

Dream Network

Since 1982

\$5.95
Volume 11 No 4

A Quarterly Journal Exploring Dreams & Myth

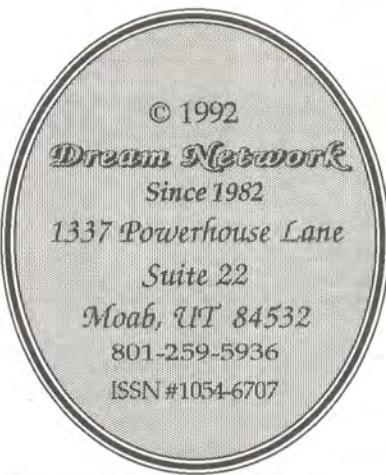


Androgyny: The Union of Opposites

"In our times, when such threatening forces of cleavage are at work, splitting people, individuals and atoms, it is doubly necessary that those {forces} which unite and hold together become effective.... for life is founded on the harmonious interplay of masculine and feminine forces within the individual human being as well as without. Bringing these opposites into union is one of our most important present day tasks."

Ms. Emma Jung





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Deborah Koff-Chapin, our featured artist, evolved a method for creating art which she calls 'Touch Drawing'.

All of her images are created entirely with her hands.

Statement of Purpose

Our *genre* is self help; our *purpose* is to disseminate information that will assist and empower us in taking responsibility for our emotional and spiritual well-being with the help of dreams & myth. Our goal: to empower dreamers, to demystify dreamwork and assist with the integration of dreamsharing into our culture in whatever way of integrity is 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 social. 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 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 what is surfacing that is of particular interest to the readership. The emphasis will change over time to allow for a wide range of ideas, opinions and areas of interest to appear. We ask our readers to indicate the areas they would like us to address in future issues.

Dream Network

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Theme for 1993
Mytakuye Oyasin
A Lakota word meaning
"All My Relations"

Focus for Winter Issue:

Animal Dreams

What Animals have
appeared in your dreams? What
was the purpose and message of
the dream? Have you had dreams
in which Animals were giving
voice to their own or other
species, to the Earth?

Lifeline: Nov. 30th

Note regarding the Questions & Focus

Suggested for Upcoming Issues:

Everything about dreams is unpredictable and we recognize that suggesting a Question or Focus around which to sculpt each issue has the potential for disallowing a current synchronistic event, transformational dream experience, an inspiration, breakthrough or burning issue-- which you may DESIRE to write, draw, or commit to poetry.

Conversely, this publication (and editor) asks for parameters: we are limited space-wise and choose not to wander all over creation in it. Yet another paradox. It is difficult to know which priority is primary and which secondary.

Let it be agreed that if you are inspired, please share your experience or insight regardless of whether it conforms to the suggested Questions or Focus.

Given the overall synchronicity which guides this work for us as dreamers, it will undoubtedly complement the issue as a whole.

We welcome manuscripts from people of all cultures & walks of life.

Deep Gratitude

Editorial: United We Stand

It is time to share with you *why* I am dedicated to the field of dreams.

Nearly fifteen years prior to beginning this quest in earnest via a graduate degree program, my own dreams had become increasingly compelling. The event that marked the starting point for my in-depth exploration occurred in the form of a full length, technicolor, movie-like dream complete with stereophonic sound. Its power and beauty were such that I was compelled to record it, not knowing *why* at the time.

This dream occurred during the summer 1976 and in it, I found myself in a community center (which in waking life housed the office in which I was working) and in every room of this multi-faceted building were people participating in an incredible variety of artistic activities: dancers, singers, musicians, poets...the energy was exhilarating! Other dreams followed, significant enough that I began recording and reading related literature regularly... but it wasn't until that particular dream took the form of an actual community event over five years later that I became really serious.

The mayor of my community—in his weekly column in the local newspaper, Autumn 1981—cast an invitation for someone to coordinate a community event. I considered accepting that invitation by calling together a group of colleagues for the purpose of brainstorming ideas. As the process was unfolding, ideas and images were put forth from members of the group which formed a lucid memory of the big dream in 1976. I exclaimed to the group "My God, this reminds me of a dream I had five years ago!" One person spontaneously responded: "Well, we've got to do this then." The program was scheduled, was very well attended and successful...and I found myself presiding over a virtual re-enactment of the dream in full detail.

The occasion for this event was the 36th anniversary of the United Nations.

One such experience, I believe, is sufficient to arouse a lifetime's commitment to the mystery of dreams; I've been fortunate to have several. *Timeless-time* moments when this and the dream world intersect. After this, all else is commitment....and waiting. Since that time, one dream led to another, here am I.... and I feel now that I have only just begun. I am certain that many of you share similar experiences.

Varied Messages of Importance

Four times in the past year, this center has been contacted by individuals proposing to start 900 lines for dreams....most currently from Hollywood. DNJ readers have expressed concern about the lack of 'homework and ethics being engaged by the people proposing this current program; my own impression of services being offered on 900 lines is negative. The

"An Info-mercial" is reportedly scheduled to go on TV in early November. Watch for it and please register your reactions, positive or negative, with us.

Depending on your input, we may develop a mid-issue bulletin to subscribers FYI.

The discussions taking place among dreamers through these pages regarding the art of dream sharing and the controversial subject of 'certification' are creative and healthy. Please consider the opinions expressed in the past three issues and express yours!

Many thanks to Ingrid Luke, Stanley Krippner and Lorelee Parker for sponsoring six of the nine Russian dreamers mentioned in our last two issues. If you are inspired to do so, a contribution of \$15 per individual to cover the expense of First Class postage will bring DNJ to the remaining kindred spirits.

In 1993, we are shifting our focus from the human and contemplating other species and life forms, considering their appearance in our dreams, their significance in mythology. Our Theme for the year is *Mitakuye Oyasin*, a Lakota term, the English translation of which is *All of My Relations*. This is a statement made in many Native ceremonies to affirm an interrelationship with all life forms. Our Winter issue will focus on *Animals* which have appeared in our dreams and which have a central role in the various mythologies. Be invited to share your kinship, knowledge and dreamyth-related experiences with DNJ readers via submissions of art, poetry and/or articles.

One dreamer recently commented that she felt there wasn't enough being published about the spiritual dimension of dreaming. Judith, I hope this issue helps to satisfy your longing; my very soul has trembled in its' preparation. Bless all contributors. ♡

Please continue your support by giving DNJ as a Holiday gift.... or extend your present subscription (p.32). And remember: Miracles Happen.... so 'practice random kindness and senseless acts of beauty'! ♡





Responses

IN RESPONSE TO "COMMON DREAM SYMBOLS"

I would like to share some of my thoughts concerning *People in Dreams* (DNJ Vol 11, No 3, pp 14-15). This is a sensitive subject for me because many schools of thought advocate a totally subjective approach to dreams, suggesting that all people, animals, places, objects and things are parts of or aspects of the dreamer.

I know from reading your Statement of Purpose, editorials and articles that you do not advocate a strictly subjective approach. However, there may be many readers who do dreamwork alone and are limiting themselves by using only this approach. This is a subject that needs to be thoroughly addressed; the DNJ is the ideal means for doing so.

The effect of the ego and personal belief system upon dream work is rarely addressed, but the influence of these two aspects of self can not be denied.

The prime function of the ego is to keep us alive and safe as we go about experiencing our waking conscious, material physical reality. Unfortunately, our ego often does its job too well. The moment we awake, the ego, which may have been present during the dream but in a subdued state, springs to life and influences what we remember concerning our dreams. It deletes or changes those experiences which are a threat to its authority.

Our personal belief system is made up of all the things we believe to be true or false, to be of negative or positive value. Everything we experience in life is influenced by the judgment of our ego and the content of our belief system. Whether our beliefs are true or false is relatively unimportant. What is important is that the beliefs we dearly cling to may block our perception of an experience that contains a greater truth, a greater reality.

What we can or cannot accept as being truth or a valid experience of reality depends to a great extent upon the rigidity of our ego and what does or does not fit within the framework of our particular belief system.

I believe that the ego oriented concept is extremely limiting and narrows to a great extent the expansion of consciousness, the heightening of awareness that is possible through dream work.

When this concept is accepted into our belief system, it becomes impossible to recognize a precognitive dream of meeting someone who, in the future, may play a major role in our life. Such a person, a stranger, would be regarded as an unrecognized or strange part of self.

It would not be possible to experience warning dreams concerning the safety, health and welfare of those we love, work and associate with. Rather than pass the information gleamed from our dreams, we would regard them as aspects of ourself and miss an opportunity to be of great service.

Visitation dreams, those who have passed on and appear in our dreams, would not be accepted as themselves, but would be regarded as representing some trait that we admire or dislike which appears in our character makeup. An alternate reality experience would be dismissed by the simple expedient of interpreting a dream.

We can learn to relax the ego. Note that the word is RELAX, not subdue nor destroy, for the ego is necessary for our survival. An affirmation that I use while lying in bed awaiting sleep, addresses the ego as follows: "Ego, it is important for our welfare that you allow me access to the greater realities that are being shown me in my dreams. Do not censor nor change the dream experience. Allow me the true experience so that I may learn, may understand, to a greater degree than what I presently do. What will benefit my greater growth will benefit you as well."

We can become aware of the contents of our personal belief system. One suggestion is to write all beliefs that we become aware of on a pad of paper. Read each belief, then ask ourselves the following questions. Why do I believe this? Does this belief hinder or help me?

We can discard all beliefs that hinder us and all beliefs that are not necessary for our well being. Beliefs are like bars on a prison cell, they tend to lock one into a rigid framework that prevents freedom of expansion and growth.

There are many dreams that must be interpreted; regarding them as experiences not requiring interpretation would be as misleading as assuming all dreams need interpreting. We each must discern which approach is the correct one: subjective or objective.

Dreams can be experiences of a multidimensional reality that are far greater than our limited waking conscious mind can comprehend. Relax the ego, rid self of overburdened belief systems and explore with an open and free mind.

Dean M. McClanahan, Springfield, MO

CARRY ON!

Keep up the good work on DNJ! I think it has shown the most vitality even since you've been at the helm.

Henry Reed, Ph.D. and past Editor

One of the highest compliments I've been paid as steward of the Journal, Henry. Danke, Merci, Gracias! Editor

DREAMWORK IN SWEDEN

In Sweden, we have recently formed a new association for promoting dream work using the methods of our common friend Montague Ullman. He has been—and is—a great inspirer over here. Presently, we are forty members and are increasing our membership steadily.

Having been a subscriber to the Dream Network Journal from the beginning, I wish to thank you for a great job and wish you good luck in the future.

Sven Hedenrud, Sweden

WANTS MORE INFORMATION & ARTICLES ON DREAM GROUPS

I find the DNJ of very little help for self-help dream groups and find this very disconcerting as I thought this was its goal.

The conflict I find in DNJ is that it is too intellectual. Dreams deal with feelings and emotions, not the mind. Too many articles from professionals results in two major problems: 1) The professional doesn't trust a layman's group like ours, and 2) they have the conflict of wanting to start new groups but are also looking for clients.

I would like to hear more from different lay groups. To me, personal testimonies are the greatest help, as they deal with people's own experiences instead of theories.

Leon B. Van Leeuwen, NY

Thanks for your critique. Here, let's issue a call to other dream group facilitators and participants inviting you to submit articles or write this Response column sharing your group's process and experience. (Editor)

The DNJ Summer issue (V11 # 3)

article on *Mature Relationships* by JoAnn McAllister was excellent. In my own situation, my love and I are fortunate to have separate dwellings within fifty feet of one another. I don't have electricity or telephone, so a 1 1/2" plastic tube connects our homes to talk through when we're both being homebodies. Even so, remaining an individual in a love relationship is both challenging and rewarding.

Also, having experienced dream telepathy personally, I found the *Dream Helper Ceremony* with Reed, Van de Castle and Magallon to be fascinating and encouraging.

Regarding "Nagging Questions", I'm basically an anarchist, so 'certification', to me, thumbs down. I'm all for sharing information freely. Yes! Let's teach and learn from one another.

As to the questions put out in the editorial of the same issue regarding dream people: I concur with you in my experience. These 'others' are mirrors, teachers, informants and those to be informed.... according to whom and where we are in our need and development, space is a tricky place and I perceive the "dreamtime" to be out of ordinary time and space. I have experienced enough to know this.

We are given a school and testing ground for the realms beyond time and space; we call it "dreaming." It seems we glean only what is necessary for the next step to be taken and are thankful for that. In our hearts, we know the truth; our heart is what guides us truly and I believe dreams are as close as we can get to a language of the heart. There is love and hate, to be sure...and all of the emotions we associate with the heart but the beacon shines there, too and that light has a message. It is this message that each of us who desires to know, finds and deciphers in their own dreams, in the beauty of nature and in contemplation of the wonder of life.

Jan Janzen, Tofino, B.C.

ARE WE FINE ARTISTS?

Just received the Summer issue of Dream Network and as always, enjoyed and was stimulated by the ideas shared. The questions regarding dream education kept nagging me too.

Dreams reside outside all "rules" and "expectations" of physical reality. This is what gives them their mystery, wonder, beauty, power, etc. To even consider limiting, confining or defining them within organizational standards of any kind seems not only presumptuous but for me contrary to effective dream work.

