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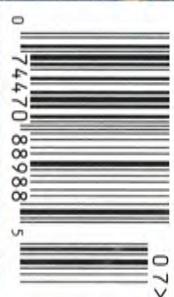
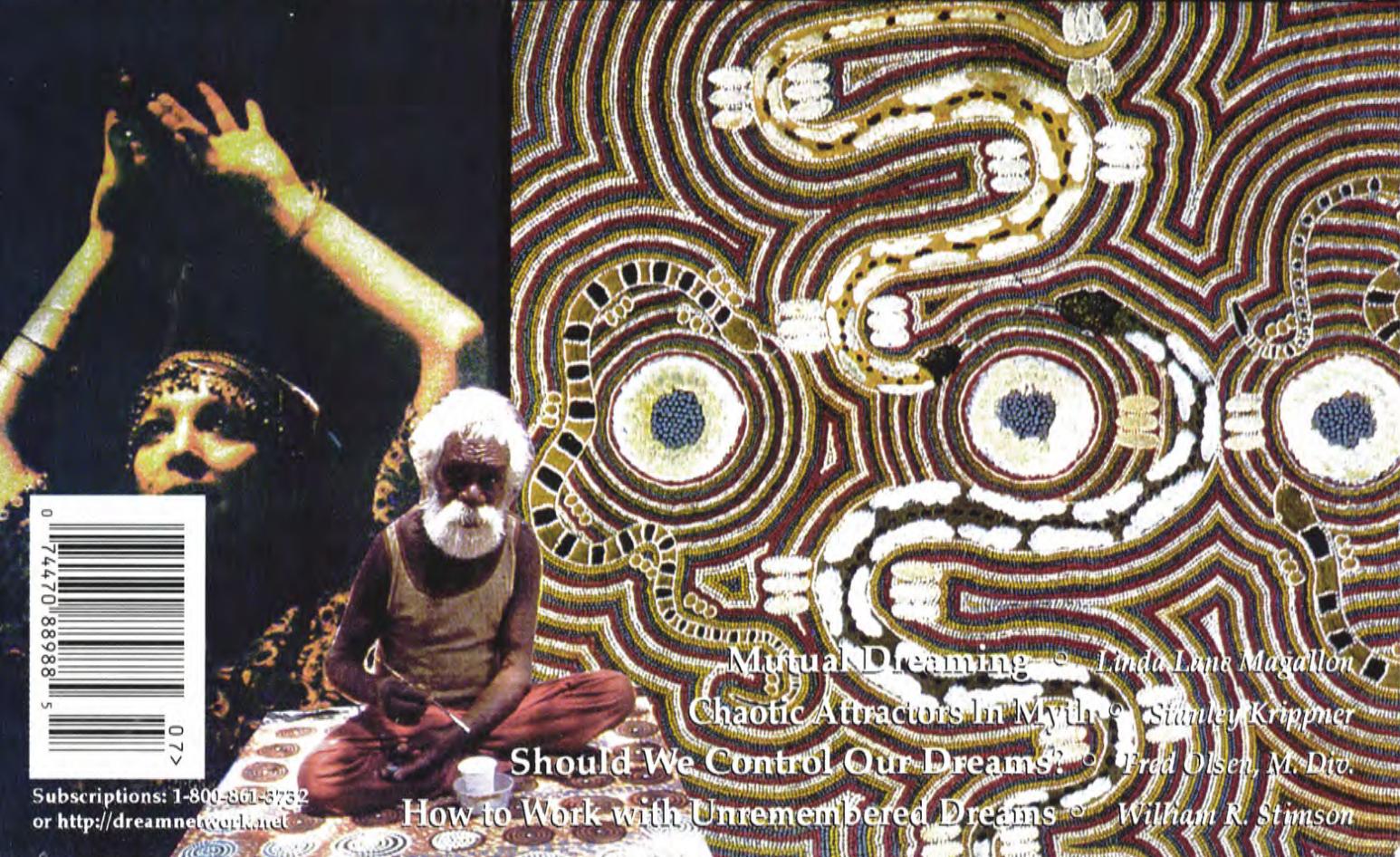
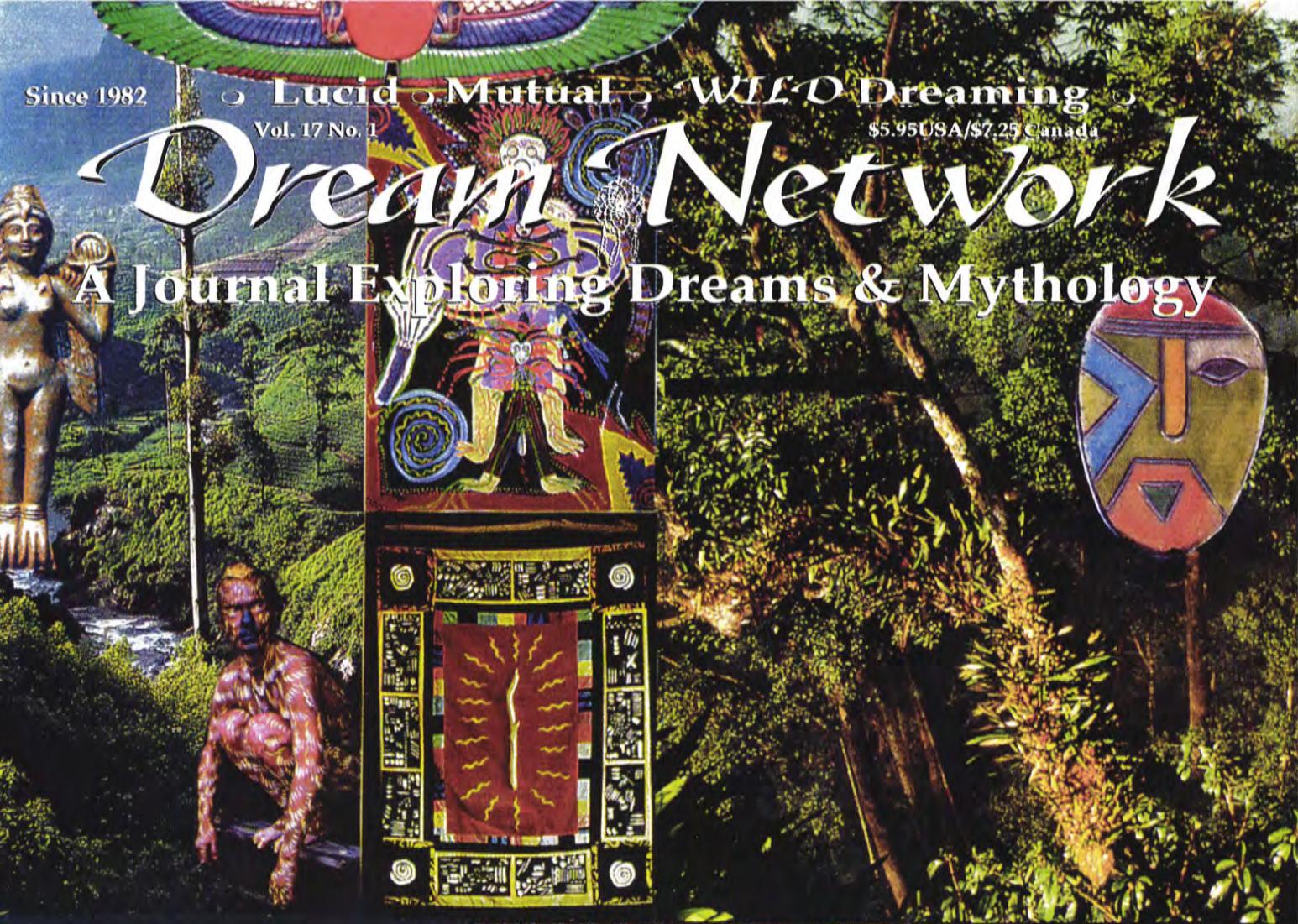
Lucid Mutual WILD Dreaming

Vol. 17 No. 1

\$5.95 USA / \$7.25 Canada

Dream Network

A Journal Exploring Dreams & Mythology



Mutual Dreaming © Linda Lane Magallon

Chaotic Attractors in Myth © Stanley Krippner

Should We Control Our Dreams? © Fred Olsen, M. Div.

How to Work with Unremembered Dreams © William R. Stimson

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The Void

*The circle disappears.
The "good one" is afraid.
Falling into The Void —
The Void is under it all.*

*The "bad" one pulls aside the cover and falls in,
taking it (the cover of The Void) with him.*

*The "good one" knows there is nothing to be afraid of,
but is still afraid.*

*He knows he must, he will, return to the Void.
That is all that is left; he is alone at the edge of the void.
He enters, falls.... let's himself fall.*

(The scene changes, or this is a 'different' dream the same night/morning?)

Big Changes

*There's been a big change.
Many people gone.
A few left.*

*I'm on the 2nd level (2nd floor); mostly older folks on the 1st floor.
There is one young girl (in her 20's?) and her male friend on the 1st floor.
I tell the girl that we should have everyone come to a meeting,
so we could pool our resources.*

*Six to nine months from now, all hell will break loose.
We'll need to be connected to each other.*

*It's good to start making connections while folks are still numb.
In six to nine months, the numbness will wear off and we'll need
the ties we create now for that time. Otherwise the conflicts will
be worse, without the caring connections we forge now.*



Web of Life

I am aware of an immense all-encompassing web made up of intersecting lines of light, each intersection representing an individual point of consciousness radiating brightly.

I feel the flow of divine energy in my heart where the lines cross and know that all lives are connected, all carry the point of pulsating light within, though not all are awake to this inner connection which reaches from the tiniest particle to the greatest of Beings.

Words cannot describe the experience of knowing and feeling oneself to be an inseparable part of the Whole.

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Dream Network

ISSN #1054-6707
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Statement of Purpose

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

We believe that dreams are agents for change and often reveal important new insights about the life of the dreamer, both personal and cultural.

Recalling a dream is a signal that we are ready to understand the information that has been presented. Enacting the dream's hint can bring personal empowerment.

We seek to provide a balance and to give all nations, voices and schools of thought an opportunity to be heard. There will be times when a particular area of interest will be given greater emphasis than another because of the limited space in the Journal and that which is surfacing which is of interest to the readership.

The emphasis will change over time to allow for a wide range of ideas, opinions and areas of interest to be explored and expressed.

You are invited to indicate areas of interest and questions you would like to see explored in future issues.

Dream Network

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DN 17#1

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Upcoming Focus for Volume 17 No. 2

Interpersonal
Relationships:

How have your dreams revealed
insights in relationships....
with family, friends,
in your work-place?

We Welcome Your Submission!
Lifeline: 4 Weeks after your
receipt of this issue.

NOTE Regarding Submissions:

Individuals from all cultures and walks of life who desire to share are encouraged to submit dream & myth related manuscripts, poetry and artwork for consideration. even if it falls outside the scope of the current focus or theme. We also invite your dream-sharing, transformational dream experiences and insights regarding effective dreamwork and dreamplay techniques.

Given the overall synchronicity that shapes the *Dream Network*, your submission is likely to fit perfectly into an upcoming issue.

Your article may also be appropriate for one of our two regular features, *The Art of Dreamsharing* (which includes a broad range of articles on Dream Education), or *The Mythic Dimension*, which explores the relationship and connections between dreams and mythology.

And, of course, we always love to hear from you in our *Responses* column! Whether you were inspired or infuriated by the latest issue or would just like to clear up an area of confusion or correct an oversight, please let us hear from you!

Editorial ♥ ↔ ♥

In this issue, we approach some of the 'edges' that dreamers around the country are exploring. Though reading these accounts may seem far-reaching and unfamiliar to many of you, the skills have been utilized and practiced by many peoples and cultures for centuries. Consider our position here in attempting to present comprehensible information from this field. No small task! Succinctly, a poetic attempt to articulate the vastness of the DreamField:

We have learned that dreams....
can be incubated to solve problems,
answer questions
provide guidance

Dreams often give timely warnings
for ourselves or for another.

Provide insight!
Bring darkness into light

Dreams.... Awaken us
Frighten us Shake us up
 Puzzle and perplex us

Allow us to awaken within them
and if we are inclined, control them
though not recommended by many.

In dreams, we can meet together
in the Dreamtime reality
a time and space beyond time-place

In dreams, we can FLY!
Die- and-Be-Reborn

Dreams.... Show us the future
shed light on the past.... even past lives.....

We Know dreams are essential and vital tools in therapy
yet they can be engaged in silence, in our journals,
with our spouse, our children,
our neighbors, in dream groups....
because we know that we all dream, every night

In dreams, we are often prepared
for the death of a loved one
and There!.... is provision of ground
for contact with them from the 'other side'

Dreams are known to have been the catalyst for
authoring books
composing music
creating new inventions!
inspiring poetry
creating art & sculptings

Dreams Prophesie

Are Spirit's way of speaking to us...

Dreams.... Heal
They REVEAL

For Spring and renewal, I
would like to present our adopted
CREDO

Message to Poets & Dreamers

This Credo is excerpted from a paper read at a meeting of the new Latin-American poets – and a few young North Americans in Mexico City.

We who are poets know that the reason for a poem is not discovered until the poem itself exists. The reason for a living act is realized only in the act itself. This meeting is a spontaneous explosion of hopes. That is why it is a venture in prophetic poverty, supported and financed by no foundation, organized and publicized by no official group, but a living expression of the belief that there are now in our world new people, new poets, who are not in tutelage to established political systems or cultural structures . . . but who dare to hope in their own vision of reality and of the future.

This meeting is united in a flame of hope whose temperature has not yet been taken and whose effects have not yet been estimated, because it is a new fire. The reason for the fire cannot be apparent to one who is not warmed by it. The reason for being here will not be found until all have walked together, without afterthought, into contradictions and possibilities.

We believe that our future will be made by love and hope, not by violence or calculation. The Spirit that has brought us together, whether in space or only in agreement, will make our encounter an epiphany of certainties we could not know in isolation.

The solidarity of poets is not planned and welded together with tactical convictions or matters of policy, since these are affairs of prejudice, cunning and design. Whatever our failures, the poet is not a cunning person. His or her art depends on an ingrained *innocence* which he would lose in business, in politics, or in too organized a form of academic life. The hope that rests on calculation has lost its innocence. Let us band together to defend our innocence!"

♥ To You, RO

Responses

Letters, Dreams & ?s From YOU!



IT'S a 'GIVEN'

I've been keeping a dream journal since I was about 12. I'll be 39 as you read this. In the mid/late '80's, I was quite intently involved with my dreams to the point that the artificial boundary between waking and dreaming began to dissolve. The following experience occurred during that time-frame and stayed with me though I have often forgotten the literalness of the message and have only recently found more to it than I originally understood.

I had been incubating one of the eternal metaphysical questions (of the 'why am I here?' variety), hoping for some guidance, structure, meaning for my life. I went to bed with my question in mind and shortly recognized the familiar relaxations of impending sleep. Ideally, I wanted to stay lucid as my body fell asleep.

I notice, in the distance, a group of three creatures/beings. I'm not sure who spoke first, but the one in front speaks to me.

I have the presence of mind to realize that this is an unusual situation so I must be in an altered state of consciousness, I know I am not yet asleep and I can ask my question!

The creature/being smiles and tells me, with a twinkle in his eye, that 'if I/we told you, it would take all the fun out of it.'

This is *not* the kind of answer I want and I'm certainly not going to let this chance slip away without bringing *something real* (meaningful) back with me. I say that I want *something* out of all this.

He is very close to me at this point, and hums into my (right) ear. The humming/buzzing becomes very loud and vibrates something inside my head and whole body. I KNOW I AM NOT ASLEEP as my body rises several inches above the bed and floats over to hover above the floor. I assume it is my physical body, though a case can certainly be made that I am out-of-body.

I am quite literally supported on something that is invisible to my eyes and yet as solid as anything in the physical world. I know, without doubt, that I am literally supported on a Conscious and Aware Love (the word 'Love' does not convey even a fraction of what was there). It is a 'Given', as real (and necessary) as air, water, and food. I do not have to 'earn' it, or behave any certain way for it support or surround me. I know it will lift me up as high as I want to go if I reach for any goals or dreams I might have and want to make real. I understand that it will never go away. I understand that when I think it has gone away or shrunk, it is because I have sunk beneath its 'surface' (the level I was floating at, approximately waist- or chest-high). Even if I go all the way to 'the bottom' (in this case, represented by the floor), it will still be there. It will never go away and never get smaller even though I might feel it go away or get smaller. I might forget that I am supported by this Love, but this Love will not go away or forget me. I can withdraw from it, but it will not withdraw from me anymore than the air would suddenly refuse to enter my lungs. Forgetting and sinking to the 'bottom' is like holding my breath. I can do it, but the need for air will eventually override any conscious effort to stop breathing.

It is solid. It is real. It is a 'GIVEN'. And I am not asleep or dreaming!

After a while, I float back over my bed to the spot where I began, feel my body settle back on the bed and the [creature/being] withdrew, leaving me in a wake of its personal goodwill for me. I bolt upright in bed, with the very clear awareness that I have shifted back to my 'waking' consciousness. I realize that I have been laying on my right side, and try to 'go back' to the experience, laying back down, calling to the [creature/being], trying to evoke the hum/buzz to lift me back up. I am pointedly unsuccessful. I feel the physical reality of being supported by this Conscious and Aware Love and I want it back! This experience is so obvious and outside of my usual experiences (even with all the dreamwork and barrier-dissolving I have done) that, although my question isn't answered, I do come back with something very real.

Recently I've come to the (conceptual, if not yet experiential) awareness that, in those times when I/we sink below the surface (feeling alone, abandoned, unwanted, unloved, etc.), we are, in fact, surrounded by this Love. It is when I/we forget that we are always supported by Love that I/we most need to be surrounded and embraced by Love.

I hope that sharing this experience is helpful to you. I make no claims about who or what I encountered.... I even left out the particular form the creature/being had when I saw him. What I know is that the Conscious and Aware Love I 'floated' on is a Given, supporting me (and everyone) with no questions, expectations, demands, or judgments. It is the air my spirit breathes, even when I forget that I'm breathing, even when I think I'm not breathing. I haven't felt the immediacy of that support very often (in the way I felt it the first time), but this experience reminds me that it is there, no matter what I think. Peace.

Vicky A. Vlach, Austin, TX

PLEA for Prayers and Support

I write and share of the Native People in prison who have sat down and prayed for our Spirits to become free within. A very powerful part of our way of life are our dreams that each and every one of us has. It is what we see, hear and do within our spiritual ways that becomes reflected to us within our dreaming world, our fasting and praying, our many ceremonies through the pipe, the dreams with songs and dance, our humble sweats within the sweat lodge. All of these are gifts of and from the Creator for all of the people.

