

Dream Network Journal

Since 1982

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a Quarterly Publication Exploring Dreams & Myth



Healing our Souls; Healing the Earth

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Classifieds

Theme for 1991

Interconnectedness

Focus for Autumn:

How can dreams help in the process of overcoming and healing addictions?
An invitation from the Guest editors of this issue appears on page 6.

*Lifeline:
July 31, 1991*

Note regarding the Question or 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 or transformational dream experience, an inspiration, a breakthrough or burning issue--which may be powerfully on your mind--and DESIRES to be written, drawn, or committed 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 share your experience or insight regardless of whether it 'fits' within the suggested 'Question' or 'Focus'. Given the overall synchronicity which guides this work for us as a community, it will undoubtedly complement the issue as a whole.

Deep Gratitude

Planetary Dream USA: editorial

From Roger Ripert, editor of Oniros (France) we received a 'call' to incubate a dream for the Earth on Winter Solstice 1990. The current issue of Oniros contains an extensive report of the European results of that experiment*. Following is a narrative synopsis of approximately 25 dreams that were submitted by USA/DNJ readers, arrived upon by a small group of 'Moabite' dreamers. Thanks to each of you for the honor of doing this service. *(See Dream Study Associations, classified section for Oniros address).

Speaking for the Earth, psyche sees her as being poisoned, overly burdened (too hot and littered), and recognizes that (collective) humanity is just awakening to these facts. Even the most insensitive and brutal of our species are being slapped in the face by the winds of change and are beginning to open their eyes and hearts. The *only* way to enter the golden city (age) is through honest and difficult personal work. The golden age is just before us and we do have time to correct our distorted view. As we collectively get the right angle or perspective on the problems our species has created here on Earth, we can begin to heal ourselves and subsequently, the Planet. The Earth herself is a living organism and will respond to our efforts when we learn to speak (or preferably sing) with one voice.

* * * * *

Individuals must learn to look for alternatives... to make choices that are available for bringing about necessary changes and ushering in the true source of healing Light. We are clearly given choices but we must each choose and decide or...we will lose them all. We can be more effective in our individual actions if we resist the pressure to conform to outworn standards of behavior and value systems. We each have a unique destiny to fulfill

and can best contribute toward our own and planetary healing by allowing for its development and manifestation. We must each be willing to make the necessary sacrifices for the good of the whole; death (of the power and greed-oriented aspect of ego) is imminent. We are given the statement "If it gets too much for you, just stop and ask for a freeing breeze"; and the words to a song "Be not afraid. I go before you always; come follow me, and I will give you rest"...to encourage us as we enter the deep waters of emotional turmoil and purification during this unprecedent time of turbulent, turning tides. One open door that is available is believing in and following the guidance of our dreams. Through our dreams we may find the way to unblock the throat chakra (the energy center related to open and honest communications) the chakra most in need of healing in the world at this time.

* * * * *

Women are to play a central role in the ultimate transformation but they first need to learn to confront differences among themselves, trust one another and express healthy affection for one another as central participants.

In summary, we need to learn to Live Lucidly!

* * * * *

Children are the ultimate teachers and healers. They see the tentativeness being modeled by adults, as opposed to their desire to see (in adults) resolve and commitment. They see the hypocrisy, the sickness caused by it, the 'boomerang' effect...and let us know they are available to assist us in the healing process.

We see multi-cultural children performing in large halls, wearing white clothing, though each is

dressed representing their culture. They sing in celebration of the uniqueness of their own culture and ultimately join their voices in celebration of the beauty and mystery of Life and the Earth. They model the joy and necessity of playing, learning and singing together. Witnessing their performance are (smiling) diplomats and heads of State, including those deceased (e.g. Robert Kennedy) ...the ancestors. The children are singing old songs such as "Playmates" and new, including "Pray each other's ease down the Light." In the children lies the hope for the Future.

We, as **Children of the Earth**, are taking our first tentative and collective steps toward spirituality.

* * * * *

We must make arrangements for the care of the creatures; they need more open space and less exposure to "technology". Living things suffer when submitted to technology.

* * * * *

Large crowds of people are in a church - whose structure is flimsy, and whose alter has been blasted out on the back side revealing a much larger hall. (There's more room behind the altar?) The service is being conducted by ministers of many denominations. Though he never appeared, there is to be a talk by a leading figure in the field of lucid dreaming; what happens instead is a procession of ministers down the aisle singing "Bah, humbug!" The dream speaks to tensions in the world spiritual community such as pagan vs. Christian, solstice vs. Christmas, etc.



(End Dreams)

SHIFTING GEARS: INTRODUCTIONS & UPDATES

I would like to welcome all new subscribers to the DNJ *exploration* and ask that you consider making a quick leap into our evolutionary journey via the following potpourri of information.

To all, I would like to introduce the new individuals on our advisory council, whom we are very fortunate to have on board. Most of you are familiar with Montague Ullman and Stanley Krippner, both veterans in the field of dream research and education, both authors of many well read books on our subject. They have been with us from my beginning, a gift for which we call all be grateful. Kelley Hunter joins us from Montpelier, VT, lending her expertise as mythologist, networker and writer. David Forlines is a spiritual advisor and cross-cultural consultant dedicated to LaPush, WA. Among other talents, David is a fine teacher of Native American cultural traditions and language, a poet and carver. Marcia Lauck, co-author of At the Pool of Wonder and student of Jung and Native American tradition, has recently agreed to join us from San Jose, CA. Welcome and thanks to each of you for your involvement!

There is exciting news to share with you about the present state of evolution of the Journal; a Turning Point is truly upon us! When I first accepted stewardship for this publication in June of '89, an intuitive decision was made to set the theme for my first issue: *Turning Points: Dreams That Inform as we Move into the '90s*. Following that decision, and prior to the first issue being published, I had an opportunity to review the archives - which go back to 1982. Meanwhile *Newsweek*, *Omni*, *Modern Maturity* and other major magazines carried cover stories on dreams, providing a clear indicator that public interest in dreams was (and is) increasing.

These two factors, and the input many of you were kind enough to give informed my perception

that the Journal - prior to my taking responsibility - had served primarily as a vehicle for developing courage, dialoguing and sharing new perspectives/techniques, etc., among professionals and dream-workers, internationally.

It appeared the foundation had been built, and that it was time to prepare this publication to allow dreamers, dreamworkers and educators the opportunity to teach and explore with a broader and apparently eager to learn audience.

The good news is that we: have recently been reviewed in the *Library Journal* (December '90) by Bill Katz, a man considered to be an authority on periodicals by librarians; are contracted for three years with Knowledge Systems, and appear in their Guidebook for the 90's; have recently contracted with two distributors - on the east and west coasts; are being referenced in many new books and periodicals, such as Stanley Krippner's outstanding new anthology Dreamtime and Dreamwork and Venture Inward (Mar/Apr '91). Our gratitude to all mentioned for your help. The signs are clear that we are beginning to succeed in our purpose of reaching, educating and exploring with a broader audience.... indications to be celebrated by all!

All of this bodes well for our dreams and for the Journal, but we need your help! How? First, please recognize that your questions about and experience with dreams are valuable and we encourage you to share them with others through these pages. Do not think you need to be an expert, degreed or a skilled and published writer or artist/poet in order to submit an article, poetry or artwork. We warmly invite you to write letters to the editor, articles, hints or techniques that have worked for you, 'enactments' and dream/myth-related art work. Second, we continue to seek contributions of time and money for creating an anthology and/or series of subject-specific pamphlets from

our 9 year old archives. If you are interested in involvement, please write us. We desire to get and keep this valuable information circulating, and preliminary research indicates it would be a good financial investment. Third, new subscribers are always welcome; please encourage friends, clients and your local or university library to join us. For each new reader you sponsor, we'll extend your present subscription one issue.

Celebrate our successes...help with our challenges...and *thank you* for listening and responding.

Several have written and asked 'Why Utah?' Please realize, first of all, that I consider myself a dual citizen of the states of Utah and Washington, as well as a planetary citizen. However, the former is my home state and one where - among other compelling factors - most of my family resides, there is a place to call home, and there are canyons, rocks, rivers and creeks that I have loved since I was very young. It gets in your blood! Please make contact if you visit, or would like to offer a seminar here.

The move to Utah and the war are primarily responsible for this double issue. We needed to get back on schedule with the seasons and this seemed the most likely - and aesthetically pleasing - way to do so. Our questions for Spring issue focused on dreams and healing the Earth; we had planned a Summer issue focused on the healing power of dreams. The exquisite art and articles that gravitated and surfaced strongly suggested this combined issue on Healing Our Souls; Healing the Earth: we can't have one without the other! All who have contributed and I join together in one interdependent voice, one volume, and beckon you to feast your soul, love yourself, and keep loving this marvelous mysterious precious powerful fragile planet we call home.

Delight in this issue! ♦

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 demystify dreamwork and assist with the integration of dreamsharing into our culture in whatever way of integrity is shown and given to 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. To remember a dream can mean we are ready to understand the information that has been presented; to enact the dream's hint brings 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.

ERRATUM

#1 In the past two issues, the wording in our Statement of Purpose regarding our *goal* was misstated. What appeared in print was 'Our goal: to demystify dreams', rather than 'to demystify dreamwork'. Fortunately, a thoughtful reader called our attention to this gross oxymoron. Thanks, Bonnie!

#2 In *Honoring Dreams as a Family* (V10 No.1), we credited Will Phillips for the art work which so beautifully accompanied the article, whereas it is in fact his son, Noah, to whom credit is due.

Excellent art work, Noah!

#3 Paula Mackrow of Port Townsend, WA is to be credited with the artistic rendering of the logo idea submitted by Sheila Lengles of Seattle.

Editorial Policy

We encourage readers to submit articles (preferably with complementary graphics or photos), and letters to the editor which will serve as stimulus for more sharing and as learning tools for our readership. We invite questions and accounts of personal experience involving dreams and personal mythology... ranging from workable methods and transformative experience... to informal sharing, synchronicity, or insight gained in groups or therapy.

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

We invite you to 'throw out a net' for dream groups (forming or needing new members), dream related research requests, and to notify us of upcoming dream related events or books which would be of interest to the readership. (See page 56 for Forthcoming Issue topics, page 58 for Classified Policy)

A Letter to DNJ readers regarding our Autumn '91 issue On Dreams and Addiction

from Deborah Jay-Hillman Ph.D.
& Valerie Meluskey Ph.D, Guest Editors

We invite you to participate in our Autumn issue on DREAMS and ADDICTION. Our questions:

How have dreams been meaningful for you or someone close to you in dealing with addictions?

How has working with dreams been useful in the healing process of clients who suffer from problems related to addiction?..., including alcoholism, drug addiction, smoking, compulsive behavior in gambling, over-eating, love and sex obsession, co-dependence, etc.?

How have your dreams and waking experiences prompted you to view "addiction"?

From the perspective of personal myth, how can the wounding causing addiction inform the healing process?

Please submit articles related to this theme, a brief two sentence bio, and include or withhold personal information as you wish, but please give waking-life context and application. We also welcome letters, poems, and artwork relevant to our theme. We will either publish or comment on the collection we receive.

Please send submissions to:
DNJ % Roberta Ossana, editor
1337 Powerhouse Lane Suite #22
Moab, UT 84532

DREAM EDUCATOR'S NETWORK

I feel a need for more open and consistent contact with other individuals who are doing dream education. The benefit I derived from being a 'member' of the network was sharing ideas with other dream educators and having a feeling of connectedness with them. Please reactivate the DEN!

Janice Baylis, Huntington Beach, CA

I'm glad to see the Dream Educator's Network evolving! I was one of the educators at its inception in Ottawa and believe at that time there were 18 original members. The DEN Directory I have in front of me at this moment shows that interest has grown from that first meeting.

By adding the section - On Dream Education - I feel you have done a great service in giving the group a 'soap box', a stage to air their views and share their experiences. For DEN to go ahead and produce their own newsletter would be unnecessary.

However, as I see DEN there is not now a cohesive 'raison detre'. What would you think about offering this group the responsibility of developing an avenue for providing dream education 'mentorship' for those feeling called to this service? This would perhaps be the focus needed to unite the group toward a specific purpose, beneficial to the concept of broader, healthy dream education for the general community. It's a thought, a goal to work toward.

I think it is important for the self-esteem of dream educator to have a parent body of its own to draw on.

Sandra Magwood, Lakewood, Ontario

I am once again touched to see you trying to keep us together and to focus our suggestions into some possible reality. A place in the Journal - On Dream Education - is a good start. Keep it going and open to new voices and ideas!

Anne Sayre Wiseman, Cambridge, MA

I believe that a section in the Journal - On Dream Education - to be an excellent place to focus ideas, suggestions and questions about dream education. We might begin by inviting dream educators or any one considering themselves to be one to use the section to set down what they understand to be the principles and premises of dreamwork.

Montague Ullman, Ardsley, NY

Responses

BEGINNING THE 'MYSTERY' SECTION

My interest in the Dream Network Journal is growing. Printing anonymous works is an important development. From my point of view, our 1600 years of repression is not over. I know things from experience that must stay secret for personal privacy, yet sharing them could be a tremendous encouragement to others. It has been quite a quandary. I write and then tear it up before anyone sees it, over and over and over again.

Thank you again for a fine publication, and for the opportunity to share my experiences.

With Appreciation,
Anonymous

I dream. You dream. We all dream.
What do we get from our dreams?

Perhaps a glimpse of some exotic surreal world.
Maybe a new perspective on a difficult problem.
Dreams can be clear and easy to understand and they
can be so complex and mystical that all one can do is
be absolutely amazed.

The simple beauty of a butterfly gives one a warm
feeling of goodness close to the heart. The strong silent
strength of a tree evokes deep admiration. Standing
deep in the heart of a forest with only yourself and
nature feels like home.

Dreams are born and live within a part of us that
we do not fully understand. Once again to use the setting
of a forest: when all you can see in any direction is
the forest...when you are lucky enough to escape the
litter of mankind and stand in a setting of trees, earth,
and fresh air you cannot help but feel a sense of rightness,
of wholeness.

Focusing on dreams and feelings attached to them
also brings on a sense of wholeness. Dreams represent a
part of ourselves we do not know and often do not
really want to know. Once in a while we have an
unusual dream that pulls us into that lost part of
ourselves, just as we occasionally load the family into
the car and vacation at a park to commune, briefly,
with nature.

The ideal for me is one in which, after waking, I
take a long leisurely walk in the early morning in the
forest while communing with my dreams.

Total wholeness.

Writer from within a dream

Dreaming to Heal the Earth

By Kelly Bulkley

"In every dream, whether you are conscious of it while you are dreaming or not, there is some kind of natural phenomenon present. Either it's night and there is a night sky, with or without stars; the sun is shining in the day or it's cloudy; there is a feeling of wind present or not. There is always some kind of natural phenomenon and that is because you cannot dream without the natural phenomenon; it is the nature of things, out of which the dream arises."

Bartholomew, Taos, NM

I

From ancient times people have looked to dreams for visions of the divine realms above, and/or the demonic underworld below. But in our time, with our society's pressing environmental troubles, we need to ask a different question of our dreams: what do dreams tell us of this world, the natural world between Heaven and Hades? Can dreams help us heal our wounded, suffering Earth?

Yes they can. In my opinion, we need to listen more carefully to dreamers from non-western cultures, who have always believed that dreams do speak directly to important communal and environmental issues. As recent anthropological studies have shown, indigenous peoples from central and South America, Africa, and Oceania firmly believe that dreams bring forth meanings that are extremely valuable for the community's well-being. They believe that dreams comment on the community's affairs, point to long-ignored social problems, and offer visions of communal reform, renewal and hope.

We need to realize that the narrow focus on personal, individual meanings is a strictly *western* view of dreams. Dreams have many, many different dimensions of meaning. Which of those dimensions we discover in our dreams is always determined by the questions we ask of them. If we ask questions about our personal conflicts, that's what we will learn about; but, if we ask questions about the crises facing our culture, we will find that our dreams have much to say about that, also.

Even if we grant that dreams do tell us something about social matters, can they really help us with a problem as massive and intractable as our environmental crisis? The threats of global warming, species extinction, and mounting toxic wastes are tied up with terribly complex political and economic issues; dreamwork, it would seem, is a fly-swatter in comparison to such elephant-sized problems.

Here, we need to listen to what environmentalists themselves say we need to overcome these problems. Most environmentalist action involves lobbying politicians to change laws, protesting against corporate polluters, and trying to develop cleaner, safe technologies. Yet many leading environmentalists admit that these efforts are not enough; they say that we need a deeper, more fundamental change in people's values and attitudes regarding Nature.

Bill McKibben, author of *The End of Nature*, says "We must invent nothing less than a new and humbler attitude toward the rest of creation. And we must do it quickly." Petra Kelly, founder of the Green party in West Germany, states "Saving life on Earth requires not only a new way of thinking, but also a new way of feeling. We must work with our minds and with our hearts." And Peter Bahouth, executive director of Greenpeace in the U.S., insists that "the way to change the assumptions that are destroying the earth is to combine personal transformation with a hard-headed, practical campaign of coalition building, demonstrating and organizing."¹

These environmentalists are all saying, in different ways, the same basic thing: we need, more than anything else, a deep transformation in the basic values and attitudes that guide our society's treatment of the Earth.

My claim is that dreamwork can contribute to this task. Dreams may not help us create new environmental laws or technologies. But, dreams can promote exactly the sort of transformation of moral and spiritual values that environmentalists say we desperately need. Throughout history dreams have been a potent source of new visions, energies, and ideals that have helped people overcome seemingly insoluble problems. Today's dreamworkers have a great opportunity: to help bring the wisdom of dreams to bear on our community's environmental problems.

In Response to the Questions:



Healing Our Souls, Healing the Earth

II

Little practical research has been done on the specific question of how dreams can promote greater environmental awareness. However, I have an example that might help to indicate the potential dreams have in this regard.

Sam LaBudde is a marine biologist with the Earth Island Institute in San Francisco. In 1987 he engaged in a dangerous environmental spy mission: he anonymously took on a job as a mechanic on the Maria Luisa, a Panamanian fishing boat hunting the Pacific for yellowfin tuna. Schools of tuna are frequently accompanied in the ocean by dolphins, and fishermen had long been accused of recklessly slaughtering the dolphins in the process of catching tuna. However, environmentalists had no hard evidence to use against the tuna fishing industry. LaBudde brought a video camera onto the ship, and whenever the crew hauled up its nets, he casually videotaped the ghastly proceedings: scores of dolphins tangled in the mesh, beaks cut, fins broken, drowned in their struggles. Even though he knew the crew would beat or kill him if they discovered his true purpose on the ship, LaBudde managed to collect extensive video footage. When he brought his films back to the U.S., they caused a sensation—they were shown on national newscasts and at congressional hearings, and they helped ignite a public outcry over the tuna fishing industry's environmental practices.

Months after his voyage on the Maria Luisa, LaBudde suffered a recurrent dream: there were "injured dolphins speaking in cryptic tongues"; the dolphins were "bandaged, crutch-ridden, swathed in all the symbols one would expect from a participant or victim of a war." LaBudde says he feels the dreams reflected "stuff I had to bury on the ship because my desire to speak out or do something about the dolphin kills had to be suppressed."

More recently, LaBudde has dreamed of "annihilating representatives of bureaucratic corporate America"; these dreams, he believes, "are a way of purging that which I fail to deal with during my waking states...[They're] an outlet that helps me resist the urge to become a felon (for the Earth, of course)."

LaBudde's dreams and his understandings of them provide us with some valuable insights into the question of how dreams can contribute to environmental awareness and action. First, his dreams are about environmental problems; the dreams probably have personal, intrapsychic meanings too, but they are certainly speaking directly to our society's environmental crisis. Second, LaBudde's dreams present powerful, moving images of that crisis. The wounded dolphins hobbling on crutches, struggling to communicate is a tragic, strikingly poignant image that haunts LaBudde long after his voyages; the annihilation of corporate bureaucrats, by contrast, is a wish-fulfilling fantasy that seems to refresh him and clean out his aggressions.

These dreams prompt LaBudde to further environmental action. The dolphin dreams remind him of the dolphins' torment, spurring him to continue fighting on their behalf; the corporate bureaucrat dreams seem to show him that although it might be satisfying to blast these people out of existence, there may be less violent, more effective ways for him to protect the environment².

People's dreams often bring forth striking natural images—raging storms, fantastic creatures and plants, cataclysmic earthquakes, mysterious caves, fiery volcanoes. Most western interpreters view such images as personal metaphors (e.g. dreaming of an earthquake might mean the dreamer's world is being "shaken up"). But we also need to appreciate how, in another dimension of meaning, these dream images speak to us about our

relationship with Nature; they tell us (among other things) that Nature is powerful beyond our reckoning, full of beauty and wonder, and deserving of our respect.

Bill McKibben speaks of the need for a "new and humbler attitude toward the rest of creation" if we are to stop humankind's destruction of the natural world. It can be difficult to cultivate such an attitude in our waking lives where we so easily control and manipulate the environment. Our dreams, though, remind us of our true relationship to the Earth; we are but one species of creatures in the mysterious unfolding of life, an unfolding that can be incredibly joyous, humbling, and beautiful.

III

What good is dreamwork for people who aren't already committed to environmentalist values? Can dreamwork promote a transformation of values and attitudes throughout our society regarding our treatment of the Earth?

I would respond by pointing to the most crucial, fundamental insight of the environmentalist movement, which is that all life is interconnected—as John Muir said, "when we try to pick out anything by itself, we find it hitched to everything else in the universe"³. Western society has long asserted that humans are separate from the Earth, and that we can use, exploit, and destroy the natural environment however we wish. Environmentalists have worked hard to overturn that view and to make people realize that we are integrally related to all of Nature. But their efforts have met strong resistance from stubborn, tenaciously held attitudes; environmentalists have found it very difficult to create the deep change in values and attitudes that are necessary for a more respectful relationship with the Earth.

Dreamwork can help promote that deep change. Dreams reveal to

Earth Circle: The Dream of the Five Golden Coins

By Tea Schiano

I'd like to share with you a dream that I had over a decade ago which represented a turning point in my life. It is the dream of the Five Golden Coins which took form in the dream art of the Earth Circle, and is now transformed into this article. The following piece was written six years after the dream in 1980 and reflects the relationship between the symbols in my dreams, my art, and life.

(...the earliest memory that I have is of white sheets flying in the breeze, and with it the feeling that with the wind is power...)

I dream that I am walking through a dark and cool forest. In the heart of the forest I come across five golden coins. On one side they carry a skull and crossbones. I pick up the coins and turn them to the other side, hoping to find a symbol of the conscious choice to move from death to life or beyond. Around the edges of the coin emerge a rod, a snake and the word Lithuania.