Despite the dream work, research and exploration done to date, I personally feel the dream realm extends so much deeper and further than we have yet the ability to fully comprehend, let alone define. In *The Holographic Universe*, Michael Talbot credits Montague Ullman with the concept that "perhaps dreams are a bridge between the perceptual and non-manifest orders and represent a (natural) transformation of the implicate into the explicate." It seems a profound disservice, to say the least, to limit or contaminate such efforts with rules, regulations or organizational structures that lend themselves to certification, etc.

Perhaps some of the difficulty lies with the term "dream education." The customary meaning of education, according to Webster (which does reflect social thinking) is "to give instruction to; to develop mentally and morally." Although the root is derived from the idea of drawing out what is hidden and / or from within, this is no longer its common usage, implication or expectation. Webster's definition, it seems to me, is what leads us to think in terms of guidelines, credentials, authorities, etc.

I feel Harold Ellis' correlation of "dream workers" with "fine artists" is more appropriate as it acknowledges and supports creativity,

exploration and personal interpretation. I doubt 'certification' would be entertained in this context. One of the historical roles of the artist has been to give form to the mysteries of the unconscious.

How might our perspective change if rather than education, we explored ways to share our love, appreciation, experience and even passion for the art of dream work?

Ingrid M. Luke, South Beach, OR

GOOD QUESTIONS

I would like to thank those who took the time to put their responses in writing and share them with the dream community in through this column. Obviously, the public conversation has already begun.

All three of the responses raise a (quite reasonable, I believe) fear that if any single organization (and the ASD in particular) becomes a 'board of certification' for dream work training, the entire dream movement may be stifled by inappropriate restrictions and sectarian bickering. I had not meant to suggest that ASD 'certify' dream work training programs, only that it seems like the most appropriate body to coordinate the initial information gathering process necessary for any intelligent discussion of these issues.

One of the most difficult questions (both emotionally and politically) focuses on what kinds of information and training might be appropriate, or perhaps even necessary for good quality dream exploration.

Are there basic principles that might guide the development of dream work, and if so, how might these principles be phrased for public discussion? For example, there are questions that can be asked of any training program: Is it a franchise? Does it promote only one style of work, or one set of rules

or techniques, or does it offer a broad survey of various approaches, practices and perspectives? Is there a component of the training focused on professional/ethical issues, or is the training simply focused on skill and intellectual knowledge? Is there a component of *pro bono* work in the training, or is it simply focused on making a profit? Do the people providing the training participate directly in the work or do they only theorize? (As the Sufis say: "There is no problem too difficult for a theoretician...") Is the training focused exclusively on rational analysis or is there an acknowledgement of the irrational, psychic (for lack of a better term) aspect(s) of dream experience? Is there an internship element to the training? Does the training include an historical overview and if so, what is the range and balance of the various traditions and points of view presented? Etc....

Developing and discussing in open public forum issues and questions of this kind can have the effect of raising consciousness in the movement as a whole. Sharing our experiences of what works for us in our unique practices and situations may lead to a clearer and wider understanding of the roles we might play—individually and collectively—in promoting this field to a people who have not yet realized the value and benefits of deeper understanding of their dreams.

All these issues are prior, it seems to me, to any effort to certify or accredit any person or program. However, fear of these questions and the larger issues that lurk behind them, can only stall the development of the dream work movement as a whole. I found the specific suggestions and references that all three respondents make to strategies for dream education and dream work training most useful and helpful.

Jeremy Taylor, San Rafael, CA

A QUESTION OF ETHICS

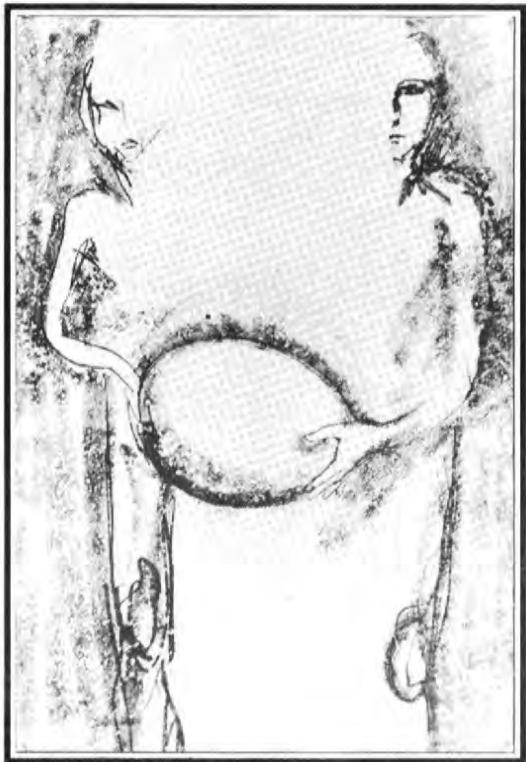
All the questions raised in Jeremy's letter (above) are relevant but I'm not sure they can all be tackled now, before much more of an educational effort is made to convey knowledge about dreams: information about issues arising in connection with doing dream work in the community, the variety of approaches, the literature that has developed, etc. I would see this as a kind of shakedown effort leading to some agreement in the principles involved or even agreement to disagree about principles. All of us working in the field have an obligation to clearly spell out what we consider to be these basic principles.

To do this we do need an open public forum. The DNJ has started this process and being the only truly grass roots organization addressing this problem, I think DNJ should continue to be the information gathering center.

I believe a clear distinction should be made between engaging in dream education and the issue of training for competence in community dream work (as contrasted to clinical dream work). Perhaps the training question had best be postponed until there is a public out there sufficiently sophisticated to know what to expect in the way of competence in dream work. My hope would be that ultimately, the market place would be the arbiter of effective dream work, with the good work crowding out the bad. This sounds utopian and probably is but at this point, I feel our energies should be put into educational efforts rather than organizational structures. I don't want to see happen in this community what happened in the history of the psychoanalytic movement in this country, where different theoretical postures were staked out and organizational structures set up to perpetuate those positions.

Montague Ullman, Ardsley, NY

*Images & Dreams of Androgyny:
The Union of Opposites; Co-existence of Feminine & Masculine Energies*



Touch Drawing Art by Deborah Koff-Chapin



What is an Angel?

by Paco Mitchell, M.A.

The idea of the angel has a long history in human affairs, but as with most of the sacred images of our tradition, our tendency to literalize and concretize these images has had a hardening effect on them. The angel falls from the imagination from sheer weight and we lose the symbolic sense of what must have been real and convincing experiences at one time.

During the last fifteen years the question of the angel has re-asserted itself as a concern of mine. In my therapy practice, in my own dreams, in synchronistic events, in the sculpture studio and as a flamenco guitarist, the cumulative impact of many experiences has forced me to recover the angel as a living psychic reality, a necessary feature of the soul and a crucial factor in individuation.

So what is an angel? The traditional image with which we are all familiar is a fruitful starting point, that of *a human being with wings* which suggests a fusion of two levels of being simultaneously: the animal-instinctual and the human cultural realms meeting and sharing a moment of immediate presence. Jung may have been referring to something like this in *Psychological Types* (CW VI Paragraph 174) where he speaks of "creative fantasy," which he compares to the "spiritus phantasticus" of the Latin writer Synesius, according to whom: "The fantastic spirit is the medium between the eternal and the temporal, and *in it we are most alive.*" (*emphasis mine*) Jung continues: "It unites the opposites in itself, hence it also participates in instinctive human nature right down to the animal level, where it *becomes* instinct & arouses daemonic desires..."



The Wisdom-Jewel Dream

by Phyl Sheridan

I dreamt this jewel during a time when I was dealing with and seeking a way out of loneliness. I was single at the time and truly believed that if I could manifest a romantic relationship, I would feel whole again, be happy, or at least feel fulfilled.

I was in a co-ed class of about twenty people. It was a workshop, evidently. The teacher was male, gentle but a strong leader. The assignment given to the class was to write a small essay on Relationships and Marriage.

I attempted to write on the page but was unable to verbalize anything, drew a blank. Finally, I began to write on the page when a "voice" began to speak, giving me the material. I felt very much like my "old self," the high school/college student who was the achiever with a passionate desire to excel and with strong opinions and plenty to say.

I wrote for about three paragraphs, then stopped writing just in time for the teacher to remind us to get to the core of the matter; to crystallize the message we wished to share in an "image."

At this point, the image the "dream voice" gave me was this:

"The fusing of two blue flames into a diamond that resides within myself."

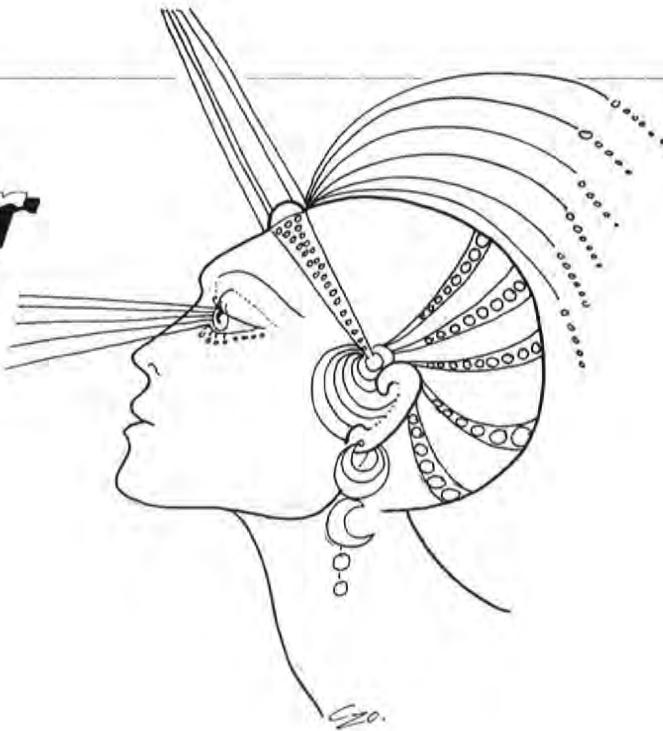
Suddenly and immediately upon finishing writing this image, the teacher announced that he had chosen my essay to share. He was standing next to the five foot square blackboard that had become a "projection" screen for my essay, which was now being shared with the class. The blackboard had a brilliant one foot white band surrounding it. The letters of my essay shone in polished gold. The letters themselves, as if alive, shifted from English to Hebrew and then to some ancient or futuristic alphabet I could not recognize. It was as if the paragraphs were breathing, shifting restlessly, so that the gold letters sparkled with life.

I awoke with this image of the gold letters shifting and I felt loved. I felt blessed to receive such powerful imagery. This dream came as a Wisdom-Jewel when I needed it most. The vivid imagery moved me in a way that counseling, self help books, or advice from compassionate friends, could not.

Perhaps we are already whole, if we can just open up our self-love eyes and see within. ☩

Warrior

by Joann Marie Everett



*"You are God in your deepest identity.
You are one with the transcendent."*

Joseph Campbell

Some dreams are easy to understand when you remember the details in clarity and they immediately relate to your life. This is one dream which taught me well.

I stand on an open plain before God. The plain is empty of all things save God and me. I am dressed in armor which is not metal but fabric. It is beige in color and very dirty and ragged. My face is also dirty and hurt. I look like a warrior defeated in a great battle. My head is hung low as if in dejection. God waits for me to speak. I raise my head and begin to recite all the wrong things I have done, the mistakes made, the problems I have not solved. Then I stop and wait for judgment. I look at God and perceive the image as female. She sits on a white throne, dressed in a long robe of white, gold, silver, and other colors I could not define. She appears human, but Her face is so full of light I can not perceive any details. I am not afraid, only expectant of judgment.

God speaks: "Your job is to make a list of all the good you have done, all the wonderful memories of your life, all the love you gave, all you received and all the laughter you caused in others and in yourself." God pauses and smiles. "Oh, by the way," She says and flips me a coin, "go buy yourself some new armor." I catch the coin and find it is as big as the palm of my hand and made of gold. I know this is a 'coin of the realm' and worth more than I can imagine.

The alarm woke me at this point, but the dream flooded me with its imagery. It wouldn't leave me alone. So finally, I wrote it down and began to think about it. It wasn't hard to understand. Life is filled with the grief I feel for the loss of my parents and that sense of loss bombards me frequently. I was feeling worn out and hurt. I went to bed asking God for help.

The dream is full of symbols. The armor is the shell I put around myself to deal with life. It is also a symbol for my physical body. It is bruised, torn and dirty, as if my sadness and feelings of loss were manifested in the cloth. I see God as female, which represents mercy in Eastern philosophy. Though I am expecting judgment for my failings, God patiently tells me to forget all that and write a list of all the good things in life. So my judgment is not for my sins, but an accounting of the good I caused. Then, She flips me a coin and tells me to buy new armor.

We don't often picture God with a sense of humor but my dream showed that indeed, S/He does. The flipping of the coin is such an act of lightness and fun, something I was failing to do in reality. The coin represents not just money but riches of all kinds, as in happiness and love. So, to buy new armor is a symbol of starting anew and in an upbeat way. It's also a symbol of caring for yourself. I spent years caring for my handicapped parents and now that they are gone, a big part of my life is gone. That coin was telling me *it's time to take care of myself*.

In essence, this dream was simply teaching me to begin looking at life from a different perspective; to find joy, remember the good I have done and to experience life with a sense of humor. I found my spirit rising with this message and felt a surge of energy.