What I'm about to share not only effected Native People but all of the people within this Federal Prison, feel the pain of our spirits.

On or about the fourth day of October 1997, we had our place of worship, our sweat lodge, destroyed by way of bulldozing. A copy of the complaint we have filed is available by writing *Dream Network* office. This action we filed has been turned down by the courts and no further steps have been taken.

Many struggle and suffer within. We are in search of support through letters, prayers for us and prayers of forgiveness for the people who did this to us without knowing the true effects of their actions. A great many have been effected in ways that are hard to see. The fruits our Creator gives, the never-ending benefits of the water that never stops giving benefits to life, is priceless and is a way within all of us that we hold close and cherish. We are all gifts of life through the water of life.

Peace and prayers to all who listen and pray for us.

Your spirit brother,

Les Wilson #21873-086

Write me @

F.C.C.-U.S.P./High,

Box 7000

Florence, CO 81226

APPRECIATION

I just want to tell you how much Jane and I appreciate the vitality and richness of your stewardship of the DNJ. You are to be commended for your courageous and creative approach to the world of dreams. Your continued emphasis in the Journal on genuine healing and spiritual questing rather than the professional monopoly of naming and controlling people's inner states is so refreshing.

While this comment is an oversimplification, perhaps a sweeping generalization, many would agree that professional journals rarely attempt to be accessible to the lay person and that they function — in addition to their informational content — to maintain exclusivity and economic monopoly in the area of human commerce that they represent. It is not news to many lay people who are either interested in personal empowerment for its own sake, or simply taking care of themselves, that an attitude among many in the "helping professions" is that no one else can do it as responsibly as one who is "properly trained." This, of course, is more a self serving professional attitude than a loving caution that people might seriously "damage themselves doing dreamwork on themselves or others," for example, or that one might actually do as much damage to oneself with herbs or self healing processes as is sometimes inflicted with prescription drugs and scalpels.

Although the client/professional relationship dynamic implies a necessary aura of control on the part of the therapist/helper that is both sought by the person seeking help and necessary at critical points during the healing process, what I am distressed at is when there is professional unwillingness to let go of control at the appropriate times, and more so,

the industry-wide refusal to truly empower "patients" with the information that would tip the balance in favor of the individuals in pain who make up the "consuming public." Naming simple things with esoteric labels can also be a way to place obstacles in the way of understanding. Although diagnostic systems are valuable and necessary to the profession, the names given to various "states" of consciousness can also reflect judgment energy on the part of the therapist/helper which can make change actually slow down or not occur at all. It is the systematic or arbitrary use or mis-use of professional power that serves to keep the patient dependent upon the professional that I think needs to be more openly addressed by an aware public. Managed care is "solving" some of the dependency tendency in a not so loving manner, by limiting treatment duration, but the real issues here are more fundamental in nature than how many times you go to your therapist for symptom x.

I overstate the obvious, yet I say all this as perhaps some things can't be repeated too often when a paradigm needs to be shifted. In the rush to be trendy, while maintaining a hegemony, what people say and what they actually do may not always correspond. For example, even among those therapists and doctors who pay lip service to "empowering the client," I have experienced a genuine reluctance for them to actually do so when push came to shove.

So this is what I like: *Dream Network* is honest, it is unpretentious, it is a true forum for dreamers, it is fun to read, it is accessible to the lay person and professional alike, it deals with things that are truly cutting edge, it has a sense of humor and I am happy to be associated with it as a dreamer and a subscriber.

Much Love and Appreciation

John MacKenzie, Grants Pass, OR

MANY HAPPY RETURNS

I wish you many happy returns on your plea for funds. Bravo to you for asking! I certainly hope it works. Have you included a plea for additional support in the renewal notices you send out to subscribers? Is there any little object or service you could offer in return—just thinking of all the begging letters and NPR pleas that get run under my nose all the time.

I also have great hopes for a dream hot line. I've wanted to see one of those for years—just to know I could do something with the premonitory dreams I get. Even more effective than an 800 or 900 number would be a home page on the Internet. People could log on and see what's been posted, and add their own, or their personal stories. What would such a thing cost to maintain? If it doesn't require a chat room, it might not be too much???

Much love to all and good wishes.

Barbara Shor, New York, NY

Regarding Ms. Shor's suggestion, one way you can really help is by encouraging your local bookstores to offer Dream Network through New Leaf Distributors, Lithia Springs GA. (Ed.)

THANKS Dream Network for VISIONARY SPIRIT

You are doing a wonderful job with Dream Network and I'm amazed with your staying power. By far the longest-running editor! Your persistence has brought many benefits to the publication, including those always attractive covers. Thank you for your visionary spirit and hard work.

Julia McCahill, Riva, MD

INTERESTING PARADOX

I'm enjoying Dream Network a great deal. It's real dreamsharing and it's important work we're doing! If American presidents and other power brokers would share

their dreams—real dreams, not the phony "dreams" manufactured for public consumption—the world would be more real.... a better place. Isn't that an interesting paradox? Dream On!

David Morse, Storrs, CT

DREAMING . . .

Here are two recent dreams on successive nights which speak to parental responsibility and guilt, although one denies it and focuses on the erotic:

Matter Transfer

I'm a man, sitting with my friends and discussing top movies. "What's top in Paris?" someone asks, knowing

I also have an apartment there. "I don't know," I say, "but let me go check." Out in the hallway, there's an elevator in which I press special buttons and get to Paris in an instant. "Matter Transfer," the technique is called. From a comparable hallway

elevator, I walk into my Paris apartment, where some old people, distant relatives, are eating around a table. I say a few words to them, vaguely aware that I should have a wife or ex-wife there and that if this were real life my French would be better. I step into the next room to get the information I'm after—off a TV screen, I think—and there is a little boy, about seven years old, my son. "Where have you been?" he cries; "You're not here enough!" He jumps up and down on a bed.

Of course, I was originally planning to dash in and out, but now I feel terribly guilty.

The Kiss

I'm a youngish woman who's had at least a dozen kids, mostly multiple births, all around the world, following a military or diplomatic husband who's now dead. This seems to be set in the mid-19th century, although as the dream progresses, the date changes and becomes more recent. I'm in a long dress now, but after a while it gets shorter. At present, I seem to

have maybe three of the children with me—girls—the youngest of my brood (I usually dream I have daughters, whereas in waking life,

I have two sons and three stepsons). The older ones are being raised by relatives elsewhere. I have no guilt for not raising them; the issue doesn't even arise but I mention it because of the previous dream. And perhaps even the absence of the issue is telling, a denial if not of guilt, then of my unhappiness that in real life all our children live so far away. One

even lives in France.

I draw a map of the world for the girls on stiff paper and roll it into a tube.

"Now, we're in China," I point, "but you were born in England, you in Europe, you here in China. Now we're

going to America." I trace our itinerary across the roll and wish I had a globe. A dark man in a dark suit comes over to the picnic bench where I'm sitting with the girls before we get on the boat. "You know," he says, "you don't have to give birth to all those children." As dreamer, I know he's talking about birth control here; the word "sheaths" springs to mind but the 'I' in the dream is only half aware of this.

Still, I'm/she's interested.

Will he become a lover?

At the foot of the gangplank, he leans over to kiss my palm. The kiss is very erotic. As he lowers his face, I see that his nose is fleshy and porous.

In part, both of these dreams are about the dispersal of children. The Paris dream is my judgment of my ex-husband; he should feel guilty. The second dream also includes a desire for romance and travel but I think more strongly an identification with my ancestors who came to this country. Because of that and despite the erotic component, which woke me and to which I've given over the title, "The Kiss," it is also what I think of as an impersonal dream. Is there such a thing? And do other readers dream in clusters like this?

Joan Joffe Hall, Storrs, CT 06268

DREAM MUSIC

I have created a book of art work and songs which needs a publisher/agent. A cassette tape or CD also goes with it. This is not only a unique package but it is also dream-art which is a unique category. Put the whole thing together and it is an unusual package. I would like to find someone who is supportive of my project/product and who understands this type of art. Its uniqueness could be seen as a liability but it could also be seen as a unique marketing idea.

I am a singer and guitar player and have a lead guitar accompanist. We do concerts together and this is great for marketing. When I have shown the book at concerts, people say the nicest things about it.... that it is like Rumi or Rilke but from the feminine soul. It has to do with inner process and the artwork comes from dream images as well as the music.

People always show an interest in purchasing the book/tape.

If anyone is interested in being supportive of this project, please contact me at 415-647-7517 or Janahut@aol.com.
Jana Hutcheson, San Francisco, CA

~ On Line ~
Letters, Questions, Dreams

DREAM of the CHANGING WORLD

In so many of my dreams there appears to be an event that is about to happen, one that will change the world as we know it, and I am preparing.

In one dream...

I am in a very tall building, on one

of the highest floors.

I'm looking out a window, and it is a bright sunny day. Suddenly, the sky grows dark, it starts to snow, and I feel that the "end" is near (I say end in quotes, because I believe it's the beginning in some ways, more than the end). I feel a sense of urgency and fear, and begin to quietly and quickly gather people up and out of the building, where we stand together in a field....waiting...

CAN WE CONTROL OUR DREAMS?

Minerva writes:

Sure we can control our dreams. I enjoy taking a dream in different directions or turning and facing the thing chasing me. When I wake up running before I begin to face it, see it for what it is and deal with it.... It's amazing how it mirrors real life! The first step to controlling your dreams is knowing you are dreaming when you are dreaming. After that, the rest is easy.

Dick McLeester responds:

Minerva, I am not sure we can "control" our dreams, nor am I sure why I would want to. Who is controlling whom here? Our dreams are part of us, so it is natural that what we do and how we act in a dream will always have some influence. There are a whole array of possible actions we can take and I find that calling them all "controlling the dream" makes for really sloppy thinking.

I find that the dreams are wiser than the waking mind and have much to offer that the waking mind on its own may never think of. And since they are so good at shedding light on

our blind spots, I want to honor those which at first seem strange and even negative. What do these dream images/characters/situations want from us and what do they offer?

The first step for me is to watch and record the dream *as it is*, without any effort to influence. If it seems I can learn more by turning to face a threatening figure, I will usually do it and see what happens. (I may get killed, but in a dream that is not such a bad thing.) This is taking some action and will definitely influence the dream, but for me is not "dream control."

There are some who preach "dream control" who advocate killing anything bad or threatening, getting rid of all the "bad" stuff, and aggressively going for all the "good" stuff. This gets hyped as more enlightened and even more "spiritual." To me it seems superficial. What does the waking mind or ego identity really know about what is good or bad stuff? Our biggest gifts are often hidden in shadow figures and nightmares are often urgent attempts to gain a new perspective, a healing of sorts.

Do these distinctions make sense to you or to others? I really find much of the talk on dream control to be frighteningly superficial; so would like to see more careful use of the terms and distinctions. Experience tells me that there is so much we can get from all our dreams if we just honor them all. What is your experience?

May the Goddess smile on you and yours, blessed be!

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LET'S DREAM TOGETHER!

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The land of sleep contains a wide screen television of the mind that features more than just our own personal dream dramas. Depending on what collective channel our dreaming mind selects, we might dream our way into the "Archetypal sit com" of the Jungian channel, flip past the R-rated sexuality of the Freudian station or even track a "Star Trek" action adventure. We can tune into the History channel where "The Death of Princess Diana" played not too long ago. There's a whole host of horror flicks, too: "The Apocalypse," "Earth Changes" and a very popular disaster channel.

One particular shadow play has been broadcasting off the major networks, direct from the dream TV underground. I gradually came to realize its existence while I was researching mutual

dreams and becoming active in the dreamwork community. I call this show the "New Heroes' Journey."

By "New Heroes' Journey," I am referring to Joseph Campbell's notion that our lives are a mythic, metaphorical voyage. His ideas resonate with current assumptions about dreams: dreams are personal and private and the best approach should be a passive one. The "New Heroes' Journey" does not replace the more popular Lone Stranger's Vision Quest. It simply incorporates it as one of the steps in a much longer walkabout. In the "New Heroes' Journey," dreams are private and public, personal and social. And when we move out of the comfortable and familiar to position ourselves at the leading edge of the unknown, we must be active and strong in order to explore it

successfully.

But we have an advantage that the Lone Stranger does not possess: companions to the journey. Partners in the quest. These partners are very useful. For one thing, they can serve as reality checks to our very active ego. For another, they can provide advice, comfort and support through the bad times and celebration and affirmation of the good. That's because the New Heroes emerge from The Partnership Paradigm.

People in the Partnership Paradigm use a special kind of terminology, like "community," "reciprocity," "networks" and "sharing." Do you know how to tell a community dreamworker or dreamer? Say the word "dream." Within five minutes they are telling you one of their own dreams. You can't shut them up!

In a group, they value the right

to their own opinions. And they feel no compunction to agree about the meaning and significance of dreams, though they are willing to listen to other opinions. Rather than play follow the leader, they invite the leader down off the pedestal to contribute dreams at the same level as the rest of the dreamers. They form peer sharing groups.

As they insist on their own rights, so they are willing to respect the boundaries of one another. And when it comes to active social dreaming, when it comes to the desire to intentionally dream with one another, the most important rule is, "Ask permission first."

I'll give you another truism. "As above, so below." The activities and attitudes, the beliefs and growing mythic lore of the New Heroes are influencing their dreams. And vice versa.

Mutual dreams are just one of the portals to this active, social arena currently still enveloped in the shadow of public unawareness. In a mutual dream event, there is correspondence between dreams. Mutual dreams are so hidden that there is yet no commonly accepted definition of the term. So I had to invent one. It takes into account the multiple approaches of other dreamers and dream researchers:

Something in my dream relates to something in your dream.

This "something" can be a variety of things. One well known, but comparatively rare type of mutual dream is the **meeting dream**. I see you, you see me. In the classic form, we are two separate individuals who "meet" in the same dreamscape, have the

same attitudes and behavior as in waking reality and look the same as our physical selves. In sci fi, romance novels and out-of-body legend and lore, this is the most popular version of mutual dreams.

It's far more common to experience the second classic type: the **meshing dream**.

"Whether we grant them the right or not, the citizens of dreamland have the deciding vote. They decide how, when, with whom and why they want to dream together."

There is usually no sense of anyone else's presence in such a dream. Instead there is a merging of imagery. Symbols and themes are shared, emotions are held in common. It's also called "the same dream" because the phraseology in one dream report is so similar to another. But just as the reports of witnesses at a crime scene vary, so there is no such thing as a perfect Xerox copy of another person's dream. Instead the correspondence can range from quite striking to very vague.

At this point you might ask yourself, "Have I ever had a mutual dream?" Maybe the answer is yes, maybe it's no. But let me present you with a dilemma. If you don't bother sharing and comparing your dreams with other dreamers with an eye for correspondence, how are you

ever going to know?

The dilemma has been compounded. I like the quote of Bill Stimson, first editor of *Dream Network*. In 1983, he told *OMNI* magazine about his frustration with community dreamworkers. "It's like trying to get a bunch of chickens to walk in the same direction," he said. I certainly empathize with him. As a former editor of *Dream Network*, I've been there myself.

On the one hand, the definition of mutual dreams emphasizes those pristine elements we hold in common. On the other hand, the New Heroes are a bunch of ornery independents. Why? Because they have already logged time in the Old Hero's Journey. They have learned to leave behind the dictionary approach to symbol definition and have begun to develop their own personal glossaries of association and imagery through dreamwork interpretation techniques. When they do this in the hermit's cave, they create the separate elements of their own private plays. But when each drags one's own scenery, props and characters into the communal play, the field of dreams can get really cluttered! So how can you get a bunch of ornery independents to collaborate in order to produce some sort of congruency?

In days of old, everyone in a tribe or town held basically the same vision of reality. That's not true any more. The closest we get to that is among families and intimate friends. But the New Heroes were trying to form an extended family. They wanted to be able to communicate and harmonize disparate elements and

they thought that meant getting waking egos to cooperate, to become partners by way of their dreams, like in dream sharing, like in dreaming to the same theme or goal. And when you dream together to a goal like "Let's heal the world," you are being very, very serious. You are inviting your Higher Selves to partner with you in the creative process.

Now, consider this phrase: I have a dream. It's not just Martin Luther King Jr. Everyone uses it: I have a psychic dream. I have a dolphin dream.... this dream, this thing. It's like saying, I have a brain. Now, when you consider a dream to be a "thing," it makes sense to say that the dream comes in the service of the needs of the waking ego. There are three elements in the New Heroes' repertoire that are changing this idea: incubation, lucid dreaming and shared dreaming.

Henry Reed opened the door to emancipate the hidden shadow. He was one of the first to suggest incubation in The Partnership Paradigm. During his 1970's Dream Research Project, Henry wanted people to induce certain dream content and he wanted them to ask questions of their dreams. He also knew that there was no guarantee of an answer. So he suggested to people that before they engage in active dreaming, they treat their dreams as if they were "an entity unto themselves," and *ask the dreams* if they wanted to participate in the project. Thus Henry was alerting dreamers to the idea that they had a partner in the dream.

Then the lucid dreamers walked right through the door

and into the dream world. Suddenly they, themselves, became potential participants in the drama of dream meetings. But just who was actually doing this meeting? Not the waking ego. The dream ego. The dream actor. The "dreaming self."

Now stick "dreaming self" into that old phrase, "I have a dream" and you get "I have a dreaming self." So, does the dreaming self

**"Who accepted the invitation to meet?
Not the ego, nor even
the superego.
The kid/ids.
Party people!
Our psychic, creative,
childlike selves."**

serve me? Is the dreaming self a servant of me?

Remember, these dreamers were working within the Partnership Paradigm. To say "I will act as a partner to my waking companions but use my dreams," my dreaming self as a slave or a servant does not equate with that model. Whether we grant them the right or not, the citizens of dreamland have the deciding vote. They decide how, when, with whom and why they want to dream together. They select the circumstances under which they will meet. So what was their vote?

I figured out the answer by tracking the results of the shared dreaming projects. Shared dreaming involves people going to sleep with the intent to meet one another in the land of dreams. There will be a group goal (like "Meet at the Golden Gate Bridge"). The leader joins with the group as a fellow dreamer. She gathers and comments on the group's dream reports before redistributing them to all members.

Sixty-two dreamers in seven shared dreaming projects held since 1984 produced 161 successful mutual dreams. The dreams contained the following content: 24% Flying, 13% Exploration, 12% Recreation, 12% Communication and Observation, 11% Fantastic Feats and Imagery, 10% Creation, 9.5 % Emotional Concerns (these were the negative dreams), 5% Sex and Intimacy, 3.5 % Other.

Gather the votes together and what were the dreaming selves telling us that they wanted to do together? To heal, to problem solve, to find enlightenment? No. To have fun!