Later, a male friend who is a writer dances in the night ocean with the fallen wing of Persephone.

I awaken from this dream and into another...a waking dream. I remembered a similar scene from a childhood fantasy. I am a child of five. I am walking along a dirt road in a forest of tall green trees, so thick that patches of sunlight break through the cool green darkness here and there. I can hear the leaves rustling in the breeze. From just beyond the bend in the road up ahead I can hear the faint notes of a flute, a strange and lilting tune. Suddenly, I am back in my house on Vreeland Avenue in East Rutherford, New Jersey, my childhood home. Still, the pipes of Pan are calling me out to play...calling me out on a long journey.

Time passes in the form of many years. I am twenty six. Once again, I found myself in a dark wood, journeying through the forest...this time in the outskirts of Charlottesville, Virginia. The golden coins: what *was* on the other side? I had to know. I found myself in a dark wood, again journeying through the forest. There, where time is of a different order, determined by the rustling of leaves and the crackling of branches, I came into a light spot in the forest. No one was around.... the air became still. Silence was a clear sound...like the sound of a single bell...the sound of enlightenment. I knelt down and began to clear away the leaves. I placed my hands against the earth and inside myself I knew I had found my 'power spot'. I smoothed the earth, pleading with her.



Day after day I sprinkled sands upon the earth as a rite of purification. Slowly, the earth revealed her secret.... the other side of the coin.

A woman arose from a placid pool of water (symbol of fertilization, of the Earth Mother, of humankind's collective dreaming body which like Brahma dreams the Dream of Life). Around the edges of this circle emerge a rod and a snake (symbols of healing, the medical caduceus), the word Lithuania (a place rich in ancient healing and dreaming mysteries), and the wing.

The wing is the Wing of Persephone, who spends six months in darkness and six months in the light. Persephone is characterized as Queen of the Underworld, reputed to know her way through the underworld. She is able to act as a guide for others making a similar journey. The wing of Persephone has fallen into the ocean symbolizing the mystic passage through the night and immersion in the ocean of the unconscious from which the archetypes arise. She needs the wing to return to the light.

Day by day I cleared the leaves from the circle, as if clearing specks from a mirror or leaves from a still body of water, so that I might see my reflection, for once, clearly. I waited for the woman in the sleeping brown body of the earth to rise up and speak. When she did, she spoke in riddles, in poetry, revealing to me another aspect of the journey: I was to travel to the southwest and recover the bits and pieces of humankind's collective past via the symbols of our psyche.

What did the other side of the coin teach me? My journey is to recover the fallen wing of Persephone from the vast ocean of time. I am to heal myself through imagery and writing, and guide others in their healing.



Day by day, I rebuilt the image.
Day by day, the sands of time shifted it away, forms
rising and falling, a wave in the ocean.
I rebuilt the image day by day in the ebb and flow of life.

Knowing:
this is the dream as life is a dream....a dream which passes.♥



Going Wild

Transformative Experiences Between Human & Animals

by Joanne Hobbs

"If the human flock...would go wild themselves, they would discover that the whole contents of a human soul is the whole world".

John Muir

*W*ith longing and fear we encounter the mysterious and the eternal in our dreams and in Nature and find ourselves inexplicably connected to a circle of life beyond the familiar or comfortable.

A twenty-three year old woman in college dreamed:

I am in the place where I live. Suddenly I see a large grizzly bear walking around in one of the rooms. I am scared and run to another room closing the door quickly. I wait with baited breath, afraid the bear will break the door down and get me. But nothing happens. After awhile I open the door cautiously and peer out. The bear is still there walking around on all fours like one of my cats. I realize at that moment that this bear is not here to hurt me. My fear dissolves, and I continue to watch him from the doorway.

When we open the door to our wild animal teachers, our fear precedes us. After fear comes fascination and a longing for connection with these creatures. Unwittingly, we call them into our awareness and they appear. As residents in the abandoned wilderness of our psyches, closely aligned with the companion animals that share our homes, they hear our cries for meaning and wholeness... and respond. The creepy crawlers, the winged ones, the finned, furred, and scaled ones visit us in our dreams to arouse, inform, and bless. Carriers of soul energies, they initiate us, pushing past our boundaries and leading us through ancient rites of passage. These wild angels, emissaries of the numinous, bring comfort and reassurance in the midst of our pain and serve as the symbols of renewal and rebirth. And the ones with whom we have special connections emulate our wounds, as do animal helpers in fairy tales and myths, providing support and guidance as we seek to heal ourselves and grow.

A year later, the same young woman had the following dream:

I am at home. There is a bear cub in the neighborhood.

I want to help it and feed it, but the rest of the people in the neighborhood are terrified and react by trying to hurt the bear.

The next time I see the bear he is injured and bloody.

In matriarchal cultures, each animal was thought to embody The Great Mother/Goddess, defining and exemplifying her powers. And in earth-based traditions around the globe, people sought and welcomed contact with other species in dreaming and waking, understanding that these were encounters with the sacred and had all the healing and transformative power suggested by that context.

As a culture we have denied our kinship with other species and operated primarily out of fear. We have removed the large predators from our wilderness areas: killing, exploiting, and containing them. We have committed unspeakable acts in the name of scientific investigation and waged an unparalleled war upon the insect world. We have polluted the oceans, lakes, and air causing immeasurable harm to the habitats of all lifestreams. Yet they have not deserted us. Those who still live and move freely at will cross our paths in waking; the others come in dreaming, brushing aside our fears and bringing the extraordinary and eternal into our personal sphere.

Wilderness continually gives us the opportunity to feel the mystery, that sense of Other. An encounter with a wild animal, often a silent mutual appraisal in the inner or outer untamed territories, has the potential to bring us in contact with another dimension, a realm with its own truth and its own power to

transmit a revelation.

A widow in her seventies without any outer animal connections dreamed:

Another woman and I am walking in a large snow covered field. There is a path across the field leading up the side of a hill. I spot two black bears. The other woman runs when she sees them. The larger black bear starts to run up the hill while the smaller circles around and starts moving toward me. Suddenly, there is a black wolf standing near me. I am startled, frightened. I try to push it away with a long stick. Then without knowing how I know, I realize that the wolf is there to protect me. I am able to go over to it and stroke it softly. I look into the wolf's glowing amber eyes that shine with a soft light and feel a deep and compassionate love emanating from them, the extent of which I have never felt before.

Outside the perimeter of the known self, the wilderness side is seeking us, waiting to return says Laurens van der Post, champion of one of the last wilderness people, the Bushmen of South Africa. In our dreams the vital forces of our threatened nature stalk us, waiting in the gaps of our awareness to pounce. Some years ago I had a powerful initiation dream that began with a prowling jaguar disturbing the neighborhood and, because of the disturbance, I go outside to center the house. Another dream opened with a cougar prowling outside my bedroom, moving from window to window to door, fierce yellow eyes and snarling countenance demanding entrance.

These untamed places that surround the familiar in our psyches are governed by the same energies that operate in Nature. The animals in waking and dreaming command the forces of disintegration, death, and regeneration. They know there can be no rebirth without death and so become the vehicles of death and transformation and, paradoxically, the signs of grace and the promise of new life.

A troubled high school student with no outer connections to animals or knowledge of Persephone's mythic descent into the underworld dreamed:

I am on an expedition with other teenagers. We were forewarned of an earthquake and were preparing ourselves. One girl wouldn't listen and refused to hold on when the earth began to shake. I escape with others in a boat, pushing out onto the lake as the icy surface gives way to the weight of the boat. We make it to the other side. When we land the boat, I put one foot on the ice to test its strength; it breaks and my foot starts to sink. I pull back. Suddenly I am viewing the entire lake from above. In the middle of the lake I see a ragged hole in the ice. A black bear stands at the edge of the cold, black water. I am aware that many have fallen into the hole including the girl that had been so uncooperative. I am very upset, saying over and over again, "Where is she? Where is she?" Then I am back in the boat and as we move away, one of the boys says that the bear was the sign that the people who fell in and died were suppose to have had that happen. But I am still devastated that the girl had died.

In shamanistic traditions initiatory dream encounters with an animal, typically involving wounding and dismemberment, were one way shamans were called into their vocation. A shaman-elect might dream of being torn apart by a monstrous bird of prey or chewed up and spit out by a gigantic tiger. The tribe would consider these dreams a powerful call to become a shaman. Joan Halifax writes in Shaman: The wounded healer that the animal spirit that kills the shaman-neophyte may be teacher and ally after the initiation experience.

Who waits for us in the gaps, beyond the street lights? Who disturbs the status quo and demands entrance to the inner chambers of our psyche? And what do we do when the dream swarm of killer bees stings us, or the dream tiger grabs us by the neck and tears away our flesh, breaking the bones that contain our understanding? Can we recognize our allies and enter those gaps, the spaces governed by the personal and transpersonal jaws of transformation and growth? Can we lift our known self up in surrender and invite the creature that comes for us into the room? Or do we still harden in fear and reach for poison and gun?

If we heed the inner and outer call of the animal teachers, we become our own shamans and enter a circle of love and connection beyond our wildest dreams of kinship. Jungian analyst James Hillman, who has collected animal dreams since the early sixties, says that animals appear in dreams because they have something to tell us and that establishing a rapport with them is our first step if we hope to receive their message.

A simple gesture of respect and appreciation creates a pathway between human and non-human and demonstrates the necessary humility and willingness to enter into relationship. Those gestures do not go unobserved. The animals know our intent. Friends of mine

made their eleven acres of land a haven for wildlife during hunting season, risking the ridicule of the local farming community who largely participate in hunting for sport. Each season, the woman watched the deer running across the land with great fondness. One fall several years ago she dreamed:

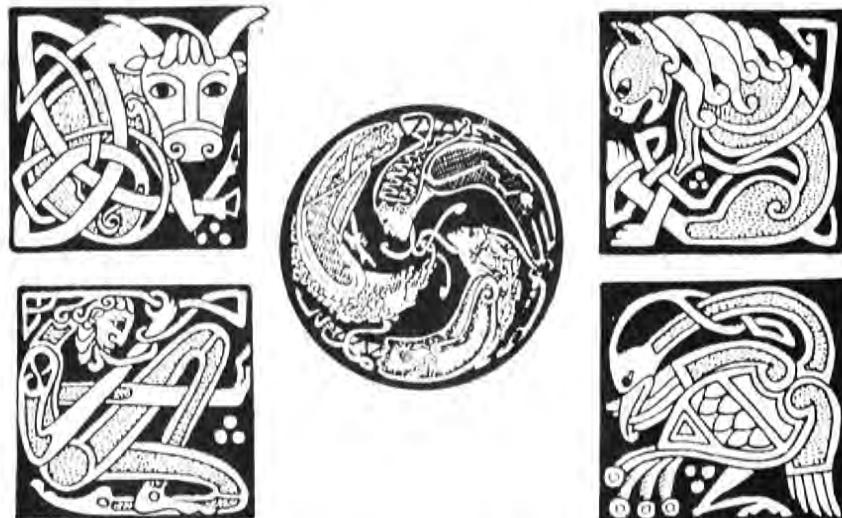
I see two deer standing in our field, looking at me. They are seeking refuge. Then before my eyes they turn into a man and woman of Native American descent.

The dream led her to explore Native American spiritual traditions where she learned that the wolf was considered teacher medicine in many tribes. Shortly after she had the following dream that confirmed her special connection with the deer as soul-familiar and teacher:

I am cradling a wounded fawn in my lap when it turns into a wolf.

Underneath our self-reflections and opinions, there exists a reality and wisdom that waits for us in the heart of any encounter with another species. Each has its own medicine, its own body wisdom, symbolism, and way of being in the world. Everything in creation has something to teach us. The fly that you swat in your dreams may appear on your kitchen window, alerting you with a buzzing intent. Your dog may appear in your dream leading an unsuspecting you into unknown territory to reenact an ancient initiation rite and link you with a wild animal with whom you have a special soul connection. And the lion who chased you in your dream last night may arrive in the mail on the front of a Sierra Club greeting card.

Affinity with a certain species is a gift, a manifestation of the soul pattern that forms and informs each individual life. The animal that mirrors our essential nature will



seek entrance into our conscious awareness at the first opening. Our bodies recognize these connections and prompt us to act on them, however blindly. Whose image do you collect and whose gaze makes the hair on your body stand on end? What animal appears in your dreaming and crosses the path of your car as you drive to work? "We need another, wiser and perhaps a more mystical concept of animals," Henry Beston reminds us in his 1923 journal *The Outermost House*. When we remove the animals we fear from the woods, we lose the wonder and blessing of their synchronistic appearance and the chance to observe their unique way of living in harmony on the earth. When we ignore their dream visits, we lose life-sustaining messages from our soulful wilderness side. When we bind our domestic animal companions to one level of being, to narrow bands of behavior in the name of obedience, and operate from a false sense of superiority, we miss the animal wisdom that they embody—and neglect to follow them in the Dreamtime when they lead us to their wilderness counterparts. And when we wage a frenzied war against the creepy crawlers, we poison the environment, ourselves and perpetuate a nightmare of fear.

In our dreams and in Nature, the truth of our abiding connection with the non-human species awaits us. Our fates have always been linked; their wisdom absolutely necessary to navigate the uncertainties of the future. In our bones we know them well, these elders of our elders. It's time to go wild, to open the door and welcome them. ♡ ♡

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Joanne Hobbs is a writer and wildlife rehabilitator. Her work with the animal powers has evolved over thirteen years of dreamwork and self exploration. She is presently writing a book on transformative, waking and dreaming interactions between humans and animals.

Pan & Christina

My Relationship to the Earth through Dreams

By Noreen Wessling

My relationship with the Earth is taking exciting leaps these days due to the cajoling of my 'Dream Goats'. The culmination of the interplay has resulted in my delightful connection with Pan...the ultimate Goat. Pan... that lusty Greek woodland spirit.... the mythological god of nature, often pictured as half man, half goat.

As a result of diving in to find out what Pan-energy meant to my life, the issue of violence of nature versus the violence of man became the next topic in my dreams. This seemed timely in light of the current war in the Gulf.

It all started back in January, 1989, when Pan first tried to get my attention with a dream I called:

GOAT MAN

"I'm drawn in fascination to a Goat Man walking across the grass. He is somehow both goat and man with great horns/antlers. There is no way he can see me from outside, but he does. His eyes penetrate mine. He keeps walking and at each window I see him again. My intrigue grows as does a compelling attraction to find out more about this 'being'. As if in answer to this inner quest, the Goat Man's face now appears right up against the window I am beside. He is now just on the other side of the glass, gazing at me with an even greater penetrating intensity. I see now that he is a man with goat horns/antlers...not a full goat. He says nothing, but beckons with his hands for me to open the door. I'm apprehensive, yet the draw is so strong I open the door."

When I had this first Goat Dream, I was intrigued enough to make a little sculpture of his head, but I didn't understand the significance of this goat in my life. To add to the mystique, the second Goat Dream appeared on July, 1989, which I titled:

THE MAGNIFICENT GOAT

"I look up to a high grassy hillside and see a magnificent goat silhouetted against the sky. We both feel connected and loved".



However, not until my recent dream on November 12, 1990, did I finally make the connection between goats, Pan, and my need to appreciate and work with our Earth energies more fully. The goats were apparently vexed about me not 'getting it' earlier, so decided to beef it up and scare the willies out of me with this nightmare entitled:

PATHETIC, SAD-EYED GOATS

"I feel distressed and look to the field at my left and see hundreds of pathetic-looking goats lining the roadway. They are all charred and almost dead. They can barely stand and are lifeless except for their sad, sad eyes looking at me.

I feel helpless and overwhelmed by the sight".

This dream was so disturbing that I did active imagination & dialogue to get some understanding. It worked! I elected to speak with the one goat whose eyes drew me most strongly. It soon identified itself as Pan and in essence what he shared with me was that as I was learning to work more with the Earth energies, the elementals, I was 'seeing' beyond the surface of things. He said I need to learn to understand and accept violence; that I could no longer deny its existence...in other words, no more 'scapegoating'. He said when we begin to recognize 'violence' as the dark side of the Goddess energy, the chaos...that it is not evil in itself, but simply the compliment to the 'light and love' we hear so much about these days. He said that mankind in general uses this 'dark energy' in ignorant ways but that this does not mean the energy can be denied. He said that I must learn to recognize, transmute and mobilize my own dark energy, and that until I do I will be at an impasse. This energy is synonymous with the raw power of nature and only when it is understood and incorporated into our lives will sinful, ignorant violence cease to occur. He suggested that working with our own shadow energies is the only path to true peace. As we end the conversation, I watch in awe as Pan comes fully to life and all the hundreds of other goats merge into him. They are all one. Pan prances off joyfully.

Then on January 8, 1991, as my feeling of connectedness to the Earth was growing, this lovely little gift of a dream came to me which I call:
A GIFT FROM 'THE' CARPENTER

"Workmen are renovating my entire home. It's difficult to get in because the front steps are not built yet. "Gotta get those steps in fast," I think to myself. Then one of the carpenters...THE carpenter (meaning to me the Christ Consciousness/Jesus reference)...gives me a gift of a DOLL. Unusual, very simple, almost homemade-looking and made in one straight piece".



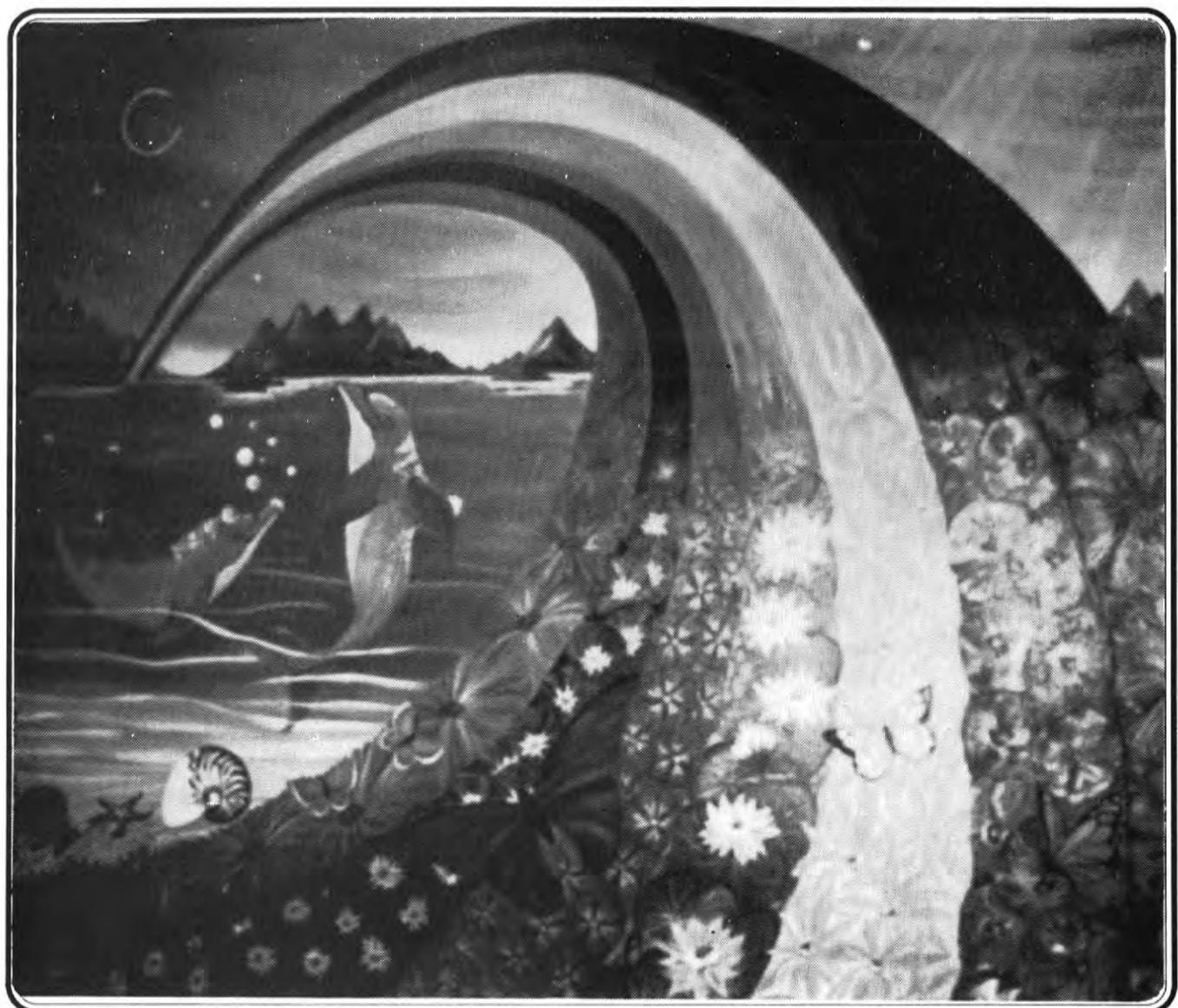
Immediately upon awakening I did a hurried sketch of the doll as I recorded the dream. I felt excitement and knew I had to make this doll a reality. Her name would be Christina and somehow she would help me 'renovate' my spirit in some important way. Time was of the essence!

I made her the day war was declared; sewed her up, stuffed her with batting and started painting. As soon as I did this my anxiety about the war dissipated and I felt peaceful. The thought flitted through my mind that this was nothing more than a regression to childhood things, yet I intuitively knew it was much more than that. By the time her hair was glued on, the words to the Shaker song *Simple Gifts* kept running through my mind... "'tis a gift to be simple, 'tis a gift to be free...". The words to the song are tucked safely behind her shirt.

Special thought went into the symbols on her necklace and buttons; her face was the last part to emerge and in its rendering I felt a kind of magic. With her bright eyes and knowing smile, she seems to be telling me that there are many mysteries to unfold where our Earth is concerned and that she will help guide me to do my best....SIMPLY BECAUSE I MADE HER MANIFEST OUT OF MY DREAM. She was to become my symbol of peace, freedom, and also of my healed "Inner Child".

Dolphin Dreamspeak

By Frances Ring



A huge blue whale has been caught in a drift-net and hangs suspended and dead in the sea. I feel outraged anger and grief washing over me in a tidal wave of emotion. I want to make peace with the whale for its senseless death caused by our human ignorance and cruelty. Looking down, I can see the whale below me. The gentle. The gentle Leviathan is wrapped like a mummy in the lethal drift-net, rolling back and forth in the current. She is huge and magnificent even in death.