To my knowledge, I have never dreamt of God before, so this was a bit awe inspiring. The Gestalt method teaches that I am everything in the dream. So, I am God as well as a tired warrior, I am the coin and the light, I am the plain and the armor. Whichever interpretation I use, the message is the same: I have the power to change my life and I am responsible for everything I do, especially the good. What a great dream! ☽

Dream Stone, Power Stone:

The Healing Forces in Androgyny

by Lorraine Grassano



In the dreams of my childhood, I was always male. The twisted realities of a patriarchal society were literally rammed down my throat at a very young age: Women are weak, men are strong; Men get to be astronauts, submarine captains, baseball players, women must get married or become nuns. Finally, as the planet and myself began to heal, I appeared in my dreams solely in female form and took this to be a positive sign.

Positive....perhaps. But, finally? No way!

Recently, there has been yet another change in my gender-related dreams. In several lucid dreams of the past three years, a male double has appeared or I have existed in a truly androgynous form, possessing the genitalia of both sexes. On March 17, 1989, I had a powerful lucid dream in which the union of male and female energies carried over into the waking state, providing me with a valuable tool that I still use today in combating psychological and physical pain.

I had taken a solo trip to Galisteo, New Mexico and was stricken with a crippling attack of anxiety and loneliness. These debilitating and terrifying attacks were becoming more frequent since I had stopped abusing alcohol and my memory and feelings were returning. Everything about my identity was thrown into doubt and confusion, most especially my sexual identity. To make matters worse, the pollen count—instead of the usual 300—was a whopping 3,000 and I was struggling to breathe.

For two days, I suffered intensely, and then on the third night I had this lucid dream:

Dream Stone, Power Stone

There's been a torrential rain and a wall of water is on the rampage. I suddenly realize that the rocky road that J. and I have driven up is actually a dry stream bed and that in seven minutes a waterfall of tidal wave proportions will be engulfing the spot where we stand. I am terrified and tell her we must race down the "road" ahead of the deluge. But then there is an earthquake and the ground caves in under me and I am being covered with bricks. I can feel myself being buried alive, brick by brick and my air space is being eradicated. Another part of me watches from above, a male double, and I know I'm going to be all right. So, the buried part, my female likeness, is less afraid. J. and my male double start tossing bricks aside and finally I am free. J. and I jump into her green Volkswagen and go speeding away. She drops me off. But now I am trapped in a ravine and must start climbing these dead trees to get out. The task is difficult and dangerous and I am frightened. My moccasins keep slipping off; I can't get a good grip.

Then I become lucid. I realize that I am only dreaming and that I can escape my predicament easily but decide that I must go through the experience and feelings first. So, I slip back into ordinary dreaming, finally managing to climb up the tree without falling and then stand safely on level ground. I become lucid again and celebrate my victory. My other part is there, too: my male double. I whoop and holler and begin throwing off all my clothes, piece by piece, running up and down large, reddish boulders and then flying all around, indulging in the lightness of being lucid. I jump on my male part and tear off his clothes and look down at his penis. It is just a small, light-brown knob. I will it to become a full-sized organ. Then I indulge in all kinds of sexual pleasure with my male counterpart.

I awoke charged with energy and joy. The anxiety was gone. The breathing problem had greatly diminished. I bounded outside and sat on a bench in the glorious desert sun where my eyes were immediately attracted to a stone that remarkably resembled the stunted penis of my male double in the dream. Later, I bought a leather pouch from a street artist in Santa Fe in which to put the stone. The stone is a reminder of the personal power available to me as a whole being. A reminder of an interaction of contrasting qualities both uniquely mine—and archetypal—equally valuable and strong. And most important, it reminds me that when I am suffering, the pain is NOT my whole being; there is another part watching over me with whom I can connect to promote healing.

On the day I had the dream, found the stone and bought the pouch, a chant surfaced into consciousness:

The anxiety is not my whole, I watch the body from the soul....

The loneliness is not my whole, I watch the body from the soul....

The asthma is not my whole, I watch the body from the soul....

Today, I continue the struggle to reject the stereotypic models of male and female that threaten to hold me in mortal terror from exploring and developing my true self. I work to embrace the bold, new—and ancient—visions we are all conjuring up for one another in our dreams and spiritual journeys. ☩

"Star Wars"

by Joan Bishop

Several years ago I had a dream which stayed with me so vividly I never bothered to write it down, until now:

It began like a segment of the movie, "Star Wars," with a group of us defending a corridor against invading aliens...they were trying to enter our spaceship, and we were defending ourselves with laser guns. Finally, my companions went elsewhere, and I am alone guarding a "door" to the outside. I can see an alien's silhouette through the frosted glass. Then I realize that it looks remarkably human. Suddenly, the figure is INSIDE the glass, and I see it is a human male, not a threatening alien at all!

We make our way to the ship's main lounge, where a welcoming celebration is being prepared for this guest.

As we mingle with the captain and crew, I begin to gather various foods and drink for our guest, then realize that he has become a female and has already been provided with refreshment.

At some point here, I awaken slightly, pull up the covers, and re-enter the dream:

As I approach this tall, handsome woman, I realize that I am intensely happy to see her again—that I know her well, but can't quite remember from where or when. With a deep feeling of love and joy, I tell her how happy I am to see her again and explain to her "I came back into this dream just to see you!" Then I ask "Do you know what this is?" pointing to a fold of dim pink fabric on my shoulder. (It is a corner of the comforter covering my sleeping body, back there in my bed somewhere and I am aware of both realities at once—me, in bed there, and me, here, talking with her.) She makes a negating gesture, which I understand is a warning not to focus on that "other reality," that I will pull myself back to my body, and wake from this dream. I laugh and tell her it is a corner of the bedclothes covering my sleeping body, but that I have come here to see her again. There is that brief moment of love and connection, then sure enough, I begin to "wake" and the dream reality fades away as I return to the physical universe once more...

The analogies here were at once apparent to me: the "alien" turned out to be a friend, and not just a friend but someone who represented the blending of both the masculine and feminine energies. I realized that this woman I knew and loved so well was myself, my "future" self, who came to meet me in the dream state so I could know that I AM becoming that energy of blended polarities. And so I can more fully understand that there really are no aliens, no enemies....only OURSELVES as loving reflections of All That Is. ☪



A Different Kind of Normal

Was the original human condition one of both sexes in one body?

by Kenny Fecteau, B.A., M.A.

Atlantean legends, exhumed by Edgar Cayce, maintain that the original human condition was one of "both sexes in one body." Twelve centuries earlier, Plato made an identical observation in his *Republic*, and called this natural state "Androgyny." He went on to champion the "ancient desire implanted in us to reunite our original human nature, making us one instead of two." Greek mythology is peppered with similar references. Hermaphrodite, born of Aphrodite and Hermes, encompassed both male and female, as did Tiresius, the blind psychic of Homer's *Odyssey*. Across time and distance, Plains Indian folklore perceived God as the manifestation of all shades of sexual expression. Their cross gender "Berdache" still holds revered status among Native Americans, often teachers or shamans. Indian myths of Tihotihauican, Mexico, recount autonomous procreation in humans who possessed both male and female genitalia.

Even Western theologians could not bury persistent references to spiritual dualism. In her landmark work, *Androgyny*, Dr. June Singer found that patriarchal translations of Genesis "had carefully crowded out every reference to the fact that the Deity is both masculine and feminine." The legendary Gnostic Gospels bear similar testimony to an androgynous conclusion.



Literary icons have further complicated the fight to link gender expression with reproductive sexuality. From Shakespeare's *As You Like It*, to Virginia Woolf's male to female evolution in her autobiographical *Orlando*, yin-yang balance bemoans dichotomous gender roles.

Today, clinical psychology, genetics, and the fringe frontiers of parapsychology and dream analysis, only serve to emphasize the credibility of so called myths as old as the first humans. From teenage cheerleaders to children in Ceylon, the evidence for androgyny continues to mount.

Alice Smith could contain her worry no longer. Her daughter, Mary Beth, a high school cheerleader and ballet dancer, tall, shapely, with intelligence to match, was the object of boys' longing and girls' envy. Her development into womanhood was a mother's dream, except for one detail. Mary Beth had not menstruated. Physical examinations led to a battery of tests that proved conclusive. But while one question was answered, many others festered under Alice's forced composure. "I'm afraid my news will surprise you" the doctor told her. "Mary Beth is never going to have periods or babies. The thing is that Mary Beth really isn't a woman in the complete physiological sense. In her genes, Mary Beth is a male." (Benderly, B., *The Myth of Two Minds*, 1987, p. 12)

All human life begins as female. In Mary Beth's case, the presence of a Y chromosome should have produced a male child. But a recessive trait in one X chromosome left her insensitive to androgen and thus her genital development proceeded as female. Despite her male genetic makeup, Mary Beth never considered sex change surgery. Sociologist, Beryl Benderly's research in the case did much to quash the nature theory of gender behavior as an outgrowth of genetic

Crop Circles Mystery:

Are Dream & Mythological Symbols Related to the Crop Pattern Phenomenon?

by Joseph E. Mason

In early July, I went to the Post Office to do a mailing and pick up a package. When the woman behind the counter approached me with a very large and weighty manila envelope, I had the immediate and distinct impression that she was handing me a newborn. In fact, in reading through the materials in that packet, I became aware that what was being revealed through Joe Mason's experience may be the birthing of an important new area worthy of our attention. In the reading process, I was stimulated to recall, then review, one of my own current dreams that held a direct connection to the materials Joe had sent. What followed that connection, though too lengthy to go into at this time, put me directly in touch with the spirit and magic that is at work in this world all the time, if we but take the time to notice. To him, I am grateful.

Be aware that what you read here is the synthesis of what was perhaps a two pound (baby) packet in its original form. I would like to congratulate and commend the author for his success in summarizing what has been, for him, a series of non-stop knock-out experiences, dreams, synchronicities and studies over the past two years. He is an electrician by trade and prior to the experiences in this account, he had little knowledge of crop circles or mythology, though he had been paying attention to his dreams since 1976. Prior to making contact with us, he had written extensively to the Crop Circles investigators in England as well as to other publications, seeking validation for and interest in his experience and subsequent insights. He does not consider himself a writer, though he has done a very good job of presenting his experience, questions and requests.

Like many, I had seen and read a little about the Crop Circles and was intrigued. The phenomenon is apparently not considered newsworthy. However, Joe shared a video done in England by the scientists who have dedicated over ten years to studying the Crop Circles which confirms: 1) Science cannot prove a cause, purpose or solution to the mystery of the circles/patterns; 2) The two individuals who claimed to have 'hoaxed' the circles—though they received considerable international press coverage—were easily discredited; and 3) Science and countless others who have been drawn to this phenomenon, seem to agree that the crop patterns, which have been appearing around the world (but most predominantly in England) are a mystery, are not being created by the human species and in fact may represent "the intersection between this reality and a world we know very little about." Colin Andrews, scientist and crop circle investigator for 10 years, said: "It's as though we are on an evolutionary cycle; it's as though we are being taught to do something."

(Editor)

Reality changed abruptly for me about two years ago. An intense period of dreaming started about the same time I became interested in mythology and crop circles. I began to ask others about their dreams. Coincidences happened consistently, as if to confirm that it was all interrelated. Evidence is growing that dreams and crop circles are communicating messages about a great change coming and they are shedding new light on mythology. By relating a few brief examples here, I hope to inspire others to pursue the subject.

One factor I find convincing is the seeming predictive nature of dreams or inspirations in terms of the crop phenomenon. For example, after seeing the first "pictogram" (a), a voice said to me in a dream: "Because we are disconnected from our spirituality, some rings are missing." I then recorded two strange coincidences of a "Saturn is coming to Earth" symbolism, meaning Earth with a spiritual ring. Some months later, I read an account of people observing a glowing sphere with a Saturn-like ring descending into a field. It "blinked out," leaving a crop pattern.¹

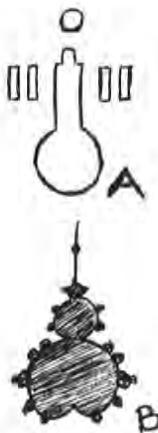
The strangest example involved a mathematical, computer generated shape called the Mandelbrot Set (b). I began writing of its spiritual symbolism in mid 1990. It is an odd concept, but the symbol analogies just fit well. I was in awe when I read that the Mandelbrot Set appeared as a crop pattern in 1991!² I began to feel that a major message was being conveyed concerning a masculine/feminine, or duality balance. In late 1990 a friend told me of an overwhelming dream:

I was on a starship in space with other people. An extremely important message was trying to come in but it couldn't until we first ejected the garbage. I ran frantically and managed to eject it. The message came in over a console with lights flashing. A doctor appeared and led the crew into a bedroom. He began to work on a yard-high mound of jelly-like substance at the foot of the empty bed. Suddenly, I saw a human-sized hand puppet, a male/female pair with only one hand-hole. They fell back into a vat of water. I went over and looked down at them under the water and knew they had to change. They had to change.

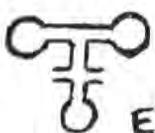
Within minutes after I heard this dream, I noted an analogy to the dream involving a "T" shaped pipe connection merging the water flow from two water-drums. The idea was that the male and female functions flow together and integrate. Another man had previously told me a dream where a tidal wave came into a hospital and became a jelly-like substance. It seems to mean that ideas from the dream reality will "jell" here in time. I think the "garbage" in my friends' dream is old beliefs and the dome-shaped mound is our perception of reality; that is, the horizon with a sky canopy. Months later, I read that an unknown, jelly-like substance was found in a crop circle.³

About this time I had a dream:
I stripped a red thermocouple
wire and then kissed a pretty,
dark-haired woman. I then
stripped the white thermocouple
wire and kissed a pretty blond.