Have fun?!

Here we were launching ourselves out into the sea of unconscious, inviting meeting, gazing towards the stars and half hoping that our Higher/Wisdom selves would show up. They're the ones to tell us how to Save The World, right? But inviting the Wisdom Selves (and the "expert" dreamworkers) out of the sky and down on the decks to peer share with the group had an unexpected result. The folks from below decks decided to sneak up from the shadows and join the group, too. Who accepted the invitation to meet? Not the ego, nor even the superego. The kid/ids. Party people. Our psychic, creative, childlike selves. The hidden shadow of the collective unconscious is finally revealed. What a

revolutionary development!

You know all those self-help books about the Inner Child? Guess where they've been living? Guess who wants to come out into the light and play?

So what do we do now? Send the kids home? Say, forget you, we want to talk with your Wise grandmommies and granddaddies instead? What do we do when the word "spirit" transforms from spiritual into spirited? Hold onto the familiar and comfortable picture of the sacred play with us on the ground and the Higher Selves in the Heavens? Or do we dare to discover new visions?

Precognition, clairvoyance, telepathy. These are elements that can spark the common link between dreamers. But let me make it very clear that not all mutual dreams are psychic dreams. They can be stimulated by information sensory, subliminal or extrasensory. The most important thing is that they be *social*, showing evidence that we exist together in a quantum universe.

But mutual dreams do have some things in common with their cousins, the psychic dreams. For instance, historical surveys of spontaneous psychic and mutual dreams yield high negative content (with themes like death and disaster predominating). If you discover a spontaneous mutual dream in your own life, you have a 50-50 chance of it being a nightmare.

Now for the good news. Less than a fifth of published intended mutual dreams are negative. In the shared dreaming projects, 19% began with negative themes. However, half of these troubles were resolved *in-the-dream*, leaving only 9.5% negative at the dream's end.

In-dream conflict resolution parallels a progression from mundane to magical-archetypal symbology. The most prominent magical-archetypal element in such dreams is flying.

Flying was by far the most common theme in the mutual dreams. 82% of these mutual dreamers had the experience of dream flying prior to joining the projects. There was no consciously stated flying goal in any of the projects, although there were two telepathic flying targets I used to "seed" the dreams in order to try to produce a common response to stimulus. These proved to be one of the most successful at inspiring a dream response from the most number of people.

Flying is a very active element. Flying has the same effect as Senoi dreaming: it is a form of "dream air-obics." The extra energy available through the intentional focus of incubation makes possible the strengthening of the dream psyche. Flying enables the nonlucid dreaming self to get more active, and more aware. It gives rise to lucidity and has been found to correlate statistically with ESP and out-of-body experiences.

I believe that this shift from negative to positive dream content backed by a shift from mundane to magical-archetypal symbology is a very significant finding. I call it **The Environmental Effect**. It seems that the dreaming selves are signaling to us waking folks that they prefer intimate convergence in a safe and sane universe rather than in a shared nightmare. Plus, they are willing to do in-dream clean-up work in order to achieve that end. And then they want to leap for joy to celebrate their accomplishments!

What can we waking egos do to help in the environmental clean-up effort? Well, we can create a welcome space for it, take a vacation from the stormy clouds of conflict and focus our attention on sunny days for a change. That's why I founded the *Fly-By-Night Club*... to clear a user-friendly dreamscape within which the New Heroes can practice social and psychic skills. The new vision is of the "Lower" selves flying into the Heights as a reward for well-grounded effort. "Flighty" Icarus is replaced with dutiful Dedulus, along with Wilbur and Orville. And Sally Ride.

The Environmental Effect results in an explosion of all sorts of extraordinary dreams: lucid, OBEs, psychic, archetypal, epic-adventure, mutual and, yes, even traditional spiritual type dreams.

After all, don't angels fly? ☺

Linda Lane Magallon, is the author of *Mutual Dreaming* (Pocket Books, 1997) and the Internet study course, *Psychic-Creative Dreaming*. She received her basic psychic training at Poseidia Institute, Virginia Beach, VA, but developed lucid, flying and dream psi abilities while active in the dreaming community. Her name appears on the incorporation papers of the Association for the Study of Dreams (ASD); she co-founded the Bay Area Dreamworkers Group (BADG) and founded the Fly-By-Night Club. For information about on-going social-psychic projects, check out the club web site at <http://members.aol.com/caseyflyer/fbnc/fbnc01.htm>

Stalking A WILD Dream

by Anthony Golembiewski

This article covers the results of my efforts to explore the WILD phenomenon, that is Wakefully Induced Lucid Dreams, but it is not now presented as a scientific summary; rather it is offered as an aide to other dream researchers and wannabe lucid dreamers.

For almost three years now I have been involved with a group that delves, among other things, into the extraordinary side of dreaming, and I have been continuously frustrated by an inability to adequately describe to new comers how to go about having lucid dream experiences. Recently I turned my attention to WILDs, with interesting results. The outcome of this work surprised me for it revealed important insights covering not only this specific species, but also vivid and lucid dreams in general. As a result I feel better able now to assist others with the introductory methods of willful dreaming.

Let me begin by asking you a question. Have you ever been disturbed during the night by the call of nature, a pet needing to go out, or some such thing, and you couldn't wait to go back to bed so you could finish an entertaining dream you were having? What's more, did you find when you re-

turned that indeed you were able to, more or less, pick up things where you left off? This is a common occurrence so I suspect you know what I am talking about. Perhaps, however, it never occurred to you how extraordinary this trick is relative to conventional wisdom.

Common sense tells us that wakeful activity and dream activity are mutually exclusive. It's an either or process or is it? What was happening during the time you were up that allowed you to just jump right back into a dream? The conclusion I have reached is that we continue to dream during such interruptions. In other words it is possible to both be awake and dreaming at the same time. If you think about it, isn't that almost a definition of lucid dreaming? The revelation hiding here is that the art of extraordinary dreaming is a matter of states, not knowledge. Let me clarify what I just said.

One of the early researchers of lucid dreaming was Oliver Fox. He called such nighttime activities "dreams of knowledge," or "knowledge dreams." The logic of this label is that they are dreams wherein you are knowledgeable of the fact that you are dreaming. Since that time, this notion has



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stuck with the phenomenon such that a lot of advice concerning how to induce a lucid dream centers around coming to this point of knowledge. I concur that awareness of one's state is important to effective lucid dreaming, but I am forced to disagree with the basic premise that this knowledge defines the phenomenon.

The conclusion I am endorsing is that what we are dealing with here are two different psycho-dynamic states which can be blended or merged: wakefulness and dreaming. With this insight in place, it is possible to set up conditions conducive to lucid dreaming.

The concept of states, I have found, is foreign to many people, so let me ease into a discussion of this technique by employing an analogy. The image I want you to imagine is that of a river. Think of dreaming as a flowing stream.

It is common to think of our first entry into the river as an act of falling, so let's leave that in place.

When you first lie down to go to sleep you are standing on the banks of the river looking back, away from the water, at the wakeful world. The force of sleep, at some point, overtakes you and you faint, falling over backwards into the river. There you float, below the surface, in the stream of dreams, more or less comatose or absorbed, until, if this is an average day, you emerge, climb out of the water and go about the affairs of the new day. Today, however, we have another intention; we are stalking a WILD experience.

There is a surface boundary between the wakeful and dream-

ing realm of being, and the water analogy is, as yet, unrefined, for we are not dealing here with physical fluid but a magical elixir. This is living water: a river of light and life. The thing that makes the river analogy work is the current phenomenon. The dream world is a place of forces that come across as currents or winds depending on how you conceive of things. Fox, for example, wrote of being carried about the dream world on the Astral winds.

In order to have a WILD, you need the force of the stream to propel you along, therefore, you don't want to be too far from its influence. You, thusly, need to set things up such that you are awakened while deep in the flow. An alarm clock works fine, you could have someone arouse you, or, if you want to be clever you can drink a tall glass of water before retiring.

When you are disturbed in this way you have not yet climbed out of the river, rather it is more like you poke your head up and start treading water. You are still experiencing the tug of the current. To begin dreaming again, you merely need to stop fighting the motion of the water and go with the flow; still that is not enough - you want to do this such that you can consciously swim about as you are pulled downstream. To accomplish this requires some give and take. If you fight the current to maintain wakeful consciousness the result, often, is insomnia. To give in entirely, which is what most people do, is to be swept away. What works, I have found, is a mooring line: a reminder. You attach a rope to shore with some slack in it, then you surrender yourself to the

river. As you are carried away the surplus line is exhausted and you are jolted to a stop and back to self-consciousness. Then you quickly toss a new line and go for it again. If your alarm clock has a snooze button this will work fine. Set it to go off every, say, 10 or 15 minutes. This go-stop, go-stop, go-stop pattern has the effect of putting you in a marvelous in-between state I like to call the CDS, or Creamy-Dreamy-State. Everything is soft, slick and creamy and your head is full of vivid imagery and scenes.

When you are in the CDS you are, in fact, right on the edge of dream lucidity. Often I have found that getting here is all that it takes to have a lucid experience.

When the merging comes, things change. You can feel it. It is like a surge of energy and space, at this point, takes on depth. You have to be alert to these cues and ready to respond quickly for often the openings that present themselves to you are fleeting events. If you are unaware of these transitional sensations, you could easily let such opportunities slip by you. Also, since the sudden shifts experienced are outside of our familiar range of experiences, they can be disconcerting, causing a flight reaction.

One of the most important tricks that you have to learn if you want to explore lucid dreaming is how to fix the state once it occurs. What I have found works to solidify a lucid dream is motion. The second you feel this shift you have to leap into motion, and within the context of the dream, this possibility is literally expressed. You have to start walking, dancing, spinning or even fly-

ing. When you do this, you become a part of the dream landscape and you have a body of action to work with, complete with arms, legs, eyes and all such things.

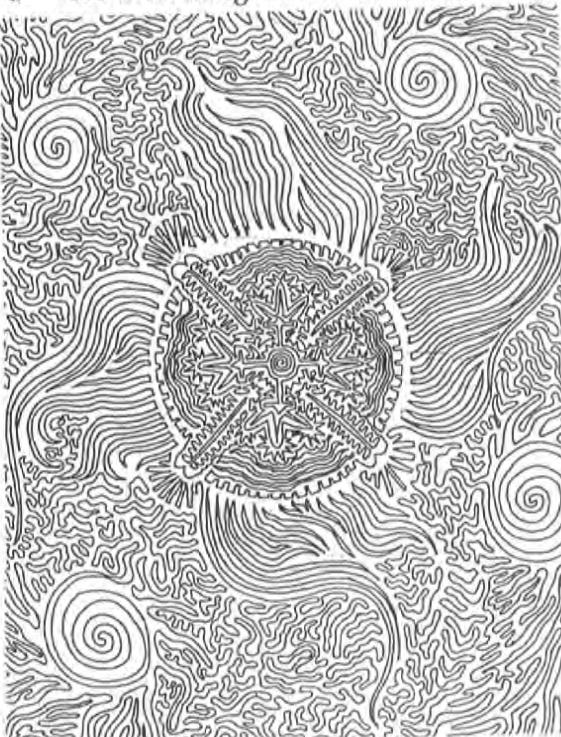
One way to look at this is through the same analogy with which I've been playing. Dreams are not static things. They surge forward like flowing water and they tend to drag you along with them. To go with the flow is to dream in a conventional sense. When you become lucid in a dream you are bucking the stream. You are like an impediment and the water will try not only to move you but dissolve you as well. To resist this you need to maintain a solid sense of identity and you will find that this equates to an integrated physical presence. Physical activities help to establish and maintain a sense of three-dimensional identity.

What I just said pertains to lucid dreams in general. Let me now say more about WILDS.

In my description of the initial entry into dreaming, I deliberately made a point to say that we float during the night "below the surface" of the water. There is, as I said, a surface boundary between the wakeful and dreaming worlds. To peer into the waters of dreaming is like looking into a crystal ball; it is a magic glass in which you can see into other places and dimensions. When you are in the CDS, you are bobbing on the surface of transition. You are going through a submerge/emerge cycle. This should not be confused with the

stop-start pattern imposed by the alarm clock. Your face is so close to the surface of the water that you can see things going on below.

The trick of having a WILD, figuratively, is to dive deep as soon as you realize where you are, that is to say as soon as you see these images from the dream



side and feel the appropriate cues. So what do I mean by "diving?" I mean that you should employ the fixating techniques described above. This could literally mean diving if that's how it works out.

Essentially this means that one second you are in your bed, aware of your physical body and the room about you, and the next moment you are in a different world. It is an awesome experience.

Let me give you some examples. First, it should be noted that there are characteristic activities for each side of the surface of

transition. Thinking is the signature activity of wakefulness. Dreaming takes over once you fall asleep. During the bobbing phase you are drifting back and forth between these states.

Okay, the disruption from the alarm clock is past and you are lying in bed. You are sleepy yet still awake. You start thinking about your day. You mentally go through some of the things to come. Your mind turns to the drive in to work. As this is going on you are sinking almost imperceptibly into the water of dreams. Without realizing the transition things have begun changing. Your journey to work has become more real. Now you're not just thinking about the trip, you are behind the wheel driving. You stop at a light and a funny looking red dog crosses the street and you get it in your head that it might belong to your neighbor and it probably has run away. You get out of the car and start chasing it. Then snap!! - you come back to your senses and you're back in bed. You realize then that you were dreaming.

As you reflect on what just transpired, something occurs to you: What were you thinking? Your neighbor doesn't own a red dog. Recalling the animal from your dream you get a free association to a red headed woman in the office where you work. You never really cared for her. What's more she really is a dog. And when she laughs, it's not a normal laugh but a cackle. What a witch! This recalls a memory from The Wizard of

(Continued on Page 46)

An Interview with Ann Klein



Do You Intend to Dream?



DNJ: What is intentional dreaming, and how does it differ from dream control?

ASK: Intentional dreaming is a specific method for inviting your dreams to help you in specific areas of your life. For example you can use it to learn new skills, solve problems or explore creative areas in which you're interested. Traditionally, dream control seeks to have dreams conform to the waking person's agenda, which can sometimes run right over the natural wisdom of dreaming. Intentional dreaming simply sets the general topic, then encourages the dreaming heart and mind to provide the content, plot, imagery, emotional tone, etc. You can use intentional dreaming to create a specific kind of dream, such as a flying dream or lucid dream, and perhaps even a topic within the dream type, but if you go beyond that to dictate the action and outcome, that's dream control.

DNJ: What is the distinction between intentional dreaming and dream incubation? Are they not synonymous terms?

ASK: Essentially the concept is the same, as it has been for millennia. Only the specifics of technique differ. For instance, I've developed

some guidelines for developing intention statements that help make remembering and repeating them easier. And I've added the technique of repeating your intention all day long, rather than just before sleep. Also, I encourage other means of reinforcing an intention, such as posting visual images, meditation, doing activities related to the topic, etc. But all of these have the same bottom line: focus your mind on the desired area, then let go and let your dream wisdom flow.

DNJ: What makes a good dream intention statement vs. an ineffective one?

ASK: Intentional dreaming involves creating and repeating an intention statement, sort of as if it were a mantra, to program your mind. So you have to be able to remember it easily. That means it should be brief. Part of the technique is to repeat it many times as you fall asleep, and again many times each time you awaken during the night, to refocus your mind. In that state, it can be hard to remember a complex sentence. It's also more powerful if you put it in active voice. For example, "I want to confront my boss and tell him what I really think of him and force him to give me the raise I've been

deserving for so long" is too long and too specific. "Tonight I face my boss in my dreams" is much better and doesn't verge on dream control. Or maybe, "Dreams, tell me about my relationship to my boss." You may find out other interesting things about yourself and your relation to the image of your boss, if you don't lock it into a specific agenda. In fact, "Tonight I face my 'enemies' in my dreams" may be even more powerful for most people, as it's generally applicable to many dreams, and it often creates strong positive impact on the waking life.

DNJ: What kinds of impact?

ASK: It's different for different people, but I've known a range of people who worked with this intention statement and had profound effects. I've personally developed more assertiveness in waking life, without that angry edge that causes contention. And it just seemed to happen naturally after one such dream. Three different friends, who hadn't known about the dream or the intention noticed the change in me and commented on it. In others, by asking the dream "enemy" what it wanted, they discovered that it only wanted to tell them that their life-style was causing a physical risk, or that if they'd

just listen to their kids, they'd have a better relationship with them. Things like that. Most dream 'enemies' have a positive intent and want to help us in some way, if we'd only stop running and start hearing.

DNJ: Once you have a dream that seems to address your intention, what do you do then?

ASK: Work with it. If it's immediately clear what the dream is telling you, and it seems within safe limits, implement the suggestion. After all, it's coming from your own deep self. However, even if it's obvious, there may be other levels you don't see immediately. Dreamwork brings them out. I use a form of Gestalt dreamwork where the dreamer speaks in first person present tense as the image. That lets the various parts of the dreamer represented by the symbols have a voice. Since many of these parts are disowned or denied, it's very therapeutic to do this. And at the same time, it lets the dreamer hear things they'd never normally say about themselves.

DNJ: How do you know if a dream is responding to your intention?

ASK: Sometimes you just know intuitively. Sometimes it isn't clear at all. Usually I look for symbols and images that seem to relate to the topic. For example, when I started my group dreaming project at my website, the focus was to dream about the group itself. I had several dreams that week that involved groups of eggs, groups of other objects, meetings, and the like. I also look for repeating themes or images. They usually have a message to deliver, often related to my intention. Look for dreams that have an emotional tone you associate with your intention, as well. And finally, even if a dream seems to have nothing to do with the in-

tention, working it will tell you fairly quickly if it does.

DNJ: Why does intentional dreaming work?

ASK: It's a natural way for the conscious and unconscious mind to work together. Remember times when you've been preoccupied with something during the day, and kept going over it in your mind? Sooner or later you start



dreaming about it. So you can artificially create a "preoccupation" by repeating your dream intention statement all day long and as you fall asleep. It's like focusing diffused light into a laser to get a more powerful result. You can embellish the technique by posting images related to the topic or talking to people about the topic. Anything that keeps your mind on your intention increases the likelihood of it appearing in your dreams.

DNJ: What do you do if a dream intention doesn't work?

ASK: First, be patient. Remember it can take several days before you build up enough steam to get a result. But sometimes it doesn't work. And what to do depends on why it isn't working. If your life is already too intense in another direction, your unconscious may feel that you're trying to take it away from a task it feels is more important. In that case, drop your agenda and ask it for help in the area it

feels you need insight instead. The dreaming mind is wise and strong, and won't be run over by a puny little conscious self! If you've made your intention statement too complex, or too controlling, simplify the statement. If your intention is really out of line with your inner integrity, your dream self can boycott your request. For example, if you ask it for creative ways to get around a situation you're not looking forward to, but that you really should deal with, intentional dreaming may not work. And finally, if you've asked for help or information that your unconscious just feels would not be good for you at this time, it will not give you dreams in that area. Basically, it's a self-correcting system: it works when it's appropriate. If you're confused about which of these things may be happening, you can switch your intention to finding out... why? Or you can become quiet and meditate on it.