As I stare at her closed eye, I feel a profound and ancient sadness welling up within me. Larger than my head, it resembles the sleeping eye of a gigantic new-born baby. Slowly I swim all the way around the whale, saying good-bye, apologizing for the relentless stupidity of our kind. With a sense of despair and helplessness, I begin humming, bubbling through my regulator, my song for her: "Please forgive us, gentle giant, please forgive us..."

Fifteen feet or so below, just visible in the deep indigo depths, a school of dolphin are standing on their tails. I can feel their vibrations, and I know they are singing also. My sadness increases as I hear them mournfully waiting for their dead cousin. As I turn to the whale, I begin to hear humming in response; inarticulate at first, but then becoming words which I sense are being communicated directly into my brain. I am amazed and incredulous as I realize that the dolphins are the source of what I am hearing:

"Human one, know that we are not angry. Sad, yes. Very sad—like you, as we see our kind diminished by the thousands every year. You and many of your kind are aware of our plight and are trying to stop it, to end the destruction of cetaceans on our behalf. But we see it as your plight as well because we are inter-connected through the universal web of thought and feeling that you call consciousness."

"All the pain, violence, suffering, and death that befalls us from human greed and ignorance also reverberates throughout your kind as well. Each act of violence or abuse has a boomerang effect upon both the perpetrator and society at large, for there are no 'higher' or 'lower' life-forms; there is only ONE interconnected and interdependent Whole, made up of vast and diverse modes of expression. Rock, algae, tree, dolphin, bird, human...each and every form comprises the cells of one vital, alive organism. Even the solar system is a galactic organism,

every particle held together in an invisible grid of matter, consciousness, and energy in a harmonic composition of positive and negative vibrations.

"Therefore, do not cloud your mind with the denser emotions of guilt and anger, resentment, or desire for revenge. You may weep with us; it is cleansing that you do so for we are all part of the unbroken circle of life in our expressions as fully feeling beings. So rather than anger and revenge, seek to join us in consciousness to higher levels of activity, awareness and guidance.

"We of the dolphin tribe live eternally within the realization of Oneness, and it is we who are seeking your individual and collective awareness with the remembered truth that the entire planet is but one living, breathing, vital organism; the concept you call Gaia.

"When the collective veil of illusion is pulled aside the external mind is at rest in what you call your sleep-state. It is then we can speak directly into your receptive consciousness. We seek to assist in raising the vibrational frequencies of all beings. So come join us in communion--not with a dark and heavy heart but with a deep and sincere desire to share with us love, strength, joy and courage. Join us in joy-filled communion for our very essence, as is yours, is Joy and Freedom."

"The dolphin's message is communicated into my mind (seemingly in a matter of seconds) and, as the meanings drift upward with my exhaust bubbles, I experience an awesome sense of release. I also perceive that the whale's cruel death holds wider implications in terms of healing our collective consciousness. I am aware that something profound has happened on a deep soul level; a shift has taken place. I feel stunned and intensely moved, and my anger falls away like a shroud....

"As I turn to bid farewell to the dead blue whale, I see a calf being born, tail first. It is being received by the circle of dolphins acting as midwives: assisting the birth of a new life in the midst of death! I feel an overwhelming sense of awe and wonder, seeing this miracle of life come forth in the infinite, mysterious deep-blue depths of the great Mother Ocean. There is a pervading sense of calmness and hope. And now the new-born whale is being gently guided upward by the dolphins in shafts of golden light, to take its first breath of air...."

(End of dream).

Aesculapia

From Ancient Dream Healing Temples

An Interview with Graywolf Fred Swinney

By Patrick Welch



Patrick: In his book Healing and Wholeness, John Sanford talks about the healing tradition that revolved around dreams in ancient Greece. I'm wondering what is your healing sanctuary Aesculapia's relationship to the ancient Greek temples?

Graywolf: One of our main focuses is on actualizing the healing powers within dreams and other visionary consciousness states, which was also the focus at the Askleopian temples in ancient Greece. In fact dream healing by the god Asklepios was the apex of Greek healing practice and was highly sought. There are many other parallels. Inadvertently we've duplicated many contemporary practices and forms similar to the Askleopian ones. For example, there is the pilgrimage, the effort required to even get here; contemporary Aesculapia is located about as far from any major city as you can get and it's quite a pilgrimage. Getting to an ancient Aesculapian dream temple was also a pilgrimage, they were also far from cities and deep in the mountains. Pilgrimage was a necessary first step in the healing.

P.W.: Why is it important?

G: Committing energy and resources to healing is important because the outcome of healing is proportional to the personal energy put into it and a pilgrimage is a strong personal display of commitment and intention. This is an important state of mind or attitude for initiating and lubricating a healing process.

The ancient healing temples were also refuges or sanctuaries where the seeker could devote all of their energy to their dreams and healing without worry about the outer world. We foster that same sense of sanctuary here. That's important because healing is an act of trust, and being in sanctuary is being in a state of trust. Healing involves pushing past old boundaries and negating old confining belief systems and that too is best done in trust and safety. Disease is a state of deep inner fear and pain; it is easier to face fears and pain from a base of safety.

P.W.: The natural wooded setting is a lot different than an hour slot in an office in a city.

G: Yes and that too is important in our healing model.

Hygieia

To Contemporary Dream Retreat

To live and survive in the civilized world requires a well structured, strong ego and intellect just to deal with its technological and economic complexity and its threats to our sense of self. But the ego in defending itself often feels and acts directly opposite to our deeper wisdom. In a word we go against ourselves, a case of ego vs. higher self. This creates a state of tension or disease which eventually manifests throughout our whole

organism as mental and physical disease which assumes the shape of the inner conflict. For example most of us have deep and basic fear and unease over how we're messing up our planet's ecosystems. We may or may not be aware of it--that depends on our vested interests and whether or not we identify as environmentalists--but it's there. Yet in our daily battle

to survive we burn fossil fuel driving to work in automobiles that deplete resources and generate pollution, and support hundreds of other activities daily that similarly degenerate the eco-system. This deeply distresses us, puts us out of ease with ourselves; we are torn in opposite directions. It may be out of our awareness, but we are distressed by it.

Most degenerative diseases reflect this state of distress; and degenerative is certainly a word that also characterizes what's happening to the ecosystem. For example cancer is both a symbol and a physical manifestation of our existential conflict. We describe cancer as living cells in a state of uncontrollable growth

destroying their host organism which is a perfect metaphor for our relationship as a species to the ecosystem. Aerial photographs of cities bear a remarkable likeness to photographs of microscope slides of cancer cells. The outer disease assumes the shape of the inner state of dis-ease. Nature and wilderness, however, invite flow and merging of the spirit and soul with the ego. Nature's threats are not to the ego or sense of self alone, but to the entire organism and require instinctual or intuitive responses involving the whole organism. This allows the ego self and the deeper instinctual self to cooperate in a dynamic



Worming Ways

Growing Familiar with the Dirt of this Earth and of our Beings

*Returning to my roof-less and wall-less home,
I see thousands of small earthworms.
They made me feel a little sick. (6-16-81)*

Coming home nine years ago meant returning to dreams. Because it was illness and flirtation with death that brought me home, an image of the grave was not how I had idealized dreaming: it make me queasy to find decay here too. I was looking for healing, spiritual Big Dreams. I wanted a connection with Planet Earth, not dirt.

*There are worms crawling through soil in an aquarium.
I keep cutting them up, trying to kill them but realize that they are like starfish,
that each piece will regenerate itself. (4-23-86)*

Wormy dreams existed by ways of being unknown to me. Will-power was of no use in this supposedly home territory. There were so many kinds of dreams and pieces of dreams that wouldn't fit in any of the interpretive frameworks I studied. It seemed that the purpose of these creeping dreams was to show the impotence of ego and will, to corrode dream theory, and to express another kind of existence. These dream fragments multiplied so that I could not ignore their uncategorizable, teeming movement.

*An older man is fishing and pulls up a woman's head.
In the water I see the woman's body moving like an eel: it is a huge worm. (8-6-87)*

Had my approach to dreams decapitated the dream and disembodied the interpretation? In wanting to heal/nourish myself, had I ignored fragmented pieces of self, disconnected bodily-held memories/sensations/energies, lonely calls from the odd stories of others, the existence of scared beings on this earth? My dreaming body was in its element, my fisherman analyst on solid ground, and this woman's head could not sustain traversing realities alone. I needed the help of worming dreams.

*A long worm is formed by two pieces of living matter connected
by little black worms that work together to move the whole large worm along.
The little worms are always in danger of someone trying to kill them. (4-6-85)*

Worms move through dirt by eating dirt which passes through worms. Dreams move through me by digesting and corroding my ego, habits, my concept of individual self, my reality, my home. I tried to hack up dreams so they wouldn't cut me in pieces but worm dreams have their own intentions: they loosen the dirt and weave it back together.

*Three worms are working their way through my wounded knee as I awake.
I catch myself saying "that's not real" and look again.
They are weaving silk threads through the torn ligaments. (2-10-90)*

Every night dreams weave together the subtle threads of my psychological, physical, energetic rips and tears. I thought healing and dreamwork would involve only mind and body, but every cell and fiber participates. What a complex process interconnects odd fragments of dream and waking realities, links the smallest sensations/memories/perceptions/movement/occurrences with the material that is dirt/body/psychic ground/energy field.

*A group of children are playing.
In the space where the children play I see active large worms moving off in all directions. (7-29-89)
Do you hear the movements of these worms? Can I listen to the stirrings in your loosening psyche?
The dirt of our beings, of this earth, begins to feel so familiar..♡*

Infix

The Tiny Hyphens that Perforate the Walls of Unplayful Prose

By Sarah White

This is infixing:

- 1) "If you don't watch out, it's gonna fall a-damn-part!"
- 2) "You want an apology? You ain't gettin' an a-damn-pology!"

As everyone knows, prefixes and suffixes can recast the sense of what we say. In American English, there's also the infix. On the level of a phrase, we can intensify an expression by expanding it from within: "Just a minute!" becomes "Just a darn minute!" "Too bad!" becomes "Too damn bad!" Some of our urban dialects contain a lesser-known, more intimate infix that expands, not a phrase, but a single word, as in:

- 3) "My car's busted. How do you expect me to move a-darn-round?" (unmarked "around" plus "damn," a typical infix.)

- 4) "She went a-darn-way and left me alone; or,
- 4a) "I wish she'd go a-darn-way and leave me alone."

Theoretically, in 4 and 4a, "a-darn-lone" is also a possibility, though two infixes in one utterance are as rare as two augmented sixths in one phrase of Mozart's music. Such redoubled emphasis might indicate that the speaker was obsessional or unhinged. My friend the linguist tells me that, aside from damn/darn, the most commonly infixated word in American English is fucking. I asked a colleague who'd taught writing at Temple University whether she'd noticed

infixing in the speech of her Philadelphia students.

"Abso-fucking-lutely!" she responded with in-fucking-credible quickness and charm. It takes a descriptive linguist to explain the re-syllabifications and rhythms that arise from this riff in the music of American speech. What I'd like to suggest, by relating a dream, is that infixing may have therapeutic value as well. It's as if its tiny hyphens were perforations in the walls of unplayful prose that surround us. Infixed words are quick pops of hostility, punches of pleasure, airy lights that allow us to see and breathe beyond the confines of normative language and to mitigate our misery in the act of expressing it.

I had this dream while I was alone, convalescing from a hysterectomy:

*I've been transported twenty years into the past,
back to a depressing phase that
preceded my divorce.*

My husband has just bought us a house in Michigan.

In real life, during the sixties, my husband purchased (as I looked on apathetically) a house in Michigan where we could enact the last rites of our disintegrating marriage. The house was an attractive one, and he thought it would be a nice place for me and our children to stay after he'd left, as he inevitably would, to undertake the things he'd planned for himself. In the dream:

"I have moved into a doomed house in which I expect to re-experience a period of genteel but deadening solitude. However, the house is located on a curious estate somewhere in the Western reaches of the Lower Peninsula, poised on a dune-like bluff. From the garden my gaze takes in many types of landscape: one that is thickly forested, and another made up of terraced, Italianate, vegetable beds. Off to the East there is an awful, pitted, quasi-lunar desert, and, to the Southwest, a lush African oasis. Way below me in the wonderful greenness of this watering spot, I see a pond where a pair of hippopotami are bathing. They glide along the reedy edges of their pool, nuzzling, nudging, exchanging mud-bubble words, and the sight of them fills me with overwhelming joy. I rush into the house and announce to my husband: "Listen! I really saw them: two hippo-fucking-potami down there in the pond!"

Then I wake, feeling better. It is true that in the dream I've watched the hippos' intimacy wistfully, from a distance. Still, I find that their infixing has healed a little piece of my sickness. How?

To analyze this lucky dream is to risk being reductive and pedantic, but I'll give it a shot.

•••••••••••••
"Terraced gardens imply wisdom and skill in the use of available land".
••••••••••••

My operation had gone smoothly, with no apparent physical or emotional hitches; I recovered with exceptional speed. But the dream reminded me that I had to respect a grave event like a hysterectomy. The state of my body and spirit transported me "twenty years into the past, back to a depressing phase that preceded my divorce. My former husband is the person I dream about when the psychic story involves repressive patriarchal patterns that I associate with him, fairly or unfairly. For two decades I've made my life and earned my living apart from him. Yet, at times, I feel I'm still dwelling in the house built by our marriage. At times, I still "buy into" that hostile, deprivational structure. Hadn't I just paid a male surgeon to slice away my uterus and ovaries? Weakened and hurting, alone and afraid of what might lie ahead, I dream I am "doomed" to a new house that's too much like an old house: my place of "genteel but deadening solitude."

The house, however, "is located on a curious estate." The landscape of this strange state invites me to take a clearer look at what lies in the distance. Michigan, with its peninsulas and its mantle of Great Lakes, makes better dream metaphor than rectangular, land-locked Pennsylvania, where I actually live. Part of the psychic

scenery is "thickly forested;" there's growth, perhaps more dark and tangled than I can handle at the moment. I see "terraced, Italianate vegetable beds;" I like all four of those things—terraces, Italians, vegetables and beds. Terraced gardens imply wisdom and skill in the use of available land. And, having used the word "beds" instead of gardens, I must suppose that the dream is related to things that happen in bed.

••••••••••••
"...but this image says that the psyche, in her space travel, will encounter many deserts and craters".
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To the East--a spiritual direction--is the "awful, pitted, quasi-lunar desert;" an emptiness of body and soul; a scene of awe; the glimpse of death that Hillman says is part of all true dreamwork. The moon is a body I love but this image says that the psyche, in her space travel, will encounter many deserts and craters. However, the dream distracts me from the long, lonely journey. There's a "lush African oasis ... a watering spot," where soul and body can refresh themselves. I see the hippos there.

From Hillman's work, from Bruce Chatwin's *The Songlines*, from Native American lore, I've learned that dream animals are gifts from the depths of the psychic ground—in this case the psychic mud: the prima materia from which transformations emerge. River-horses. They're homely in zoos, ridiculous in cartoon sequences like the one in *Fantasia*; but in the water where they belong they're as graceful as horses. These two wallow in

a warmth and physicality that fill me "with overwhelming joy." Could their state possibly be mine?

No, not unless I can join them in the mud somehow. For the time being I'm still healing; it's too soon to go swimming, or to go in search of sexual partners. So I make the connection the one way I can: linguistically.

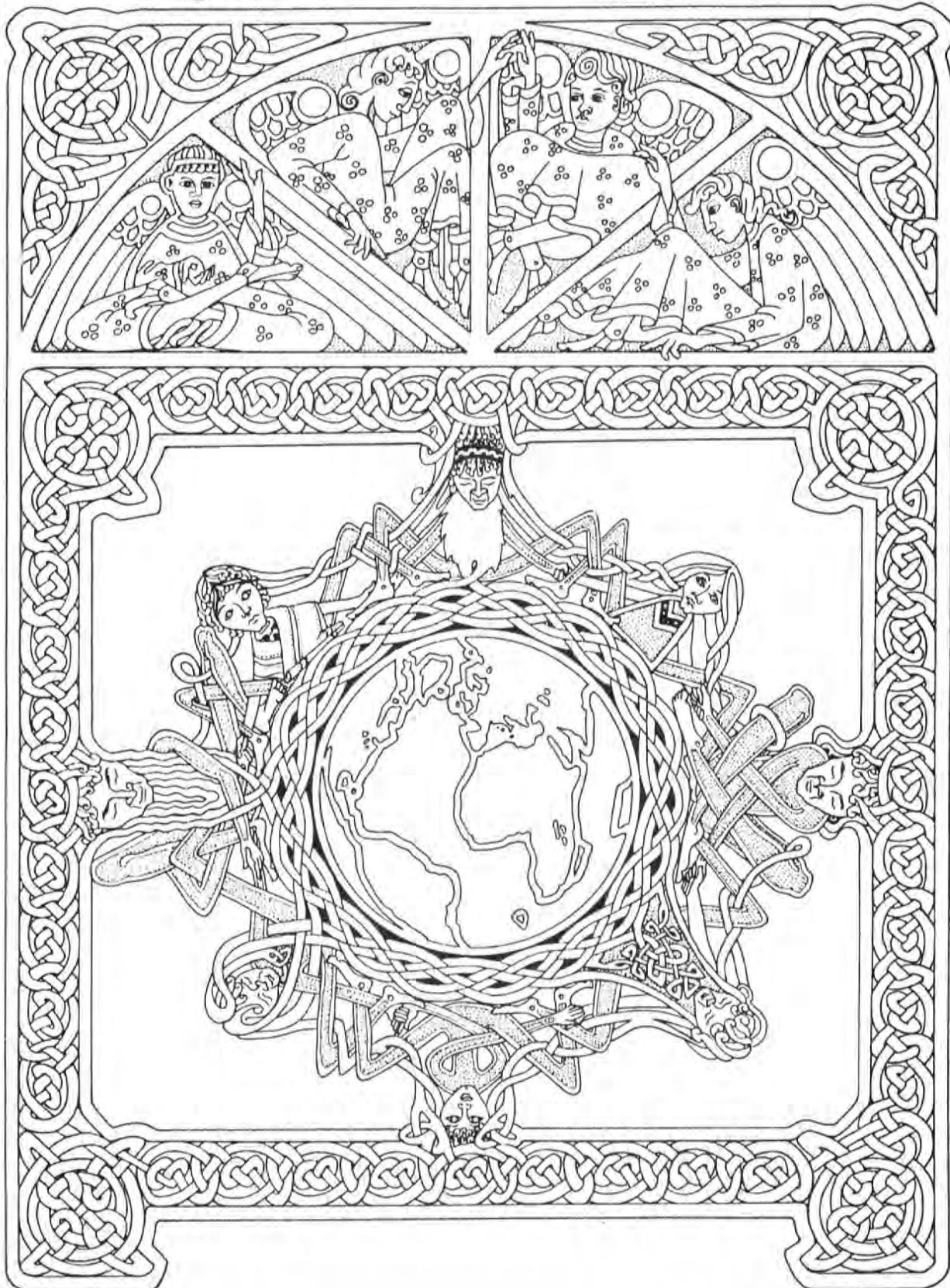
As the creatures below me happily hyphenate, my language-brain tunes in on their activity and invents the perfect word for them. A spontaneous infix marries their classical name with a bit of American street-talk; it aligns them with one another, and me with them. Energized and un-ladylike, I shout the blasphemy inside the very walls of the marital house: "two hippo-fucking-potami" down in the pond. I woke feeling better because of everything: the forests, the vegetable beds, even the lunar solitude, but especially because of the hippos "down there" nuzzling in the waters of my lower abdomen.

There is Love Medicine. And there is, as the late Marvin Gaye put it, "Sexual Healing." It exists, but isn't always available when we need it. The healing in my dream was of another kind: Word Medicine, which can happen when psyche plays with the materials at hand: body, imagination, memory, and language. ♦



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The Mythic Connection



What is the Relationship of Dreams to Mythology?

By H. Roberta Ossana, M.A.

"The collective unconscious contains the whole spiritual heritage of mankind's evolution born anew in the brain structure of every individual."¹

"The myth is a public dream; the dream is a private myth"²

In order to understand the relationship of dream to myth, I have looked for the origin of myth and worked to understand the intrinsic role mythology has played in humankind's evolution. A necessary part of the quest has been to understand how Carl G. Jung's theory of the collective unconscious connects with myth. In his many years of studying the dreams of his patients, Jung was able to identify symbolic dream contents which he confirmed had absolutely no genesis in the personal experience of his clients, but were clearly collective in nature. He learned that the nature of these particular contents was composed chiefly of religious symbols.

Jung's theory of the collective unconscious was partly the result of analogies he found between the dream pictures of modern persons and the products of the 'primitive' mind— its collective images and mythological motifs. These analogies seemed to him to be neither trivial nor accidental, but appeared to exist because the unconscious mind seems to preserve the symbol-making capacity that once found expression in the beliefs and ritual practices of 'primitive' peoples... which continue to be practiced to this day despite all attempts to annihilate them around the globe.³

Jung believed that archetypal unconscious images are patterns of *instinctual* behavior which, again, are not accumulated in our lifetime, but are a part of our psychic inheritance. He concluded:

"When one studies the archetypal personalities and their behavior with the help of the dreams, fantasies, and delusions of patients, one is profoundly impressed by their manifold and unmistakable connections with mythological ideas completely unknown to the layman."⁴

He came to believe that just as the body is a 'museum' of organs, each with a long evolutionary history, so is the mind. To quote Jung: "—myths are metaphoric representations of subjective and biological reality; they are products of energies of the human psyche which come through the organs of our body— each organ having it's own psychic function, intention and tendency toward movement in it's own terms".

This seems to imply that the collective unconscious - being the deep level of psyche from which 'myth-generating' dreams emerge - is the aspect of psyche that contains collective, cellular memory, that it is a part of our genetic inheritance and information. Could it be that the evolution of the body and the collective unconscious go hand in hand and all people living and dead are connected in this realm?⁵

These possibilities, along with the well documented repression of dreams and mythologies for several centuries, could provide some explanation for our currently perilous environment. Soul cannot be repressed or out-lawed; when there is an attempt to do so, as we are witnessing, soul will find a way of expression, albeit negative. We know that the unconscious archetypes have both light and dark aspects; it appears that when a culture does not provide or allow for the interpretation, release and expression of these images and symbols, the forms exhibited or into which they explode are most often undesirable, e.g. domestic to international violence.