Within hours, my son called and told me he had a dream of trying to push two women together into one. I realized that a thermocouple becomes a generator of electrical power when the red and white wires are bonded together at the end.



"Evidence is growing that dreams and crop circles are communicating messages about a great change coming and they are shedding new light on mythology."



Later I discovered a dream that I had forgotten in my notebook:

People had another person who was part of them. The other danced with a partner. Someone was saying "See, they can interact and still be part of you." I knew it was similar to electron interaction, like a do-si-do square dance.

In early 1991, I read The Sacred Symbols of Mu.⁴ It shows ancient symbols from around the world. There is a "T"-shape, called the Tau. Two trees are sometimes depicted above each arm of the "T" with a flower between them. I felt that a tree symbolized knowledge or beliefs, which become life, or the reality. This was reinforced when a friend told me a dream in which he saw a tree with some rotten branches growing out of his son's head. He started to prune the rotten branches but knew that if he pruned too deeply, it would kill the boy. The Tau is sometimes depicted as a split-trunk tree with three branches at each end. From the puppet-pair dream and the "T" association, I felt the two trees on the Tau represented two ways to knowledge—rational and intuitive—the former being symbolically masculine and the latter feminine.

As I gathered more information about the crop circles, I saw other connections. In 1990 a group of people saw two apple trees in an orchard shaking violently. They found a half ring formed in the field next to the trees.⁵ In 1991 several patterns appeared that had Tau-like shapes (c, d & e). The first is said to be the Irmensul, the ancient German tree of life.⁶ It reminded me of a Gnostic account saying that one's world is like the womb, with the placenta as the Garden of Eden.⁸ The second one, I felt, might be related to a message I heard in a dream: "*I'm stretching out my limb in order for you to watch it grow.*"

(Cont'd on page 28)

An interview with Montague Ullman

Dreams: A Pathway to Emotional Maturity, Mental Health & Communion

In late July of this year, I was fortunate to be invited by Dr. Ullman to attend one of his biannual Experiential Dream Group seminars. It was a privilege to meet and work with him and the exceptional group—of six women and six men!—in person.

Experiencing the variegated layers, subtleties and extremely effective workings of the dream group process that Monte has developed over many years was vastly more effective, easy and enjoyable than I had imagined. After the full weekend's seminar, he was generously willing to make time for the following dialogue, which I am delighted to share with you.

Watch for his new and soon to be published book, *Dream Appreciation*, which will bring dreamers up to date on what he has learned and developed over the years regarding all aspects of the dream group process. (Editor)

DNJ: In one of your papers, Monte, you made a comment about how we in the West put primary focus on educating our intellects and that, in fact, we need an equal amount of focus on educating our *emotions*. Would you be willing to define emotional education and give us some idea, if you were to develop a curriculum or program for emotional education, what it would look like?

Monte: First of all, that whole idea was not particularly original with me. Is the name Trigant Burrow

familiar to you? It isn't to most people, nor even to most analysts. In the 20's, he was the president of the American Psychoanalytic Association and broke with their tradition because he felt that they really didn't take into account what he called the social neurosis which affects the analyst as well as the analysand. He wrote a number of wonderful books and one of his ideas, the one that you're raising now is that in the course of our evolution as a social species, we could only socialize ourselves by developing a means of communication, namely language. Language is a two-way tool. Its virtue is that it allows for a common consensual exploration for the world of reality. The negative fallout is that it is a symbolic portrayal of whatever we're trying to talk about, we're transforming thoughts and experiences into symbols and symbols can be deceptive as well as truthful. So that language can talk about the truth of certain things but it can also make us more vulnerable to self-deception and the deception of others. One of the consequences of that is that we can get out of touch with the truth about ourselves at an organismic level. Waking language really finds its connection to that organismic level when artists and poets successfully employ it in the interest of metaphor. In ordinary discourse there's a mix of what's true and what's false.

Emotions: From the Latin *e mouere*; to move out.

Spirit: From the Latin *spirare*; to breath; breath, life, soul.

Conspiracy: From the Latin *con*, together; *spirare*, to breathe. To breathe together.

If we're talking about the fact that you're in this room now and we're talking together, that's true. But if you get into more complicated interpersonal situations, language is used to cover up, deny, rationalize and to suppress feelings, etc. It is then used in the interest of a certain amount of dishonesty for the purpose of salvaging one's spurious self esteem. So it seems to me that nowhere along the line do we teach that and help the evolving human organism to understand that reality and find ways of coping with it.

I do know that one way of learning about truth is through dream work. That is my path, my way. It's not the only way, obviously. Poets and artists express truth. Scientists learn it in their own limited domainthrough the pursuit of certain truths. But it would take a whole new kind of educational program that would be much more focused on the evolution of a child's subjectivity and capacity to express feelings. Programs and curricula that would provide outlets for the expression of feelings and that would accept and cultivate the expression of feelings. The Montessori and Waldorf schools do attempt to do this and perhaps so do a few other 'fringe' educational efforts, but as far as I know, that's it.

As a practicing psychiatrist, which I once was, you see the capacity of language to maintain self deception in the interest of maintaining lies. There can be significant social fallout from lying, as when President Bush gets up there and tells the millions in the American public: "I have picked the best person for the Supreme Court, regardless of color." That's a bold lie, but rarely is he challenged. Recently, however, on television a group of people heckled him saying: "No more lies! No more lies!" Finally! How can he—or in the worst case scenario—people like Hitler get away with the big lie? There's not a bigger lie than that.

What I love about dreams is they don't lie. If you're a jerk, you're going to see the consequences of your behavior in your dream.

DNJ: So, in essence you're saying that you can see dreams being introduced into family life, into the curriculum in schools, into churches as one way of providing avenues for educating our emotions.

Monte: Absolutely! Here is an example of this being done, a paper that deals with an experiment in elementary education and it deals with a teacher in an early grade working with the dreams of young children.¹

DNJ: Could you speak more specifically to how dreams help develop emotional maturity? I agree that dreams do not lie, rather they allow us the opportunity to face the truth about ourselves and our feelings. Have you, for instance, in all the years you've been doing dream work seen many individuals develop true emotional maturity?

Monte: I don't think that's really possible in our culture, although there may be rare exceptions. It isn't an easy task, but to put it in perspective, I have seen people grow emotionally. I think I have grown emotionally. What has happened for me, I believe, is that I've had the opportunity to have a second analysis through the dreams that I have shared with my groups.

What is dream sharing, after all? It's an effort to unload some of the secrets that we carry around with us that really stand between us and other people. We come out of the closet with the interpersonal blocks in the form of things we're afraid or ashamed of, haven't resolved or worked through or don't want to look at. Carrying those secrets on our back is a heavy interpersonal load. The dream offers the opportunity to see that you're not the only person carrying secrets like that. People get the courage to talk about their own inner life.

"I do know that one way of learning about truth is through dream work. That is my path, my way. It's not the only way, obviously. Poets and artists express truth. Scientists learn it in their own limited domain...through the pursuit of certain truths."

The danger is that dream work can be subverted in the interest of avoidance. In other words, people can obsessively focus on the past to avoid seeing what they're doing in the present. Some people will use dream work in the interest of that kind of obsessive avoidance under the guise of openly and honestly exploring their past. So, it's a tricky realm, this realm of dreams.

DNJ: Could you give an example that stands out in your mind of how dreams help to facilitate emotional healing?

Monte: It's hard to reconstruct the drama of how that comes about. I do recall one woman in Sweden. Sweden is a culture that has a very strong Protestant work ethic and engenders an ethic of putting others before yourself, much more so than here. Swedes, for example, are

much more apt to go on missionary tours of duty to undeveloped countries than are we here in the U.S.

The woman I have in mind was very sensitive and talented in painting, in spite of growing up with this kind of one-sided ethic that says 'life is total devotion to others.' For example, in her own family, it had come to a point where her brother had become so dependent on her that she felt if she wasn't always there for him, he would commit suicide. She came to a dream group that was entirely new to her and shared one dream that revealed all of her deep feelings about the life she's led and the limitations her culture had placed on her; she shared with the group the deep unhappiness which almost drove her to her own suicide at one time. It was as if a year or two of analytic work had suddenly exploded and she saw that dream as a turning point in her life. It changed her relationships with herself, her husband and family and released her to do the things that she *really* wanted to do.

I saw her several times after that and was convinced of the profound impact her dream—and the process of sharing her dream in a group of unfamiliar people—had on her life.

Another instance that comes to mind is of a woman who was quite alienated from her son who lived in a foreign country. It was literally eating away at her that the communication between them had been broken. She shared a dream and what she worked through enabled her to resolve the conflict with her son to the point where the situation, which had been unresolvable for several years, was suddenly seen in a different light and a break through occurred resulting in the subsequent resumption of the relationship.

Dramatic instances of emotional growth like this happen when we do dreamsharing. The fact is that not all of us need therapy but we all need a place to go where we can

research this honest core of our being. If we do that on a regular basis there are small increments of emotional healing and growth, over time....that add up to the degree we grow as persons. It isn't always as dramatic as the examples I have given.

Here's another example of the idea I want to get across: In 1976, I did a ten day dream workshop with a group interested in the contributions of Trigant Burrow. There was a neurophysiologist, a writer, several political scientists.... it was a mixed group of very interesting people. We were in the group on this island just for the purpose of doing dream work and exploring what that would mean in our lives and in our understanding of society and so on. We had no electricity, no telephones; we had nothing but our dreams....food and water. It was a fascinating experience! Prior to this meeting, we did not know one another but, believe me, trust can be generated very quickly if the process is handled well among strangers. There is quick and deep respect for the dreamer and each other, as the process evokes openness and sharing. It was a real high. What I hadn't anticipated were the problems some of the participants had after experiencing such a special environment. One is often not prepared for the culture shock of going back to the daily world and I learned that it is important to warn people of that fact before leaving an extended session of that kind.

DNJ: I am reminded of having attended, in 1979, an eight day conference in Toronto sponsored by the Association for Humanistic Psychology. Joseph Campbell was the major attraction for me, but it was indeed an awesome eight-day/lifetime experience during which I gained exposure to many other outstanding ideas and individuals. I remember on the return flight—while descending through the various layers of clouds into Seattle—having a realization that I was about to experience a genuine let-down. What I wasn't prepared for was the very next morning when I was the first person to arrive at my place of

work in a community center; another staff person, the cook, arrived about fifteen minutes later. She was a red-head and on this particular morning had (certainly uncharacteristically) come to work with pink styrofoam rollers in her hair, all of which was covered with a chartreuse hair net! She was totally flustered because she had forgotten her jelly roll recipe and immediately called her husband who further riled her up because he couldn't find it. I spoke to my Creator at that moment, asking that the "re-entry" not continue to be quite so unsettling. I found very few people who were interested in hearing of my experience in the days and weeks that followed and in general, have found that phenomenon to be consistent. So, I do understand precisely what you're saying...

You mentioned in a recent correspondence that Sweden is looking at the dream group process as a way of providing preventative measures against mental illness. This seems to be one model in process of developing in the Western world to provide avenues for emotional healing and development among adults. Could you elaborate on the evolution of your work in Sweden?

Monte: A member of the council for the Stockholm area who was familiar with the books I've written was enthusiastic about the potential for group dream work. This woman, Eva Zetterberg, introduced a proposal to the legislature, raising the question of how we can encourage the spread of group dream work as a preventative measure in mental health. There was a generally favorable reception. Sweden has seven or eight parties and they each responded to it, some more enthusiastically than others. She was eventually elected to be a member of the Swedish parliament and last October invited me to meet with her and a group of parliamentarians to talk about this, which I did. There were about eight of us. I explained the work I was doing and why I felt group dream work could address itself to a universal need that

people have to work through areas of their life that are troublesome and in that sense it was a legitimate approach to the challenge of prevention. She also arranged for me to address representatives from health agencies in Stockholm. Representatives of these agencies were sent to a rather large meeting where I was to lecture and also do a dream group. There were about seventy people, the largest dream group I ever did! Several members of parliament came and in fact, a staff member of one of the members of parliament shared a dream. This was repeated again last Spring when I was there furthering the effort to get the health agencies interested. If enough of them do get interested, then they will pressure the government to provide support.... but that's still a way off.

DNJ: That is exciting!

Monte: It's potentially exciting. I hope it doesn't die out. I'm not working there as often as I did, so I hope the movement continues. There's a good possibility that it will, because an organization has been established there, the Dream Group Forum, to carry on the dream group work that I started and to train others in the process. In fact, the last time I was in Sweden, in April/May, I spent four days working with this group, with the goal of qualifying those whom I felt were ready to train other people in the process. This has come out of the eighteen years or so that I've been working over there and training people. Most of the work I've done in Sweden has been in leadership training in this process—with professionals and non-professionals. We, here in the U.S., are far away from establishing that kind of foundation. In spite of the fact that there are dozens of people doing dream work and all kinds of approaches, we are still nowhere close. One reason, of course, is that Sweden is a small country, by comparison.

DNJ: Have you created a formal means for designating—or certifying—someone as capable of leading a dream group in the process that you've developed?