DNJ: How have you used this technique yourself?

ASK: Until a year ago, I used it informally and intuitively from time to time. I hadn't really created a technique, but I'd often go to bed asking for clarity on some topic. Then one night a year ago, I went to bed asking my dreams to tell me how to be of service. Bam, I was awakened at 2:00 a.m. with the clear instruction: "Create a multimedia software program to teach people about dreams and let them do dreamwork and journaling online. Get up. Do it now!" I pulled the covers over my head, but my mind kept on me until I got up and prototyped the project. By morning I had the basic design of Interactive Dreaming, as I eventually called it. But the fascinating thing was that for the next year, I went to bed every night with a question or

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My Walkabout and the Bird Goddess

by Joy Gates

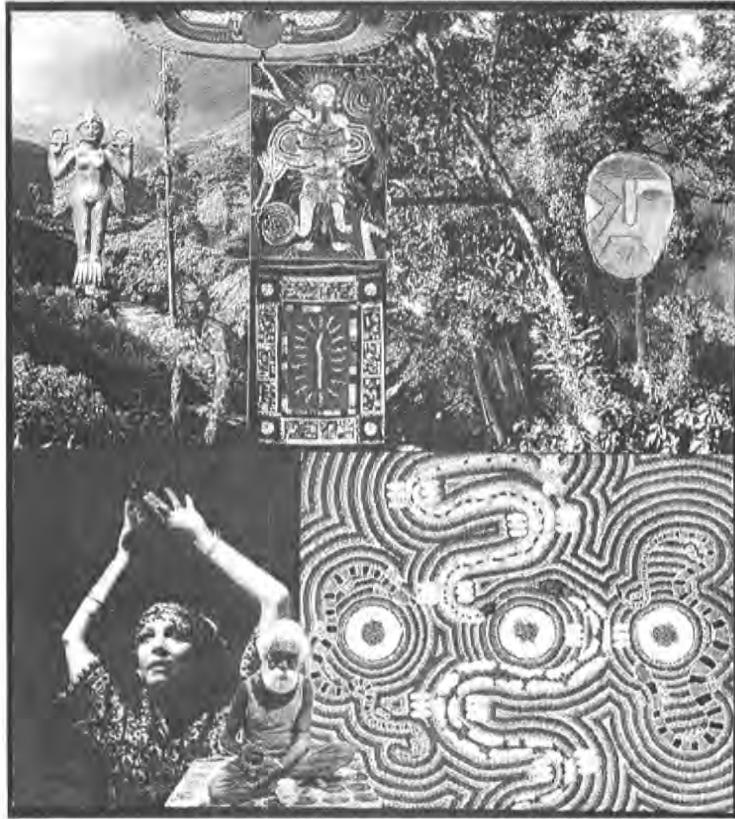
I'm an outcast, a half breed dark-skinned Mauri Aborigine boy about age 13, in contemporary New Zealand or Australia. I'm on a walkabout, without a home or tribe, treated unkindly by many people of all colors. Yet still I retain openness and innocence, friendliness. I walk through a tree-shaded neighborhood on a summery day. A kind older woman tribal elder lets me use her walking staff. As I walk on I meet a dark indigenous man, an Australian Aborigine perhaps, who is a dignitary from a nearby government office building where a password or ID is needed to enter. He tells me the password and invites me to visit. I walk back to the tree-shaded neighborhood to return the walking staff, and the woman elder accompanies me to the government building to visit the dignitary.

I say the password to the guard and we are allowed entrance. As we walk down the quiet hallway she tells me through mental images of tribal women's ritual secrets in regard to initiation into adulthood. I see the image of colorful patterned woven fiber menstrual pads and a protective patterned ritual apron.

Next, I am walking on a dirt road, woods on either side, approaching a wide, clear stream flowing down a hill and over boulders, forming little pools and waterfalls. A blond boy, age six, and his little blond sister, age three, now come to the stream to swim and play. An older dark-haired boy swiftly follows and hides in the woods on the opposite side of the stream. He begins throwing small snakes at the playing children in the stream and I now enter the water in order to protect the children. I quickly remove the snakes from them and their vicinity, tossing them downstream. The blond boy is so intent on the snakes that he doesn't notice his little sister moving farther and farther upstream.

I am concerned for her safety and begin to swim toward her as fast as I can.

Suddenly I see what appears to be a human-sized bird (a kiwi bird?) walking toward us down the hill in the stream. She seems to be partly human and partly bird. I see that her face is human, with a large, beak-like nose, her expression solemn, regal, calm and centered, and I realize that she is a Goddess. As she approaches us, she stretches wide wings of protection over me and the little boy and girl. We walk by her side downstream. Her face is golden-green, her legs are strong and her feathers are soft shades of grey and brown. We are glad for her protective presence. We feel safe now.



• Motto:

Honoring the elders and helping the young invokes the protection and guidance of sacred primal energies.

The sense of the wonder and magic of life, the possibility of new and vibrant developments has remained quickened within me. I feel that this dream is larger than merely personal (although it also contains tremendous personal restorative power). I believe that it is a message, a manifestation, to us all from the archetype, the being, the goddess who is emerging again, on a higher turn of the spiral. I had never heard of this expression of the goddess archetype before. I now have researched bird goddesses (Marija Gimbutas especially had information, with many photographs, mostly from East Europe) and they are often also associated with snakes. They have beak-noses as well! I now have a feeling relationship with

the Goddess that I did not have before the bird goddess took me under her wing.

I first tried working with this dream using a more traditional approach of metaphor and symbol and found that it did not yield meaningfully to interpretation. It didn't feel like what the dream wanted from me. Then I tried living with the dream, honoring the dream, creating from the dream. This allowed me to touch upon the energy of the bird goddess and to experience a new and vitalizing force working deep within me, akin to yeast in bread dough.

In order to "take the dream into me" as one would receive a sacrament — the wine "becoming" the living sacred blood and the bread "becoming" the living sacred flesh of the divine being — I first created a collage that expressed some of my feelings arising from it. The particularly great aspect of collaging is the sponta-

neous and unexpected way the images can seem to "speak" and "want to" be juxtaposed with other images. It is as though a great being within — a meta-self — is creating the collage using my hands. I find the process to be enlivening and exciting. Then I wrote a poem (or, again, it was expressed through me) that gave voice to a portion of the life I touched upon in the dream. Additionally, I sometimes visualize the bird goddess and talk to her. Often I "touch upon" her, for the sense of her presence has remained with me.

And now birds are appearing in my dreams with increasing frequency and images of birds are given to me by others who know nothing of my dream. The magical note that strengthened in my life upon the appearance of the bird goddess continues to build. I feel eager now to gather pictures to do a collage expressing this unfolding "bird" energy in my life!

Let the magic continue! ☺

NEW FROM SAGE!

APPRECIATING DREAMS

A Group Approach

by MONTAGUE ULLMAN, M.D.,

Clinical Professor Emeritus,

Department of Psychiatry,

Albert Einstein College of Medicine,
New York

Foreword by John P. Briggs, M.D.

As Montague Ullman writes, "Our dreams speak to us in a language all of us can learn." An eloquently written book by the dream specialist of our age, **Appreciating Dreams** develops a comprehensive technique for exploring dreams in small group settings. Learn the basic principles of how to help the dreamer using this particular technique, which is now known and respected worldwide. In addition to describing the structure of a dream group session, this volume offers practical guidelines to dream group leaders and those who want to study dreams, on their own or with others. Accenting a clearly articulated method, Ullman also considers how the dream group can be used within the larger framework of individual therapy. A stage-by-stage approach to understanding dreams, **Appreciating Dreams** shows how natural and effective dream work with groups can be.

Both practitioners and others who lead or train dream appreciation group leaders will want to use this indispensable manual of dream analysis. Students of counseling technique will also draw valuable information from **Appreciating Dreams**.

1996 (April) / 304 pages / \$52.00 (h) (01272)
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The Goddess Within Us

by Joy Gates

We can feel within us an enormous force arising
as we learn of the female power
coiled at history's root—
Lilith, Circe, Hecate, Inanna.

Their names on our tongues fly free
like birds carrying a crucial message.

We hear of women through millennia
beaten, raped and enslaved,
burned for ageless wisecraft honored.

Their anger lingers, burning inside,
and the goddess within us stirs in her chains,
weighed with hierarchy and patriarchy,
pollution and industrial expansion.

The goddess within us

struggles to breathe when we bow to fashion's rule
and hide our anger with a smile
and lose our own authentic voice
in the search for a man's approval.

Oh, Lilith, Circe, Hecate, Inanna!

No wonder the anger lingers, burning inside,
living on in the goddess inside
immured in priority, purpose and goal.

May the lingering anger melt the bonds
and quake the crust, and crack the walls within
for Lilith, Circe, Hecate, Inanna,
to emerge and walk the world in us.

We are the force, with our speaking well trained
and our wordcraft honed to penetrate,
who shall shape the poems and tales
that sound the goddesses' ringing voice,
to heal the wounds and rifts and ruins,
to muster her army of love.

So do not take us lightly,

for the newly rising army of the risen goddess
is calling cadence now throughout the world.

Lilith, Circe, Hecate, Inanna!

Lilith, Circe, Hecate, Inanna! ☺

Should We Control Our Dreams?

by Fred C. Olsen, M.Div.

The question "Should we control our dreams?" surfaced recently in the *Dream Network* letters to the editor with respect to lucid dreaming. This is not a new issue in the dream movement. In fact, one of the most vivid memories I had from the 1990 Association for the Study of Dreams (ASD) conference in Chicago was of a panel discussion on the subject "Should we control our dreams?" Very passionate and contradictory viewpoints were expressed. The same issues arise in Jungian psychology with respect to active imagination and in therapeutic circles, in general, when confronting the role of the conscious ego in relationship to the contents of the unconscious and between the therapist, or guide, and the dreamer.

The issue of control touches the heart and soul of our relationship to dreams and dreaming, but more importantly, it infuses every area of our lives. We do not act, choose or relate without confronting the issue of control. Every world view, theology, cosmology, social, political and economic system has, at its core, a structure of belief about the appropriate nature, source and locus of control. Once we identify our survival with one of these points of view we act reflexively to defend that viewpoint, often with our lives.

In this article my purpose is not to provide a definitive answer to the issue of control in dreams but to expand the dimensions of our explorations. Why, for example, is this particular question so important to us in our cultural framework? I will present three dream accounts in which the issue of control arises in the dream and the accompanying dream-work and I will explore: 1. Some aspects of the nature and function of control, 2. What we mean by "our" dreams, and 3. Who is the we that controls our dreams. As we dialogue on these essentials, then we can begin to approach the question "should we control our dreams."

Control — A Cultural Bias

In Western culture, in contrast to many primal cultures, for example, we experience a primary split between Nature and Spirit, mind and body, consciousness and matter, outer reality and inner reality. Core Judeo-Christian images blended with Greek and Roman philosophy have provided a powerful engine that drives our civilization. A core belief pattern is that "Man," is subject to an unchanging law of God and is responsible to exercise do-

minion over nature, which, since the "Fall," is under the power of Evil (Satan). The only salvation for "Man" is to turn his life, loyalty and obedience back to this unchanging God which will insure a place in Heaven in the afterlife. The secular, scientific, socio-political-economic models derived from this hierarchy of God over fallen Man, and Man over a corrupt Nature, is that we feel dis-

(Continued on Page 41)



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Book Review

by M. Edward Boasky

Dreaming Realities: A Spiritual System to Create Inner Alignment Through Dreams

by John Overdurf and Julie Silverthorn
Mind River Press: 1996 \$40
Available from Neuro-Energetics
111 Centerville Road Lancaster, PA 17603
1-800-680-8803 / 1-717-293-8803 <http://www.nlpinfo.com/neuroenergetics>

This is the finest book for beginners in dreaming practices that I have yet found. The authors, John Overdurf and Julie Silverthorn, are therapists and highly respected trainers of Neuro-Linguistic Programming (NLP) and Ericksonian hypnosis. They also teach courses on Photoreading™ and the use of trance for rapid learning. As a result of this background, 'Dreaming Realities' features exquisitely crafted language and is designed for rapid learning. There are seven chapters and seven Dreamtime Interludes. **Chapter 1**, "Dreaming Our Selves, Each with a Mind of Its Own," introduces the three minds: the conscious mind, unconscious mind and higher conscious mind. Overdurf and Silverthorn believe that "all problems result from a lack of rapport and alignment among the three minds." All chapters close with both a conscious and an unconscious review.

Here is where the payoff from the authors' training in NLP, Photoreading™ and Ericksonian hypnotherapy is greatest. The conscious reviews are written for the conscious mind. They are very much like the summary you would find at the end of a chapter of any textbook. And the unconscious reviews are written for the unconscious mind. They help the reader integrate the material; moreover, the unconscious reviews actually help the reader experience the concepts.

Chapter 2, "Sleep: The Chemistry Between the Mechanics and Their Dreams," is a thorough background on what is known about sleep and dreams. The key point amid all the research is that we use sleep and dreams to integrate and consolidate

the learnings we record in the waking state.

Chapter 3, "Quantumfying Dreaming: Consciousness and the Other Stuff of Dreaming," is the most speculative and is likely to be controversial in some circles. As masters of metaphor, though, Overdurf and Silverthorn manage to create a strong link between the bizarre world of physics and the bizarre world of dreams. The main point is, in their words, "Reality is holographic. At the deepest level we are all one."

Chapter 4, "Incubation: Growing Intention in the Quantum Field," begins with a beautiful metaphor about growing plants. This chapter begins the "how-to" section of the book, building upon the theory from the first three chapters. The authors start by defining the three elements of "The Breakfast of Masters": intention, energy and the ego meter. In the words of the authors, "You're not doing it by yourself," and "No matter what you think you are, you are always more than that." Then dream incubation — the process of consciously intending the type or function of a dream you want to have — is introduced. The basic technique is a meditation known as the Dream Meditation.

Chapter 5, "Interpreting Dreaming Realities: Creating Order From Chaos," describes the authors' own Dreamind Interpretation System. Although it is based on other systems of dream interpretation, it depends on the dreamer for the complete process of interpretation. There is no dream dictionary; there are no universal archetypes or symbols. All you need is the dream itself!

Personally, I think the Dreamind Interpretation System is the best part of an outstanding work! It has been useful beyond measure to me over the brief period I've worked with it. I don't recall seeing anything like it elsewhere; in my opinion it is a major contribution to the dreamwork field.

Chapter 6, "Lucidity: The Dream That Wakes You Up," combines some elements of Carlos Castaneda's work with

the well-known results of Stephen LaBerge on lucid dreaming. There are also some unique contributions from Overdurf and Silverthorn, stemming from their work in hypnosis.

The final chapter, **Chapter 7**, is titled "Beyond Lucidity: Finding the 'I' in Light." From the first paragraph:

"Throughout this book, we've outlined a dream system whose purpose is to create alignment among the conscious, unconscious and higher conscious minds. What we never asked explicitly was, 'For what higher purpose would we want to become proficient at any one of these techniques or, for that matter, achieve alignment among the three minds?'"

After answering this question, the authors introduce a Dzogchen Buddhist practice called "The Practice of the Natural Light." There is also a reference to native Hawaiian dream practices. Dreamwork is a well-established part of many spiritual traditions; although Overdurf and Silverthorn draw mainly from Hawaiian Huna, Tibetan Dzogchen and Carlos Castaneda, you can find dreaming practices in Australian aboriginal culture, many Native American traditions and even Ashkenazic Judaism.

The Dreamtime Interludes are designed to augment the text. Interlude 1 is the authors' version of reality testing. Interludes 2, 3 and 4 describe techniques for working with the Chevreul pendulum. Interlude 5 is a meditation for getting to know your higher conscious mind. Interlude 6 is the Dreaming Meditation, designed to take you into an altered state similar to REM sleep. The final interlude, Interlude 7, is a Hawaiian dreamtime chant.

In summary, this book belongs on the shelf of everyone even casually interested in dreamwork. Even if you've been doing dreamwork for a long time, you're likely to find something new in it. If you're a beginner, this is the only book you'll need to get started; because of the way it's organized, you should come up to speed very quickly.

The Afterglow of Letting Go



Beginning, Transforming and Healing Relationships in Lucid Dreams

by Lorraine Grassano

Leaving go of control in lucid dreams has helped me to begin a beautiful friendship, guide a lover relationship through a healthy transformation and facilitate healing between my conscious and unconscious self.

In the world of lucid dreaming, where one gains the power to have everything and do anything, leaving go of control seems to be a contradiction. It can take years to master this power, so why would anyone want to give it up? I remember when I first started to lucid dream around ten years ago, I flew around wildly, indulging in all sorts of sensual pleasures, mostly having sex. I had absolutely no respect for my dream characters and no communication beyond, "Too bad, bud, after all, it's MY dream!" In fact, a fellow student in a lucid dreaming study group I was participating in at the time kidded me that my mug shot was up on a bulletin board in the Dream Post Office!

Since sowing my W.I.L.D. oats (Willful Instruction of Lucid Dreaming), I have learned better communication with my dream characters and with my unconscious self. Being conscious 24 hours a day not only can be very draining and counter-productive but misleading since your unconscious really has the ultimate control, anyway. Then, on February 3, 1987, early in the morning, I had the following lucid dream which I consider to be a milestone in my Dream Journey:

The Afterglow of Letting Go

I am having an ordinary dream when suddenly I realize that my room is peculiarly different and that I must be dreaming. This jolt of lucidity excites me so much that my dream thoughts and desires became scattered and fragmented. I do not know what to do with my lucidity and become frustrated and anxious. Then I recall something I read in Lucid Dreaming, something I had been thinking about right before going to sleep:

that giving up control is a healthy reaction in a lucid dream. So, I think,

"I'll just go where the dream takes me and deal with adventures as they happen."

Suddenly I begin floating upwards, then rushing backwards at a tremendous speed. The sensation is utterly magnificent! I pass through treetops in the early Spring, able to see and feel each lovely, green leaf in exquisite detail.

The clarity is intensely beyond anything I have ever experienced in waking life.

I feel delighted and at peace.

When I awoke, the joyous glow from the dream was still with me. I rolled out of bed and into the cafe across the street. There I spied a sad, young man to whom I felt powerfully drawn. This young man and I have since developed a beautiful friendship, a special connection which I attribute to the afterglow of letting go in a lucid dream.