Joseph Campbell had been researching the myths of many peoples around the globe for some time before he became acquainted with Jung's theories, at which time he began to speculate that dreams which originate in the deep psyche contain elements of myth. Along with his own studies, Jung's theories, and the findings that were being collected and compared as a result of ethnological studies that had been conducted over the past century, he came to understand that it is in the collective unconscious where the myth generating dream is born. Once Campbell was thoroughly familiar with Jung's 'map' of the psyche, and

particularly with his theory of the collective unconscious, he came to accept that as the explanation for the similarity in mythic themes and motifs from various cultures. From Jung he learned that dreams, like myths, are strange metaphoric adventures expressed in symbolic language.... which don't happen to us but are metaphoric of what's going on inside of us. Myths are therefore produced by the human imagination; a mythological metaphor is at once psychological and metaphysical, or mystical. Campbell called myths "double-barreled metaphors".

Again, from the psychological perspective, Jung infers an answer to the question of this relationship:

"The concept of the archetype... is derived from the repeated observation that, for instance, the myths and fairy-tales of world literature contain definite motifs which crop up everywhere. We meet these same motifs in the fantasies, dreams, deliria, and delusions of individuals living today. These typical images and associations are what I call archetypal ideas. The more vivid they are, the more they will be colored by particularly strong feeling-tones. They impress, influence, and fascinate us. They have their origin in the archetype, which in itself is an irreducible, unconscious, preexistent form that seems to be part of the inherited structure of the psyche and can therefore manifest itself spontaneously anywhere, at any time. Because of its instinctual nature, the archetype underlies the feeling-toned complexes and shares their autonomy."⁶

As an example of how these thoughts apply to the here and now I can draw from my own experience. I have had the good fortune over the past several years of witnessing and participating in a number of Native American gatherings and ceremonies, during which time I have intuitively stood back and waited--for invitations to talk, to participate, to question. In observing the songs, drumming and dances over the years, I have always appreciated the forms and the collective unity of the dancers (of all ages) performing what to most of us would appear repetitive motions danced to seemingly meaningless words. I intuited there was something much deeper behind both motion and sound. Recently I had the opportunity to ask a woman who is a Princess in one of the Northwest tribes what was the meaning, the source of the songs and the dances? She confirmed: "They come from our dreams."

Earlier that same day, I overheard a conversation between this woman and her brother in which he was telling her of a recent dream and his intention for bringing it into song and dance. He, in the telling, made the comment: "I saw the dream happen, and now I know how to have the masks carved, I know

how to do it." I asked him: "What did you see?", and he replied: "Lots of crows chasing an Eagle."

What this man was conveying, I believe, was the origin of a story, a potential myth for his tribe which was born of his dream. First came the dream—a "big" dream; then came an enactment of the dream by the birds, a synchronistic event which confirmed the importance of his dream. The birds helped him to see how the dream might be depicted in costume, song and dance. This song and dance may become part of his family's story, and at community events... could become a part of the tribe's heritage. It may take the shape of a story that helps to explain the dilemma encountered by the Eagle (in Native tradition, the one who flies nearest the Creator) when being obstructed or hassled by crows. How this could translate into meaningful insight for individuals in the community is to help those who seek enlightenment on the spiritual level in becoming aware that they will likely encounter distractors or obstacles on their path. If the enactment of the dream and synchronistic event through song and dance has collective import—if it endures over time—the cumulative effect for the tribe would be the attainment of a new myth.

The etymology of the word metaphor is "to transfer beyond". Both dreams and myths are metaphorical; this is one essence of their relationship. They each provide symbolic explanations for human and divine experience which cannot be defined or concretized without losing their numinosity, their essential value. Myth is able to encompass the archetypal dimension of the unconscious mind, which can transcend early conditioning and cultural settings, enabling us to achieve the healing inherent in our wounding.

Dreams and visions which emerge from the deep level of the psyche we now know as the collective unconscious present the imagery which has been referred to in the creation of mythological stories from the beginning of time.

"The collective unconscious appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents."⁷

And from Jung in this regard:

"The history of religion in its widest sense (including therefore mythology, folklore, and primitive psychology) is a treasure-house of archetypal forms from which one can draw helpful parallels and enlightening comparisons for the purpose of calming and clarifying a consciousness that is all at sea. Experience has shown that the best way to do this is by means of

CREATION MYTH

Before the gates of memory
a key arises,
Before the dawning of my days
your eyes.
You are the question of mystery.
Shall I hold you,
shall I let you go?

How awful
are the paradoxes of time!
Through all complexities,
the childlike hand still strives
for the simplest toy.

Flowering rock
what touch reversed your evolution
back to soil?
Seed in the innermost brain of life?
I will wear two shade trees
on my head,
lay down between slow rivers
and ocean's shore,
murmurs for a pillow, leaves
to make my bed.

The dams once built
by pious engineers dissolved
beneath the mystic's dance.
We saw what once was heard, heard
the sighs of colors
in the air.

Memory is but a bundle
on a beggar's back.
One day he unpacks it, finds
the set of wings
his rage became.

Love it is said
has done this work,
disdainful of the laws
of solid things.

The melody the songbird sings
is beggarman upon the wind.
The cupid of eternity
pierces the liquid bead of now
and spreads its web
on the beast of mortality
That voice that sings "transform!"
knows the chemistry of angels
who burst into flames
of rippling laughter.

In their aftermath,
the calm and still they touch
reverberated to us.
Galaxies, I'm told
are born of this.

David Sparenberg

(Relationship, cont'd fr/ previous pg)

comparative mythological
material."⁸

It appears the whole of mythology could be taken as a projection of the collective unconscious.

Depth psychology, according to James Hillman, is "today's form of traditional mythology, the great carrier of the oral tradition".⁹ It is the branch of psychology in which the exploration of dreams and personal mythology are integral to increasing consciousness of self as well as facilitating the therapeutic process.

In Campbell's sixty-plus years of interest in the subject he was able to identify in the mythologies and archetypal symbols of all peoples around the globe--over time--a worldwide similarity of mythic themes and common patterns. He once said that the myths of the world "resemble each other as dialects of a single language."¹⁰ Toward the end of his life, he said there is really only One Myth. ♡

References

¹ Jung, Carl G., The Structure and Dynamics of the Psyche (Princeton U Press, NJ: 1931) C.W. Vol. 8 pg. 152

² A statement Joseph Campbell made in the Bill Moyers *Power of Myth* series

³ It is important to note, however, that this level of functioning takes place even though we, in contemporary society, have few acceptable, available 'places' to create these forms of expression. The unexpressed urge or desire toward establishing a ritual relationship with the unconscious, as a result of this absence, often manifests in unwanted symptoms, behaviors, or actual physical or mental disease.

⁴ Jung, Carl G., Archetypes and the Collective Unconscious (Princeton U Press, NJ: 1939) C.W. Vol. 9 pg 288

⁵ It is necessary to distinguish here that not all dreams are potential 'myth-makers'. Many, if not most of our dreams, emerge from the level Jung called the 'personal unconscious' and

are of primary value to us in understanding our personal situations.

⁶ Jung, C. G., Civilization in Transition (Princeton U Press, NJ: 1957) CW 10 par. 847

⁷ Campbell, Joseph, The Portable Jung (Penguin Books, Middlesex, England: 1971) pg. 67

⁸ Jung, C.G., Civilization in Transition

⁹ Hillman, James, Revisioning Psychology (Harper & Rowe, NY: 1975) pg. 34

¹⁰ Forward to Maya Deren, Divine Horsemen: The Living Gods of Haiti (McPherson Syracuse, NY: 1968) pg. II

The Path of the Quest

The crystal city on the mountain

is where the path leads.

Rainbow light surrounds it

where wholeness dwells.

The path went through

a valley of shadow,

but treasure was found there.

The path rises into a forest

fresh and green,

and from here the summit is seen.

I'm going to the mountain.

I've come a long way,

fought the horrors

and broke the power of nightmares.

I looked fear in the eye,

and it fled from me.

Now, I'm on my way.

Lisa Schaeffer

How Myth Got Personal

By David Feinstein, Ph.D.

A THREE PART SERIES

The divine was obvious to the ancients, somewhat questionable and hidden by the time of the Greeks, believed rather than known by the medievals, and is generally regarded as dead in our own time.

Robert A. McDermott (1989)

ABSTRACT

Treating myth-making as the vehicle through which consciousness is given form, this paper traces historical evidence indicating that mythology, consciousness, and culture have evolved in concert. No longer are myths conveyed by a single storyteller around a campfire. Each person in ancient times was wedded to the mythology of the tribe, but modern cultures do not have a single unifying mythology. Today, numerous competing myths and fragments of myths vie for people's attention and allegiance.

Our senses are bombarded by diverse mythic images that are simultaneously flashed around the world. These developments allow and, in fact, force people to think for themselves in ways that were unimaginable in the past. Myth-making, and the spiritual concerns that have always been the province of mythology, have increasingly become the responsibility of the individual. Developments leading to this "personalizing" of mythology, and their implications, are discussed.

Plaget identified three types of knowledge: 1) innate knowledge, such as drives and instincts, 2) knowledge of the physical world, based on sensory perception and 3) cognitive structures that are a product of reflective abstraction on the other two. The view that human behavior and experiences are mediated by cognitive structures - that people's responses are reactions not to stimuli but to their interpretation of stimuli - has become a pivotal concept in contemporary psychological thought. In a series of works, my colleagues and I have suggested that understanding consciousness in terms of the individual's evolving personal mythology augments and refines this cognitive approach by conceptually embracing the intuitive realm and the spiritual impulse in conceiving the individual's assumptive world.

MYTHOLOGY AS THE PSYCHOLOGICAL CONSTRUCTION OF REALITY

The anthropologist Eugene d'Aquili coined the term "cognitive imperative" to describe the human compulsion to order reality in a meaningful manner. According to d'Aquili, this universal, biologically-rooted human drive to organize unexplained external stimuli into a meaningful form is a critical element of humanity's evolutionary advantage over other creatures, and it was "the last development required for the emergence of culture". By drawing upon mythology to understand the fulfillment of the cognitive imperative, we break out of the conceptually linear shackles of the cognitive structure and enter the conceptually expansive world that has always been the domain of mythology.

Myths have been described as large controlling images that organize experience and direct action (Schorer 1960). In the sense we are using the terms, myths are not falsehoods. Nor are they legends, stories, attitudes, or beliefs, but each of these may reflect deeper mythic processes. Nor are myths only the product of archaic thought of primitive peoples. As Joseph Campbell put it, "The latest incarnation of Oedipus, the continued romance of Beauty and the Beast, stand this afternoon on the corner of Forty-second Street and Fifth Avenue, waiting for the traffic light to change". According to Marlan, it "is not that modern man has become any less mythic, but that he has unconsciously lived the myths of logic and science. These myths unduly restrict the deepening of human consciousness and help to foster the feelings of alienation and 'exile' so common in modern times".

Myth-making, at both the individual and the collective level, is the primary though often unperceived psychological mechanism by which human beings order reality and navigate their way through life. As the human species evolved, mythological thinking - the ability to symbolically address large questions - replaced genetic mutation as the primary vehicle by which individual consciousness and societal innovations were carried forward. Unlike terms such as scripts, beliefs, or cognitive structures, myth is able to embrace the intuitive and spiritual dimensions of human consciousness that elude many of the constructs psychologists have used to describe the core components of experience.

Cognitive structures assume mythic proportions as they begin to address the issues identified by Joseph Campbell as the primary domains in which mythic thought functions: 1) the need to comprehend one's world in a meaningful way, 2) the search for a marked pathway through the succeeding epochs of human life, 3) the urgency to establish secure and fulfilling relationships within a community, and 4) the longing to know one's part in the vast wonder and mystery of the cosmos. Personal myths explain the world, guide individual development, provide social direction, and address spiritual longings in a manner analogous to the way cultural myths carry out these functions for entire societies. Personal myths do for an individual what cultural myths do for a community.

Personal myths are the product of four interacting sources. The most obvious are biology (the capacities for symbolism and narrative are rooted in the structure of the brain, information and attitudes are neurochemically coded, temperament and hormones influence belief systems, etc.), culture (the individual's mythology is, to an extent, the culture's mythology in microcosm), and personal history (every emotionally significant event leaves a mark on one's developing mythology). A fourth source is rooted

in transcendent experiences - those episodes, insights, dreams and visions that have a numinous quality, expand a person's perspective, and inspire behavior. Transcendent experiences vary in their strength and significance. Their most profound form is in the full-blown mystical or religious experience. William James reported that "mystical states of a well-pronounced and emphatic sort are usually authoritative over those who have them...Mystical experiences are as direct perceptions of fact for those who have them as any sensations ever were for us". For Philip Wheelwright, "the very essence of myth" is "that haunting awareness of transcendental forces peering through the cracks of the visible universe".

Personal and cultural myths evolve according to lawful principles. A theory of cognitive evolution proposed by D. Campbell holds that historical changes in cognitive products (such as language, art and science) is determined by an evolutionary process that meets three criteria. First there must be variation. In the case of biological evolution, variation is supplied by such factors as mutation. In the case of cognitive evolution, variation is insured by group and individual differences in memory, learning, and the combination of elements into new syntheses. The second necessary factor is *selection*; some consistent process must operate to favor one trait over another. In biology, a more adaptive trait increases the probability that its possessors will survive and reproduce. In cognitive evolution, the ideas that are reinforced (because they are interesting, useful, or pleasurable) tend to survive. Finally, there must be *retention* for evolution to occur. In biology, sexual reproduction insures that the traits selected are retained and passed on to others. In cognitive evolution, language and ideas are learned from other people. These principles are applicable as we explore the historical processes by which mythology, consciousness, and culture have evolved in concert.

The EVOLUTION Of CONSCIOUSNESS As The PERSONALIZING Of MYTHOLOGY

In previous works, my colleagues and I reviewed literature showing that over the course of human evolution, the epicenter of consciousness and, thus, the locus of myth-making has expanded from the life of the body to include the consensual reality of the group and, in recent history, the vested concerns of the individual ego. Thus, a distinguishing feature of the modern era in technologically advanced Western cultures is that people have achieved greater autonomy than ever before in formulating the myths that guide their lives. The main points of those arguments are presented here in greater detail, along with a discussion of the advantages and the challenges this development poses to the culture's evolving mythology.

Biologist Lewis Thomas noted that "our most powerful story, equivalent in its way to a universal myth, is evolution". One of the most provocative facts about human evolution is that while the structure of the brain has remained essentially unchanged for at least 40,000 years, consciousness has evolved dramatically for the human species; language and myth-making replaced genetic mutation as the primary mechanisms by which individual awareness and societal innovations were carried forward. Times of transformation in the nature of the myths people hold are milestones in the evolution of human consciousness and are at the hub of historical change.

Jean Gebser has described the historical unfolding of four major "structures of consciousness" which he termed the Archaic, the Magical, the Mythic, and the Rational-- the latter being the current era where consciousness is dominated by the rational, self-reflecting, individual ego. We will follow Ken Wilber's astute synthesis of Gebser with Freud, Jung, Piaget, Joseph Campbell, Erich Neumann, Ernst Cassirer, L.L.Whyte, and Julian Jaynes in surveying these

The Council Process in Dream and Personal Myth Work

An Interview with Jack Zimmerman



DNJ: Jack, since you are new to most DNJ readers, would you give us some background on who you are and what you've been doing—particularly in relation to dreams, myth and storytelling?

Jack Zimmerman: My interest in dreams came out of my eight years of therapy with two eminent Jungians. Looking back, I can see it was as much a training as it was a therapeutic process in the sense I would use those terms now. There was much instruction, dreamwork, active imagination, exploration of archetypal patterns and development of my own personal mythology -- elements I see as an important part of being able to hear and reflect other people's dreams. So, I think those eight years represent my university. . . certainly the basic education in the dream world. Professionally, I've been involved in education much of my life, teaching virtually every level from kindergarten through graduate school. The place I finally settled into was high school, ending up a founding parent and then a headmaster of an independent school here in Los Angeles called Oakwood.

After I left Oakwood and met my present wife Jaquelyn, a psychiatrist, we plunged into working with seriously ill people at a place called the Center for Healing Arts in Los Angeles (which was founded by Hal Stone). At the center there was a considerable amount of focus on dream work

with people, many of whom were in a terminal struggle with cancer. The staff also worked with each other in order to sustain our balance and learn what we had to learn . . . which was an enormous amount, primarily from the patients. We worked a lot with dreams in many different contexts. . . both individually and in groups. At the same time I started doing a lot of interactive groups with my wife, which led me to realize that the years I'd spent in education had - to a large extent - been focused on counseling families, kids. . . and teachers. Also, for several years, I taught courses in psychology, during which I spent a lot of time working on dream interpretation. So a lot of pieces came together and I went into private practice in 1974, which has kept me pretty busy ever since. Dream work is a major part of what I do.

DNJ: Are you a Jungian or an eclectic dream therapist?

J.Z. I consider myself a reflector... a story reflector. One who listens to an individual's story and then tells it back or asks questions to deepen it; I treat dreams the same way. I communicate to clients in the beginning that dreamwork is a very important part of the process, even though many of them have never worked with dreams when I start seeing them. Generally that becomes a major part of our work together; with some people it becomes absolutely central. So I suppose I have an identity of dreamworker in the community I serve. I do a lot of

ceremonial work with clients, also.

DNJ: When considering questions for this interview, I realized I only know you in the 'persona' of council facilitator, but had heard that you were in private practice and were involved in innovative educational endeavors. Could you touch on your involvement in education a little further?

J.Z.: My kids were going to Oakwood - that's how my path to headmaster began. Then after I left Oakwood, I had a visionary sort of experience during which I got the strong message to start another school. Nothing like it had ever happened to me before. I resisted, but couldn't put the "dream" out of my mind and heart. We called the school Heartlight and so began an exploration of education on a totally different level. At Heartlight we consciously attempted to bring spirit into the curriculum, the daily life of the school, and into the relationships among students, parents and teachers. It was at Heartlight that the Council work started for me, and where dreamwork became part of the daily experience. The vision came in '78 and the school actually started in 1980. The school gave birth to what we called the "Mysteries Program", which used the Council form along with creative writing, guided imagery, meditation and books like *The Kin of Ata* for reading. After a few years the program began to find a receptive audience in other schools, notably the Crossroads in Santa Monica where we started a

the Mysteries program in 1973. That program is still going strong and several other schools have picked up Council and their own version of a Mysteries program. So Heartlight was in fact a training center for teachers to learn Council work and the Mysteries program. We never pushed the program, it just evolved of necessity—and of its own accord.

ON PERSONAL MYTHOLOGY

DNJ: It must be enormously gratifying to have parented such a creative, innovative and successful program. Congratulations! You mentioned that in your private practice as a story-reflector, you are listening for personal myths. Could you give your definition of a personal myth and amplify on that topic a bit?

J.Z.: By "creating" personal myth I mean seeing the archetypal and underlying story of one's life and weaving together the often apparently unrelated incidents - the difficult problems, challenges or disasters, and the moments of great joy - and coming to view them as pearls on a string. Creating personal myth is looking at one's life as an integral unfolding story. That "long view" is very difficult to come by in this culture because most of us don't really use story in a profound way or identify with collective mythology. Fortunately that's beginning to change but still it's not a basic cultural pattern in the Western world as it is in some earth-cherishing cultures and in the East.

DNJ: I'm sure you've noticed as a reader of the Journal that we have currently included the dimension of myth into the publication. What is your response to that addition, and how do you think integrating myth could be most instructive for readers?

J.Z.: Yes, I have noticed. I do believe the major source of personal mythology for most people is their dreams. Personal mythology can be uncovered by looking at one's story, including one's dreams and life experiences from the point of

view of a mythologist, that is from the point of view of somebody who has a feeling for what the mythological elements of story are. For me dreamwork and mythological work are inseparable—I can't imagine one without the other. In this way I feel very close to Jung's perspective; there's no way to harvest the richness of dreams without the mythological dimension being present in the listener and eventually in the dreamer as well. As the dreamer understands more of the mythic perspective, the dreams begin to change and become more directly mythological. In doing personal mythology work with young students, we have them write their story in the *third person* to gain distance and see a slightly heroic or larger than life quality to their adventures. This encourages them to see clusters of events as indicating direction or movement, and the major cycles of their life as a complete phrase - as in a piece of music that has a phrase and then a rest and then a new phrase or even a new "movement". When you tell your story in that way - with a little distance - and the eyes and voice of a mythologist, then you begin to pick up a layer of understanding that is illuminated from underneath. That gives people a real sense of direction and presence in their lives, rather than feeling they're merely a collection of random events. Similarly, when one listens to people's stories with mythological ears, one hears the song of the Self more than the story of the personal ego. Mythological ears hear that numinous unconditional quality which is called God, or the spirit that dwells in all things, or the Self. There is a strong spiritual quality to working with stories and dreams in this way either with just one person or in Council.

I believe dreamwork and myth are married in a profound way and am delighted the Journal is celebrating this union.

ON DREAMSHARING IN COUNCIL

DNJ: Thanks for that confirmation, Jack. You've provided a perfect lead-in to asking you about the Council process. In fact, much of what seems to be surfacing in the popular press about your work identifies you with reviving the age old "Talking Staff Council" in ways that are applicable for many purposes in our time. I read an article by Gigi Coyle and yourself on this topic in the current issue of *Utne Reader*, for example. Could you share Council's origin, and how it works in sharing dreams?

J.Z.: The Council comes to us traditionally from our Greek roots and (on this continent) from the League of the Iroquois, which also is the source of some very basic aspects of our present form of government, a fact most people in this country don't appreciate. It was also used by the Lakota and Pueblo peoples. Our use of Council has also been influenced by elements of the Quaker and extended family traditions in this country. Many aspects of contemporary psychological work have been integrated into the work as well.

Council can be used for telling stories, learning to articulate feelings, developing community, sharing dreams, making decisions, conflict resolution, and many other aspects of collective life. It can become a practice, just as meditation becomes a practice for individuals. Council is a ceremony, a simple ceremony that touches the numinous in a very direct way. The form is deceptively simple. The group sits in a circle and a talking instrument is passed around. One speaks only when holding the instrument. The rules the kids developed, to summarize the process, are:

Speak from the heart - which means speaking passionately and as much as possible without attachment. Tell your story or take

your position, and then release it into the circle;

Listen from the heart, which is really the *key*. The magic of Council has to do with listening, the kind of listening the Quakers call "devout". As you develop the ability to fully attend to what others are saying and how you are affected by their presence, a strong bond begins to develop. When listening devoutly the heart opens and a sense of connected wholeness comes into the circle, even when there is diversity and conflict;

The third rule is to **speak succinctly**, so that your statement or story is lean and full of life. That requires great skill. Good storytellers know how to choose just the right words necessary to create the images and full sensory experience.

DNJ: How does dreamsharing happen in Council?