Monte: No. I've spent many hours with the Swedes working over this because I don't want them to form a society that is bureaucratic. That would not fit in with the idea of dream work. So, I've suggested to them that they can develop certain formal qualifications, such as basic knowledge about dreams. Beyond that, a way had to be found to determine who was ready to train others in group dream work. The core membership of the Dream Group Forum were those who had a good deal of dream work with me and were all competent leaders of dream groups. As of last Spring, about ten felt they were ready to train others in the process. I decided to begin the evaluation process by holding group supervisory sessions where, over a four day period, each of the applicants had the opportunity to present a dream group session they had led with the rest of us providing whatever supervisory help was needed. I also had the opportunity to spend time with each one individually, to mutually assess their own readiness to train others, to assess their assets and limitations and to arrive at a mutually agreed upon program for their own future development. All who had applied were, in my opinion, qualified to be trainers and this was my recommendation to the executive committee of the society. It was understood that those who were now trainers would assess future candidates, following the same procedures.

DNJ: Thank you for sharing the developments in Sweden with us. Perhaps the overall process that is evolving there can serve to provide us foresight for similar efforts on a regional basis here, once the foundations are harmoniously in place.

Over this weekend you commented that, prior to dream appreciation, you had not been religiously affiliated nor a spiritually inclined person and beginning to work with dreams was the equivalent of a spiritual conversion for you.....

Monte: I always do a second take when the term spirituality comes up because it has so many connotations. I speak of it as communion, a sense of connectedness or of deeper honesty in trying to reach the incorruptible core of our existence. That's as close to being spiritual as human beings can get.

"When you bring people into a dream group and create the conditions for trust, foremost of which are safety of the dreamer and control of the process by the dreamer, it is possible for us to share this precious, spontaneous truthful bit of ourselves."

The idea I have—which I can't prove and which comes out of my experience—is that I believe our dreams come from a place that isn't primarily concerned with us as individuals but is concerned with the survival of the species. So dreams come out of a place that says to us every night:

"Look, you are a member of a rather large and powerful species on this Earth and if you're concerned with this species surviving, you damn well better get your act together. You better start being honest with yourself, with your neighbor, about what's going on around you. You'd better start building bridges of connection to people, rather than destruction, you better start working against the historically fragmenting forces that pull people apart on the basis of color, race, religion, geography. You had better start working against these forces and looking at what is corrupting this question of connectedness, what is destroying, impeding or impairing it."

If you look at that, what does it mean? It's the same thing that teachers of religion have spoken about when they refer to the brotherhood of man: Do unto others as you would have them do unto you. No difference! That has been the

connection of dreams to the spiritual, as I've experienced it. When you bring people into a dream group and create the conditions for trust, foremost of which are safety of the dreamer and control of the process by the dreamer, it is possible for us to share this precious, spontaneous truthful bit of ourselves. When we provide that opportunity and have the courage to share openly and honestly, then, what is evoked is the natural affection, respect and trust we have for one another. Qualities often lost in everyday life.

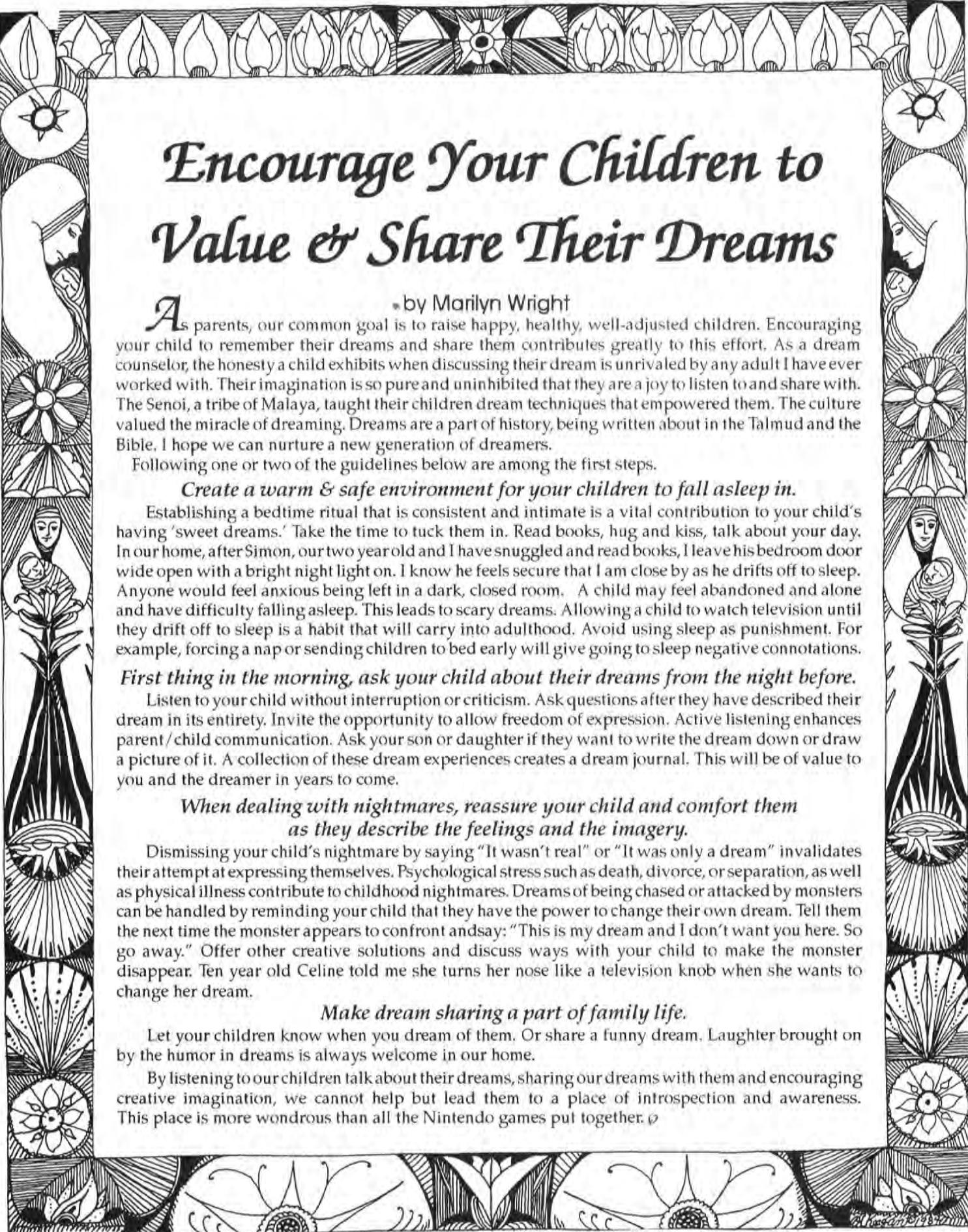
DNJ: Sad, but true. I'm wondering how what we're doing today will look, say fifty years from now, when dreamsharing is commonly integrated into our culture and our children begin getting it early.

Monte: I think we will be more sensitive to whatever is going on around us at the levels of family, community, nation, etc., that is corrupting, corroding or denying the truth or sweeping it under the rug. We will be aware of that internal monitoring system that we all have which is capable of recognizing the truth. We've been culturally indoctrinated to deny that recognition and can see it every day in the gullibility of the public due to the influence of the mass media, the power structure and the military-industrial complex. They want us to think a certain way, otherwise we would have faced the insanity of fifty thousand nuclear warheads long ago....if we weren't colluding and keeping it going. That's social dishonesty on a grand scale.

DNJ: The two images playing in my mind as we come to closure are of a dream-image a DNJ reader recently shared in which she saw the devil being crucified....and your mention over the weekend of how we, by valuing our dreams, are resurrecting the unconscious. Could this be the second coming?

Monte, thank you for the work you are so deeply dedicated to doing for humanity and for sharing yourself and your experience with us. ☪

¹ Werlin, E.G. *An Experiment in Elementary Education in Contemporary Educational Psychology* Edited by Richard M. Jones. (Harper Torch Books, NY: 1966) pp. 233-253



Encourage Your Children to Value & Share Their Dreams

• by Marilyn Wright

As parents, our common goal is to raise happy, healthy, well-adjusted children. Encouraging your child to remember their dreams and share them contributes greatly to this effort. As a dream counselor, the honesty a child exhibits when discussing their dream is unrivaled by any adult I have ever worked with. Their imagination is so pure and uninhibited that they are a joy to listen to and share with. The Senoi, a tribe of Malaya, taught their children dream techniques that empowered them. The culture valued the miracle of dreaming. Dreams are a part of history, being written about in the Talmud and the Bible. I hope we can nurture a new generation of dreamers.

Following one or two of the guidelines below are among the first steps.

Create a warm & safe environment for your children to fall asleep in.

Establishing a bedtime ritual that is consistent and intimate is a vital contribution to your child's having 'sweet dreams.' Take the time to tuck them in. Read books, hug and kiss, talk about your day. In our home, after Simon, our two year old and I have snuggled and read books, I leave his bedroom door wide open with a bright night light on. I know he feels secure that I am close by as he drifts off to sleep. Anyone would feel anxious being left in a dark, closed room. A child may feel abandoned and alone and have difficulty falling asleep. This leads to scary dreams. Allowing a child to watch television until they drift off to sleep is a habit that will carry into adulthood. Avoid using sleep as punishment. For example, forcing a nap or sending children to bed early will give going to sleep negative connotations.

First thing in the morning, ask your child about their dreams from the night before.

Listen to your child without interruption or criticism. Ask questions after they have described their dream in its entirety. Invite the opportunity to allow freedom of expression. Active listening enhances parent/child communication. Ask your son or daughter if they want to write the dream down or draw a picture of it. A collection of these dream experiences creates a dream journal. This will be of value to you and the dreamer in years to come.

When dealing with nightmares, reassure your child and comfort them as they describe the feelings and the imagery.

Dismissing your child's nightmare by saying "It wasn't real" or "It was only a dream" invalidates their attempt at expressing themselves. Psychological stress such as death, divorce, or separation, as well as physical illness contribute to childhood nightmares. Dreams of being chased or attacked by monsters can be handled by reminding your child that they have the power to change their own dream. Tell them the next time the monster appears to confront and say: "This is my dream and I don't want you here. So go away." Offer other creative solutions and discuss ways with your child to make the monster disappear. Ten year old Celine told me she turns her nose like a television knob when she wants to change her dream.

Make dream sharing a part of family life.

Let your children know when you dream of them. Or share a funny dream. Laughter brought on by the humor in dreams is always welcome in our home.

By listening to our children talk about their dreams, sharing our dreams with them and encouraging creative imagination, we cannot help but lead them to a place of introspection and awareness. This place is more wondrous than all the Nintendo games put together. ☩

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School Systems: Awash in the High Seas of Change

by Harold Ellis, Ph. D.

1992 will be seen as the year of change. Our nation's educational system, in the Summer of 1992, opened to the introduction of dream education into all aspects of school curricula. From largest to smallest city, the school systems are confronted with a disastrous level of illiteracy. High schools spend increasing portions of incoming students' four years imparting the basic education supposedly covered in primary schools: reading, writing, arithmetic, thinking, behavior. At some colleges entering students are restricted from courses until they have spent one to four semesters qualifying in high school subjects. The Federal government sees our nation at risk. (Education 1984)

Facing cuts in funding and reduced personnel, not only the educational administrators but the public, the media and the politicos as well are currently agonized. How to turn the educational system around? By a revolution? Louis V. Gerstner, Jr., Chairman and CEO of RJR Nabisco has stated that "there is an American revolution in education and...it's spreading" (Science News 1992).

The teaching paradigm of the nineteenth-century factory model school is discredited; strict curricula, rote memorization, standardized achievement testing, longer hours, surveillance and draconian discipline have not worked. Such measures are obviously farcical unless ways are found to generate students' inner motivation to stay in school and develop. The stick must give way to the carrot.

Currently there is widespread reconsideration of every aspect of the processes, goals, and in fact the very meaning of education. This need to tap the potential for motivation in young people is causing accelerated

transition to an alternative learning paradigm, in which, for example, the goal of writing is not grammar and spelling but just writing: awareness, consciousness, journaling, getting thoughts down on paper and expressing them verbally and creatively; in reading, not necessarily for analysis but definitely for application to one's own life.

"We dream educators can help, for in-service training with teachers as well as school counselors may become universal and could logically include understanding dreams and the methods of group dream-sharing for class cohesion."

However, many teachers, given permission to "do virtually anything to accommodate learners' desires to construct their own knowledge," are feeling confused. We dream educators can help, for in-service training with teachers as well as school counselors may become universal and could logically include understanding dreams and the methods of group dreamsharing for class cohesion.

In the learning approach, the use of dreams can play a prominent part. How might we as dream educators bring our skills into the systems? There are many ways to put into place a program of introducing dreams. In the language arts, journaling and reading one's creation to the class is already becoming popular. We could explain to the school's Director of Language Art how dream journals in that context

would take advantage of the creativity experienced by students every night.

Other approaches could use dreams as motifs in the school's creative arts programs such as drawing, sand table tableaus, recreational movement and dance and acted-out nightmares with masks, face paints and props brought from home.

Nor should we fail to introduce dreams into life skills programs; expertly facilitated dreamsharing around the theme of careers, with the cooperation of career and guidance counselors could dramatically reduce the current 50% dropout rate of high school students.

Again, some of the most significant involvements in the school systems are structured around extracurricular activities. We can volunteer to lead some of these "clubs" in some aspect of dream work, such as "dream incubation," "creativity in dreams," "problem solving," etc.