So, the very act of letting go, regardless of whether the context is related to the waking life situation that one wants to change, creates an aura of positive energy that enables one to deal more easily, almost magically, with the happenstances of life.

However, one of the most powerful lucid dreams I ever had was an example of rehearsing in the dream what I wished to accomplish in waking life, in this case, letting go of a failed romantic relationship. I had been involved with D. for 9 months. She ended the relationship, but for me, it was not over. I continued to call her and she continued to reject me. I just couldn't accept the fact that we'd never see one another again because something deep inside of me just knew that we were fated to be friends. Yet, whenever I called her and chatted about my life, she would offer no information about herself, answering questions with the bare minimum. All my friends advised me to forget about her, but I just couldn't give up. Then one night, on impulse, I called her at 11pm and asked her to accompany me on a walk to North Beach. To my surprise, she accepted. San Francisco was at its romantic best: full moon, balmy, sweet air, thick, rich fog rolling in from another plane. As usual, my neediness and desire for D. were blaring more loudly than the foghorns. But, for a few minutes, D. was not her usual aloof self. She talked about a case of child abuse that deeply disturbed her. For an instant, I saw her sobbing, but realized that this was a psychic seeing, not a physical reality. I put my arm around her and experienced another psychic flash of her crying in my arms. Yet she was not showing me any kind of affection at all. I risked giving her a hug and for one eternal moment, I knew we were connected and that she knew, too, in spite of all the external evidence to the contrary.

Furthermore, I knew that I would have an incredible lucid dream that night. There was no need to practice the M.I.L.D. technique nor do reality checks. I didn't have the dream. The dream had me!

"So now I am letting go of this desperate need to lucid dream about my abuse and am trusting my unconscious self to reveal its secrets in its own time and its own way...."

Even in a Dream One Must Let Go

D. is lingering around my apartment and made it apparent that she intends to spend the night. My sisters are also there. D. begins touching and kissing me; I am very excited and start making sounds of pleasure. She "shushes" me so I wouldn't wake up my sisters. Then, I realize I am dreaming and my sisters fade from the scene. I hold D. in my arms, replacing the sexual energy with a deep feeling of intimacy, an incredibly comforting closeness. I say, "How I've fantasized doing this with you. Just holding you." Then, I want to fly and explain to D. about lucid dreaming. She is skeptical at first and for a moment even I wonder if I am really dreaming; part of me resists the heartbreak reality that our renewed relationship is "just a dream." I bust out the window glass, grab D's hand and jump out, almost expecting to fall and die but then a jolt of awareness reinforces my lucidity and flying is glorious. For the next portion of the dream, we keep landing and taking off slowly and low to the ground. D. wants to learn to fly on her own power and is still too timid to take great leaps. I treat her as an independent entity and let her go at her own pace. I do, however, share my expertise, showing her that we do not have to fly around trees but can go right through them and experience each and every leaf in exquisite, vibrating detail. We make love in the sky as we soar and I experience my first lucid dream orgasm. Then, I begin to explain to D. that this is my dream and suddenly, upon seeing her puzzled expression, I get this clear and real feeling that she is not simply a character in my dream but actually the dream body of the flesh and blood D. We go on to have many more adventures which have faded from my memory. But then my elation turns into sadness when I realize that I will wake up soon. I take hold of D.'s hand, determined to enjoy the moments while they last without trying to control them. I try to explain, the techniques of "spinning" to her in case she really is the dream body of D. so that she can go on dreaming when I wake up if she so desires. Then D. begins to fade, to metamorphosize.

Eventually, she becomes another character altogether and chastises me for still seeing her as D. I am heartbroken and start to lose lucidity. I consider "spinning" and trying to get D. to reappear. Instead I wake up weeping, tears spill out of my waking eyes and I am chanting: "Even in a dream, one must let go; even in a dream, one must let go."

After one call, I stopped calling her...not out of any disciplined struggle but just naturally. A few months later, she called me and wanted to get together. I told her my dream and for the first time since we had broken up, she opened up—shared the past two years of her life with me, revealed that she had another lover. It was the beginning of a beautiful friendship, once again attributed to the process of letting go in a lucid dream.

In healing the relationship between my conscious and unconscious self, a very special kind of friendship, I've not only had to learn to let go IN lucid dreams but to let go OF lucid dreams entirely! In October of 1991, after recognizing my first dream-disguised memory, I began

using dreams to facilitate my healing from childhood sexual abuse. At first, my conscious self, desperate to remember everything and remember it RIGHT NOW, threw me like a battering ram against the castle walls of my unconscious. Every night I attempted to lucid dream and to command my unconscious to conjure up the details of my abuse. I often succeeded, except the lucidity was mostly low-grade: fading in and out, riddled with disturbing false awakenings and the strange, frustrating phenomenon of merely dreaming I was having a lucid dream without actually achieving lucidity. The following dream, in which I managed to attain a fairly high level of lucidity, clearly demonstrated the need to relinquish control:

...I rush around, everything is chaotic. I find myself in a walled garden with graves that I have visited before in another lucid dream. I feel peace for a moment, then am obsessed and feverish about remembering who my victimizer was when I was a child. I kneel down in the dirt—I can vividly feel and smell the dirt—and go through the motions of oral copulation, trying to conjure up a penis and yelling over and over again, "Who was it? Who am I having sex with?" I am trying too hard. I cannot make anyone appear. There is only the feel of dirt in between my fingernails and the smell of earth in my nostrils. I wake up exhausted and terrified.

So now I am letting go of this desperate need to lucid dream about my abuse and am trusting my unconscious self to reveal its secrets in its own time and own way, whether that be through lucid dreams, non-lucid dreams, memory flashes, etc. I still program the intent to remember and to heal into my pre-sleep consciousness but not as frequently and forcefully as before. On March 16, I was rewarded with a long and grand lucid dream, most of which I will summarize here:

...go back to sleep. No intent but stay lucid for a long time. I fly and breathe in the most wondrous Springtime air and sing at the top of my lungs and send energy through my bad knee as I run around a track, my dream body ecstatic. Then I try to conjure up a man to have sex with. I am only able to create a child, then see, that the child is me. I look exactly like I do in one of my baby photos when I am one year old. At first I am terrified, then I remember an intent I had planted in my mind while awake. I hold "myself" in my arms and say, "I know what happened to you. You're safe now. I'll protect you." I rock myself and feel at peace....



Although I still have a long way to go in my healing and in learning about creating and maintaining intimate relationships, I feel blessed by the help I am receiving through my dreams. ☺

Lorraine Grasano has been a vivid and prolific dreamer since the age of three and has been a lucid dreamer since 1982. She is particularly interested in healing from childhood sexual abuse through dreams. Lorraine is presently employed as a Park Ranger in San Francisco and as an Acquisitions Editor for Spinster/Aunt Lute Press. Write her at: 1167 Bush St., #507, San Francisco, CA 94109

Reprinted from *Dream Network*, Vol. 11 No. 3

Skin

Where does skin
meet the dream?
In the nape of the neck?

In the hot cave
just below the ribs?
In the invisible
human tail?
In the cat-stretching
arch of the foot?

Or is it in the way
my fingers slide behind
a body's curtain to find
a yellow weed voice,
roots extending forever
into a black hole?

Why do I tingle all over
when my lover sees
that this confused
and anxious
body is
a very young tree?

Catherine Knapp

So Deep Within the Nebulae, Only a Flower Can Get Us Out....

*I'm on a spaceship
which is also the living room of my childhood home.
We trust the enemy and are led to the very heart
of their universe — into the Sixth Level.
It is so dense that the slightest mistake or crack in the
exterior will result in sure death.... being crushed!*

A Flower Appears....
a delicate, incredibly beautiful Iris.



*We're supposed to interface the Iris
with the computer
and it will show us the way out.*

*I'm not sure if we have been betrayed or not,
yet this Flower seems like a precious gift to me.*

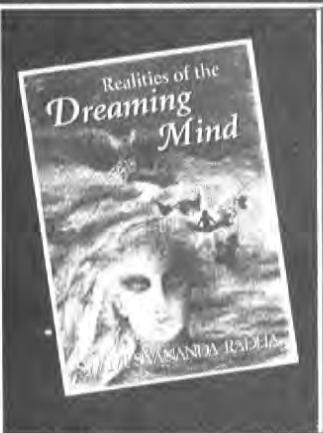
Preface: Over 40 years ago Sylvia Hellman met Swami Sivananda of Rishikesh, India, in a meditation. Sylvia traveled to India to meet Swami Sivananda in 1955 and came back to the west as Swami Sivananda Radha. Following Swami Sivananda's instructions she founded Yasodhara Ashram, a yoga retreat center in British Columbia Canada. In the early 1960's she met Hugh Lynn Cayce and through his encouragement discovered the depth of understanding that is available through dreams. This is an excerpt from her book, *Realities of the Dreaming Mind*.

Instructive Dreams

by Swami Sivananda Radha

The area of the spirit is capable of transmitting quite a different kind of guidance to the human being in us through our intuition. As you work with your dreams, you will discover that there is not just emotional meaning in dreams; there is also knowledge from other levels. That knowledge is available to us at all times, but we have to acquire a certain skill and we have to prepare to receive it. If I have a 15-watt bulb, I can expect only a dim light. If I want more light, I have to provide the lamp with a more powerful bulb—40-watt, 60-watt, 100-watt, 200-watt. But there is also a limitation to the lamp, which is only wired for so much. In the same way, we may be capable of handling only a limited amount of spiritual energy. Through a number of experiences, we have to become prepared to receive divine knowledge and to recognize its source.

When you take a prayerful attitude with a deep desire to know what you should do, you can receive explicit directions in no uncertain terms. I had several dreams in which I was given very direct instructions. The following dream shows just how straightforward and useful that advice can be—both for our own



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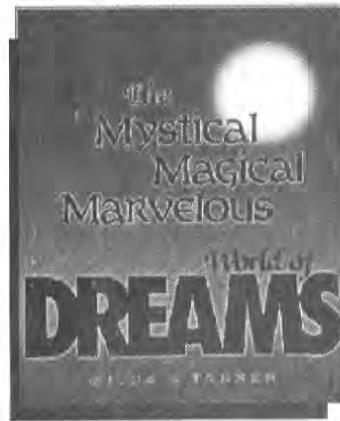
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Stories Told by the Kariri-Xuco Indians

by Stanley Krippner, Ph. D.



A myth can be described in many ways but the metaphor of a "chaotic attractor" is especially suitable. In chaos theory, there are several types of "attractors" but a "chaotic attractor" finds order in what appears to be incomprehensible data by helping us to discern an underlying pattern. In much the same way, a myth can organize a constellation of beliefs, images, emotions, motives, and values that can, in turn, bring order and direction to a society, an institution, a family, a person, or to an entire culture. From a psychological perspective, a myth is an imaginative narrative (usually expressed in words but sometimes expressed in dance, images, etc.) that addresses existential human concerns, and that has behavioral consequences. Myths are more imaginative (more accurately, "imaginal") than empirical, and this is where a mythic

narrative differs from an empirical scientific narrative. Empirical science, despite its successes in explaining the workings of natural phenomena, is virtually incapable of fulfilling the other functions that myth has provided over the millennia - assisting the passage of individuals through the life cycle with rituals and ceremonies (e.g. ways in which myths are "performed"), identifying a person's place in the social world of work, love, and play, as well as helping him or her to link with the world of spirit, of the "ground of being," or of ultimate value.

This essay will use these perspectives on myth (one covert, one overt) to present, for the first time, a particular transcription of a portion of oral mythology. We were honored to be allowed to record these stories during a trip to Salvador, Bahia, Brazil in 1997 where Cau Trigo, a young Brazilian

man working with the Kariri Xuco' tribe introduced us to Tinze, the "Nhenti" or "Keeper of the Traditions."

The History of the Tribe

The Kariri Xuco' are a coastal tribe in the Brazilian northeast (Novaes da Mota, 1987). In the 13th and 14th centuries, the warriors of the Tupi tribe pushed the Kariri Xuco' from most of their coastal land into the interior. They now live along the west side of the San Francisco River, the second largest in Brazil, after the Amazon, with which it does not connect. Hydroelectric projects interfere with the tribe's water supply, badly needed for fishing and irrigation. Only 10% of the land they presently occupy is now legally owned by the tribe itself, the remaining property being subject to state and federal regulation and utilization.

This process of losing control of the land and, therefore, their destiny, began during the days of colonization. The Portuguese made slaves of the Tupi Indians, and the European historians called them the first people of the coast, not knowing that the Tupi had supplanted the Kariri Xuco' before the Portuguese arrived. It took a century for the Portuguese to locate the Kariri Xuco'. With the advent of colonization, the federation of northeast Indian groups disintegrated. The Kariri Xuco', whose culture had not recovered from their ejection from a coastal area to a dryer river area, were further destabilized by the Portuguese.

There were bloody skirmishes between the Indians and the colonizers. Hoping to reduce expenditures on war, the Portuguese brought Capuchin priests from France as well as Jesuit missionaries in an attempt to pacify the region. This plan succeeded but resulted in the loss of much of the Kariri Xuco' culture.

Personal History of Tinze

Tinze told us that he had always had an interest in the myths of his tribe. But when a child attempts to listen to the tales told by tribal elders, the custom is to tell the child to go away. Only a child with determination will respond by saying that he or she wants to stay and listen. Tinze was one of these children. In addition, he often pretended to be asleep while the elders were telling stories. He still remembers the state of consciousness he fell into during those hours - a mixture of relaxation induced by having his



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eyes closed, alertness needed to hear the stories, and fear of being discovered.

Over the years, Tinze gradually won the confidence of his elders. Little by little, he was given tasks and responsibilities. As he was successful in each of his missions, he gained more access to the stories along with new responsibilities.

In his early 30s at the time of our interview, Tinze told us, "From the time I was a child, I have been interested in tribal stories, and eventually I committed myself to the recovery of the Kariri Xuco' culture. I could see how a revival of these stories could stop the loss of our culture. Once I had attained sufficient wisdom, the elders listened to my

ideas to reconnect members of our tribe with the spirits, with nature, and with each other." Now Tinze is the tribe's "Nheneti" or "Keeper of Traditions." This position involves secretarial work, representing the tribe to the outside world, communicating with tribal counselors and heads of families, as well as with the tribe's chief and shaman.

Tinze told us that such responsibilities are not common for a person as young as he is, but that the tribal leaders admired his devotion to the ways of the ancestors and his skill in harmonizing and mediating conflict within the tribe. Shortly before our interview, Tinze was honored to receive a secondhand typewriter for use in his official duties.

Presentation of Myths

The Kariri Xuco' believe that each river contains several "Maes do Rio" or "mothers of the river." These spirits live in the river and must be respected because of their power. Dedzu's is one of these spirits and resides in a portion of the Rio San Francisco - the San Francisco River - which originates in the state of Minas Gerais, eventually flowing into the Atlantic Ocean. Kariri Xuco' fishermen try to win favor from Dedzu's because if she likes them, they will always bring home fish, and their catch will surpass that of others who have not won her affections. Indeed, some fishermen give Dedzu's so many presents - delicious foods, beautiful flowers, perfumed herbs - that their wives become jealous and see Dedzu's as a rival. But if a fisherman does not abide by Dedzu's wishes, he will catch fewer fish. And if he ignores or insults her, he is at risk for having his soul stolen. Dedzu's domain is filled with stolen souls who work as slaves to do her bidding, including going on expeditions to steal other souls. The loss of one's soul is a terrible tragedy, far worse than losing one's life.

Dedzu's is a spirit of the night. At midnight, she comes out of the water and visits the riverbank, where she eats the corn and beans left for her as well as putting the gifts of flowers in her hair and the perfumed herbs on her body. When surprised by a human being, she jumps back into the river and the intruder might hear a splash of water.

Dedzu's powers are activated by the disappearance of the

sun's rays. On occasion she will allow herself to be seen by one of the fishermen she favors. Her body is beautiful but translucent; she is human in form but has gills on her neck. She wears no clothes but her long hair flows over her body. These fishermen can stroke her body and engage in intimate conversation with her, but like other Kariri Xuco' spirits, she does not engage in sexual activity with humans. She is capable of having children, however, her

pregnancy sometimes being evoked by the intimacy she shares with one of the fishermen. She can become very jealous of other "Maes do Rio" and envious of the wives and girlfriends of her favored fishermen.

When Tinze was in his early 20s, he was accustomed to returning home with a fine catch of fish, frequently bringing back more than the other fishermen. Still, he followed the advice of his mother, who told him, "When you are fishing, be careful to avoid the river spirits. Take care not to fish too much in one place or the River Mother may entrap you." Tinze's mother suspected something of which he was unaware: the River Mother was preparing him for an intimate relationship.

In the meantime, Tinze began to have girlfriends and the Water Mother grew jealous. For the first time, Tinze returned to the village at the end of the day without any fish. He tired easily and spent much of his time sleep-

"In chaos theory, there are several types of 'attractors' but a 'chaotic attractor' finds order in what appears to be incomprehensible data by helping us to discern an underlying pattern."

ing. His friends thought that he was ill, but his mother suspected that the River Mother was trying to steal his soul. Indeed, this suspicion was confirmed in the dreams that Tinze's mother had

at night about the River Mother, who accused her of being overly protective of Tinze. One way in which Tinze's mother protected him was to put a small piece of tobacco over the door of the house and also in his shorts, because this sacred plant has the power to neutralize malevolent activities of the water spirits, and of other invisible forces as well. Tobacco represents the benevolent spirits who can protect human beings from invisible forces that are negative, especially those that result in soul-loss. Tinze's mother was successful and her son recovered from his weakened condition.

Another group of water spirits are the "Pretus do Rio," or the "Dark Ones of the River." One of the most powerful is Irotzu,

another spirit of the night. Often, he stands at the river bank observing the fishermen. When a fisherman least expects it, Irotzu dives into the water; a splash is heard but nothing is seen. Yet the fishermen know that Irotzu is nearby and monitors their work carefully. They know that Irotzu will punish them if they fish during the time when fish eggs are hatching. They know that they must fish only when necessary, and must use only natural methods of fishing. For example, some men toss small bombs into the river and collect the fish that float to the surface. They are subject to the wrath of Irotzu, and if they try to protect themselves with tobacco, Irotzu will go after one of their immediate family members.

Women of the Kariri Xuco' tribe can fish as well as men. One of Tinze's cousins had been fishing for a long time with no success. Finally, in frustration, she called out to the river spirits, "Stop joking and give me some fish." Such a statement was disrespectful, of course. She immediately felt dizzy and almost fell out of the boat. Her sister caught her and rowed back to shore. Eventually, the transgressing woman regained consciousness, but her eyes burned badly. Her brother told her that her head looked as if it had been hit by a bow."