J.Z.: The basic perspective is that dreams are the stories of the night, to be shared as gifts from the spirit world or messages from another level of consciousness. We don't usually analyze a story after listening to a story-teller; rather we take it in as a child and move with it internally. So there will be mostly non-verbal reactions in the circle and analytical or interpretive response are not usually encouraged. Of course, interpretive comments can be requested by the dreamspeaker and then others can respond when it's their turn to speak. Sometimes people will associate to a dream and give reactions. In a way that develops a sense of the dream belonging to the whole circle rather than to an individual's psyche trying to communicate. Then the dream can be glimpsed as a piece of a larger dreamstory. Eventually, in a circle that meets regularly the dreams begin to weave together in the larger context and the vision or dream of the whole circle emerges. When that begins to happen it's quite remarkable.

DNJ: In other words, after the talking staff has gone around the circle, you often begin to see patterns or even the group dream?

J.Z.: Yes, the dreams become woven on a common thread. After one round is made, we sometimes put the talking staff in the center, so people can speak in a more interactive way. That helps to build the collective dream. Sometimes we don't use a talking instrument, but move into silence and let people spontaneously share their dreams. That adds the spontaneity of the sequence being determined by the dreams themselves. A person will share a dream, and that will trigger someone else's memory, and then someone else will say, "I was too embarrassed to share this dream, but I think I will now because it seems to fit with the dreams being shared".

DNJ: This seems to relate to the comment that you made in the *Utne* article. To quote you: "The essence of Council is participation in an interdependence that frees us from the bondage of self-absorption and opens the door to spirited co-creation".

J.Z.: There are even levels one can go beyond that! In a circle that meets frequently people begin to appear in each other's dreams with some degree of regularity. One of the great pleasures that the Heart-light children had was appearing in someone else's dream. Often, of course, they would appear as they normally did, which would fill them with delight and great laughter. As we deepened even further, not only did we appear in one another's dreams, but we began to co-dream. That is, people began to have pieces of the same dream. I have that experience with my wife as a result of our practice of sharing dreams every morning. When it happens in a group the magical quality grows because so many people are involved. The shared dreams lend incredible insight into relationships within the group.

ON INNER COUNCIL WORK

DNJ: When we set up the time for this interview, you mentioned that you have taken the process inward. How does one do inner Council work?

J.Z.: First of all, I believe ordinary Council itself directly becomes an inner process. In a way each person there is alone, looking into the reflections of herself in the stories, reactions, personalities, and spirits of the other people in the circle. It's like sitting in a circle of mirrors and seeing yourself reflected, either directly by people giving you personal feedback, or indirectly by associating with the stories and experiences other people are sharing. So, ordinary Council is a reflection of the multi-dimensional, multi-person that we all are. Jung used to talk about dreams of the family as reflecting different aspects of ourselves, sometimes disowned, sometimes complimentary. After working in Council, many people have dreams of being in Council! In a way that clearly represents an experience of the Self. That suggests that each of the other unique voices becomes associated with a part of oneself - either unconsciously (often indicated by one's negative reaction) - or consciously (through a reaction of strong identification with the story or feeling being shared). So, ordinary Council triggers the inner work because it's an outer manifestation of the collectiveness of the Self.

For me, the practice of doing inner Council came out of the Native American tradition of the Vision Quest and, in particular, a ceremony called the "Stone Circle" which was originally suggested to me by author and ceremonialist, Maureen Murdock.

In this ceremony, you choose a location of physical beauty or a special place where you feel safe and open to the numinous. As you walk to this place you look for stones, each of which is to represent a person with whom you have

some unfinished business, important questions, conflict, or strong feeling that needs to be expressed. Most often the stones are parents, lovers, children or very dear friends, either alive or dead. As you walk along a stone might leap out at you and say "Father", another might say "Wife". You ask each permission to be moved and collect a small number of stones, perhaps five or six, including one which is identified as the Self stone. You bring them all to the special place - let's say it's a tree - and you make a circle of the stones; that is, you create a Council of the beings represented by the stone people. You are the chief of this Council. . . but as in all Councils, you have little idea what is actually going to happen.

You begin with some kind of purification or cleansing, welcome each of the beings that are represented by the stones and ask for clarity in whatever way your practice for initiating ceremony dictates. As you welcome each of them individually you get a feeling which ones are ready to dialogue with you. You can conduct the dialogue out loud if you don't feel awkward and you're in a place that's private, or carry it out silently. Say the father stone is the one that seems eager to start, or the one with whom you're most eager to speak. You open the dialogue with whatever it is that feels unfinished or needs to be said and then you listen as in Council, giving the father stone the opportunity to speak. You respond and so on until the dialogue feels complete, at which time you move onto the next stone. When the process is finished, you sit in front of the Self stone and ask for teaching and guidance.

The Stone Circle ceremony, which is conducted at a certain critical time in one's spiritual work, can also be performed as a meditative inner council exercise. One sits in meditation, imagines the stones, the Council, the different selves gathered together, and then conducts the Council on the imaginal

level. This practice helps us keep current with the various inner voices.

DNJ: Could not the whole process be applied to working with a dream?

J.Z.: Yes, it could. You could tell your dream to everyone in the circle and then ask for reactions, either using stone people or in the purely meditative way. A dear friend of mine who has been doing this work recently had the startling experience of Saddam Hussein appearing in her Council! He was carrying dark energy but as she progressed she was surprised to find that the energy was not so much that of a diabolical being, but of someone who had never been nurtured and was very confused. It gave her profound insight into how we have created the power of darkness through shadow projection.

DNJ: Do you perceive when we begin talking about many beings within that it arouses fear in the average person? So many are identified with their 'persons' that they have not yet acknowledged the multiple aspects of their personality. Some might fear that if they were to let several voices within themselves speak, they could be seen as schizophrenic. Could you put that fear to rest?

J.Z.: I'm not sure I want to completely. Having a little of that fear is perfectly healthy, as long as one is willing to work with it. If the fear deflects a person from doing some important work they're ready to do then, obviously, it would be a loss. On the other hand, the fear is a healthy warning that something is being approached that is going to be very challenging. It's a major achievement to identify oneself as a collection of beings still in the context of wholeness. In doing inner Council work we don't want to increase fragmentation. Perhaps the reason the process seems to work so well is because the image of the circle is maintained and all the parts of us are there simultaneously. We can even go further and witness the dialogue between dif-

ferent parts of ourselves. This provides integration for the ego and a "larger" sense of wholeness in the circle. There's an innate healing in doing this kind of inner work but one should go slowly and honor the resistances. Having said all that, I can now answer your questions more affirmatively. I see each of us as a multi-faceted jewel. When we shine light in a certain direction (that is, pay attention in a certain way) we reflect a particular facet of the jewel. It isn't that we have separate voices (except when a person is clinically disassociated) although it may seem that way. Our challenge is to shine light in enough directions to finally realize - "make out" - the wholeness of the jewel.

DNJ: When we interviewed Arnold Mindell not long ago he referred to inner Council work as our most expedient route to true democracy. What do you glean from that statement?

J.Z.: The issue of democracy comes up in ordinary Council, and in a certain sense Council does provide a democratic opportunity, but not in the way we ordinarily use that word. When we're making a decision in Council, we don't vote. Rather, we keep going around until the *truth* emerges and, in the ideal situation, everybody sees it. The process is one of deepening awareness as a result of more sensitive listening until the truth becomes clear. A person can come to Council with a strong position and totally release it as a result of the experience of hearing the truth of the Council.

The inner Council provides us with that sense of peace that comes when all the parts of ourselves, all the facets of our oneness, are in fact communicating with each other. The critic communicates with the frightened child in the inner Council without the latter feeling tyrannized.

DNJ: That sounds like democracy to me! What would the world be like if we each made peace with our inner Council?

Ancient Sumerian Dreams

By M. Kelley Hunter

Literature written around 2500 B.C. in Sumer, the land we now call Iraq, is the oldest record we have uncovered and translated from our cultural past. From hundreds of clay tablets, long buried under the desert sands, cuneiform readers have been piecing together our most ancient mythic stories and epic tales. A variety of translations evoke great poetic beauty and philosophic strength, as well as the earthiness of a people who lived in reed houses on the river marshes of the prosperous Fertile Crescent of the Tigris-Euphrates valley and built tall ziggurat temples adorned with gold, silver and lapis lazuli, lions, bulls, and winged star-god/desses.

Their stories explore the mysteries of life, love, and death, and in them dreams play an important role. The dreams recorded by this sensual people are intimately woven with images of nature. A mountain or a god can infuse a dream, a "night-vision."

In the oldest flood story, the Sumerian parallel to Noah is Ziusudra, or Utnapishtim, who has an extraordinary dream "such as has not been before."⁽¹⁾ The god Ea showed him this dream to warn him about the coming disaster. The other gods censored Ea for sharing this secret with a human, but Ea claimed he had only been speaking to the wall of a reed hut, that Ziusudra's wisdom allowed him to divine the meaning. Ziusudra himself had prayed to both heaven and earth to make sure he had understood the dream's important message.

The hero Gilgamesh dreams often but is unable to interpret his dreams. Early on in the epic story this semi-divine king saw a dream, which he told to his mother Ninsun, a sheep goddess:

*"There were stars in the heavens;
As if it were the host of heaven, one fell down to me.
I tried to lift it, but it was too heavy for me;
I tried to move it away, but I could not remove it.
The land of Uruk was standing around it,
The land was gathered around it;
The people pressed toward it,
The men thronged around it,
...while my fellows kissed its feet;
I bent over it as a woman
And put it at thy feet,
And thou didst put it on a par with me"⁽²⁾*

Ninsun interprets this dream and a second similar dream where the star is now an axe. She sees that a man as powerful as Gilgamesh will arrive in the city, that Gilgamesh will try to drive him away, but cannot. This man will be his friend and equal, who, like a lover, will never forsake him. And so it comes to pass. Enkidu, a wildman from the steppes, has been civilized by a temple priestess who initiates him into human sexuality. She brings him to the city to meet the king, knowing that Gilgamesh has had a dream about Enkidu. The two cross and fight; the king is slightly humbled to meet someone as strong and godlike as himself.

But Gilgamesh has a long way to go to true humility. He talks Enkidu into joining him on a journey to the Cedar Forest to kill Humbaba, ferocious guardian of the Goddess's trees. They spend the night at the entrance to the forest. Gilgamesh invokes, "Mountain, bring a dream with a favorable meaning."⁽³⁾ Enkidu, the man from the wilds, lies sleepless with instinctive fears of dangers of their intention. Gilgamesh wakes with a dream:

*"I saw us standing in a mountain gorge,
A rockslide fell on us, we seemed no more
Than insects under it. And then
A solitary graceful man appeared
And pulled me out from under the mountain.
He gave me water and I felt released".⁽⁴⁾*

Enkidu interprets this as victory for Gilgamesh but his own terror increases, realizing from this dream that only one of them would survive. Gilgamesh dreams again and starts awake to ask his friend:

"Why did I wake again?...
Why am I afraid? I felt my limbs grow numb
As if some god passed over us drawing out our life.
I had another dream:

*This time the heavens were alive with fire, but soon
The clouds began to thicken, death rained down on us,
The lightning flashes stopped and everything
Which rained down turned to ashes.*

What does this mean Enkidu?"

"That you will be victorious against Humbaba,
Enkidu said, or someone said through him
Because he could not hear his voice
Or move his limbs although he thought he spoke".⁽⁵⁾

The next day Gilgamesh wields his axe, cutting the great cedar tree and killing the furious Humbaba as well. Enkidu is wounded but they return victorious. Gilgamesh repulses the love of Ishtar, the Sumerian Venus. She seeks revenge. The gods, already distressed by Humbaba's death, send down the Bull of Heaven to attack the king. Enkidu, protecting his friend, kills it single-handedly and rips off a thigh to hurl as an added insult to Ishtar. That night, Enkidu's wound worsens and he dreams restlessly. He sees the gods in council. "The gods have said that one of us must die," he tells Gilgamesh. Since the king is two-thirds god, therefore immortal, Enkidu is doomed.

Gilgamesh does not believe Enkidu's feverish dream. But Enkidu weakens. In pain, he curses his life, the woman who made him a man, even the gods. The god, Shamash, "calls him from heaven" in another dream to remind him of his love for Gilgamesh. Enkidu then dreams of his death and the underworld:

*The heavens roared, the earth resounded,
I was standing by myself.
(Death) appeared, somber was his face.
His talons were like the talons of an eagle,
He overpowered me, he leapt on me, he submerged me.
He transformed me.
Mine arms were covered with feathers like a bird.
He looked at me and led me to the house of darkness,
To the house from which he who enters never goes forth,
On the road whose path does not lead back;
To the house whose occupants are bereft of light;
Where dust is their food and clay their sustenance;
Where they are clad like birds, with garments of wings;
Where they see no light and dwell in darkness".⁽⁶⁾*

His beloved friend's death leads the deeply grieving Gilgamesh on a quest for immortality. Beyond the mountains of Mashu, "whose peaks reach to the shores of Heaven and whose roots descend to Hell,"⁽⁷⁾ he encounters the ageless Ziusudra (who survived the Flood) and shares with Gilgamesh some of his wisdom:

"I think compassion is our God's pure act
Which burns forever,
And be it in Heaven or in Hell
Doesn't matter for me; because
Hell is the everlasting gift
Of His presence
To the lonely heart who is longing

Amidst perishing phantoms
and doesn't care
To find any immortality
If not in the pure loneliness
of the Holy One,
This loneliness which He
enjoys forever
Inside and outside of His creation.
It is enough for one who loves
To find his Only One
singled in Himself.
And that is the cup of
immortality!"⁽⁸⁾

These few rich samples of Sumerian literature record our early human understanding of the power of dreams. The writers of the Gilgamesh myth connect the dreamer to the realm of the gods, "as if some god passed over...," through images of nature: a star falling to earth, a rockslide in a mountain gorge, lightning fire and pouring rains, death as a bird. Here the psyche experiences nature reflecting the undercurrents of destiny, and it is those closest to nature who can interpret these dreams. The sheep goddess, the love priestess, and the wildman have this insight. Gilgamesh is unable to understand or even hear the meaning of his dreams. He does not pray for insight as does Ziusudra. More god than human, he constantly challenges the other gods and explores realms beyond the reach of most mortals. Even his mother and friend are dismayed at his audacity, as he goes beyond accepted limits and seeks to cut down the natural order. Enkidu, Gilgamesh's twin mirror of his mortal self, must die in order for Gilgamesh to look deeper into his own soul and reconnect with his own true nature as well as to his fellow human beings.

Perhaps this myth and these Sumerian dreams have something to say about our own times. This most ancient literature was unearthed and translated only within the last hundred years giving us a new perspective on our cultural heritage. The material documents a significant phase in

We Need New Myths

An incomplete, distorted mythology fuels the arms race and a more complete one is modeled in George Lucas' "Star Wars" trilogy

by Michael Zimmerman

The present world situation can be portrayed in the following image: a lifeboat floats on a shark-infested, stormy sea. Two groups of people, clearly afraid of each other, are huddled at either end. Each group has a heroic individual armed with a cannon pointed at the people at the other end of the lifeboat. The heroes tell each other: "if you make a false move, I'll blow up your end of the boat." While the people at both ends want to be saved from the cannon of the enemy, they are becoming aware that if *either* cannon is used, everyone will die.

In our situation is it easy to blame the "cannons" of the "heroes". These are not, however, the cause of our predicament but symptoms of fear produced by an incomplete, distorted mythology - both about ourselves and about the "other." Only a complete mythology can lead us out of this dilemma. The widespread adoption of such a mythology would be tantamount to a new stage in human evolution - a stage necessary for the survival of the species.

What's wrong with our present myths? What new ones could replace them? These are the questions I would like to explore in this article.

THE JOURNEY TO THE SELF

By "myth" I mean a symbol that serves to integrate and to provide meaning for human life. Such symbols are at work in religious traditions, legends, sagas, fairy tales, and lore of all ages. Myths do

not serve their symbolic function unless they are internalized by someone; only then can they provide guidance and unification. Although sometimes dismissed as merely fictitious narratives of supernatural characters, myths play a basic role in human existence, often even for people who claim to live life wholly "rationally".

One of the most universal myths is that of the hero. The hero myth is particularly important in world religions - both Jesus Christ and Gautama Buddha are incarnations of the hero, and following their examples gives people both guidance and encouragement in seeking to become individuated. The myth of the hero usually tells the story of an individual called away from the monotony of everyday life in order to begin the quest for the Self, often represented by an extraordinary object (holy grail) or person (beautiful Prince or Virgin). Along the way the hero must confront evil, darkness, and mortality, often portrayed in the form of dragons and other terrible forces.

Although heroes may slay the obstacles between them and redemption, these slayings are best understood as tamings or integrations of those obstacles. The whole heroic world - including hero, dragon, and treasure - represent psychological aspects of each individual, aspects that are often divided by conflict and fear. Understood psychologically, the myth of the hero describes the struggle involved in the process of individuation. In explaining this process, I follow Carl Jung in distinguishing among

ego, shadow, and Self.

Ego is the "island" of rational consciousness floating atop the great sea of the unconscious aspects of the psyche. Shadow refers to aspects of psychological reality which the ego regards as unacceptable: mortality, finitude, limitation, evil, darkness, pain, and so on. Self means the supra or transpersonal power that originates and sustains the ego, and with which the ego must establish an appropriate relationship. Jung maintains that each individual undergoes at least part of the process of individuation.

The first stage of this process, which takes up most of the first half of life, involves attaining ego-consciousness. This is accomplished by separating oneself from one's parents and from the collective consciousness of one's tribe. Mythic symbols celebrating the escape of the hero from captivity, and recounting the hero's triumph over the dragon help the young person in the process of establishing an identity separate from parents and authority figures. This struggle for separate existence is both very demanding and guilt-producing. Hence, ego-identity is frequently a tenuous stage of human development and people often inflate the ego and identify it with the transpersonal Self. Such inflation leads to grandiosity, *hubris*, and denial of death.

In the second half of life, individuation can continue only if the proper mythic symbols are available. These symbols puncture the inflated ego and disclose that genuine individuation involves

going beyond the state of separateness and toward the state of being an individual-in-relationship. The once solitary ego surrenders its relationships not only to other people, but also to the transpersonal and collective realms it once denied and repressed. Successful integration and individuation amount to redemption from the suffering and isolation produced by egocentrism. Individuation means being in relationship with (or integrating) not only one's own mortality, passions, emotions, desires, body, dark side, weakness, and so on, but also the collective, transpersonal, and divine aspects of reality.

THE DANGER IN DISTORTED MYTH: One Example

Unfortunately, we often don't get the full message. For while myths are symbols designed to guide and integrate the psyche, an incomplete or distorted myth can either be of no use or worse still - it can further fragment a disintegrated psyche. All too often heroic myths are distorted because they are interpreted either literally or incompletely. Taken literally, the myth of the hero suggests there is someone else "out there" who has already fought with evil, death, and darkness; the struggle is therefore finished. Such an interpretation lacks psychological power, because the person hearing the myth has not identified with the hero. Even when such identification does occur, a person may still continue to take the myth too literally. The hearer may identify himself with the hero but may interpret the dragon (mortality, evil, darkness) as being embodied in the stranger, the foreigner, the enemy.

Collectively, such distortions of the mythic message can add up to serious cultural problems. According to Erich Neumann, mass movements occur when the ego is overwhelmed by long-repressed, unconscious, collective contents that force

the ego to surrender its separateness and return to a semi-tribal condition, such as occurred in Nazi Germany. There, horrendous crimes were committed when modern technology was mobilized to destroy the "enemies" of the tribal nation-state. Such enemies were carriers of the projected German shadow. In Neumann's view, the German people were so readily *re-collectivized* because they lacked a symbol capable of maintaining ego-consciousness in the face of shadowy, collective forces, and because they lacked a symbol capable of helping them to integrate those collective forces to begin with.

A COMPLETE MYTHOLOGY

In the history of warfare, no weapon has been invented that was not ultimately unleashed upon someone understood to be the "enemy." And as long as we are caught up in such incomplete, distorted myths, the fears they produce will continue to fuel the nuclear arms race. If the arms race continues, eventually the weapons will be used. The situation is desperate. What is to be done?

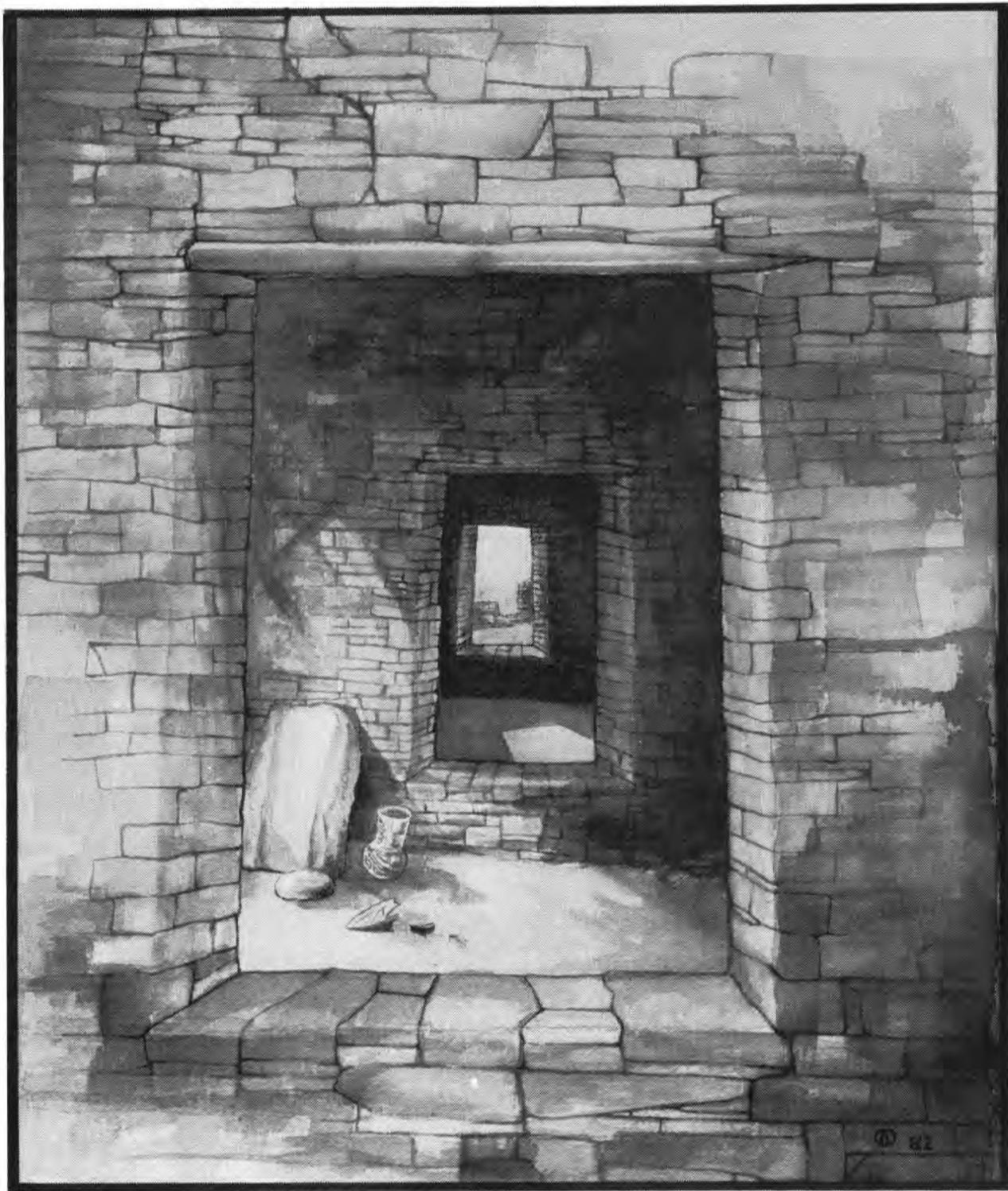
The first step would be to experience this despair. At present, however, people deny that they are desperate and imagine that by building more weapons they can protect themselves against death and evil. (Real despair, as Kierkegaard once remarked, is not knowing that you are desperate). Denial of despair leads to the condition Robert Jay Lifton has called "psychic numbing," which leads us either to deny the threat of nuclear war or to continue thinking in the dualistic way that spurs on the arms race. To experience despair means to discover the illusory quality of one's dream of being able to control everything and make things turn out all right. To experience despair means to encounter both one's impotence in the face of death and one's complicity in evil.