Dream educators must get to know the assistant superintendents of the local boards of education, who are usually in charge of curriculum and the assistant principals of the schools, who can arrange for outside specialists to do workshops together with the teachers. In particular, opportunities may be found in the theme-oriented alternative high schools, or "magnet" elementary schools, or just the ones your own children attend.

If we truly value the contribution we can make, it will not be too difficult at this time of widespread educational change to find a ready acceptance for the Dream Educator. ☩

References: *Science News*, May 23, '92, Vol. 141 #21, p. 142 Education, U. S. Dept. of A Nation at Risk, Washington DC: 1984

Sacred Sleep: Dreams and the Divine

by Scott Cunningham

(Freedom, CA.: The Crossing Press, 1992).

189 pp., \$12.95 (paper).

by Kelly Bulkley

Scott Cunningham's *Sacred Sleep* is devoted to the conviction that some dreams are genuinely religious experiences. Believe it or not, there is not one single word about Jung in this book, not even in the list of recommended reading! In some ways, this is extremely refreshing. Too many books suggest that a spiritual approach to dreams is synonymous with a Jungian approach. *Sacred Sleep* shows that exploring the spiritual dimensions of dreams can mean more than combining Jung with liberal Protestant Christianity. But in other ways, this omission of Jung makes me suspicious (a regular attitude of mine, I admit): Cunningham surely knows of Jung's ideas, so their omission must be intentional—why? It's not like Cunningham is saying anything that really deviates from Jungian true faith; on the contrary, *Sacred Sleep* fits quite well with most of Jung's views on dreams and spirituality. I don't know much about New Age politics, but my guess is that in some New Age circles, Jung must be uncool, taboo, "out"—too monotheistic maybe, too patriarchal, pedantic.

In any case, leaving Jung aside, Cunningham has written a very clear, sensitive, fairly well-researched, and very readable book on dreams and spirituality. The first part of the book, titled "Day," is a historical survey of dreams in the religious traditions of Egypt, the Middle East, Greece, Rome, Hawaii, and North America (I was especially impressed by his careful description of the dream beliefs of the various Native American cultures; he doesn't, as some writers do, lump all of these cultures into one big amorphous mass). The second part, "Night," describes various ways of creating and performing a personal ritual to invoke a dream visit from a particular deity. The third and final part, "Dawn," discusses different means of understanding spiritually significant dreams, including a list of the symbolic attributes of various gods and goddesses.

Cunningham sees dreams as a means of recovering "personal religion," something that the dominant religious traditions of Western society has long suppressed. He says,

"[T]he surging rebirth of Pagan spirituality (particularly the overwhelming popularity of Goddess worship), and the general broadening of human consciousness, are positive signs that more fulfilling religious structures and practices will continue to take their place in human society far into the future. The age of personal religion has once again arrived. Sacred sleep is one manifestation of the process of removing spirituality from the hands of experts and placing it where it belongs: in the hearts, minds and dreams of the worshipers themselves." (p. 84)

Here Cunningham eloquently articulates one of the deepest motivations propelling the contemporary dreamwork movement: the desire for a more powerful, more intimate, more meaningful relationship with the divine. As he indicates in his historical review, dreams are a time-honored means of developing such a relationship and we may also find our dreams to be a valuable source of sacred power in our lives.

The two problems I find in *Sacred Sleep* are relatively minor, but are nevertheless worth noting and reflecting upon. The first is a tendency to suggest that all pre-modern, non-Western cultures teach the same essential things about dreams. Cunningham avoids this tendency when he describes Native American dream beliefs, but the overall tone of his historical review is that there are a few basic "truths" about dreams, which everyone but us dense Westerners acknowledge. But non-Western cultures teach many, many different things about dreams and we do an injustice to those cultures if we arbitrarily privilege a few of their ideas as the "essential" ones and ignore the rest.

The second relatively minor problem is similar to the first. Cunningham doesn't spend much time discussing the ways in which the spiritual needs, hopes, and concerns of modern Westerners are different from the spiritual needs, hopes, and concerns of, say, Sumerian people from 4000 years ago. The dream rituals he describes make it sound like what worked for the Sumerians can work for us, too. In some ways yes, but in some ways no: we can certainly learn from the spiritual beliefs and practices of other cultures, but I myself doubt that we can ever make those beliefs and practices into the sum total of our spiritual life.

It seems to me that a more modest goal is this: to integrate creatively the insights of the other cultures with our experiences in our culture. In the concluding chapter to her book *Other People's Myths* (1988), Wendy Doniger presents a well-known Hasidic tale which makes this point exceptionally well. I will conclude with an abbreviated version of this story:

"One night a certain Rabbi from Cracow had a dream in which he was told to travel to Prague, to a certain spot, where he would find buried treasure. The Rabbi did not believe the dream, but it came the next two nights as well, so he decided to heed its message. He traveled to Prague, went to the place specified by his dream, and began digging. He dug for hours and hours, but found nothing. A soldier had been watching the Rabbi's efforts, and finally asked him what he was doing. When the Rabbi told of his dream, the soldier laughed and laughed. He said that he had had a similar dream, of a certain small house in Cracow where treasure was supposedly buried. The soldier said that all dreams were nonsense, and that the Rabbi's failure to find the treasure promised in his dream only proved this to be true. The Rabbi thanked the soldier and returned quickly to Cracow—for, of course, the small house in the soldier's dream was the Rabbi's own, and when he dug there he found a marvelous treasure."
(137-138) *g*

¹ A different version of this same story (using Persian characters and details) is in *The Thousand and One Nights*.

To be able to hold one's daemonic desires and spiritual illuminations together in a moment of contained equilibrium is no small feat and without a doubt produces a state of extraordinary consciousness. It may be worth emphasizing that this "feat" is only in part an accomplishment of the ego; it depends primarily on the operation of an autonomous factor which transcends the ego. Synesius thus is forced to speak of a "spirit" as if speaking of a *being* with whom the ego interacts.

This experience is well known to artists, who commonly realize that their productions rely in high degree upon factors they cannot precisely control but upon which (upon whom?) they ultimately depend. Furthermore, in submitting to the creative process they expose them-selves to often perilous psychological extremes. A satisfying work of art usually manages to balance those extremes to some extent.

Wings also suggest a spiritual function: Whatever is winged has a possibility of rising "above" the level on which humans are destined to live. The upwardness or verticality implied by wings is symbolically necessary to indicate that the plane of ordinary consciousness is being surpassed. Sometimes this takes the form of thoughts and intuitions which exceed our normal limits and abilities in moments of unusual clarity or vivid insight. From this perspective we have not thought brilliantly; rather, *the angel* has brought us a shining illumination. Jung's insistence on the autonomy and objectivity of thoughts, which he learned from his own spiritual guide Philemon, may apply here. In fact, the whole story of Jung and Philemon may be taken as one example of the encounter with an angel.

The "wings" of the angel may also carry us into an unusual *emotional* state. Anyone who has experienced that clear and steady passion that comes with a deep acceptance of the totality of one's being, wherein one sees the "rightness" of things—in Jungian terms, perhaps, a state of relatedness to the Self—could be said to be witnessing the presence of an angel. It can be like an animal awareness, a wordless readiness in the face of what is, what James Hillman calls "animal faith," what the Japanese call "muga" or one-pointedness. It is a state of equilibrium between the upward movement of "daemonic" desires and the downward movement of "light." *In it we are most alive.*

When an angel "appears" to a human being, we might say that a transcendent factor from the archetypal (= heavenly) realm has manifested at the threshold of ego consciousness. It is a "liminal" event (*limen* = threshold): it *happens to* the ego in a state of liminal or peripheral awareness (that state of mind so often courted by the creative artist). It is an agent of the Self (= agent of God, it does God's bidding).

Furthermore, it has a message for the ego (our word "angel" derives from the Greek *angēlos*, messenger), thus serving as a communicative link between ego and Self, man and God, temporal and eternal. Embodying as it does the relationship between man and God, it personifies that relationship and gives a face to one's destiny.

Taken in this light, as a moment of contact between archetypal contents/energies and the ego, it is a matter of no small importance whether the ego is strong enough to withstand the "messenger," let alone register the event in conscious memory, "hear" the message and translate it into human terms, and carry out the implications within one's own life. We have only to recall Jacob's struggle with the angel and his subsequent injury to remind ourselves that an encounter with archetypal energy is not exactly a picnic. Jung refers to it as a "bare-knuckled" event.

On the other hand, the appearance of an angel—in dreams, for example—announces a healing possibility, a link to the Self that would ease the neurotic disunion. Ironically the angelic figure is often the thing that is most feared. Sometimes it is an animal that appears, sometimes a human; sometimes it transforms from one into the other. When one is too impressed with one's own fear, the dream figure seems even more menacing. Too often the outcome is to flee or even try to kill the "threatening" image. The dreamer would rather kill or avoid the messenger than hear from the inner Other.

If we can let the image speak, however, as in an active imagination, it may transform to reveal the deeper aspects of its nature and, surprisingly, its need! It challenges us and makes demands precisely because it needs something from us. William Blake hints at this when he says: "Eternity is in love with the productions of Time." Henri Corbin refers to the "angel of individuation," telling us that the angel's individuation comes first, *then ours*. And in *Answer to Job*, Jung stresses the crucial role of human consciousness in the divine drama, saying in effect that *God needs man in order to evolve*.

The angel can be seen as an expression of God's need to individuate, as it were, through contact with human consciousness. It is part of the self-regulating tendency within the individuating psyche, a necessary communication among parts of a whole, a glimpse of the spirit of the whole. It occurs at the imaginal level of the human/animal soul, whether as inward vision or outer synchronistic event. To carry an awareness of this level of psychic reality and to respond to it in some appropriate manner may be a crucial task, not only for the fate of the individual but possibly at collective levels of human life as well. Blake calls it "Winged Life." Our lives may well depend on its well-being. ☩

Common Dream Symbols & Stimulating Associations

Adapted for this issue from The Mystical Magical Marvelous World of Dreams
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An Invitation To Share Your Ideas With Other Dream Questers!

PREFACE: While it is generally agreed that dreams of a personal nature, which seem to constitute many of our dreams, are unique to the dreamer and produce symbols and imagery which have meaning that are specific to the dreamer's life and personal history, we often need help unraveling the mystery and message of the dream. Some of us choose dream therapy or have a friend with whom to share our dreams; others belong to dream groups. But, in reality, we can't work with someone else on every dream we have and need to call upon the resources available. To assist in the process, we will offer samplings of common dream symbols/metaphors and some stimulating associations as a regular feature. We invite any input you might have for expanding on this quest in becoming better familiar with symbolic language and metaphor.

It must be noted that most of the ideas presented are suggestive of a subjective, or gestalt, interpretation, which does not allow for precognitive, ESP or warning, etc., type dreams; these would warrant an objective approach for interpretation/action. Ultimately, it is left to dreamers to discern how to perceive and act upon their dreams.

ANGEL: May represent your guardian angel, your guide, higher self, superconscious, God-self.

BABY: New idea, new start, project, concept, ideal, beginning, creation, responsibility, your "baby."

MALE WHO TURNS FEMALE: Showing the feminine qualities in you, something you need to integrate into your awareness.

Male & Female People You Don't Know

FEMALES often represent feminine qualities and instincts in us, such as intuition, feelings, sensitivity, emotions, softness, gentleness, receptivity, sympathy, caringness, and the ability to let go and cry.

MALES usually depict intellect, action, aggressiveness, self-assertion, will power, fact finding, no nonsense approach, ability to be strong, to fight or push when necessary (and sometimes when not necessary) aspects of ourselves.

Ideally we should each have a balance of male and female qualities within us, but unfortunately, we are taught to encourage only the masculine or feminine traits, as the case may be, and to suppress, rather than balance, the opposite

half, which leads to problems. Our dreams try to show us where this imbalance exists, so note carefully the action and relationship between these. If all goes well, these halves should become good friends (known qualities) and eventually integrate, which may be symbolized by marriage.

DISABLED: A disabled male may represent ways in which you are crippling or stifling your masculine qualities. The same holds true for disabled, raped, mistreated females.

Events, Places & Potpourri

ARROW: Represents aim, goal, direction, one-pointedness. **Golden Arrow:** Spiritual ideals, aims, goals.

BRIDGE: An important connection, access, a joining or way to travel. Can be a symbol of crossing over from life to death, a new way of life, moving from one state of consciousness or understanding to another. Often signifies change, area of decision making, leaving the old behind, going on to new and different things, or can be bridging the gap.

BRIDGE, COVERED: Can represent old ways being left, or may indicate a secret passage, undercover or subconscious change,

hidden or unseen moves. Cover may also be protection.

CADUCEUS: Staff of Mercury, messenger of the gods, symbol of healing, Aesculapius, wisdom and ideas. Presently symbol of American Medical Association and of healers everywhere.

CEREMONY: Outward symbol of an inner change of intent to change.

CHANTING: Getting in harmony with God and the Universe of your need to do this.

CHRISTMAS: Depicts Spirit of Christ being born in you.

Christmas Gifts: Probably spiritual gifts being given or received or the spirit of Christ being shared.

Christmas Lights: When lit; Christ light shining in you.

Christmas Tree: Christ ideal, Christlike way of life.

