **No. Toronto** No charge to attend Ph: 416 251 5164

SUZANNA HART, M.A. Dream groups. SF and Marin County, individual dream counseling. Industrial Center Bldg. #282 **Sausalito, CA** 94965 Ph: 415 663 1184

SHIRLEE MARTIN: Dream group in **San Francisco**. No fee. Ph: 415 258 9112

RON OTRIN Tue nights 1934 W. Hill Rd. **Mt. Shasta, CA** 96067 Ph: 916 926 4980

LINDA MCGEARY Dream Appreciation Workshop PO Box 561 **Bend, OR** 97709

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

SANDRA MAGWOOD The Dream Workshop. Introductory lectures, one day workshop/retreat. **Tweed, Ontario Canada K0K3J0**

MICHAEL KATZ Lucid Dreaming and beyond. Transpersonal approaches for creative dreams and waking. Individuals and groups. **Manhattan, NY** Ph: 212 260 8371

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Canada H2V4NG

Books & Sale Items

Back Issues of the DREAM NETWORK BULLETIN

\$5 to DNJ: PO Box 1321
Port Townsend, WA 98368

AROUND THE DREAMWORLD

by Psychologist Dr. C.A. Cannegleter
1985, 107 pgs. \$8.95 +
\$1.25 postage & handling.
Vantage Press Inc., 516 West 34 St.
New York, NY 10001

Basic Hints for Dream Work...with an extensive annotated bibliography on Dreams and Dreaming, by Jeremy Taylor, 40 pp. \$3.50 ea.
to Dream Tree Press, 10 Pleasant Lane, San Rafael, CA 94901

Use a computer to do your dream work. A unique filing system for dreams and personal symbols using a Macintosh with Hypercard. For version 2.0 of Dream Work Stacks send \$10 to Sarah Lillie, 4311 NW Elmwood Dr., Corvallis, OR 97330

THE DREAM HOT LINE Booklet details the methods of dream interpretation developed by Anthony Dubetz for his Chicago consulting group that analyzes dreams by phone. \$5.00 40 pgs.
PO Box 34934 Chicago, IL 60634

PROPHETIC DREAMS OF PEACE with comments & sketches, 40 pgs, \$5 to Nancy Campbell, 5622 No. McCall Clovis, CA 93612

ASTROLOGIK

From the author of ALL RITES REVERSED comes a workbook for reading your own chart. Track the forces at play in your daily life while awakening the states you're in! Signed copies, send \$12 to Antero Alli PO Box 45758, Seattle WA 98145

SUSAN ST. THOMAS M.A.

Dream Shields & dreamscapes. Watercolor paintings, illustration and graphic arts 19 Winfield St., SF CA 94110 Ph: 415 647 5245

Mountain Spirit Dream Webs, salves, tinctures, massage oils, Dreaming Bear T-Shirts, and more. Send \$1 for catalogue to PO Box 368 Port Townsend, WA 98368

Dreamlog: Dream recording & interpretation system. 30 pg. text w/ overview of dream studies. \$29.95 + \$3.15 p&h to Dreamlog 127 Greyrock Place Suite 901 Stamford, CT 06901

Visionary & NW Coast Art Works
by Tresham Gregg, DNJ Spring cover artist. Showing at Vision Quest Gallery
508 Main St., Edmonds, WA.
Consignment works by other NW artists and craftspersons wanted. Phone 206-778-4333

Dolphin Dreams Newsletter
Exploring & celebrating our connections with the whales & dolphins in both dream & waking realities through articles, poems, artwork, and more. Subscriptions: \$12 yr for 4 issues To: PO Box 1573-J Ferndale, WA 8

A Portfolio of Mystical Images from the book
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DREAMS AND VISIONS OF AN AWAKENING HUMANITY
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Projects

COLLECTING DREAMS about loved ones who have died and appeared in our dreams for upcoming book. Anonymity assured if requested. Send dreams or write for more information to: Patricia Keelin
2437 Chestnut St.
San Francisco, CA 94123

The Dreamgate Report, free monthly newsletter now available. Send SASE to POB 34934 Chicago IL 60634

ANYONE WORKING for IBM or APPLE MacINTOSH? Please take

note! We are interested in learning what would be required for getting the Dream Network Journal listed in the Bulletin Board Network as one way of creating visibility for the publication.

Please call 206 385 5793 or write: DNJ POB 1321 Port Townsend, WA 98368

Karen Surman Paley is seeking dreams from incest or childhood sexual abuse survivors for book on the role of dreams in healing from incest. Anonymity guaranteed. Write 60 Central St., Topsfield, MA 01983

Dream Switchboard serving Metro NY/ No. NJ/ Lower CN area. 4-6 pg bulletin with news of local related events. Subscribers advertise free. Rate \$5 for 4 issues; sample copy for \$1 stamps
Dreamsharing Grassroots Network, PO Box 8032 Hicksville, NY 11801 Ph: 516 796 9455

Wanted: Dream experiences dealing with **UFO** encounters.
Dream Research Project
MPO Box 8179 Springfield, MO 65801

UPCOMING EVENTS!

Kayaking Dream workshops on the gentle Eel River in No. Cal, using Arnold Mindell's dreambody work. No boating exp. needed; good health required. Small groups Fri - Sun June thru Sept. For brochure: Pat Uzelac PO Box 281 Redway CA 95560 Phone 707-923-2290

Dream Quest Ritual Retreat with Antero Alli and Camille Hildebrandt. Aug. 19-23 in the Pacific NW, Orcas Island. Dreamtime ceremonies, Earth Surrender Rites, etc. For brochure: Paratheatrical Research, PO Box 45758 Seattle WA 98145 Phone 206-781-5691

Bowdoin College Dream Seminar Dept. of Religion, co-leaders Drs Geoghegan & Riegel, Jungians psychotherapists. Tuesday 4pm Bowdoin College, Brunswick ME 04011 Phone 207-725-3537

New Form at Decision on "For Sale" and "Events" Classified Items

We have decided, for the time, not to do 'traditional' advertising per se, but will continue the classified section. In order to defray the cost of publishing the Journal, there is a new format decision for those of you placing classified ads for Books & Sale Items, and Events:

\$10 per issue or \$35 per year, beginning this issue. We apologize for the confusion generated by having sent this notification to some of you who list under "Groups"; that was not intended. We will continue to list groups as a service. However, in order to update the listings in that section, would you please drop a postcard and verify if your group is active?

to: *Dream Network Journal*
POBox 1321 Port Townsend, WA 98368
Phone 206-385-5793



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

"To be a dream guide and healer, you must be totally dedicated to the notion that the healer is within the dream, and that of yourself, you are no-thing, an empty vessel waiting to be filled.

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

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

*This is the healing place and it is
the gift of the dream to you and the dreamer."*

By Graywolf

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