Surrendering to despair, then, is a crucial step in retracting the projections of the shadow and in integrating the psyche. Integration frees us from numbness and dualism. It enables us to become involved in finding an alternative to the suicidal arms race, without succumbing to the temptation that "the generals" or "the politicians" are the "bad guys" responsible for our situation. Psychological integration and individuation elicit compassion for people in power who are doing what they think is best in terms of their own understanding. Those who persist in blaming leaders for the current situation are still projecting their shadow and thinking dualistically. A "peace movement" that engages in polarization is engaging in warfare. Military officers and politicians are not the enemy; they are only reflections of who we ourselves are.

The nuclear arms race can be viewed not merely as a threat, but also as an opportunity to begin integrating the projected shadow that gave rise to such weapons. Through this process, humanity could evolve into a higher form of life. The opportunity is to evolve as a species--to move beyond the we vs. them, good vs. evil thinking that is at the root of warfare. Only such a change in human awareness will provide the context necessary for ending the arms race.

For skeptics who wonder how doing something so "trivial" as retracting the shadow can have any impact in the complex realm of international relations, I offer the following example from recent history. Prior to Richard Nixon's historic visit to the People's Republic of China in 1972, the United States had regarded the communist Chinese as the very incarnation of evil; yellow devils who deserved to be "nuked" before their rot infected other countries. Naturally, so long as the U.S. berated China and insisted that it conform to American expectations, the Chinese persisted in their allegiance to a rigid

On Dream Education



This section is designed to focus on ideas, suggestions, and questions about dream education. If you are a dream educator, be warmly invited to use this section to set down what you understand to be the principles and premises of dream work.

*'Doors of Perception' Chaco Canyon, NM. Watercolor by C. Catron III, Sandbox Studio
From the private collection of Mr. & Mrs. L. Fleenor*

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The Foundations of Dreamwork

Underlying Premises and Principles

By Montague Ullman, M.D.

There are certain underlying premises and principles that guide my work with dreams.

First Premise

Dreams are intra-psychic communications that reveal in metaphorical form certain truths about the life of the dreamer, truths that can be made available to the dreamer awake.

Second Premise

If we are fortunate enough to recall a dream we are then ready, at some level, to be confronted by the information in the dream. This is true regardless of whether or not we choose to do so.

Third Premise

If the confrontation is allowed to occur in a proper manner the effect is one of healing. The dreamer comes into contact with a part of the self that has not been explicitly acknowledged before. There has been movement toward wholeness.

Fourth Premise

Although the dream is a very private communication it requires a social context for its fullest realization. That is not to say that helpful work cannot be done by an individual working alone but, rather, that a supportive social context is a more powerful instrument for the type of healing that can occur through dream work.

Fifth Premise

Dreams can and should be universally accessible. There are skills that can be identified, shared and developed in anyone with sufficient interest. Dream work can be effectively extended beyond the confines of the consulting room to the public at large.

Principles

It bears emphasizing that dreams are intrapsychic communications. Any process that is geared to their explication must respect that fact and the constraints it imposes. The process I use evolved with this in mind. From beginning to end it is geared to the expectations and needs of the dreamer as the one to whom the dream is being communicated. The communication of the dream to a group is a secondary affair, necessary only to enable the group to make its contributions toward clarifying the original communication. It is in this connection that the following principles obtain:

First Principle: Respect for the privacy of the dreamer

The dream is the most personal communication of which we are capable. It is a very private affair and the element of privacy is respected at all times. Each stage of the process I use is designed to be non-intrusive so that the group follows, rather than leads, the dreamer. The dreamer controls the process throughout the session and works at whatever level of self-disclosure he or she feels comfortable with in the group. There is no pressure to go beyond that point.

Second Principle: Respect for the authority of the dreamer over his or her own dream

Dream images arise out of the unique life experiences of the dreamer. The *fit* between image and meaning is something that the dreamer alone can validate.

Third Principle: Respect for the uniqueness of the individual

Everyone's life experience is unique. Any symbolic image can be used in a highly idiosyncratic way. No *a priori* categorical meanings are assumed. ☺

Edgar Cayce on Dreams

By Valerie Meluskey, Ph.D.

"...the Creator, the gods and the God of the Universe, speak to man through his individual self. Man approaches the more intimate conditions of that field of the inner self when the conscious self is at rest in sleep or slumber, at which time more of the inner forces are taken into consideration and studied by the individual....

It is each individual's job... to understand his individual condition, his individual position in relation to others, his individual manifestation, through his individual receiving of messages from the higher forces themselves, thus, through dreams."

[EC reading 3744-4]

Edgar Cayce [1877-1945]

devoted over four decades to giving his psychic, spiritual readings of highly technical and accurate medical diagnoses for those who were suffering. From 1923 onward, he answered other questions as well, such as those about spiritual and philosophical matters. Truly the "father of holistic medicine," he viewed each person as physical, emotional, mental, and spiritual.

When I first read about Edgar Cayce's work twenty-three years ago, the common sense and profundity of his teachings on all subjects impressed me deeply. I noticed that whenever someone had asked him if it were necessary to pay attention to dreams, he always deemed it "negligent" not to

do so. Then began my serious, or consistent, study of dreaming.

In the excerpt above from one of Cayce's readings, it is made clear that we are each responsible for knowing ourselves and our personal truth from within, and that dreams are a direct experience of higher knowledge. What we learn from others naturally reflects their individuality and their distortions as well. What we learn through our five senses of external reality is also subject to distortion as we interpret what we hear, feel, see, taste, and smell.

This is not to diminish the importance of everyday, waking life reality. Cayce makes it clear that dreams are for the purpose of improving the quality of earthly life on all levels. He stresses the importance of applying the insights and guidance from our dreams to our waking lives.

"Dreams which are presented to the body are for the enlightenment of the consciousness of the body, if the body would apply same in the life." [EC 3937-1]

Dreaming gives us the opportunity to rest our five senses and experience another kind of reality "extra-sensorily." In the dream state the 90% of the brain we rarely use can be activated. This larger dimension of our psyche can be called the soul consciousness. When dreaming, our soul or our individual higher consciousness has a greater perspective on how we are living our daily lives. According to

Cayce, we assess how we are measuring up to our spiritual ideals nightly.

"Sleep is that period when the soul takes stock of what it has acted upon, from one rest period to another; drawing comparisons, as it were, that make for harmony, peace, joy, longsuffering, patience, brotherly love and kindness—fruits of the spirit; or hate, harsh words, unkind thoughts and oppressions which are fruits of Satan. The soul either abhors what it has passed through, or it enters into the joy of its Lord." [EC 364-4]

The manner in which our dreams unfold reveals our state of mind. If our dreaming is chaotic or troubled, we are being shown that our style of living and our mental practice is similarly confused. If our dreams are amusing, we are probably developing perspective about our lives. If we are profoundly moved by a dream experience, we may be in the process of deep psychological change and development. Our dreaming indicates personal possibilities—for spiritual and psychological growth, or warnings of physical and moral danger.

Cayce credits dreaming with the power to prophesy "conditions that are to arise in the physical affairs of the body." [137-17] He explained that in our dreaming state we have the ability to know past, present, and future—at least, how the future would unfold if we

continue in the manner we are currently proceeding.

Keeping a dream journal is one way to expand understanding and enjoyment of the gifts our dreams offer to us. Recording not only makes the dreamer more aware of inner self communication but also helps dreamers improve their dream recall. The period of awakening from sleep—the hypnagogic state—is one in which the door to intuition is open. We can tap into psychic levels and get answers to questions, and even interpret our dream.

"Dreams...should be made record of, else the physical in gaining its equilibrium often loses much that may be worthwhile." [294-46]

I personally find that the meaning I understand on the intuitive level when awakening is different from the meanings I glean when I study my dreams a few minutes later. Then I make precise associations to my waking life. I gain insight into relationships, and see where I am taking myself with my attitudes or behavior. The two kinds of meanings do not conflict. The former is general understanding of what I am to realize or do as a result of my dream. I feel it in my heart. Looking through a dream at characters, symbols, and the drama provides me with finer distinctions—and an ever present appreciation for the beauty, brilliance, and sense of humor dreams reveal in all of us.

Cayce was not asked questions about lucid dreaming--being aware that you are dreaming while in a dream--to my knowledge, but he did speak about astral travel.

Q-3. What governs the experiences of the astral body while in the fourth dimensional plane during sleep?

A-3. This is, as has been

given, that upon which it has fed. That which it has built; that which it seeks; that which the mental mind, the subconscious mind, the subliminal mind, seeks! That governs. Then we come to an understanding of that, "He that would find must seek." In the physical or material this we understand. That is a pattern of the subliminal or the spiritual self. [5754-3]

One should be aware that astral travel can challenge emotional stability. Conditions of vulnerability to astral forces, such as nightmare images, demonic visions, and troubled discarnates may have to be met. Cayce warns with a positive instruction:

Allow self to go out of the body if and when it has learned to surround self with the influence of the Christ Consciousness. [489-1]

If Christ is not part of your religion or philosophy, think of it as "the divine spark within each human being." The image of being light and connected to the source of light gives one protection in the astral plane. Emotional challenges may be intense, but an open heart and strong mind lend courage; surrender to divine spirit leads to knowing one is safe....no matter what. ♡

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Exposure

I lift the simple—
a flute
the measured air sails through
drum of skin that vibrates
beneath my painted hand.

I sing the romance
of a rounded heart.

Hear faroffness
and you living realms
my aspirational pulsations!

People
in the pathos of pretenses
let simplicity wound you.
Be again the uncivilized
vulnerability of reception
graced and humbled
as mortal humanity.

Let the sense of wonder find you
this circle move you
from your grand designs
that bulge with power, mock
at life.

In darkness awaken suddenly,
woman
in a clinging gown.
In moonlight between shadows
of defenseless sleep
feel the invisible hand that
strokes in tomorrow's colors
your destiny and handprints
of transporting choices.

People
surrender your burdens.
Here at the threshold
trust will not deceive us
from our cores.
Neither pain nor joy
leave us alone.
Apple is but apple
grown out from seed to
seed environs.
Eat this life
in musical accord.
Happily
I smile the smile
of human fragility.
Like a gourd in summer heat
I am opened — I am warm.

David Sparenberg

Dreams & Species-Connectedness

A Basis for the Emerging Mythology of Interdependence

by Montague Ullman, M.D.

My subject is the unity of the human species as a prerequisite for its survival and the role that dreams play in this. Murphy called attention to this theme in following up a suggestion by H.E. Starr that in addition to the more obvious motives of the dreamer "there exists a self-realizing motive based on identification with humanity {and} that the sociality of man leads to the all-embracing motive of unification with the human family" (p. 430).

What can our dream life have to do with problems that face us in maintaining the viability of the human species? To ease you into this seemingly far-fetched notion, I will present several assumptions about the nature of consciousness and dreaming, and explore the link between dreams and psi.

Assumption 1:

If we assume that all adaptive changes in the course of evolution serve a survival function, at least initially, then consciousness serves to establish the kind of connections to other members of our species necessary to insure our survival as a species.

I regard waking consciousness as an evolutionary adaptation that enables us to move into the future as social creatures bent on shaping our own cultural and social destiny. Barlow (1980), a biologist, noted "that consciousness...is Nature's method of making humans behave cooperatively. Our being is centered in our conscious self, but if consciousness is the relation of one brain to another, that means that one's being is centered not in one's brain, but in the relation between one's own brain and others" (p.82). An early pioneer of the psychoanalytic movement, Trigant Burrow (1964) spoke of the preconscious stage in development, referring to the sense of total unison experienced by the infant with its environment, and that the unity between mother and child offered a template for all future relatedness. He stated that in our subsequent development, we fail to preserve this common biological heritage and no longer feel linked in a total way to our natural and human environment. Burrow felt we have overemphasized our existence as discrete creatures and discrete nations at the expense of species unity.

We certainly have succeeded in fragmenting ourselves as a species. In our long struggle to become civilized, we have exploited fully every conceivable line of cleavage that can separate human beings from one another. The evolution of two superpowers, until currently poised on the brink of mutual annihilation, is both symbolic of the fragmenting process and, unfortunately, an accurate and true picture of where our history as a species has brought us.

The situation is serious, but not yet hopeless. Manifestations of what Burrow referred to as the "organize" unity underlying our existence do persist despite the vicissitudes and failures along the path toward individuation. They make their appearance in art, literature, and in the communal life of primitive tribes. We can disregard, hurt, and impair this unity but we can never rid ourselves completely of its influence. Whenever we move against it there is a contrary reaction to preserve it. We build weapons to destroy the other and then we work with the other to destroy the weapons.

Assumption 2:

There is a basic identity between dreaming consciousness and waking consciousness with regard to the processing of novelty.

In establishing this underlying identity, let us consider the nature of the stimuli impinging on us in both states and how they are handled. One constant feature of the waking state is the way we are bombarded by stimuli from the outside. Only a small and selective portion of these stimuli requires our attention; most are dealt with automatically and unconsciously. That small fraction serves to keep us alert, interested and engages our attention.

Our ordinary perceptual processes are quite complex. To "see" an object, we must have had prior experience with that or similar objects. The form, shape or other sensory attributes initiate a quick memory scan and, based on models we have available from earlier experience, recognition occurs and we perceive the object for what it is. This is so habitual with most of the objects we encounter, we are unaware that it is a novel

encounter of some sort. When there is no immediate recognition, we automatically scan the environment for more information to see if we can fit it into a model available to us; if we cannot, we remain in the dark as to what precisely it is.

Waking consciousness has something in common with a radar system. In our concern with what is going to happen in the future, we scan the environment, as well as our past, to shed as much light as possible on what is happening in the present. When we come up with the resources needed to cope with what is novel in our lives, we succeed in enlarging our behavioral repertoire; when we cannot, or avoid dealing with what confronts us, there results a lingering tension of greater or lesser intensity, depending on the significance of the issue.

We go to sleep with varying degrees of success in setting to rest the various tensions that accompany our forced march into the future. While asleep and dreaming, we pursue the same orientation to what interests us most at the moment as we do when awake. The difference lies in the nature of the information that is processed and the way it is processed. Nature has seen to it that, even while asleep, we are aroused periodically and, by means of dreaming consciousness, we take stock of how things are with us at the moment. Asleep, we are still moving into our future, but passively, without (with occasional exceptions) the exposure to the external stimuli that impinge on us while awake. The tensions that are left over from the previous day surface when our brain becomes sufficiently aroused and become the formative matrix for the dream that ensues. In contrast with the waking situation, however, the end result of the way we think while dreaming is not an immediate or projected external behavioral response but, rather, an interior change.

Dreaming affects the level of arousal by the intensity and quality of the feelings evoked and causes us either to awaken or allows us to return to dreamless sleep.

Waking consciousness and dreaming consciousness are both concerned with the impact of impinging stimuli and both involve the challenge of novelty. Awake, we scan an external environment. Asleep, we scan an internal environment. Awake, perception begins with sensitivity to form and motion and is directed outward. Asleep and dreaming, perception begins with sensitivity to feelings triggered by recent intrusive events and it's directed inward. Awake, we strive toward conceptual clarity as a guide to action in the world. In the case of dreaming there is a flow of imagery that both expresses and contains feelings; the "action" that results is an internal one affecting the level of arousal. Both forms of consciousness serve a communicative function. Awake and through the power of language we are able to keep in touch with others. Asleep and dreaming, we use a different language to tell ourselves stories about ourselves that we have not heard before.

Assumption 3:

In a fundamental sense, our dreams are not concerned with us as individuals but, rather, as the necessary agents in ensuring the survival of the human species.

The building tool for conscious social adaptation is language, a somewhat unreliable tool. Lies can be presented as truths and all kinds of deceptions can ensue. In other words, there is nothing so compelling about the nature of waking consciousness that would insure its success as an instrument for survival. Not only individuals, but whole nations, have been deceived into thinking the emperor is parading through town wearing beautiful clothes. Might dreams be the child

in us protesting the deception and serving our survival needs as a species by the way they cut through illusions and call attention to both our basest and our loftiest attributes?

If dreaming is an unconscious ally in the struggle of the species to survive, then its concern with the individual is both secondary and selective. It is secondary in the sense that the survival of the individual is necessary for the survival of the species. It is selective in the sense of being indifferent to all that goes on in the life of the individual except that which furthers or hinders the prospects of survival of the species. In practice this would mean a concern with whatever goes on in waking life that either strengthens or destroys collaborative ties between people.

Is there any evidence for endowing dreaming consciousness with so transcendent a function? The case rests largely on what I refer to as the intrinsic honesty of dreams. Dreams tell it like it is with regard to the range and depth of our feeling life, regardless of whether or not it is disturbing to our waking sensibilities. Our dreams inform us as to the stage of our emotional development, the degree to which we have consolidated our identity, and the extent that freedom and honesty characterize our exchanges with others and with ourselves.

What concerns us here is the facilitating role our dreams can play in fostering greater harmony than now exists among us. Dreams speak not only to the disconnects in the immediate life of the dreamer but they also address issues that confront society as a whole. If we take the trouble to permit those nocturnal reflections to find their place in our waking world, they provide us with a starting point in the continuing struggle to transcend our limitations. The nature of our interdependence is such that, as personal connections evolve more solidly, there are effects that

reverberate upward toward ever larger social units. Dreams can point us in the right direction.

Assumption 4:

The collectivity intrinsic to dreaming can become manifest through dream sharing.

For the past 15 years I have been exploring the possibilities of group dream work as an educational rather than a formal clinical experience. When a dream is shared and worked on in a small group setting it reaches a higher degree of "socialization" than when a dreamer works on it alone. The feelings and meanings that can be derived from the imagery are transposed from a private to a public domain. The "collectivity" quality of the dream becomes manifest in the interplay of curiosity, courage, honesty and in the creative nature of the quest: the freedom that results and the impact on the others in the group who are there as helpers.

Assumption 5:

The connection between dreaming and species survival has relevance for our understanding of psi effects.

We have noted that both waking and dreaming consciousness start with incomplete data, closely associated with an attempt to make sense of the data by retrieving relevant information from the past. Dreaming begins with ambiguous stimuli in the form of feeling residues of recent experience; the data are incomplete and a search for more information has been implemented. The nature and results of that search, unique to the dreaming state, may provide a clue as to how a psi effect, once it comes into being, is processed. For the dreamer, it is the feeling tone that is important, the source and significance of the feeling that is

about to be explored. The ordinary time-frame is by-passed and time dimensions are condensed into the present moment; the same is true of spatial relations. Time and space are not disregarded but are rearranged so as to gain sensory representation. The end point is not an accurate factual perception but a feeling-tinged metaphorical image. There is a spontaneous and compelling quality to the way that imagery is experienced.

All of these aspects are applicable to the way psi effects seem to make their presence felt: The data are generally experienced in a somewhat fragmentary way, the feeling tone plays the predominant role, ordinary temporal and spatial relations do not exert a constraining influence and seem irrelevant. The end point is reached as the dreamer succeeds in weaving together the psi-derived residue and the other residues at hand into some kind of metaphorical unity. While an ordinary dream has a compelling quality, that compelling quality may be more in evidence when telepathic or precognitive dreams occur. Feelings associated with an ordinary dream that stay with us may pique our curiosity about our inner world. A psi dream, connected as it is to external events to which we are not privy, may go beyond that and leave us with the urge to take some action in the external world.

In both waking consciousness and dreaming, a scanning process sensitive to novelty is going on but under very different circumstances. Awake and embedded in a social matrix we scan a limited horizon. Asleep and dreaming we are very much alone. We have taken temporary leave of that social cushioning and, as a consequence, we are potentially at greater risk. We now have to be open to a much wider scanning process, one capable of registering a range of possible disconnects from the most

subtle to the most threatening. If we take psi effects seriously, this is so regardless of whether the source of the disconnect lies close at hand or distant in time and space. In the most characteristic anecdotal reports, a psi effect makes its presence felt under circumstances where external, unforeseen circumstances either threaten or have brought about a significant loss. Our bonds to others are constantly on the line, at the mercy of our own misguided behavior, the behavior of others, constraining social arrangements and, in the case of psi, unforeseen events at a distance either in space or time.

Can we garner any further support for the way we have connected dreams and psi in the interest of survival? In his movement away from classical psychoanalysis, Jung introduced the principle of synchronicity, which he defined as the acausal meaningful conjunction of inner and outer events. He regarded it as a second principle of nature, on par with causality. For Jung it provided an approach to the paranormal (von Franz, 1980).