A healing session was initiated, which successfully aided the woman's recovery. The Healing God's full name is sacred and can never be mentioned in public. However, there are many healing spirits to whom prayers can be offered directly.

The religion of the Kariri Xuco' is syncretic. Since the time of the missionaries, members of the tribe have entered into relationships with Christian Saints through their prayers and public rituals. As Tinze remarked, "We love Jesus Christ and admire Mother Mary, but we retain our ancestors' religion as well."

A third water spirit is "Cabe a Grande" or "Big Head," a name applied collectively to a group of invisible children who play in the river. These spirits have heads that are disproportionate in size to the rest of their bodies. Their antics can be observed when there is a rush of white water, a sudden eddy, or an unexpected phenomenon. Tinze told us, "One day I saw a stream of water flowing against the current and knew that Big Head was being playful."

These spirit children do not interfere with human affairs. However, fishermen must be aware of their behavior or their boats might get caught in the rapids that develop when Big Head is making sport.

Placing of Myths Within Our Perspective

The narratives provided by Tinze illustrate our descriptive model of myths. On an overt level, these stories are imaginative narratives that address such important human issues as family relationships, food supply, and matters of health and safety. The narratives impact behavior, giving instructions as to how fishing must be done, how the spirits must be pacified, how souls must

be protected, and how sickness must be treated.

On a covert level, these myths can be said to "attract" beliefs (tobacco will protect someone from malevolent spirit activity), emotions (parental concern for the souls of their children), images (the description of the Water Mother with her gifts and long hair), motivation (bringing home a fine catch of fish is so important that one is motivated to respect the water spirits), and values (the loss of one's soul is the ultimate disaster).

The utility of our descriptive model can be demonstrated with the myths of the Kariri Xuco'. But it can also identify mythic elements in other imaginal narratives. Fairy tales are told for entertainment, but often include moral lessons. Legends tell of semi-historical feats of heroism but frequently refer to a culture's values. Sagas are compilations of legendary accounts but the motives of their characters are frequently clear.

Even so, imaginal narratives that deal with superficial issues and do not contain behavioral implications lack the qualities that would qualify them as myths. In a world where chaos seems to be on the increase, the underlying attractor provided by myths can provide a sense of order to individuals as well as institutions, families as well as societies, and perhaps even to cultural revivals as we observed in Tinze's accounts of the Kariri Xuco'. ☺

Syncretism: The combination or reconciliation of differing beliefs in religion, philosophy, etc., or an attempt to effect such compromise.

How To Work with Unremembered Dreams

by William R Stimson, Ph.D.

We wake up from a dream with a strong feeling of having had important realizations. But we don't recall what they were. We come to consciousness in the morning, and lie awake in our own bed, with the sense that we have just arrived from another place than this, a different situation. But we are here now. Like someone getting out of water is wet, we arise from our bed awash with the redolence of that "other" and yet, as often as not, we don't even remember what that "other" was, where it was, what exactly it involved. We are, in short, bereft of the richness of just a moment ago.

That we had a dream, yes, and that it was powerful — this much we know. Maybe a few particulars we can bring forth, even write down. But that's nothing. What was most important is gone. Or is it?

There's been much written and said about the content of dreams, how to work with it and how not to so as to arrive at the dream's meaning.

...As if the content is the dream. ...All we can work with. ...The only thing we have.

Not so!

To awake remembering nothing except that there was this scintillating immersion in another deeper life is to be made aware of that other deeper life. We have another sense. We can see things in-

wardly. There is more to each small component of our living existence than we have imagined. In fact, most likely, what we settle for is the least part of reality. The kinds of relations we allow ourselves with people and with things are trivial compared to what is possible for us. The dream tells us this. Not this dream. Not that dream. But *all* dreams. Each and every one. The very fact of dreaming.

We can work with that.

We wake up with a dream we don't remember and we can work with that. Yes. We can get up and write down what comes. Yes. This is terribly important.

People tell me "I don't remember my dreams". I tell them to keep a pad of paper by the bed. They tell me "I do as you said but still, nothing comes."

They aren't writing on that pad of paper. Every morning there must be some kind of writing. It is a part of waking up. After all, what we are after is the awakening. What better tool do we have than what happens to us every morning. Every morning we wake up. Practice with this alone and everything else will come.

We may not remember the dream but we *are* the dream. There are feelings in our body. There are issues that have been activated. Memories from the previous day will rise to mind. There is the nagging sense, when a dream can't be



remembered, of missing something. Something is missing from our lives. We don't exactly know what it is. To come to this realization itself is a terribly important thing. It's about as important as, say, a launching pad is for a rocket.

The dream, she is there watching us as we do this — don't worry. The way we stroke our words onto the paper as we sit there over our first cup of coffee — she sees this. Oh! Isn't she getting interested in what we're doing. Wouldn't she like to be a part of it. Not but what she wouldn't! It's only that she needs to find a way to come to us that doesn't do injustice to herself. It's our job to offer her that.

We do it by doing what we can with what we have. To the extent we do justice to what we have — and we *always* have something — we invite the dream. She will see what we are and what we are about. She will come.

You write like this in the morning, one day, two — a week maybe, a month. It doesn't matter. And then one morning you're sit-

ting there writing a dream. Working with the dream in the same way you worked with the non-dream. In the end it doesn't matter whether there is a dream or not. There always will be plenty of dreams. They will be there as needed. This is for sure. The important thing is to work with what you have. It more than suffices. If you don't remember anything and have no dream and can't think of anything to write about — Perfect! Write!

You see, so often we run around in circles saying the same thing over and over. If we're not saying the same thing, we're saying the same kind of thing in a different way.

When that runs out, it's a blessing. We're free to set out in a fresh direction. We're free to begin anew.

In a similar way, we cling to certain types of dreams. We have them over and over and write them down again and again and work with them in the same way year after year, imagining we are making great progress. People who tell you they do this say it in a way as if revealing to you they are a superior person.

It's a blessing when all this stops for a period and the types of dreams we are having are so different from what we're used to that we hardly have a handle on them. In fact there is no convenient handle for us to grab with these types of dreams. There isn't that much of a bridge between them and us. They're in a different medium than we are. We'll grab for them but end up with empty water. The slippery fish is gone.

No, we have to make a nest for this different type of dream to come to us. And that's what we do by writing in the morning. We have

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to change our attitude. We can't catch this kind of fish if we persist in seeing ourselves, for example, in terms that don't really pertain to the kind of person we are. We might have to drop our habitual stance towards ourselves and look at ourselves in a different way.

What I don't have is my advantage. To discover my deficiency is to discover my gift. Not having what others have, I am free to go where they haven't. I am liberated to live in a way that they wouldn't. I am in a position to consider options unavailable to them. They get bogged down with a life I can walk right by. It doesn't pertain to me.

Yes, when we start seeing things in a way that is more real, then these other kinds of dreams come to us. There are countless ways in which we can and do see things wrong. There are countless opportunities to correct our erroneous stance by writing out of the unremembered dream. We never know what's going to come out or where it comes from but we immediately recognize the truth of it when it arrives on the page.

My burden is my opportunity. What weighs so heavily on me is my great gift.

Just because we've been running around in little circles our whole lives doesn't mean we have to keep doing this.

It's what I lack that determines my path and gives me freedom, not what I have. The reason I can do dreams so well is because I'm not committed to what others have committed themselves to. I've not invested myself so thoroughly in the values of success, money, position, power. I don't have so much

to defend. I'm not trying to get anything. I have nothing to lose. I can tell the truth. I can see the truth.

We change our stance in important ways and then those other dreams, the ones that were so far away, will come and nest in our lap.

Many years ago a friend of mine went on a trip. She left her big white cat with me. It was a he-cat. He was quiet and distant and like a wild animal. He wanted nothing to do with me but took the apartment for himself, ignoring me. I left him alone. I stayed out of his way. I didn't try to forge with him any of the types of relationships I had had with other cats. I could see he wasn't like any other cat I had ever been around. I did my work. I was who I was. On the second or third morning I awoke with the feel of something soft and tender next to me. He had come and nestled in close to me during the night. He started purring when I pet him. He had decided he would be my friend. He had seen what my life was about and wanted to be a part of it. From then on, the two of us were inseparable.

This is the way it is with dreams. We need only be real. And then we will better fit their world — especially the world of these far and special dreams. And then they will come to us, closer and closer, until they are in our every waking moment and the smallest molecule of our experience is full of the same immediacy. They're not to be dissected and particularized — these dreams. They mean more than we could say anyway. They are almost of a sort that they can't be taken apart but must be met whole. We, the whole of ourself, must come forthward to meet them, the whole of them as one piece. And when we can do this, then they give up their secret, like the cat and will be our friend. 



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प्रमाण विपर्यय विकल्प मिदा स्मृतयः।

The five modes of Mental Activity are:-

Pranava (knowing of proofs)

Viparyaya (misperception)

Vikalpa (imagination)

Midra (sleep)

Supti (remembering)

Sleep - Remembering

Sleep-remembering?

I think it must be dreaming —
a state of being
entered
by a soundless drifting
down some long, deep well
sifted with yesterday's dried leaves
and scentless blossoms
until no shadow of the day remains
to grey
night's indigo

I think it must be

warm remembered hands reaching
from the star-wind world beyond
the bottom of the well
drawing the dreamer gently through
into the pictures suddenly radiant-colored
again —
the pumpkin garden-corner
in the sun,
the faces in the lamplight,
the wild plum Spring —
each
treasured thing
returning, re-experiencing, re-loving —

This,

I think,

I hope —

is sleep-remembering

Rosme A. Taylor

DREAM EXCHANGE

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"A Creature's Voice...."

When dream animals and creatures have a voice - it is important to listen!

Since it is unusual to have verbal conversations or experience animals/creatures as having anthropomorphic qualities, the dream uses these devices as forms of "underlining" in order to bring attention to that which is being communicated from the unconscious. The dream state is a world where all things are possible but that which doesn't "fit" or is different from what we deem real in our waking life, captures our notice and thus often has a clear message for us, if we look and listen from a different perspective.

Intrinsic, metaphorical, universal and personal connotations about dream creatures can all be considered and integrated when assigning overall meaning to dream voices. This dream can be examined in this manner:

DREAM:

I've had [a dream] a couple of times about a beetle — large fellow about the size of a mouse. Just when I'm about to squash him he opens his mouth wide (sharp teeth showing) and starts screaming.

Then I wake up. Any ideas??? Oh, yes...I always think he's a wombat...and I know there's no similarity in appearance. It's not frightening, just puzzling. L.C.

RESPONSE:

Immediately, I thought about some of the various associations to a beetle - it is an insect with wings that form a

thin shell to protect its body. The beetle is associated with the scarab - the ancient Egyptian talisman of protection and symbol of resurrection. Cirlot states that, "the Egyptian scarab has as its function that of devouring what is transitory - the volatile element in alchemy - and of contributing to moral and physical rejuvenation."¹

Also, as a pun, "beat" could relate - as in beating something, or being "beat" - tired - or as a reference to the "Beat Generation" of the late '50's...or does it relate to the Beatles (i.e., '60's era)? All are worth considering when exploring the personal meanings of dream language.

A mouse is a rodent - passive, yet destructive and disease-carrying pests (NOTE: a mouse is also slang for a woman or timid person) and mice are a major part of the food chain. The fact that a mouse was used as a size comparison vs. saying, "the beetle was about the size of an egg," seems relevant to the whole of the animal theme of the dream. The beetle was amplified in the dream which made you take note of it: an important statement of the dream language.

In the dream scene, you hold the power and control until the beetle opens HIS (note gender) mouth, and starts screaming: please note that screaming and teeth are human attributes which often signify aggressive tendencies; screaming certainly is another way of getting your attention. Ask yourself - why didn't you squash him? What part of the beetle is you? And, what does the scream sound like - can you imitate it? What is the "beetle part" of you like? Where does it reside in you? Play out the scenario by having a dial-

ogue with it. Mentally re-enter the dream and ask the beetle what he (it) wants to say to you - what do you want to say to it? Record your conversation. Or, see yourself smashing it - what happens then? Or see yourself reacting / relating to the beetle in a different and unexpected way. When you feel puzzled upon awakening, where do you feel it in your body? All of these questions and aspects give you clues to explore further and illuminate specifics associated with the dream beetle.

You cite another animal - a wombat - a VERY unusual animal to name since it is indigenous to another continent: Australia -- "down under."

So, what's DOWN UNDER? You transfer the identity of the beetle to a wombat which is a marsupial - an animal that carries its young in a pouch on the exterior of its body. What are your associations to wombats? Transformation symbolism (things that change into other things) is also another dream red flag for attention. "Animals are closer to their instincts than most people, and in dreams they [can] represent a more instinctual, less conscious part of the shadow [self]."²

All three dream animal symbols are primarily ground creatures, but are of three different species: insects, rodents and marsupials. But, only the beetle has a voice that relates a message from both the unconscious and our instinctual nature. And, since this is a recurring dream theme, you may be ready to hear whatever is knocking at your psyche's door.

¹ J.E. Cirlot, *A Dictionary of Symbols*

² J.D. and W.B. Clift, *Symbols of Transformation in Dreams*

TIME DREAMS?

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Keeping an extensive dream journal on a computer for the last three years has proven to offer insights hardly expected from such a medium. As an example, one morning after writing a dream down, I tried to save the file onto the hard drive, using the date of the dream, 1-24, as the file name. I had previously saved all my dream entries using the date of the dream as the file name. My computer beeped a warning and the following message came up: Replace existing 1-24? I canceled the save command for I didn't want to wipe out the existing file. Curious, I double clicked on the file's icon. I discovered that I had written a dream down exactly one year before, using the same date (month and day without the year) as the file name of the dream entry I was trying to save at the moment. Once the file opened, I found that the year old dream was so similar to the one I just had written down, that it prompted me to investigate further into these peculiar cyber-synchronicities.

The dream I had on 1-24-98 was of two calves emerging out of a barn to snuggle up to me. After their expression of such charming bovine affection, they then swam off in tandem across a lake. I then read the dream I had written on 1-24-97. I discovered that I had a dream in which a bear ambled out of a cave, came up, snuggled me and then rested its head on my lap, after expressing such charming arktorial affection!

Many chronological dream synchronicities have been uncovered with the method of opening up the Find File program and searching for dreams written, one,

two, three years ago. If you have kept dream journals on your computer, I suggest becoming familiar with the Find File command on your PC. Use the month and day as the file name for your dream entries without the year. This will enable you to swiftly search through your dreams and see if there are any annual matches. The Find File technique is useful for those who are aware of reoccurring dreams but want to find if there is any underlying pattern to the reoccurrences.

Depending on how long you have kept your dreams on your computer, this mode of inquiry affords instant access in a way that paper bound journals cannot. The immediacy of the data's appearance on the computer monitor's screen affords a view of dreams that cannot be had by merely thumbing back through the tattered pages of a dream journal scrawled with nearly incoherent, pre coffee writing and searching for recognizable patterns of reoccurrence.

Using the Find File command, I have discovered that not only the people and animals in the dreams themselves reoccur, but plots, outcomes, environments, atmospheres and even feeling tones as well.

The synchronicities have led me to believe that dreams are not purely acausal or random as they have been described to be by some of the founding forepeople of psychotherapy. Perhaps when one looks at an individual dream and its lack of continuity and at times coherency, that may seem to be the case. But when one pulls back, opens the camera lens wide and looks at the larger composition of dream cycles, a recognizable pat-

tern/paradigm can indeed be discerned. Then, with an expanded perspective, the patterns become meaningful. Computer dream journals can help promote this kind of enhanced, chronological appreciation of dreams, adding a new dimension to interpretation and understanding. Our electronic dream journals can become, after a few years, a Farmer's Almanac of the unconscious. We can access such an almanac when we want to plant, cultivate and harvest our dreams according to the waxing and waning of our inner moon.

The discoveries of such timely reoccurrences in dream patterns via the computer has inspired me to regard such dream cycles as being universal in nature. Within our personal dreams lie some important clues to the larger and broader cycles, meta-patterns of reoccurrence over vast distances of time, from the Nimesha (eye blink) of the Big Bang birth to the final minutes of the Day of Brahmin which consists of 4,320,000,000 years. (Imagine a dream journal kept for that many years! Imagine the galactic synchronicities one could discover!) Appreciating the cycles of the universe's dream, enables us to expand our awareness to these vast cosmological levels. We can then regard our dreams as being a part of such extensive cycles much more expansive than we normally do. We can appreciate that our dreams actually influence these larger cycles.

With practice, using the Find File mode of investigation, whether on our physical computers or through active imagination, we may be able to pinpoint a decade, a year, perhaps even a moment of quality time in the Precambrian era. We may be able to hone in on a morphogenetic field of a Trilobite and see what it was dreaming way back when and see if it in any way corresponds to what we dreamt about last night or last year.

Instructive Dreams, Cont'd from
development and for helping others. A voice spoke directly to me as follows.

You should first cut away the roots from the trees around you that have become intertwined with your own. They represent other's concepts that you have allowed to slip in. Watch for wrong acceptance of authority. You were shown in previous dreams that you have great wealth. What makes you think you should just keep it in your purse? Stop being afraid that you will create karma. Take a one-dollar bill at a time, break it into change, and start with the coins.

But do something with it.

What is not put to use is taken away.

Do not worry about making mistakes. Remember, Divine Grace is always available to those who do the Divine Work. Keep watching your dreams—they will show you when something is wrong, truly wrong.

But you will sail in big storms without a drop of water spilling into your boat, so there is no need to worry.

Talk to people mentally if you cannot reach them otherwise. You can start by sitting quietly by yourself and talking in your own mind to that ill woman you are concerned about, at the same time wrapping her in Light.

This will help remove the garbage from her unconscious. Every little clearing will bring her great relief.

Do this with everyone you wish to help. In this way you will first light a candle in their unconscious. In time, as they get used to the Light, you can increase its strength.

You must understand that many tools are needed simultaneously—a coarse broom for the coarse dirt, a fine broom for the dust. You must get all your tools in proper working order, which means developing your powers of mind. When you are given a new tool, add it to what you have been given. Otherwise you are like a child who, when given one toy,

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forgets about all the others. Work is expected from you now, and a good output.

So when we ask to have our dream messages straight, we will get them straight. Who was the sender of the message? I have considered different possibilities. I would say the inner Guru or the Higher Self. If consciousness can survive after a physical being has disappeared, I could speculate that it was the consciousness of another that was influencing me through the dream. Perhaps the message was a reflection of my own past knowledge being transmitted. There was no doubt that the words were wise.