CIRCLE: Symbol of God, eternity, perfection, unending love, superconsciousness, perfected man, no beginning and no end, also circumvention, going in circles, joining or being enclosed in a circle.

DAWN: Usually signifies the beginning of enlightenment but can mean start of a new day, era, cycle.

EYE in a TRIANGLE: Symbol of spiritual sight, understanding.

DEATH: In general terms, infers a drastic change in one's consciousness, awareness, lifestyle, direction.

DEATH OF A BABY: This is usually the death or end of an idea, ideal, hope, project, or responsibility which you have "dropped" or neglected.

SEEING YOURSELF DEAD: If this dream has a sense of finality or foreboding along with it, could well be a warning. Particularly if this is followed or accompanied with the urge to put your life and affairs in order and make peace with friends and family. This feeling would be more like an acquiescence or acceptance of the inevitable.

SEEING YOURSELF BURIED: Could be a pun on how you are burying yourself in your work or if you feel inundated by some work or events in your life just now. Check out all possibilities and feelings.

FLYING: Can symbolize your ability or your need to rise above a situation or emotion, to avoid being involved to the point of reacting negatively. Ability to give good for evil. Flying could be an astral-travel remembrance, or can be a desire to move up to higher levels.

GIVING BIRTH: The release of your child, creation, gift or project into the world. It may also represent the culmination of an affirmation, prayer or desire you have been working on, showing you it is now completed and is manifesting in your world.

Sex can be a symbol of union, marriage, oneness, a coming together of opposites, a balancing of your male and female halves, a creative act or a number of other things, including your longing to be whole.

GRAVEYARD: Final resting place.

HIGH PLACE: Often represents a higher point of view, a more spiritual outlook. Can be high point of exaltation or your point of fear, of challenge. May depict being closer to God.

LIGHT: Moving toward the light or reaching in any way to turn on or

bring in more light is usually showing what you need to do, not what has already been done. This symbolizes moving toward greater enlightenment and/or your spiritual source. A well lighted place is always a good sign that you have the needed information to work with and the action may guide you as to what direction you need to take. You may need to consider the type of light; bright, dim, blinking, blinding, and so on. A bright light moving toward you is likely a high, spiritual being.

MARRIAGE: Can mean partnership, cooperation, co-creativity, togetherness, integration of an aspect or part of yourself. May be something you "have to live with" until you decide to divorce or separate yourself from it by taking some positive action, or could imply, a mystical marriage, meditation, union with your high self, listening to your intuition, being tuned in, in harmony with yourself, experiencing oneness.

OLIVE BRANCH: Peace, love.

OUTER SPACE: Can represent out of nowhere, out of nothing, apparent magic, mystical experiences. May also be a symbol of the creative productivity of your mind as you concentrate on your goals, plans and affirmations and they suddenly seem to appear out of the blue.

POWER COMPANY: Source of power, source of strength, ability to move or accomplish. Can symbolize your God-power.

PRESCRIPTION: Method, formula, program, therapy for solving a problem, healing a situation, fulfilling a request for aid.

PRESENTS: Can be gifts you have, give, or receive or be a pun on presence. Look well at the kind of gifts and what you do with them.

PUNISHMENT: Can be giving yourself a hard time, refusing to forgive yourself, or making things harder than they need be. Dream may show where, how or why you feel the need to punish yourself so you can change this.

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SAILING: Usually implies smooth sailing, flowing along with ease, being in the flow, unless of course you are having problems with wind, sea or self.

SINGING: An act of joy, of being in harmony with yourself and with others, feeling good about yourself, spreading joy and uplifting others by your cheerful attitude. Dream may be encouraging you to do this.

SPIRAL: Symbol of creative power, cyclic patterns, seasons, rhythms, reincarnation.

STAR: Point of illumination, high hopes, ideals or may be messages from other realms.

SUN: Source of light, dynamo of radiant energy, ancient symbol for God, enlightenment, spiritual blessings poured on you.

SUNRISE OR SUNSET: Peace after the storm, beauty and harmony restored, or assurance all will end well.

TAU: Tau cross, or symbol of manifestation in the physical plane.

WEDDING: A ceremony bringing together two opposite parts, two differing opinions into union or agreement. Can be spiritual integration with your high self, a long term agreement, a pledge of love and devotion. May even denote a wedding!

AMEN: So be it. ☩

Crop Circles (Cont'd from page 16)

I came to see a bicycle or motorcycle as a dream symbol for a balanced condition. For example, a recently divorced woman dreamed of riding a unicycle precariously, while others rode bicycles.

A number of patterns appeared that had a bicycle-like appearance, such as the two at Pepperbox Hill. (f & g)⁹ They could be a before-and-after representation of the increasing feminine aspect. The central circle is like ancient glyphs of the duality, or Mother/Father Deity. The ancients said that the Deity is One but manifests as two. The glyph for the Monotheistic Deity is a single circle or a circle with ring. These are frequent crop patterns.

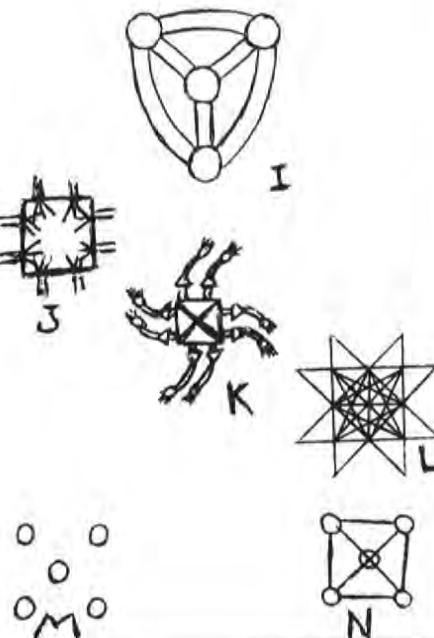
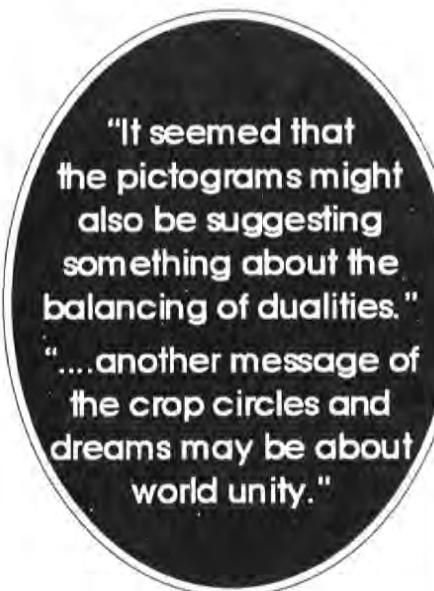
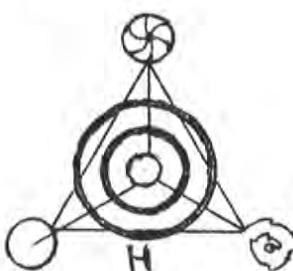
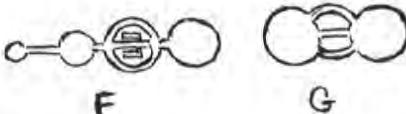
After I saw the Barbury Castle pictogram (h), I realized that quite a few of my dreams and experiences seemed related to it. Because of space limitations, I'll just mention a few.

In mid 1991, I had this dream:

I saw a "Y"-shape that was also a woman's body where the legs meet. Three energy lines moved from the center, two outward and one downward. Then I saw it again but this time there were just the two outward energy lines. As I saw this, a voice said: "Some say there are three ways of unfolding the world. We say two."

The pictogram had a "Y" shape within it. The wheatstalks were laid out from the center.¹⁰ I found an ancient glyph that resembled the pictogram of a circle with a ring inside a triangle. It was said to represent the Deity in Heaven. The text went on to say that the ancient Chinese equivalent was a "Y" shape, called "the Great Term" or the "Great Unite." It meant that all things with form came from that which has no form. The eye in the triangle is said to be the Deity looking out from Heaven. A triangle with the letters AUM at the corners is said to mean "the Father and Mother engendered the Son, Man."

It seemed that the pictogram might also be suggesting something about the balancing of dualities. Two days before seeing it, I dreamed of people being told about being out of



balance, or offset; to look for offset circles. The central circle and rings in the pictogram were indeed offset. I thought it could also be about the Trinity and the virgin birth. The circles at the corners might represent the Father Deity aspect, the Mother Deity aspect or Holy Spirit and the engendered Son, Man.

Another message of the crop circles and dreams may be about world unity. I had a dream of an electrical splice box with the wires disconnected (J). I felt that it meant that people were not connected. Later I saw Navajo sand paintings that looked similar (k). Thinking of "hooking up the wires" I drew connecting lines between the feet of the people in the sand paintings. The result was star-shapes: one with 8 points (l) and one with 12, formed by four overlapping triangles. I found that the 8-pointed star was an ancient sun symbol.

I speculated that the quintuplet set of crop circles (m) could symbolize carbon, the basis of life, with its four bonding electrons. This was an analogy of human evolution where diamond (unity) is the final stage. Carbon can take various forms, such as graphite or coal, depending on how the electrons bond. Under great heat and pressure, it bonds in the most ideal way in terms of strength, forming diamond, the hardest substance. Each bonding point has a plus and minus charge, suggesting a duality bonding. The quintuplet set also hints at a pyramid from above (n). I've been told that diamond forms in pyramidal shapes. Symbolically, the great heat and pressure is the stress and challenge here, now, in the cycle of time, that leads to unity, or human bonding.

I felt some confirmation when I read of Black Elk's great vision.¹¹ From the highest point in the world, he saw how all things are in the spirit, how they must live like one being. He saw that the Sacred Hoop of his people was one of many hoops, which formed one grand hoop. The Lotus flower is an ancient symbol with similar meaning; in Mexico, there is a myth about The First Flower¹²; the Hopi depict sun flowers.¹³

An article about patterns found by dowsing in crop circles and megalithic sites shows one with 12 circles in a ring with a 12-pointed star inside, formed by four overlapping triangles.¹⁴ It is called The New Jerusalem Plan and it is based on the vision of St. John in Revelations 21. It is said to represent the order of the Heavens made apparent on Earth. After seeing that a Teutonic Cross was found by dowsing in a crop circle, I realized that the New Jerusalem Star could be derived from the quintuplet set by sliding the triangles of the overhead pyramid to overlap. A coincidence soon followed when I read a little pamphlet from a group called Solara 11:11. They teach that the Key to the great change is to form star mandalas of overlapping triangles.

Barbury triangular shapes in the overlapping triangle idea reveals the New Jerusalem Plan from the quintuplet set (q, r & s). It reinforces the diamond analogy. A few weeks after drawing the shape, I found a Navajo sand painting with a central shape similar to the Barbury quintuplet.¹⁵ Around it are gods of the four directions holding "Y" shaped symbols.

There are many similar dreams and incidents that I could share here but I hope by now that I have conveyed the interconnectedness and synchronicities that have been proliferating throughout my experience over the past two years. I did a lot of research to find these connections but actually, the important ones just seemed to come to me without effort. So much of it seems related to great mysteries--such as Revelations and myths--I am convinced that something of a huge magnitude or importance is occurring on our planet. The dreams of ordinary people have helped to convince me. The 'coincidences' seem to have a design and direction to them. Conventional explanations fail to explain this, just as they fail to explain the crop circles. It seems there are many truths not yet 'proven.'

I have placed a call in the research section, hoping to find others interested in sharing their perspectives on the crop circle/dream/myth connection. With luck, some will join me in this quest.

It could prove to be important. ☩

The Milk Hill Agriglyph Inscription, England



(Fig 22) Late July 1991. A Runic formation, Milk Hill, Wiltshire.



AGRIGLPH, MILK HILL,
STANTON ST. BERNARD, WILTSHIRE



E. CH. CH. E. A. E. I. TH. H. E. PH.

PHEH-THI EA-ECH-CHE

PTAH AMEN | ENKH KHAKI
ANCIENT EGYPTIAN CREATOR GOD

EA KHAKI | ENKH AMEN
ANCIENT SUMERIAN GOD OF WISDOM
AND LOVER OF MANKIND

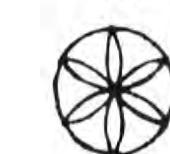
THE CREATOR, WISE AND LOVING

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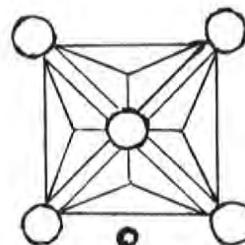
- ¹ George Wingfield. The Crop Circles in 1990 in *The Cereologist*, No. 2, Winter, 1990. This is the Journal for Crop Circle studies. Aldhelm, London.
- ² Ralph Noyes. Overview of 1991 in *The Circular*, Vol. 2 No. 3(September, 1991) The Journal of the Center for Crop Circle Studies, St. Aldhelm, England.
- ³ Pat Delgado and Colin Andrews. Circular Evidence (Bloomsbury Publishing Ltd., London: 1989)
- ⁴ Col. James Churchward. The Sacred Symbols of Mu. (Be Books/The C.W. Daniel Co. Ltd., Albuquerque, NM: 1988)
- ⁵ Elaine Pagels, The Gnostic Gospels (Random House, NY: 1981)
- ⁶ Ibid
- ⁷ P. Delgado and C. Andrews. Circles Phenomenon Newsletter No. 3, April 1991
- ⁸ J. Kronig and G. Wingfield. Images of 1991 in *The Cereologist*, No. 4, Summer 1991
- ⁹ P. Delgado and C. Andrews. Circular Evidence (Bloomsbury Publishing Ltd., London: 1990)
- ¹⁰ The *Cereologist*, No. 4
- ¹¹ John G. Neihardt. Black Elk Speaks (Lincoln Univ. of Nebraska Press: 1961)
- ¹² Joan Halifax. Shamanic Voices. (Dutton, NY: 1979)
- ¹³ Alexander Elliot. Myths (McGraw-Hill Book Co. NY: 1976)
- ¹⁴ Hazel Eddleston. Geometric and Symbolic References in Crop Markings *The Cereologist* No. 3, Spring 1991.