What interests me is that there may be a way of looking at dreaming consciousness itself as a synchronistic event. Is there an element of synchronicity in dreaming, aside from the manifestation of psi effects? Is it synchronistic when recent, external, triggering events (often of a seemingly incidental nature) link up in a meaningful way with long-forgotten memories at a particular moment? Does the dreamer's way of bringing together outer reality (in the form of day residue) and inner reality (in the form of a subjective range of feelings) have something in common with synchronicity, whether or not psi events come into play? The inner and outer events arise out of seemingly independent antecedent causes, but the coming together is both timely and meaningful. The

external event was an event that happened to be there when an independent inner process had developed in the dreamer to the point where it was ready to become manifest. Might this be more than a coincidental occurrence in the ordinary sense of the term? Synchronicities of this sort do not ordinarily come to our attention. The external event registers, often only peripherally, but without its meaning being self-evident at the time. Only through re-experiencing it while dreaming are the inner related events joined up with it. Even then what we are experiencing is imagery shaped by the feeling aspect of this conjunction. The full grasp of the expressive power of the image and the meaning it conveys has to await its translation into the coin of waking life, namely, language. By contrast, in the kind of synchronicities Jung wrote about and parapsychologists have encountered, the meaning is generally there to see at the time of its occurrence.

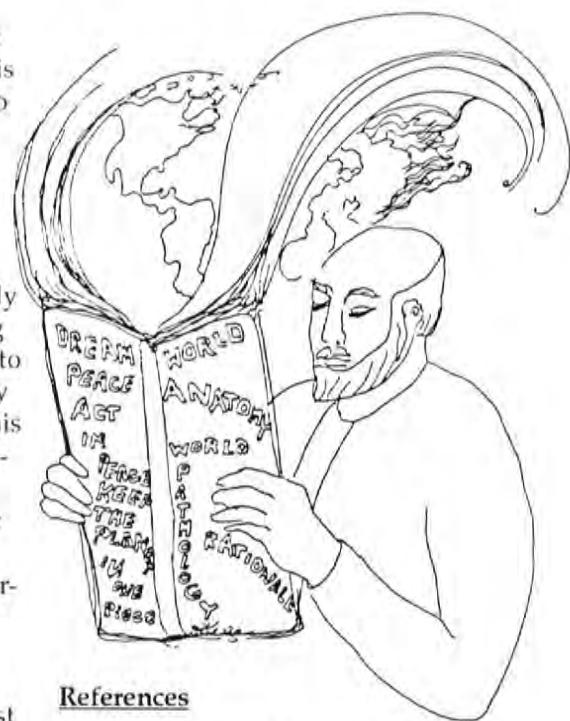
Might there be an emotional gradient in terms of intensity that determines the synchronistic valence of a particular external event? Might an outer event, carrying a high valence, make a suitable triggering mechanism for the dream without regard to spatial and temporal constraints? Below a certain level of intensity we enter into the pattern of these external events through our ordinary dreams. Above this threshold the patterning includes events spatially and temporally distant from us and a paranormal dream occurs. The assumption I am making is that the same underlying, ordering principle is at work in both instances.

I am aware that in making this proposal I seem to be creating a mystery where none existed before. Ever since Freud, day residue has been accepted as the natural precursor of the dream; there was no mystery involved. It was simply an accidental event that could be used

by the dreamer to carry some heavier emotional weight. But is that all there is between the recent life context and the dream? Why is there any need for a day residue to trigger the content of a dream? Why do we need reminders from the outside that we have to attend to something? On going to sleep we put our unconscious on automatic pilot. Why can we not simply rely on whatever is there bubbling up on its own? Why does it have to be propelled into consciousness by external events? In accord with this more generalized view of synchronicities, one could say that any impending tear in the social fabric is a concern not of the individual alone but of the species. The underlying ordering pattern, in turn, unfolds in a way that makes the impending tear more visible. The dream processes tear in the interest of restoring connectivity.

In short, I am suggesting that the dreaming mode is one in which there is a readiness for inner and outer events to come together on the basis of meaning. The dream is then the subjective side of a synchronistic set of circumstances where the outer event seems incidental but is nevertheless meaningfully related to the dreamer. Considering the reality of psi, that readiness includes sensitivity to events distant in time and space; this, of course, does not explain the mystery of psi. All it does is link psi more closely to the mystery of dreams.

I realize that proposals of the kind I have raised have far-reaching philosophical and cosmological implications. Those fall beyond the scope of this paper and my own area of expertise. The only justification I can offer is that our ongoing encounter with such matters as synchronicities and psi will continue to push each of us to the far edge of our imagination in the hope of reaching an understanding that is both intuitively and logically satisfying. ☺



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What is in a Dream?

By Dr. C. A. Cannegieter

If we were to write down all of our dreams each night, it would amount to about a normal size book full of dreams. Dr. J. A. Hadfield gives an example of how one's dreams can be interpreted in 4 different ways. So one can multiply all their dreams by 4 to get 4 times more stories, according to this dream-interpreter! But what would happen? One would be drowned in an ocean of dreams and dream-interpretations.

*

Ann Faraday stopped after collecting 2000 dreams during the first year of her dreamwork. Patricia Garfield - over a period of 25 years - collected more than 10,000 of her dreams, filling 12 volumes and occupying a three foot long bookshelf.

Many dream-collectors have faced this dilemma. It is believed that Freud destroyed his dream collections together with his diaries. Jung had similar difficulties but, instead of destroying his material, he gave up his academic position and devoted the following 4 years to coping with it. Ann Faraday stopped after collecting 2000 dreams during the first year of her dreamwork because neither she nor her psycho-analyst could handle so much material. Patricia Garfield - over a period of 25 years - collected more than 10,000 of her

dreams, filling 12 volumes and occupying a three foot long bookshelf.

I myself have collected many, many dreams. Moreover, I am now more or less a dream-addict, since during the last 3 years of my present 76 year life-span, I am confined to a wheelchair. So, dreaming is one of the few things I can still do and enjoy. Consequently, I pay more attention to my dreams now than ever before.

But, after looking at all this material, I came to the conclusion that some dreams are far more interesting than others, just like with TV or the newspaper, where some items are more worthwhile to you, while others just fill otherwise empty space. We don't read the 100 pages of the Saturday paper completely or look at TV all 24 hours each day. We are (hopefully) discriminating and pick out the outstanding programs or articles. For me it is the same with dreams. But what are the outstanding dreams that are worth considering in more detail? As on TV and in newspapers, dreams are of different types. You can put the TV releases and newspaper articles in different categories: sport, entertainment, cultural, financial, etc. Likewise with dreams, we can classify them. In my books Around the Dream-world ('85) and Never a Dull Day ('87), I divided dreams into twelve different categories. From these 12 categories I think the following 4 groups are most common and of outstanding importance:

Compensatory dreams...

...compensate for what is missing in our daily lives. Since I can't walk anymore (and I was always a great lover of walking), I walk in my dreams along the beaches, through green meadows, or in impressive forests. In these 3 years from the wheelchair-period, I only once saw a wheelchair in my dreams but I was not sitting in it. Sometimes I even say to myself in my dream: "See, you can walk; it is just nonsense that you can't - because this is real - you are not dreaming!"

I also build my own dreamworld, which consists of a hotel along a stretch of road which overlooks a field of green grass... in the distance, the forests, and behind them, the ocean. Since I am always sitting in the same corner of the room in my wheelchair, this dreamworld is compensating for the unavailability of that world in my waking life. One night, I even told someone else in my dream when I was again in my dream-hotel: "That is funny, this is the place from which I always dream!" I still wonder if such a place really exists, or if I may see it in the future?

Here is another example of this kind of dream: a man who bought a business became so involved in it that it became a heavy burden on him. During all the time he had these worries, he had dreams in which he was flying or floating through the air with the ease of a bird...a very pleasant sensation. As soon as he had sold his business,

he had no more of these dreams, which had been compensating for the stress of his daily life.

Psychical-situation dreams

...are dreams that provide a mirror on your soul. An example: A man told me of a dream in which he was trying to open a door with a key - but he couldn't find the door in which the key fit even though he was convinced that it would fit somewhere. I explained the dream in a Freudian way: he was looking for a sexual partner. The key, I explained, was a symbol for the penis, and the locks which he tried were vagina symbols. If he would find the door in which he could screw his key, then the door would open and a whole new world would be opened for him.

Problem solving dreams...

...are dreams that help us solve problems which we have difficulty solving during the day-time. For example, when I was in Indonesia at the beginning of 1950 there were rumors that the monetary system would be changed and that all currency would become worthless. Since I had worked very hard and not spent much money, I had some considerable savings in the bank and was terribly concerned about losing all my money. That night I had a clear dream and it said: "Invest it in postal transfers, and your money will be saved!" The next day, I thought: "Well, why not try it?" I asked my room-mate if he was willing to help me. He agreed, and I took all my money out of the bank and bought postal transfers to my roommate, which he kept till the monetary system was changed. I then handed them in at the post office, and to his surprise, he received all new money! The funny thing was that I myself was also working in the Treasury, but not in the monetary department. I told my story to one of my colleagues working in that department. He started laughing and said, "That

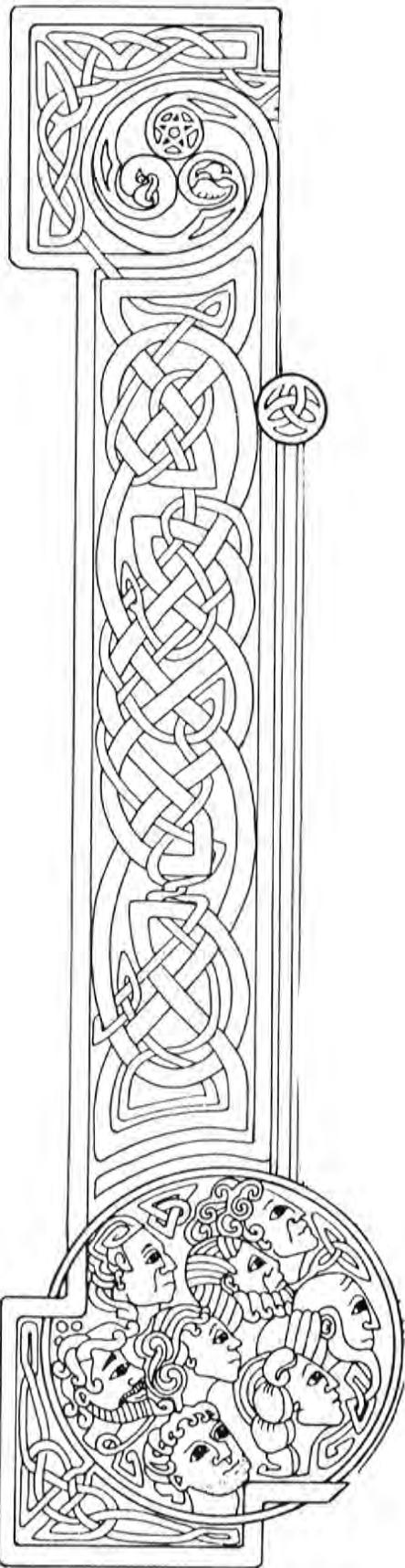
was the only loophole, but we didn't close it since we thought it to be too complicated and not worth it, as not much money would be involved."

Precognitive dreams...

...mirror a part of the future. This is also an outstanding type of dream, for either they are very lucid or they are repeated in nightmares. For example, one night I dreamed as a lucid dream that I got an enormous shock because a piece of glass was smashed into little pieces right in front of me. The following evening my late wife and I were sitting on opposite sides of a large desk. We were desperately looking for a paper that was missing. Then my wife, on an impulse, took hold of a wooden chairman's hammer. By her abrupt movement holding the hammer in the air, the upper part of the hammer (which consisted of two pieces) came off in the air and fell down in front of me on a writing pad made of glass. This then broke into many little pieces with an enormous bang. As it was right in front of me, it gave me a big shock. There are so many outstanding examples of this kind of dream that we can not dismiss them as just incidental happenings. However, these dreams lead to an eerie idea that the future is already here!

What is in a dream? Most of them are just like "page-filling" in the newspaper: not very interesting. But we should not throw out the baby with the bathwater. We need to pay attention and learn from our outstanding dreams, as in the newspaper we read some outstanding articles and on TV watch the special programs. ▽

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Aids to Dream Recall

by Janice Baylis, Ph.D.

The following suggestions range from simple good health habits, forming the intention and stimulating the flow, to all out attack on the dream experience.

HABITS

1. If possible go to bed early enough to wake naturally; an alarm sounding can chase a dream away.

2. Don't take sleeping tablets or other depressants.

3. Don't drink alcoholic beverages near bedtime. These chemicals suppress dreaming. Prolonged use can result in dream deprivation and might cause personality problems.

4. Try not to be highly active before retiring; allow a little "unwinding" time. Sex, though active, is also relaxing, so does not interfere with dream recall.

5. Avoid overeating, especially near bedtime.

INTENTIONALITY

6. Place a dream journal and pen beside your bed showing your interest and intent to record your dreams. Some people use a tape recorder, but I *very much prefer writing the dreams for reference*.

7. While lying in bed, before falling asleep, give yourself dream recall auto-suggestion. Repeat about 10 times: "When I awake I will remember my dreams vividly and completely."

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

9. When you awaken, try to keep the same position and leave your eyes closed. If you forget and move, return to the position you were in when you first awoke. Let the dream memory float up into consciousness. Then slowly reach for your journal and record.

10. For some people it helps to rerun the dream story or events through the mind once or twice before recording the dream into the journal.

11. Record in the journal anything you do remember, even small fragments, words or just moods. If you are faithful over time, more will be added.

12. When you remember and understand a dream, apply what you learned, even if the application is to change one of your attitudes. This response on the part of consciousness will encourage the dreams.

13. Write a letter at the beginning of your dream journal. Start with: Dear Dream Mind,

Then tell the reasons you value your dreams and why you want their in-put in your life. Tell what you expect to get from them. List the ways you will cooperate, for example, by following items 1 to 5 on this list.

STIMULATION

14. If you're not succeeding, try labeling the entry as a fantasy and record a made up day-dream. Soon you'll probably start having dreams.

15. Having an oral or written dialogue with your dream-self often helps. Begin by asking what the problem is. Why aren't you remembering your dreams? Then write what comes to your mind as the dream mind's answer. Carry on a conversation between yourself and the dream-self. Many people start the flow of dream recall in this way.

16. Discuss dreams with friends. Finding that other people are getting help from their dreams will stimulate you. Also, it is more fun if you have something to contribute, so you'll likely begin to recall.

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

18. Meditation is another way to establish a flow between the levels of our minds: superconscious, self-conscious and sub-conscious.

19. Having a valuable dream experience of your own is great stimulation.

20. Tape a paper clip onto your forehead as an antennae. This physical suggestion will trigger dream recall for some. It is an objective reminder to the mind via body sensation.

21. Buy or prepare a sleep-learning, self-hypnosis tape geared for dream recall.

ATTACK

22. Drink a full glass of water at bedtime. Most likely when you awake in the middle of the night you will have captured a dream. Rerun the dream events over in your mind before you get up. When you return to bed, record the dream in your journal. Don't wait until morning.

23. Set an alarm for 90 minutes after the time you expect to fall asleep. Reset the alarm for every 90 minutes during the night.

24. Get a friend, a "night-owl" type, to sit up and watch you sleep. When your eyes begin to move under the lids, they get ready. As soon as the REM's (rapid-eye-movements) stop they wake you up. You record what you were dreaming in your journal.

25. It often helps to jot down key-words on a piece of note paper, words that will trigger the recall of the sequence of the dream. This technique can be used for middle-of-the-night dreams. Rerun the whole dream story through your mind once or twice. Jot down the key-words. In the morning you'll probably be able to recall the entire dream and record it in detail in your dream journal. I use my nite-writer pen and pad for this. It's great! Even the dream you're remembering when you wake in the morning can be handled this way. You jot the key words on notepaper, or across the top of the journal page or in the margin. ♡

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the religious/historical shift away from the belief in Goddess-given rulership to the modern "heroic" era. In this myth even the goddess of love is said to bring war and destruction. During the centuries these Sumerian myths were being etched into stone, the kings of the various city-states were constantly warring among themselves to prove their own city-god the greatest and to control the wealth and power of the region. This same land is the site of our current war-- the focus of world conflict at this time-- where oil sheiks involve the world in their power struggles. Can we see Gilgamesh in this modern war, arrogantly proclaiming his god-like nature and going beyond humanitarian bounds in a self-righteous attempt to change the world order? What of our country's motivations and actions to initiate a new world order? What of our connection to nature, our earth environment? Can we can develop insight into the meaning of the raging fires of "Desert Storm" as though it were echoing this mythic dream's use of natural images in a prophetic way.

Along the twin rivers of this formerly fertile crescent--now a wasteland of exiles and refugees--mysterious mounds mark ancient sites that are still unexplored. One of my dreams is that in the aftermath of war in the Sumerian homeland, some of the treasures still remaining in these desert mounds will not have been destroyed by the rain of airborn bombs, but will be found. I imagine that as we dig down to discover these roots from our past - which form the foundation of our present reality - we will heal the ancient wounds and rediscover deeper connections that may unite us in peace. ♡

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Sumerian Dreams, Notes:

1. Alexander Heidel, The Gilgamesh Epic and Old Testament Parallels, The U. of Chicago Press, Chicago, 1949, p.229.
2. Heidel, p.23-4.
3. Heidel, p.43.
4. Herbert Mason, Gilgamesh, A Verse Narrative, New American Library, NY, 1972, p. 37.
5. Mason, p.37-8.
6. Mason, p. 56.
7. Heidel, p.60.
8. Mason, p.74.

(Zimmerman: Cont'd from page 34)

J.Z.: That's an exciting possibility. The inner Council work is an individual practice where peace might begin. If we feel at home sitting in inner Council, then we're much more likely to listen in our partnership, family, community. We'll be much more likely to speak and listen from the heart and tell our story with brevity. Then the inner and outer practices come together as a path to becoming aware of our interconnectedness. That's the highest potential for Council. When we're inwardly connected as an interdependent whole, then we can become outwardly interconnected with all other manifestations of life. The peace of not seeing ourselves as separate is unbounded. As we begin to see the circle as an organism with a function, moving just like a being itself, there is great joy. If we have that experience with a small group in Council, then slowly our vision can expand to the larger communities in our life until it becomes possible to imagine a wholly interdependent planet.

DNJ: Thank you, Jack, for sharing your time, history and new perspectives with us. ♡

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communist orthodoxy. How well do any of us change in the face of people who are projecting their own shadow onto us and insisting that we change? Even if we recognize some truth to their criticism, we resist giving into their demands.

Nondualistic thinking enables one to see that one's "enemy" is in fact necessary for one's personal growth.

However, when Henry Kissinger and Nixon decided that friendship with the Chinese was important both in and of itself and strategically, they created a new context for relationship that involved two steps. First, it was declared that China and the U.S. would henceforth be in a relationship that, despite disagreements, would endure. Second, both the U.S. and China retracted much of the evil and darkness that they had been projecting onto each other. The facts about both countries remained unchanged - but suddenly China appeared very differently to people in the U.S. Americans began seeing the Chinese once again as exotic, enchanting, mysterious (a less dangerous projection); the Chinese, no longer reacting against the evil being projected upon them, began experimenting with their social and economic system. In the same way, our relationship with the Soviet Union is changing dramatically as we continue to withdraw the projections we have cast upon them.

Withdrawing projections does not mean unilateral disarmament; it does mean, however, devising one's foreign policy and military planning in terms of perceptions that are not distorted by projected evil. For this to happen successfully requires a nondistorted mythology that supports people both in achieving ego-consciousness and in mov-

ing beyond it toward nondualistic consciousness.

Currently, many people misinterpret nondualistic thought as the opposite of dualistic thought if dualistic thought is aggressive and controlling, nondualistic thought must be timid and passive and a genuinely individuated person must be some kind of wimp. But nondualism is *not* the opposite of dualism; it operates at a different level altogether. Nondualism integrates the psyche in such a way that energy once used to repress or project now becomes available for more creative activity. An individuated person is more "active" than any person driven into incessant busyness by false hopes of evading death, and more "calm" than any person driven into depression or lassitude by unintegrated unconscious forces. The nondualistic, integrated person recognizes differences among things but does not make them absolute. Nondualism does not mean the end of conflict, but the end of that polarizing thinking that absolutely divides the participants in conflicts. Nondualistic thinking means that even in one's enemy, one continues to see oneself.

Moreover, nondualistic thinking enables one to see that one's "enemy" is in fact necessary for one's own personal development. The war game has hitherto provided the opportunity for heroism, self-sacrifice, nobility, and devotion to duty. But in an age of nuclear weapons, the bloody version of war is no longer viable. What we require is a new game, one that can still inspire people to great heights but in a way that is more complete and less destructive than war. This game would be a manifestation of a new myth that would take the place of the old myth heralding victory and conquest. The new myth would herald the achievement of *completion*. The game arising from this myth would provide opportunities for people to

find ways of completing themselves, integrating their shadows, becoming whole through the process of competing with an "enemy." An enemy is useful to motivate a person to discover and integrate those areas which one represses, denies, or projects. A great enemy challenges one to work toward completion, either of oneself or of one's society.

Although I believe that only a renewed mythology can bring an end to the nuclear arms race, I am also aware that mythology cannot be renewed or invented at will. All individuals can do is work on themselves and with each other to become accessible to a shift toward non-dualistic thinking. A new heroic myth for our time is that each of us is responsible for helping to initiate that shift in consciousness. When our projections are withdrawn and when our egos are integrated with the unconscious and with the Self, then we are capable of seeing our own humanity in the eyes of our enemies. This encourages them to see themselves in us. At this point, something other than war occurs. ♦



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balance, and that fosters ease. That and the beauty and serenity of wilderness takes us back to our grounding, founding state. Nothing brings my soul and ego-mind so much into harmonic balance as the warbling of wild song birds blended with the babbling of the creek. Untainted nature or wilderness is possibly one of the least realized yet most valuable healing resources we have.

P.W.: What are some of the other synchronicities or parallels?

G: Water. Askleopian dream healing temples were located on or near springs; and in an otherwise very dry area we have several springs. In fact one of the houses at Aesculapia is built directly over a spring. Another is Jeannie's maiden name, Jeannie Kline. In some versions of the myth, Asklepios' wife was named Hygieia and, in the temples, the couches that the people dreamed on were called klines. Hygieia was said to heal with her hands. Another was the dream I had the first night I slept here, a vivid dream of a snake. Later I learned that a snake in a dream was a sign that Asklepios had visited in the dream.

P.W.: And of course, the snake wrapped around a staff is the symbol of Asklepios. Are there similarities between the healing practices in the myth and your work?

G: Yes. The priests did not interpret dreams; they believed that Asklepios healed within the dream and I had reached the point in my dream work where I was by-passing surface dynamics and leading people into deeper levels of experience in the dream which was producing some remarkable healings. How that had come about was that one of my most powerful psychotherapy tools was Gestalt dream therapy. Gestalt is experiential rather than interpretive like most contemporary dream therapies.