Cutting away roots meant taking responsibility for my own ideas and clearing out those concepts that had become entangled with mine through conditioning. So I started uprooting ideas that were based on culture, education, social status, tradition. I struggled to free myself from the values of the family—traditional ideas about what was good and bad, which were based only on social rules and had nothing to do with the spiritual path. I discovered in which areas I was imitating my mother, my grandmother, and my teachers. Many of their ideas were not really my convictions, so why should I continue to carry them? As I worked with freeing my roots, I had a sense of breathing more easily.

When I began to observe those people whom I had considered very holy and knowledgeable, I started to see that some of them could talk wonderfully about spiritual ideas, but they did not put their words into practice in their lives. It took me quite some time to recognize how I had accepted false authority, probably because I had been looking for encouragement and wanted others to do what I could not yet do.

The fear of making mistakes and creating karma had sometimes crippled my ability to take action. In the early years of my spiritual life I felt I did not have enough discrimination to act wisely. But I had to learn to make decisions, which is why my Guru did not respond to the specific questions in my letters. This fear of creating karma followed me around for a long time because I had become so aware of my thoughts. I was overly anxious about every wrong thought, every wrong action, and worrying about how I could have let them happen. "Do not worry about making mistakes," was an important lesson for me to learn. Now from my own experience, I give people in new positions the same advice: "Don't worry if you make mistakes—it is bound to happen. We learn by trial and error."

This dream gave me invaluable instructions about the best way to help certain people. When I practiced the suggested method I found that when my intensity was strong enough, the prayers, mental conversation, and Light would have results. The prayers and Light could take people out of their regular patterns and lift them to quite a different, much higher level. But if the person who was meant to receive the Light had even stronger resistance, then there was nothing more I could do.

"Keep watching your dreams—they will show you when something is wrong, truly wrong."

Here was a dream telling me that I could depend on my dreams. When we can listen, when we can free ourselves of the prisons created by a sense of personal inadequacy, fear of criticism and rejection then we begin to clear the way for the messages from a greater reality to come through.

And we can ask, "What are the realities of the dreaming mind?" ☩

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sociated from Nature, including our own and we feel responsible to freely exploit and control nature to insure our unending progress (salvation). In this world view, God guides, or controls our destiny, and we control or have dominion over a corrupt nature. In the extreme view, nature is not worth saving at all. This simple vision of a between God, humanity and a corrupted nature is in sharp contrast to the visions it supplanted and other major cultural and religious viewpoints.

For example, the Native American and other primal mythologies are not based on an individualistic ideal, or a hierarchy of control but on a relational, or communal ideal which includes the animals and plants, rocks and sky as part of a vital living community. It is not a model of dominance over, but of partnership with all that is that is crucial to survival. Nature is experienced as a conscious living being to be loved rather than an object to be used, abused and discarded at will. The Great Spirit (God) is infused in nature so that everything is in a living relationship to everything else. When we look at dreams and dreaming through these very different and contradictory viewpoints we arrive at very different perspectives on the issue of control.

The question "should we control our dreams?" may arise from the relationship to all that is. Then the issue of control is experienced in a totally different light. Instead of a hierarchy of power we find ourselves in a more fluid ecology and economy of shared relationships where the health of the whole is more important than the autonomy of the parts. In this world view dreams are meant to serve the whole community. The impos-

sibility of determining the source of dreaming as from either God or nature may reflect more on the inadequacies of our limited world view than on the source or value of dreaming. During the ASD panel, Eugene Gendlin expanded the focus when he pointed out the importance of dialogue between the dreamer and the dream and within the dream. Through inner-dialogue a felt-shift occurs in the body if a breakthrough is achieved in the dreamer-dream relationship. During the question and I suggested that we further expand our understanding of who the "we" is who is controlling in the first place.

My ongoing work with dreams and active imaging has revealed consistently that the locus of 'dream ego' control changes dynamically when within the inner-image experienced in relation to the body, through various feeling states and through layers of imagery within the dreamscape. This suggests that the relationship between the waking and dreaming domains are much more dynamic than we acknowledge from our preexisting viewpoints. I believe that as we expand and transform the limits of our understanding of our relationship to dreaming, we will transform the same limits in our lives and in our world.

There are a variety of ways to facilitate a fluid relationship between the many selves within our being. The key to all of them is to stay connected in the relationships through dialogue, interaction, choice and action. The following dream, for example, invites the dreamer to take greater control.

W's Dream

W dreamed that he was standing on a beach near a wide inlet

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of water. On the beach towering over him was a tall mechanical crane. The crane was unusual in that it was constructed of a delicate spiderweb-like material. It had a long arm. Whoever was in charge of the crane encouraged W to take over the controls and operate the crane from where he stood. W felt very small, inadequate and vulnerable. If the crane toppled it could fall on top of him. He wasn't sure of his competency to operate such a large and delicate machine.

In the dreamwork W reentered the dream. He reluctantly took the controls and to where the dream originates in the body. For example, in the heart I may find a very different dream than in my stomach, throat or head. The dreamer or dream-ego is an inveterate shape-shifter. In age, dress, feeling, intention and context. It is humbling to realize that my inner two-year-old makes so many of my decisions.



Who is the 'We' That Controls?

When tracking the locus of the dream during active therapeutic imaging we note that shifts in feeling state, attention in the body, and changes in context, also shift the dream-ego identity as well. At one moment the dream-ego may be an innocent five-year-old. At another moment a traumatized twelve-year-old. At still another moment a future older and wiser self. When the various inner characters communicate, relate and act together, the inner world changes naturally to reflect the resulting changes in the . When conflict, confusion or dissociation represented in the inner imagery becomes clear and resolved, the outer life experience, including physical symptoms, shift accordingly. When we recognize and relate to these 'many selves' within us, we are then empowered to move to a higher order of control in our dreams and in our waking life.

The Western Fallacy of Independence

The western myth of the independent controlling ego may prove to be a major fallacy of our

fragmented civilization. When we come to recognize that free and responsible choice is rather a product of a relational consciousness in a global context, then we will understand our true relationship to our dreaming universe.

Control is not at all about me controlling the dream or about the dream controlling me. It is rather a control that unfolds from a conscious relationship in which we explore and co-create the universe together. The world of our dreams is a flexible world in which we are able to safely practice and rehearse, to blunder and fall, to discover, uncover and recover. It is here that we expand our consciousness to embrace our many selves and the other. When we bring our dream characters into they assist us in co-creating a new world. When our battles are fought and resolved in the imaginal realm with full consciousness, then we don't have to act out our violence in the physical world. We are enabled to break through to new and vital ways of being in a healthy world. This is the process of mythmaking. It is where we learn to crawl, to walk, to run, to fly, and together to transform the world. When we are attuned in this way, the inner and the outer coincide. Our dreams and synchronicity then flow together seamlessly as we saw in W's dream experience.

R's Dream

A third dream example illustrates the issue of control in our dreams and in our lives. At the same BADG meeting, R related the following story from his to the Dreaming in India Conference. After thirty-six hours of travel and finding himself overwhelmed by the stimulation of India, R was working very hard to control and capture every minute of his experience in his journal. He became exhausted and sick. Then he dreamed that *he saw a structure made of square cubicles. In each cubicle was an Indian God. He dreamed that he awoke late in the day. He had, as a result, missed*

breakfast and the morning events of the conference. Jarred from this realization he awoke to realize that the first awakening was a false awakening. It was actually early in the morning. He had plenty of time to prepare. When R related the dream to his Indian , the said "It seems that you have an issue of control. It will be very difficult for you to control your experience in India." With this realization, R let go. He stopped recording every detail in his journal and trusted the flow of his emerging experiences. His illness subsided and from then on he flowed happily and easily through the remainder of his journey, experiencing many synchronicities and adventures along the way. A key to R's transformation was the timing of his sharing with, and accepting of, the input from a stranger who could see the dream from an alternate perspective.

When we trust ourselves and our dreams with others, life expands in its wonder and majesty. When we come into alignment with the myriad dimensions of reality, our dreams and our life respond to us accordingly. We are supported in taking greater or lesser control, or shifting our control to an expanded dimension of reality where we adopt a seamless attitude between our dream life and our waking life. It is ultimately the quality of our attitude that makes the difference, not the degree of waking or sleeping, or our lucidity or non lucidity.

By affirming a conscious relationship to we can discover and rehearse the deep patterns and consequences of our choices and actions before they are manifested in material form. With the courage, vulnerability and commitment to seek the deeper layers of truth and good in our relationships within and without, we have within us the capacity to transform and heal, or to abuse and destroy our world.

This is our final choice.... ☺

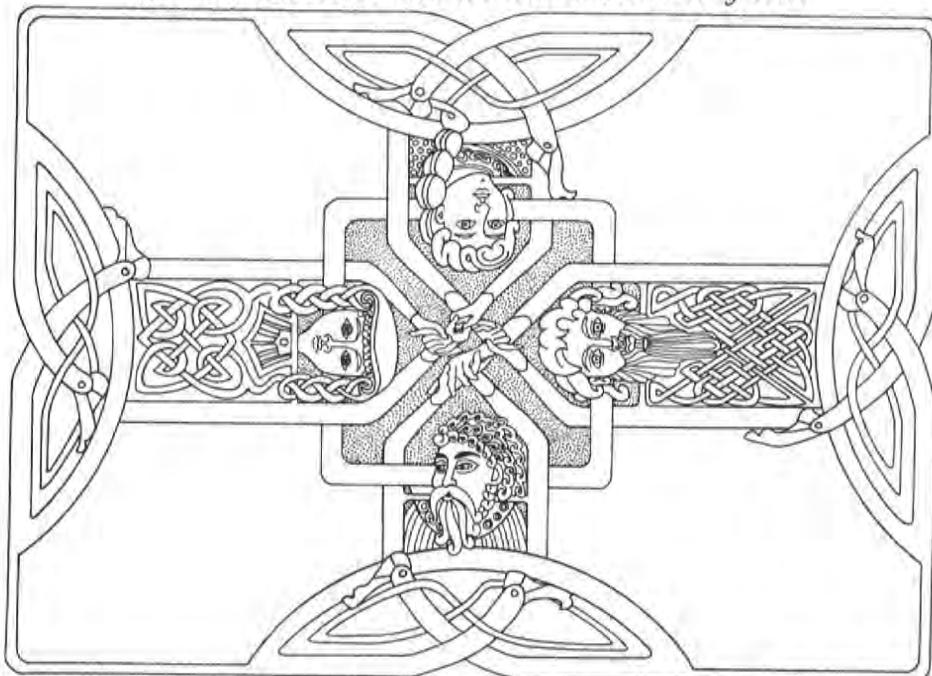
The Four Guardians of the Inner Sanctum

I and others are visiting the four guardians of the inner sanctum.

We start with the North.

*My companions and I are invited inside by the guardian —
a Chinese-looking or dressed being wearing elaborate brocade,
beadwork, oriental-style formal robe with long, rectangular sleeves.*

*One of my companions wished us to accept and go inside but I think if we do,
the door will close and we will have no way out.*



For a moment we seem to be inside looking out at the doorway.

I realize if we all get in, the door will close and we will not be able to get out.

*I politely decline, and ask if we may leave his door open
as we visit the other guardians.*

*He pauses and seems impressed with us
because we are so respectful and polite.*

He agrees. We continue on.

*Though we don't say this to the guardian,
the plan is to have all four doors open at once.*



problem to solve about developing the project. And every single night I had a dream or awoke with a knowing of the answer. They were all kinds of questions, from content, to what graphics to use, to how to package it, to programming problems. I was amazed. I still am.

DNJ: What are other purposes for which intentional dreaming can be used?

ASK: Just about anything you can think of that fits within the scope of your own appropriate life expression. As I mentioned, improper use generally results in no dreams. But you can use it for all kinds of therapeutic work, self exploration, personal empowerment, and the like. It's great for taking risks and exploring things you can't or wouldn't in waking life, from radical sports to performance to other realms of being and dimensions. Its uses for building creativity are basically unlimited. You can invite your mind to provide personal experiences for you in any artistic field, from dance to sculpture to cooking, or any "practical" creative field, such as invention or technical design. Perhaps the most powerful area is problem solving. You can focus your statement, open-endedly on a solution to a problem (not on the problem itself), and discover ways to look at it that you'd never have imagined in waking life. Often these come with insight into the structure of the problem, or the unconscious ways you're contributing to it. You can use it for physical diagnosis and healing as well - though I hasten to add the medical disclaimer: see a physician too. I'm sure there are many other uses, perhaps as many as there are dreamers.

DNJ: What do some of the answers that come through dreams look like?

ASK: Sometimes they're literal - like my instruction to create the Interac-

tive Dreaming CD, or a dream in which you play through the scenario you've asked about and it lets you see the underlying dynamics and/or outcome. Or, if you've taken on facing "enemies," for example, you'll know the answer when you actually face an "enemy" during a dream. More often, dream answers are symbolic and metaphoric. For example I once asked, "Dreams, how can I deal with my angry husband?" I dreamed that my husband was showering, and as soon as he turned on the water, my ceiling started dripping, then running, then gushing with water. Water often means emotions for me, and here I was springing a leak where there weren't even any pipes! I realized when I awoke that I was being told to clean up my co-dependent behavior. Just because he was upset was no reason for me to become upset. Examine your dreams for symbols that have qualities in common with your intention. For example, if you intend to dream on possible career changes, look for imagery that addresses change, perhaps coins (small change), roads, things that are morphing. Look also for the opposites, such as images of stuckness: perhaps mud, locked doors or chains. Each person's imagery is different, so your set of symbols for these qualities may be entirely different.

DNJ: What do you see as the overlap between lucid dreaming and intentional dreaming?

ASK: You can intend to dream lucidly: "Tonight I dream lucidly," for example. It's best to combine this with a dream test, or "reality test" as LaBerge calls it. I prefer dream test, because "reality test" implies that dreams aren't real, and I believe they are. You can also use the statement "I am lucid now, and _____ is happening" to stay lucid once you get there. You fill in the blank with whatever is happening in the dream, and keep on saying the statement. But beyond creating and maintaining a lucid experience, you can set an intention for what you'll do when you become lucid. What could you learn

in the lucid state that would not be available to you in other states? You might want to try "Tonight I dream lucid and find my spiritual teacher" or perhaps discover unknown qualities about yourself. I had an extraordinary archetypal experience once by using, "Show me death" as my intention inside the lucid dream.

DNJ: Can intentional dreaming be used to create a group dreaming experience?

ASK: That's what we're experimenting with at my website. I'm sure it can be done, but have not tried it before myself. Each month we all use the same intention statement and graphic to focus on. We've only been at it two months now, and are still solidifying as a group. I think it will take several months of aligning ourselves in our dreams to begin having really strong results. I post the results each month at my site. I'd love to have more people involved.

DNJ: What is the connection between dreams and higher states of consciousness?

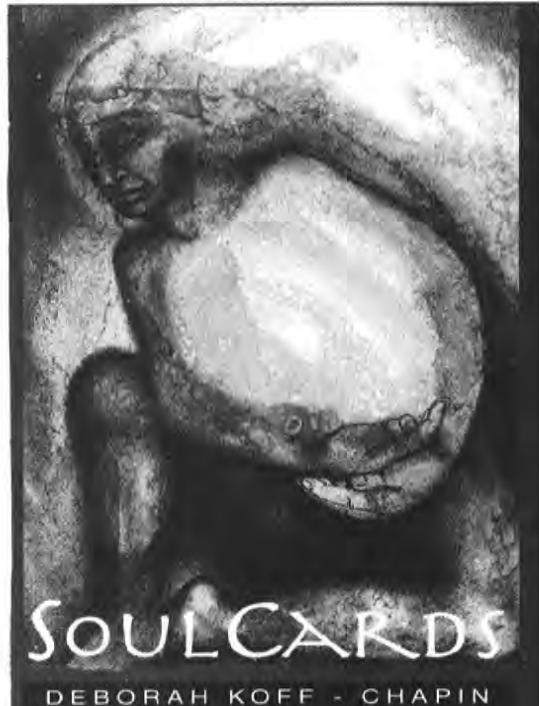
ASK: Many lucid dreams, spiritual and numinous dreams, some archetypal dreams and out-of-body experiences are themselves higher states of consciousness. Dreams are a natural, safe, legal way to access altered consciousness every night. Some dream are transcendent. When transcendent insight or inspiration comes to us in a dream, and not from meditation, for example, this does not make the experience less valuable or real. The proof is in the result. If a high dream changes your consciousness or gives you a radically altered, expanded or enlightened point of view that impacts your perspectives... how you feel or act in your life, it was a valid, viable transpersonal experience. The flip side of this is to invest these experiences with value. If you had an enlightenment experience after years of meditating, you'd never say, "it was just a meditation vision" and dismiss it, forget you even had it. Why then, after many years of

dreaming does our culture say "it's just a dream" when a potentially life changing experience touches us through our dreams? Wise people of all ages and cultures have known better and have actively sought higher states of consciousness in their dreams. I believe that dreams can train us, just as meditation can, to become more available to transpersonal experiences. And intentional dreaming is one way to create a spiritual practice of dreaming.



About Ann Klein

Ann Klein is a Licensed Marriage and Family Therapist in Englewood, Colorado. She has worked with dreams personally and professionally for over 15 years. Her intentional dreams guided her to create Interactive Dreaming, a highly educational and entertaining multimedia CD that helps you learn about your dreams, dream intentionally, how to do dreamwork, and keep a journal of your dreams. Visit her website <http://www.dreamcd.com>



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Oz. You see a scene in your head where Dorothy is being chased through the castle. The process begins again. Before long you are in the midst of a pursuit dream. Bad guards are after you. Unlike before, though, there is no turning back. You are off on an adventure, completely absorbed by the events you are involved with. Fortunately, however, you planned for this by setting the snooze alarm. It goes off and you are partially pulled out of the river.

Okay this process has been repeated several times now, and you have slipped into the CDS. The current is becoming strong now. You can feel its tug and images have begun flowing around you. At some point one of these captivates you and you are drawn out of the world into a dream. As in the first example, you are in a dream when you spontaneously awaken. This time, however, something truly strange is going on. You are not back in your bed - you are in the back seat of what appears to be a cab. Looking out the window you see that you are cruising through a big city. You don't recognize the setting and start examining the details. In doing so you are absorbed by the events around you and soon lose lucidity. Suddenly, the alarm goes off, and you are back in bed.

Almost immediately images are again before you. You see a farmhouse at a distance, then a group of people working at a service counter, then an airport terminal. As a scene of a garden path drifts into view you pick up that things are changing. The essentially flat image you were viewing is spreading out and there is a quickening of your senses. Having been through this before you recognize that your focus is shifting from your physical body to your dream body. To solidify this process you leap into

motion and hit the ground running - literally.