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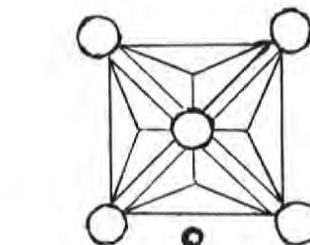
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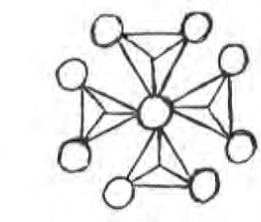


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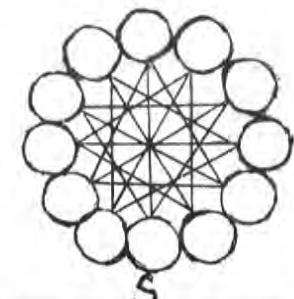


R

"..I read Black Elk's great vision. From the highest point in the world, he saw how all things must be in the spirit, how they must live like one being. He saw that the Sacred Hoop of his people was one of many hoops, which formed one grand hoop."



S



T

sexuality. "Mary Beth's genes and hormones made her neither a girl nor a boy at birth, but her parents made her a woman for life. Cuddling her in a lacy pink quilt, they couldn't have known that they were assigning a social gender to a physical anomaly." (Benderly p 20)

While nurture qualifies a case like Mary Beth's, it does not account for the "15 million American men who cross-dress part or all of the time." Nor can it explain the millions of cross-genderists, androgynes, transsexuals, and female cross-dressers who inhabit every corner of the globe (*Journal of Gender Studies*, Spring, 1991, p. 54).

Gender behavior as well as sexual preference is usually evident in infancy. Lacking comprehensive social conditioning, nurture is not a likely cause. Then what is? More importantly, why must the variant personality face persecution in some areas of the world and not others?

Dr. Ian Stevenson, head of Behavioral Studies at the University of Virginia, sees resistance to androgynous expression as a cultural problem. He is quick to point out that in areas of the world where reincarnation is accepted, such behavior "evokes little concern on the part of the persons affected and the members of their families. The condition is attributed to previous lives as members of the opposite sex." (*The Journal of Nervous and Mental Disease*, Vol. 165 No. 3).

For 30 years, Dr. Stevenson has been conducting investigations of spontaneous past life memory in children between the ages of two and five years. "Children speak of their own volition," Dr. Stevenson says. "No one suggested to them that they should try to remember a previous life. When they first speak about previous lives, their minds have not yet received much information about deceased persons. By the time a person reaches adulthood, the mind has been filled with a wide variety of information from many sources." (Stevenson, I., *Children Who Remember Past Lives*, 1987 p. 54)

Dr. Stevenson's enthusiasm for such research was prompted by the potential benefits in understanding behavior. "The common occurrence of some gender identity 'confusion' allows me to suggest that perhaps the condition derives from previous lives as members of the opposite sex. This might occur even when the person concerned has no imaged memories of a previous life." (*Children Who Remember Past Lives* p. 187) Stevenson's case studies run the gamut from prime candidates for sexual reassignment to those whose androgynous extremes confront a hostile society.

Ma Tin Aung Myo was born in Nathal, Burma, in 1953. At the age of three, she began talking about a previous incarnation as a Japanese soldier during the Axis occupation of Burma. She recalled detailed memories of life in Japan, though Dr. Stevenson's research revealed no visitations by her or her family to the country, nor knowledge of its culture. Ma Tin Aung Myo's phobia of aircraft coincided with the end of her past life. Allied planes had bombarded Nathal, killing "her" and many of her company. Further investigation confirmed her story of the last days of the Axis occupation.

Ma Myo's behavior was typical of Stevenson's 'sex change' cases. "She insisted on dressing in male clothes, wore her hair in a boys style, and played primarily boys games." When school authorities insisted on Ma conforming to gender appropriate clothing and behavior, "she dropped out at the age of eleven." Throughout her life, she remained strongly masculine in her sexual orientation, dressed in men's clothes, said she would like to have a wife and disliked being considered a woman. (Stevenson, I., *20 Cases Suggestive Of Reincarnation*, 1966, p. 60) Ma told Stevenson that he "could kill her if he could guarantee that she would be reborn as a man." While death held little attraction for the gender-free children of Stevenson's case studies, its insid-

ious appeal grew as societal pressures kicked in.

Paulo Lorenz was born in southern Brazil in 1923. As soon as he could talk, he expressed vivid recollections of his sister, Emilia, who had died a year and a half before he was born. Paulo claimed to be his deceased sister, reincarnated. By the age of three, Paulo "exhibited an unusual skill for sewing and also had in common with Emilia a number of other traits and interests." (20 Cases, p. 204) Emilia detested being female and told her family "that if there was such a thing as reincarnation, she would return as a man." She rejected a number of marriage proposals and before her death by cyanide ingestion, made several other unsuccessful suicide attempts. On one such occasion, she was force-fed large quantities of milk as an antidote. Throughout Paulo's life, he refused to drink milk, citing Emilia's experience as the reason.

Paulo's existence paralleled Emilia's unhappiness. "For the first five years of his life, he refused to wear boy's clothes, and played with girls and dolls. Elements of femininity were obvious into his teens and a strong feminine identification persisted throughout his life." (20 Cases, p. 204) In September of 1966, Paulo committed suicide. What might have happened, had accommodations been made for his variant gender expression? Dr. Stevenson's study of the Ruby Kusuma Silva case emphasizes the imperfect but preferable results of tolerance.

Born in 1962, in the village of Galle, Sri Lanka, "Ruby began to speak connectedly when she was less than a year and a half old. She spoke of a previous life as a 'brother' not a 'sister.' She insisted on being addressed as a male, complained about being in a girl's body, and wondered aloud, 'why did I become a girl?'" Ruby's alleged past incarnation as Karunasena of the distant village of Aluthwala, exposed an intriguing connection to

her phobia of water. Stevenson's investigation revealed that Karunasena had lived in the village until he met his death by drowning at the age of seven, three years before Ruby was born. Dr. Stevenson recalled that "the two families concerned had had no personal contact" prior to his research.

Ruby's elaborate description and subsequent recognition of places, persons, and particulars of Karunasena's life and village, convinced Stevenson of the authenticity of her account. But certain details of Ruby's case set her apart from other "sex change" studies. Testimony from Karunasena's family included memories of effeminate behavior and the absence of one testicle. His brother also recalled Karunasena's statement that "it helps one to become a woman in the next incarnation." Cross-gender characteristics were also apparent in Ruby's behavior. As an adolescent, "she wore an attractive frock to school, but at home she still wore boy's clothes and preferred boy's games to girl's games." (Stevenson, I., *Cases Suggestive Of The Reincarnation Type*, Volume 2, 1977 pp. 198-201)

Stevenson attributed Ruby's androgynous balance to her brief incarnation as Karunasena and the socialization process of a longer female life. But none of the aforementioned cases reflect the sum total of many lifetimes in all shades of sexual and gender variances.

Dr. Helen Wambach expanded the implications of Stevenson's research. She regressed some 750 patients to the embryonic state. "Not a single one found 'their true inner self' to be either male or female and more than 2,000 hypnotic subjects experienced past lives as the opposite sex." Dr. Wambach concluded that "the growing entity self, moving and gathering experiences through many lifetimes, is truly above sexual distinctions and must incorporate both yin and yang, male and female." (Wambach, H., *Life Before Life*, 1979 p. 75)

"Anthropologist Walter Williams' study of the Native American Berdache found a cross-gender group—not merely tolerated—but revered."

Gender variance is finding support in a plethora of new mediums. Educator Grace Craig of the University of Massachusetts asserts rigid gender and sex roles "restrict emotional and intellectual growth. An androgynous personality is not limited by such deficiencies." (Craig, G., *Human Development*, 1988 p. 141)

Anthropologist Walter Williams' study of the Native American Berdache found a cross-gender group—not merely tolerated—but revered. One contemporary case Williams points to mirrored the Indian's marital diversity:

"Bob" and "Barbara's" was the classic traditional courtship. His parents approved of her, while the couple agreed to preserve their virginity until the wedding night. But the honeymoon proved to be more than they bargained for. Barbara's female sex was unquestionable until she stood naked before her husband. Bob "went into total shock" Barbara recalled, "and left me there alone in the hotel room. I didn't know what to do, so I just stayed there. A day later, he came back and told me he had thought about it a lot, and he had decided he loved me and it didn't really make any difference."

The couple has remained together and—after 16 years—are still happily married. Nor does the husband's family or friends know of the male sex of his wife. The husband does not identify himself as gay or homosexual. (Williams, W.L., *The Spirit And The Flesh*, 1986 p. 117)

What might Doctors Wambach and Stevenson make of Barbara's expression and Bob's reaction? Was it nature or was it nurture? As is the case with most of our madness carefully concealed behind our masks, it was probably a matter of both. Certainly social parameters had a hand in teaching and reinforcing the gender cues that made Barbara attractive to men. But Dr. Wambach would also take note of Barbara's last incarnation. If it was female, then the duration between death and rebirth would be a critical factor, as Dr. Stevenson's research emphasizes in cases of cross-gender behavior: The shorter the interim, the greater the likelihood that the shadow of Barbara's life as a woman would eclipse her incarnation in the body of a man. As for Bob, what predisposition compelled him to transcend the physical evidence of his eyes? Perhaps the woman he saw was one he had known and loved in another lifetime. ♀



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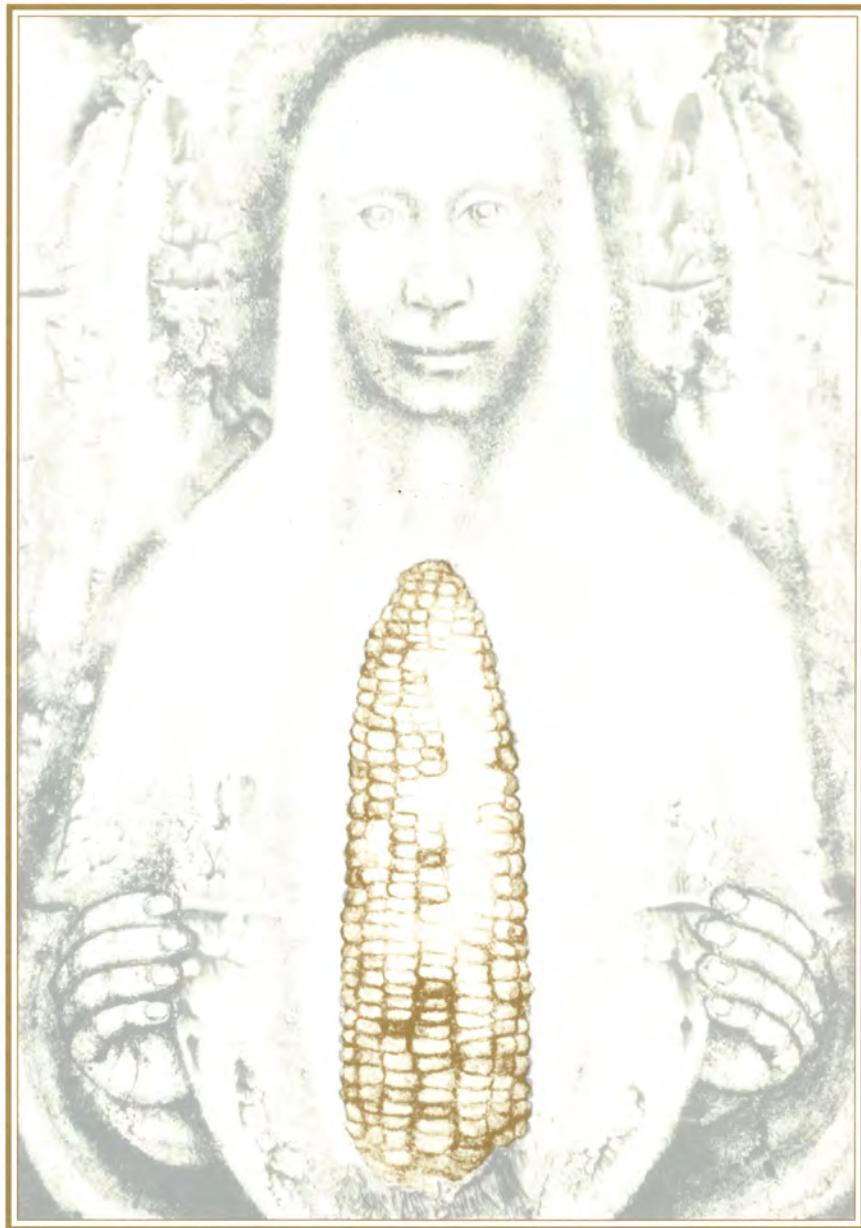
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