In the blink of an eye you have gone from lying quietly in bed to jogging through a lush garden, full of vibrant colors and flitting birds. You stop to examine a sign identifying one of the flower-beds. This brings things to a halt and the current starts working on you. The scene, which seconds before was clear and stable, begins disintegrating. The letters before you start changing capriciously. Knowing what this means, you shake off the image of the signs and throw yourself into motion again. And so it goes as you wander around in dream-land until you finally wake up or lose control to the current.

I hope, if you are a novice dreamer, that this treatment helps you to access this fantastic realm of opportunities, and if you have some experience, I hope it makes things easier for you.

If it seems like this all sounds too simple to believe, I should forewarn you that there are subtle events at work here that are hard to predict or control. In other words there is no guarantee that you will achieve a lucid dream the first time out. If you are too tired, you will have a difficult time resisting the current. If you are too awake, you will find it almost impossible to feel its pull.

Patience and perseverance are called for, and of these two I would put more emphasis on patience. I have discovered that even on a difficult day you can get results if you can just keep up the bobbing process long enough. Perhaps, though, something also should be said about the main ingredient, the one implied from the start yet never stated. This, of course, is intent. Many people, I'm sure could read what I've written and be confused, for they use an alarm clock almost

everyday, with avid application of the snooze option, and they've never had any unusual experiences. Of course they have not; this was not their intent. Their desire was to escape into sleep away from wakefulness. Lucid dreamers, on the other hand, cherish wakefulness and desire to bring it with them into the dream world. Their intent is much different. If your intent is strong enough, you don't really need any of these devices. It can serve as a self-imposed mooring line.

I should add that the CDS is the best domain for other forms of extraordinary dreaming, so even if you don't bag the beast there is other game out here worthy of being considered a prize. For example, dream incubation is productive from here. Also I have witnessed examples of precognitive and divinational dreams during such experiences. If nothing else, you should find yourself having the most amazingly vivid and sophisticated dreams even if you never achieve full lucidity, and being that the two realms are so close here, dream recall is unparalleled. Thus if your interests are along more traditional lines, as in dream interpretation and analysis, this is a good working environment for gathering information.

My work is on-going and I love talking to people about these things. I want to help you become a partner in the great undertaking now presenting itself to mankind. I'd also like to hear about work you may have been doing along these lines.

If you have any questions or comments please feel free to contact me. I am currently acting as the *Dream Network* contact person for Virginia. ☺

Please address correspondence to:
Anthony Golembiewski, 259 Elizabeth
Ave., Waynesboro, VA 22980

Insights:

The Void

(Sometimes capitalized, sometimes not, on purpose)

My point of view was as an observer, but I did see parts of the dream through the eyes of both the "good one" and the "bad one."

The terms "good one" and "bad one" refer to attitudes/perceptions of behaviors/beliefs, etc. held by individuals/groups, not to any particular belief or behavior. These are somewhat arbitrary designations (not judgments), resulting from my attempt to translate non-verbal impressions/images/concepts/ideas into words. In one way it reflects the point-of-view of the one left standing alone on the edge of the void (i.e., he sees himself as the "good one"), however, in the dream, "good" and "bad" related to attitudes and perceptions people hold for each other based on their own values and belief systems.

In the dream, the "bad one" was almost playful, knowing, as he pulled the cover off the void on his way into the Void. I had the impression that (in a larger context) he understood the role he was playing ('role' and 'playing' being operative words — like Puck, Coyote, or The Trickster), and that it was necessary to take the cover with him in order for the other one to return also. There are at least two levels here — He grabbed the 'cover' the way someone who is falling would grab at anything that appears solid enough to hold onto to stop the fall; and he pulled the cover off the void for the other to see the Void without anything between the "good one" and The Void (so the other could see the Void face-to-face, unveiled, no barriers or illusions).

**In the dream, 'he' seemed a more appropriate designation than 'she' or some gender-neutral/inclusive term. I felt that it did *not* refer to 'men' specifically, but to a way of looking at (or relating to) things.

Big Changes

I had the impression that the population was greatly reduced, and that this had happened quite suddenly/rapidly. I had the impression that there were other small groups scattered around over a very large area, but that each group was essentially isolated/on their own. The meeting was to determine what we (as individuals) had, and how we (as a group) could pool what we had for the survival/benefit of the whole group. We were in a plain building of some sort — probably two stories high — and I recall seeing grass/open area and perhaps a group of trees in the near distance in front of or perhaps around us.

'Six to nine months all hell will break loose,'.... 'In six to nine months the numbness will wear off': the impression is that all hell breaks loose when the numbness wears off; my notes don't go into detail.

Our greatest danger was turning on each other out of fear and who had what (in terms of resources). 'Normal' conflicts, based on fear/panic and the fear of not having enough during times of crisis; conflicts rooted in 'I have mine, there's not enough, I can't/won't share it because then I won't have enough/any.' In the dream, I understood that these potentially destructive conflicts could be mitigated by bringing people together and creating ties and connections to each other while normal prejudices and barriers were still overwhelmed by what had happened.

It would not completely eliminate conflicts after the numbness wore off, but we wouldn't be at each other's throats _quite_ as much over 'the same old stuff,' and this would give our group a chance of not destroying ourselves, as each group everywhere was in danger of as the numbness wore off and the immediate need of physical survival asserted itself along with the psychological/emotional fallout from what had happened. ☺

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Ruth Sacksteder 510/549.2162
Lucid Dreaming 7- 9 p.m. PST
Frank Stefano 619/270-6766
Groups, General Info
San Diego & Surrounding Area

CANADA

Jan Janzen
Box 437, Tofino, B.C. V0R 2Z0
Lucid, hypnagogic, Tibetan
Written communication only
Canada/International
Suzanne Nadon 519/371.6060
Creativity & Lifestyle, Jung
Ontario/Native Community

FLORIDA

ONLINE DreamLynx 407/869.8111
Linton and Beck Hutchinson
email: hutchib@iag.net

FRANCE

Joseph Natuzzi Ph: 93-97-39-81
Riviera Dream Group
Nice France 06000
101563.2755@compuserve.com

GERMANY

Michael Schredl 0621/793525
General info /resources, groups
Preferred language, German
6pm -7pm Mon-Fri
Germany, Austria & Switzerland

HAWAII

Frances Ring 808/637.9241
Dream Art, Cnsr. Info & Groups
Hawaiian Islands

ILLINOIS

Gail A. Roberts 630/365-0771
Dream Groups, Creativity
Saint Charles Area, IL
Rev. Dan Prechtel 847/492.9013
General info/lucid, groups
Indiv & group spiritual companionship
Metro Chicago & Northshore

INDIANA

Phil Schuman 219/422.5133
General resources, researcher
State of Indiana

KANSAS

Steve Carter 316/263.8896
General Resources & Groups
M/ Th/Fr eves; Sat. p.m.
Kansas/ No. Oklahoma

MARYLAND

Sherie Healey 410/465-0010 or
1-800-235-~~009~~ Anytime
Dream Groups, General Info
State of Maryland

MASSACHUSETTS

Edith Gilmore 508/371.1619
Lucid, General, Groups
Early eves Boston/MetroWest
Dick McLeester 413/772.6569
General Resources
Greater New England/W.MA
Karen Surman Paley 508/887.5090
Survivors of sexual abuse/
Multiple Personality Disorder
8 - 9 p.m. EST U.S.A.
Ramsay Raymond 508/369.2634
Dreamwheel@compuserve.com
General, groups, referrals. Anytime.
Boston, MetroWest, Eastern MA
Father Joseph Sedley 508/842.8821
Pastoral dreamwork/12 Step/
Spiritual & Emotional Growth
9 a.m. - 5 p.m. State of MA

MICHIGAN

Judy White 616/353.7607 MI
Holistic Therapies & Dream Groups

MINNESOTA

Jaye C. Beldo 612/827.6835
Dream Democracy/Integrative
Dream Narration- Evenings
Upper Midwest
Mary Flaten 507/663.1269
General Resources & Groups
State of Minnesota

MISSOURI

Dean McClanahan 417/491.4508
General, Jung, UFO
Springfield/State of Missouri
Rosemary Watts 314/432.7909
General resources, Creative!
St. Louis & State of MO

MONTANA

Anita Doyle 406/542.1475
Workshops/ongoing groups
Montana

NEW HAMPSHIRE

Charlotte Bell 603/529.7779
Gen. Preparation for Death
5 - 11 p.m. New Hampshire

NEW JERSEY

Valerie Melusky 609/921.3572
General Info & Groups
PA/NY/NJ

NEW YORK

Allen Flagg 212/532-8042
Kilton Stewart's Senoi
Dream Education NYC
Jennifer Borchers 212/683.5677

Recovery from childhood abuse,
healing male/female relations
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Harold Ellis 516/796.9455
Gen.Resources, Dream drama
NY/NJ

LeonVanLeeuwen 212/888.0552
General Resources, groups NY

NORTH CAROLINA

Al Phillips 704/553.9508
General Info & Resources
NO & SO Carolina

OHIO

Noreen Wessling 513/831.7045
General Info & Groups: OHIO
Micki Seltzer 614/267.1341
General Info & Groups. OHIO
OREGON
E. W. Kellogg III 541/535-7187
Lucid dreaming/Dream Healing
E-mail: DoctorStrange@msn.com

Interdimensional/Oregon

John Mackenzie & Jane Slama
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Graywolf Swinney 541/476.0492

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Tom Goad 615/834.6564

General Resources/Dream Group

TEXAS

John Ashbaugh 806/655.9738
General Info & Resources
Texas

U.S.A. Fred Olsen Contact via
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Dream ReEntry Healing Process

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Lee Piper 206/659.0459

General Resources/Native
Pacific NW/ID/MN

Susan James 425/776-4858
Parapsychologist, General Info
Phone consultations/1st, Free

WASHINGTON D.C.

Rita Dwyer 703/281.3639
General Resources, Groups
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Dreamsharing on Internet!

From international dreamsharing, scientific articles to support and discussion groups, if it is about dreams, it's on-line. For info, send email address to RCWilk@aol.com

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Ongoing dream groups with emphasis on right livelihood & right relationships.

John Mackenzie & Jane Slama
153 Shamrock Lane, **Grants Pass, OR 97527** Ph: 541.862-8006

Cynthia Kohles M.S.W.

Dream Group, Thursday evenings. No fee. **Santa Rosa, CA.** Ph: 707.526.2500

Bay Area Lucid dreamers of all levels of experience. Monthly meetings on Sunday P.M. No fee. Ph: 510.549.2162

Berkeley, CA. Contact Ruth Sacksteder

Stanely Krippner & Ruth Inge Heinze.

Drawing from Ullman method & other systems. Wed: 7:30-9:30pm.

Berkeley, CA. Ph: 510.849.3791

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Vicky A. Vlach Ph: 512.477.2776
or vavlach@mail.utexas.edu

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Keelin Ph: 701.254.7829 **Napa Valley, CA**

Dream Resources, Groups & Connections

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Tuesdays 7:30 - 9:30 Contact

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Pacific Northwest Center for Dream Studies. For 16 years offering Jungian oriented, ongoing dreamgroups, individual dreamwork, seminars & training. Contact Dir. Kenneth Kimmel Ph: 206.447.1895. **Seattle, WA**

Maplestone Dream Group

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Owen Sound, Ontario Canada

Wichita, KS Dream Group

Contact: STEVE CARTER
550 West Central #1404

Windsor at Barclay Square. Fridays No fee. Phone: 316.263.8896

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Email: signaturex@webtv.net

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Dick McLeester @ New Dreamtime
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Ph: 413.772.6569

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Peer-led. Ullman style process.
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Ph: 614.451.4536

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Concord, MA 01742-3423

PH: 978.369.2634 or Email:
Dreamwheel@compuserve.com

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5429 Overlook Drive, **Milford, OH 45150** Ph: 513.831.7045

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Egalitarian dream study & interpretation group meets monthly in my home. No fee. 112 Minot Rd.,

Concord, MA 01742 Ph: 508.371.1619

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on the **World Wide Web**. Website:
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Dream Research

BECKY LAMAN-HYNES is working on a research project concerning **sound** in dreams. She is looking for any sounds or sound effects within the dream that effected the level of consciousness while in the dream state and any consequential effects on waking consciousness. Sound effects could include **singing, chanting, toning, drumming or playing any musical instrument** while in the dream. She is particularly interested in the effect of toning in the dream state. Please send dreams to: 688 N.E. First Street, Dania, FL 33004 Ph: 954.926.7528

MARLENE KING, M.A. is researching dreams from people who "surrogate" dream for others who are emotionally blocked due to grief or trauma. Confidentiality assured. Please indicate consent for publication. PO Box 477, Murphy, OR 97533

Phone 541.471.9337

Email: Marlene@chatlink.com

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Ph: 707.254.7829

Anyone doing conscious explorations of the dreamscape and/or hypnagogic states related to the **Tibetan method of lucid dreaming**, please respond. Write to **Jan Janzen, Box 437, Tofino, B.C., Canada V0R 2Z0**

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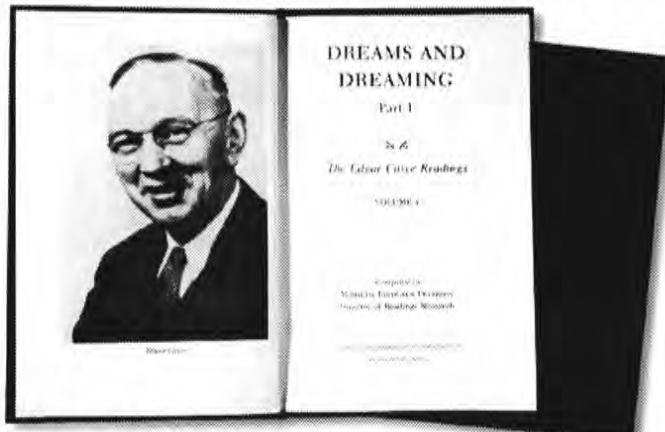
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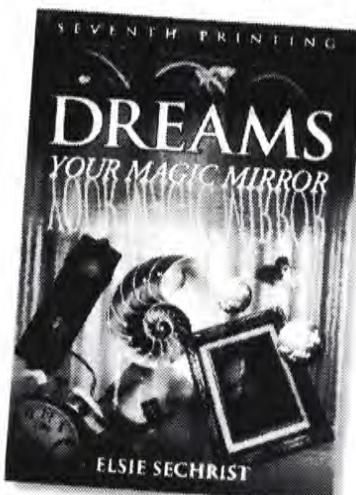
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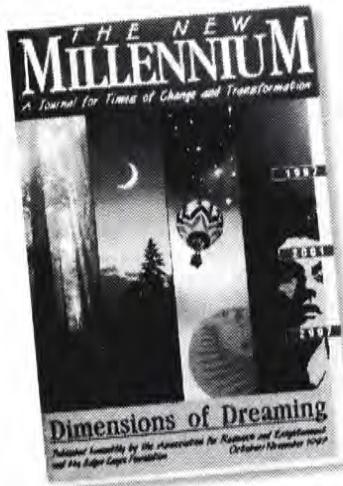
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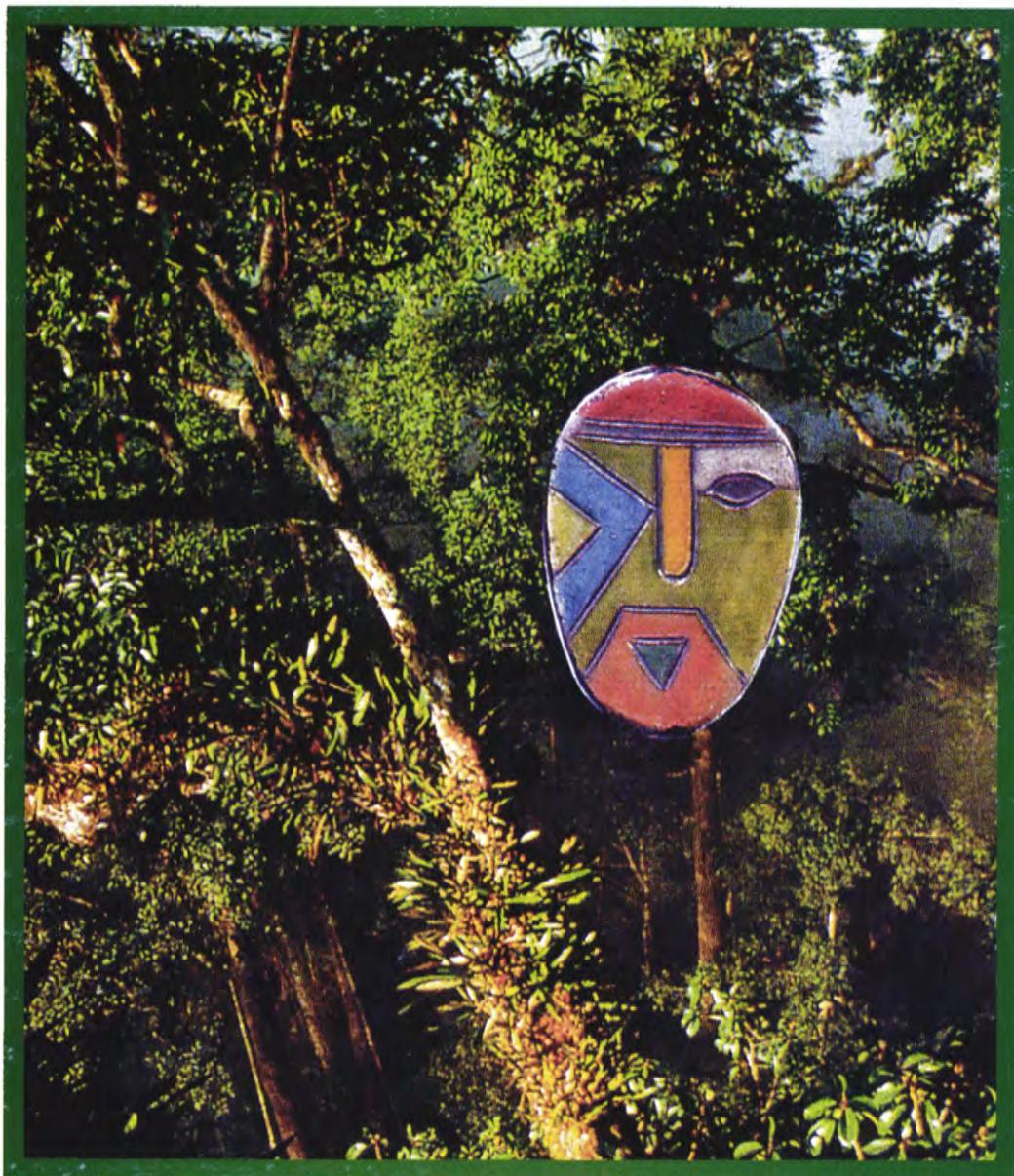
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