Each dream symbol represents a different part of the self or ego. Many ego parts exist in states of conflict or dis-ease with one other and by experiencing or "becoming" the symbols in the dream--exploring the relationships among them--one eventually can resolve, or move beyond the rifts to a "gestalt" or inner merging, unifying the conflicting parts into a state of wholeness or integrity. This is a very healing experience for the ego. Occasionally in doing Gestalt dream work, we would slip past the experience of the symbol into some deeper state of consciousness within the dream. These slips were confusing initially, and didn't compute with any of my training or experience, but they were intriguing and remained a mystery in my memory.

My explorations of shamanism were also leading me to dreams and, with the experiential Gestalt dream work memories, I was prompted to forage deeper into dreams and to try guiding the experience through and beyond the symbols and surface features. I soon learned that the symbols were actually doorways into profound states of consciousness: very healing states of consciousness. There were apparently very powerful energies or forces within dreams and just getting to them and experiencing them led to profound healings. What really amazed me was that they seemed to also have effect on somatic levels, physical as well as mental restructuring. So reading in Sanford about this aspect of the ancient Askleopian dream healing practice confirmed my own growing experiences with dream healing.

P.W.: Please continue with the lore of the ancient dream healing temples.

G: After pilgrimage, the next step was confession. The Asklepians believed that you couldn't be healed or visited by the god

Asklepios until you were right and at ease with your own soul. We parallel that practice too, although our confessional is more a case of exploring the state of disease at many levels and from many perspectives, and usually ends up looking more like psychotherapy--in that physical and emotional diseases reflect or manifest inner states of dis-ease between ego-personal self and the deeper soul-self. Identifying these states is the purpose of our psychotherapy. Like confessional, it's a process of becoming more aware of and intimately acquainted with the disease and one's relationship to it on a very intimate level.

P.W.: It's being honest with one's self.

G: Yes, and taking personal responsibility in the sense of recognizing one's ability to respond.

P.W.: How does the role of a guide relate to the Dream Priest who oversaw the ancient Greek Aesculapian temples?

G: A guide helps you make a trip through unfamiliar territory. They help you prepare for the trip and guide you to the best routes but they don't make it for you; they just provide guidance. A friend of mine spells it: Gee - you - I - Dance, and that's how I see my role: a dance in which I lead people on journeys deep into the unfamiliar terrain of the self and to the balancing states of consciousness that ease or heal them. And that is what I think the dream priests did. The word *priest* had different connotations to the Greeks than to us. The role of the Askleopian priest was to prepare and guide the seekers to meet the healing god in the dream but they didn't claim to speak for or interpret the god. They guided one to experience one's own personal encounter. The purification is a creative process that takes whatever form is appropriate for the individual.

Incidentally, purification and confession imply relieving one's self of sin, but sin is really just a case of missing the mark.

P.W.: In The Power of Myth Joseph Campbell mentioned how the confessional is always what you did wrong and he would like to have had it what you did right. In a way when you say that sin is just missing the mark, it takes that edge off the blame.

G: Exactly. Sin was an old English archery term simply meaning that one had missed the mark on the target. If you missed, you had sinned. So if you sin, I think you pull out another arrow and shoot again.

Another parallel between ancient and contemporary Asklepias is the offering.

P.W. Which is a ceremony?

G: Ceremonial offering invokes a deeper and more personal commitment. No matter what the form of ceremony, the seeker at some point is asked to offer something of themselves to help induce a healing dream. It is another personal energy commitment to healing, like the pilgrimage. For example: one might offer to devote time every day to working to alleviate the homeless' plight, or commit to picking up three pieces of litter every day, or offer some form of community service. The offering is committing to give some form of service beyond one's self for the collective good.

P.W.: Why is the offering important?

G: Well, several reasons. In line with what I mentioned earlier, it places value on the healing; it helps satisfy or ease the soul-ego conflicts; and following through on the offering puts ongoing energy into the healing process to prevent the dis-ease creeping back. Healing is a mindful journey and so you have to help the mind to prepare and execute it. The offering helps

invoke that state of mind.

P.W.: What do you mean by "a mindful journey"?

G: It is a journey to our ultimate creative state of mind which is the source of our dreams and imagination. If you are so 'minded' you might even consider this state to be "The Creator" or "God force" within. I believe that healing is an act of creation and that part of us, our creative spirit or the god within, speaks most vividly through dreams and imagination. A dream is a mystical expression of imagination and creative mind which is what ritual and ceremony helps invoke. There's safety in ritual and ceremony, security in it. It's a symbolic act of commitment to an inner faith.

P.W.: So is that why it's important?

G: Yes, and in the sense that it boggles the mind or intellect, it's a way of opening to a state of grace or faith, and these are integral aspects of mystical healing. Ceremony reminds you of something you already have within you, but don't usually notice; it brings it to surface awareness.

P.W.: These rituals work because they boggle the mind?

G: Yes, they are not rational but appeal to the senses and take us outside of our usual ego experiences and beyond the expertise of the rational or intellectual ego mind. This is where you find these healing states of consciousness: beyond the rational ego mind into the mystic.

P.W.: The ego mind?

G: The ego mind is formed from the sum accumulation of our life's experiences and our reactions to them. It sets the limits or boundaries of our usual thinking, feeling, and behaving patterns. Based on our experiences, at deep levels of mind we form multi-sensory images of self and world; images that capture their essence and shape

our belief systems which in turn shape our ego and personality. Not only do these primal sensory energy images and beliefs limit us but they also contain the "psychic" distortions which form the nuclei of our dis-eases. This structure is what I mean by ego mind. It is limited but what lies beyond is infinite mind or consciousness and that is our source of energy for re-imaging ourselves and healing.

New or unfamiliar experiences, irrational ones like ancient dream rituals that don't compute or match with one's normal experiences cause confusion and disorientation in the ego mind--can even turn it off. In fact most of the techniques I use in dream guiding are based on fooling the mind. The ego structure gets shaky, not so much in control, more vulnerable and open, particularly if the environment is safe and supportive. That's when the deep wisdom, the collective infinite consciousness tapped into through dreams and visions, helps transform the old beliefs and images into more useful, less limiting, free and flowing states of mind. Experiences such as these are neither encouraged nor allowed in our culture by most of its healing and religious institutions. They can truly boggle the mind!

P.W.: What goes into your preparation for guiding people into their dreams?

G: Centering mostly: breathing, emptying. I don't want to be there if you know what I mean, but yet by not being there I'm more totally there. I'll meditate by the creek, contemplate the moon, or even read science fiction or Robert Ludlum to distract myself. I want to shed any attachments to the meaning of the dreams or the outcome of the work.

P.W.: You've devoted your whole life to others' healing.

G: That was the offering I gave for my own healing.

P.W.: To whom did you offer that?

G: No one except myself really. That is ultimately where the healer is, deep inside each of us. It is to this aspect of self that we need to make that commitment.

P.W.: Even though you incorporate and parallel ancient Askleopian dream healing, you seem to have gone beyond it, bypassed the dogmatic side.

G: Yeah, once you get dogma you get rigidity, and once you get rigidity things start getting out of balance or ease, and that is a state of dis-ease in itself. We need to create a new model or paradigm for healing, a model that incorporates all the old but only as parts. Integrating science and mysticism gives a view beyond the capabilities of either system alone; it is much more than just the sum of the parts. I think dreams are the long forgotten healers. From the scientific side, there has been much research and acknowledgment that dreams are necessary to health; they are believed to exert a balancing effect and without them we soon show signs of mental and physical deterioration. For example, studies have shown that dream deprivation within days results in extreme nervousness and anxiety, hallucinations or delusions. Freud, Jung and Fritz Perles were among the earliest contemporary scientists who recognized the healing potential in dreams and used them as therapeutic tools but they did so more from the superficial ego and interpretive levels. Jung hinted at much deeper aspects of dreams but still remained interpretive in his dream therapy, and Perles recognized that it was the experiences in the dream that were healing but limited it to the ego. Most "in depth" psychotherapies include dream therapy. And of course, from the mystical perspective dreams come from the deities and give us gifts of prophecy and

wisdom.... among other things. By and large, dreams are the forgotten healer. When healing is needed, very few people think of turning to their dreams.

Yet dreams provide a feminine element as contrasted to the characteristically masculine approach in the medical healing model, which is an intrusive one where the person needing healing is acted on from the outside by therapists, chemicals, surgery, or technology. Dreams, on the other hand are a personal inner healing, a non-intrusive healing that arises from within, a creative and imaginative healing of faith. Modern medicine is practiced in bright lights, technically in operating rooms and well lit hospitals; dreams are night's creations from the soul and sleep—the masculine as opposed to the feminine.

But I don't think that dreams necessarily replace allopathic healing; they provide a balance and wholeness that is missing, the yin and yang completing the whole. It is *marriage*, not revolution I seek. Each needs and compliments the other. Dream therapy in hospitals might speed recovery rates from necessary surgery and other medical techniques and treatments, and certainly would empower patients with a sense of personal and deep participation in the healing process.

P.W.: What would you say to people who are skeptical about the role that ancient practices like the Aesculapian mythology could play in our lives today?

G: I think we can learn from them. As I've said before, a new paradigm for healing has to incorporate all the old models, but not be bound or limited to them. This includes the new and the old: medical technology, psychology, dream healing, shamanism and anything else with something to offer, but it needs to be much more than just the sum of all of them. It is imperative that we



As outer space is explored with telescope and spacecraft, darkness beneath water is explored and mapped with sound wave.

The surface of walls of the cave within are illuminated as depth is followed, and there may be drawings on these walls put there by visitors from long ago. Isotope feeds the water, the plant; and visits the spiral chain.

Exploration of the cave is incomplete, depth is unknown, and passage through Earth in spiraling chain may extend for hundreds of thousands of years.



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from *The Gathering of the Tribes of the Earth*

do that right now. The old models are incomplete and inadequate, too limited and narrowly focused, dogmatic if you will; contemporary medical or psychological therapies perhaps even more so than the ancient Askleopian healing practices. There are many reasons I say this, but right now one of the most important is that we have to heal our species' relationship with its environment! It is one of dis-ease and none of the old models motivate us or show us how to heal it. Healers can't focus just on healing individuals any more, the issues are much broader. The survival of all species and our planet is at stake. ♦

For address, see Dream Retreats in classified.

four major "epochs" in the growth of consciousness and examining how the creating of guiding myths had become an increasingly personal matter... in the next issue. ♦

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This article by Dr. Feinstein is adapted from an earlier paper published in the Humanistic Psychologist, 18(2), 1990, and is reprinted with his permission.

us how we are fundamentally relational beings. Anyone who explores their dreams learns to appreciate the complex web of relationships that create and sustain our lives. We learn through our dream experiences to appreciate the fundamentally relational nature of life--the countless ways in which our lives depend on healthy, balanced interactions with other people, other psychic forces within ourselves, and with the natural environment. Most importantly, dreamwork promotes this appreciation in a way that goes beyond mere intellectual agreement. Dreams often bring forth truths with great emotional power; thus we may think we understand the important relational quality of our lives, but our dreams can bring that truth home with a strong, primal, transformative force.

What, then, can dreamworkers do practically to cultivate this potential of dreams to change our values and attitudes toward Nature, to help heal our society's relationship with the Earth?

We can focus on images of Nature in dreams and, rather than reducing them to personal metaphors, can treat them as reflections on our treatment of the natural world. We can ask, what does it mean that I often dream of dark, dangerous forests? Does that affect my views of our society's use of natural resources? What about dreams of speeding around in fast cars—does that give any insights into our society's environmentally destructive obsession with automobiles? In dreams where birds, or fish, or rodents are prominent, might those animals be able to tell us something about the needs of Nature?

The crucial point is that we begin trying to ask such questions. Other cultures have always seen their dreams as speaking to their community's relations with Nature; they have regarded dreams as inner manifestations of the same cosmic forces that shape the natural world⁴.

Indeed, it's no coincidence that many Native American tribes have both a profound reverence for Nature and a profound respect for the communal wisdom of their dreams. Now, our culture needs to learn how to listen to this communal wisdom. We must begin to ask how our dreams can guide us in healing our relationship with the Earth. ♦

**Notes:**

1. These quotes are taken from the article "How We Can Save It", *Greenpeace Magazine* (Jan/Feb 1990), vol. 15 #1, pp. 4-8.
2. The information on LaBudde's experiences on the Maria Luisa comes from Kenneth Brower's article "The Destruction of Dolphins", in *The Atlantic Monthly* (July 1989), pp. 35-58, and from my personal correspondence with Brower. The quotations regarding the dreams themselves come from my personal correspondence with LaBudde.
3. John Muir, *My First Summer in the Sierra*, as quoted in Roderick Nash's *The Rights of Nature* (Madison, WI: U of Wisconsin Press, 1989) p. 40.
4. This deeper connection between dreams and the environment—dreams as an "inner wilderness", the environment as an "outer wilderness"—suggests that the dialogue could, and should, work in both directions. Not only can dreamwork contribute to environmental awareness and action; environmentalist insights can also contribute to dreamwork. In short, we also need to ask the question: What can healing the Earth tell us about dreams? While I don't have space in this essay to explore this other side of the dialogue, I would note the following ideas it suggests: that we not use dreams as "raw materials" to be exploited for our individual human desires and that we treat dreams with humility, respect, and reverence.

FORTHCOMING ISSUES

(You are open-heartedly invited to submit articles, essays, poems, stories, drawings, photos, etc. for our upcoming issues. Please keep in mind that the Questions below guide only one section of the Journal, whereas space is available in The Mythic Connection and On Dream Education sections. If you would be interested in Guest Editing, please write us. Send SASE for our guidelines to:
1337 Powerhouse Lane Suite #22 Moab, UT 84532)

Our AUTUMN 1991 Issue will be Guest Co-Edited by Deborah Jay Hillman, Valerie Meluskey and Roberta Ossana. The focus will be on dreams and addictions.

Our QUESTIONS are:

How have dreams been meaningful for you or someone close to you in dealing with addictions?

How has working with dreams been useful in the healing process of clients who suffer from problems related to addiction.... including alcoholism, drug addiction, smoking, compulsive behavior in gambling, over-eating, love and sex obsession, co-dependence, ?

How have your dreams and waking experiences prompted you to view "addiction"?

From the perspective of personal myth, how can the wounding causing addiction inform the healing process?

LifeLine: July 31, 1991

The Journal's Theme for 1992 will be GENDER with a goal of identifying how dreams and myth can help clarify and resolve gender differences.

Winter Issue will focus on

WOMEN'S DREAMS

LifeLine: Thanksgiving Day, 1991

Spring Issue will focus on

MEN'S DREAMS

LifeLine: Valentines Day, 1992

Summer Issue will focus on

DREAMS AND RELATIONSHIP

LifeLine: May 15, 1992

Autumn Issue will focus on

ANDROGYNY: The Inner Marriage

LifeLine: August 15, 1992

BACKISSUES

\$5 each postpaid; \$75 complete set. Quantities limited; some issues will soon be sold out.

Volume 1 - Volume 5 Number 6 SOLD OUT
(Write for reprint information)

Vol.6 No1 - The Power of the Image > Recording Your Dreams > Familia Reflected: allies from another country

Vol.6 No2 - You Can Fly! >The Dream/Visualization Link > Sharing the Dream Harvest > Lucid Dreams Plus Hypnotherapy

Vol.6 No3 - The Spirit of the Dream > The Sacred Dream Place > Latin American Liberation Dreams

Vol.6 No4 - The Dream As A Gift > Sharing Dreamwork with the Business Community > Dreams and Creativity

Vol.7 No1 - Dreams as Initiations > Dream Writing > Shared Dreaming > Safe Sex and the Erotic Dream

Vol.7 No2 - Harmonic Convergence > Dreams & Health > Bringing Dreams to Children > Lucid Dreaming

Vol.7 No3 - Dream Creativity > The Dream as Art, Dance, Poetry, Drama, Story > Dream Bridge to Russia

Vol.7 No4 - Special Issue: Lucid & Psychic Dreaming

Vol.7 No5 - Dream Re - Entry > Dream Diagramming > Dream Analysis > Dream Slanguage

Vol.7 No6 - Dream Birth > Dream Tarot > Poetry > The Golden Fountain > Develop your Dream Glossary

Vol.8 No1 - Nightmares and Fear > Lucid & Non-Lucid Dreams > Dream Telepathy > Dream Art

Vol.8 No2 - A Synthesis of Interpretive Techniques > Making a Dream Mask > Working with Dreams & Tarot

Vol.8 No4 - 6 (Triple Issue \$9) - On Dreaming & Peace > Dream Art Comes to Life > The Design of a Home Computer Program for Studying Dream Journals > Dreamwork as a Social Movement > Bodymapping > Precognition: When Dreams Come True

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Vol.9 No2 - Dreams of Peace: The Nightmare as Ally > Birthday Present Dreams > The Art of MidLifery

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Networking ↔ Groups

Call for New Groups

Southwest, Four Corners Area
 Weekly groups, seminars, workshops
 Contact Roberta Ossana, M.A.
 1337 Powerhouse Lane Suite #22
Moab, Utah 84532
 801.259.5936

Eclectic dream group currently composed of 4 women and 1 man looking for new members. Meets every other Monday 7:30-9:30 in **North Seattle**. Contact John Birnel Ph: 206.782.6129 or Pam McGarry Ph: 206.524.3994

Wanting to form new group:
 Mary Alice Jackson 514 N. Telfair,
Washington, NC Ph: 919.946.2997

Contacts for New Explorers

NEW ENGLAND DREAMWORK
 Greater Boston / Cambridge area.
 Write Dick McLeester @
 New Dreamtime, PO Box 92
Greenfield, MA 01004
 Ph: 413.772.6569

METRO D.C. COMMUNITY
 Twice monthly meetings. Open to all who share an interest in dreams. 1st Sat. each month, 1-5pm; 3rd Wed, 7-9pm at Patrick Henry Library 101 Maple Ave. E **Vienna VA**. Info: contact Rita Dwyer Ph: 703.281.3639 No fee

Mary Flaten, M.A.
 Dream classes and individual consultations. Write 5062 Ebert Court,
Northfield MN 55057
 Phone 507.663.1840

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 M. E. Mang 226th Medsom Box 188
APO NY 09138 No fee

W. Tom Wallace. Ongoing dream group in Chicago.
 Meets Wednesday evenings.
 \$15.00 per meeting. Group limited to twelve (12)
 Phone 708.256.4493

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

SANDY BRUCE:
Syracuse, NY area
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 Dream Group Mon & Thurs. eve
 123 W 79th St. Lower Level, **NYC**
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EDGAR CAYCE Dream Group.
 Leon Van Leeuwen, 435 E 57th St.
New York NY 10022
 Ph: 212.888.0552

JUDY WINE
 883 28th St. **Brooklyn, NY 11210**
 Ph: 718.338.1051

VALERIE MELUSKEY, Ph.D.
 Several groups per week for learning about creative and lucid dreaming.
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 Introductory slide presentation
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ANN RICHARDS
 Weekly Dream Group:
 DREAMS, JUNG AND ART workshops, ongoing bulletin.
 SASE to 6720 Arbor Dr. #209
 Miramar, FL 33023
 Ph: 305.983.4795

EDITH GILMORE
 Lucid dream study group meets once a month in my home or occasionally in Cambridge, MA.
 Inquiries and new members welcome.
 112 Minot Rd., **Concord, MA 01742**.

SARAH LILLIE, M.S.
 Dream Groups, classes and individual dreamwork.
 4311 N.W. Elmwood Dr.
Corvallis, OR 97330
 Ph: 503.758.1324

Dream Group
 every Thursday night
 from 7 - 10 PM.
 Using astrology as a tool for dream work.
 Contact John Crawford
 1124 Dean Ave., **San Jose, CA**
 Ph: 408.275.8719 No fee



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Contact s * Groups

(Continued)

12-STEP PEOPLE interested in forming a dream group, contact Tony S. P.O. Box 148006 Chicago, IL 60614 Ph: 312.929.2083 No fee

DFW DREAM GROUP: Carole and Jim Russell, 3424 Falcon Dr., Fort Worth TX 76119 Ph: 817.534.8257. Weekly study group. No fee

CLARA STEWART FLAGG: Senoi Dream Education, Monthly Sat. Workshops; ongoing groups. 11657 Chenault St. #303 LA, CA 90048 Ph: 213.476.8243

THE DREAM HOUSE Re-entry groups and dreamwork training. Individual sessions and tutoring (in person/by phone) audio tapes, networking. Fred Olsen, Dir. 19 Elk St, SF, CA 94110 Ph 415.33DREAM

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

EDGAR CAYCE Dream Group, Leon Van Leeuwen, 435 E. 57th St. New York, NY 10022 Ph: 718.338.1051

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

DREAM GROUP OF ATLANTA
Contact Adrienne M. Arnbinder
4341 Hammerstone Ct.
Norcross, GA 30092
Ph: 404. 446.9316

Dreamsharing Grassroots Network and the Dream Switchboard
Published quarterly by the Community Dreamsharing Network of NY
Excellent contact information for new explorers. Serving Metro NY/No. NJ/Lower CN areas.
For information write:
PO Box 8032 Hicksville, NY 11801 or Ph. 516.796.9455

The Tandem Group: a national network for the exploration of mutual lucid dreaming experiments. Contact Michael J. Shea PO Box 5153 Station #1 Wilmington, NC 28403-0887

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

San Francisco, CA.
Ph:415.327.6776

MICHAEL KATZ
Lucid Dreaming and beyond. Transpersonal approaches for creative dreams and waking. Individuals and groups.
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THE COLLECTIVE DREAM WAY
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Contact Tea Schiano
1121 Nashville SW Suite A
Albuquerque, NM 87105
Ph: 505.877.7599

CYNTHIA KOHLES, M.S.W.
Dream Group, Thursday evenings
Santa Rosa, California
Ph: 707.526.2500

UPCOMING EVENT

Eighth Annual Conference
of the

Association for the Study of Dreams

will be held at:

University of Virginia
Charlottesville, VA
June 26-29

Contact Fariba Bogzaran
765 Ashbury St.
San Francisco, CA 94117

or

Bob Van de Castle
Charlottesville, VA
Ph: 804.842.2953

Dream Study Associations

ASSOCIATION for the STUDY OF DREAMS

For Membership & Quarterly Newsletter
ASD PO Box 1600
Vienna, VA 22183
Ph: 703.242.8888

CENTER FOR THE INVESTIGATION & STUDY OF DREAMS

For Membership & Information:
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MEXICO

DREAM EDUCATOR'S NETWORK

% DNJ 1337 Powerhouse Lane #22
Moab, UT 84532 Ph: 801.259.5936

EUROPEAN ASSOC. for the STUDY OF DREAMS

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3 rue Xavier de Bue, Boite 7,
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8703 109TH ST
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MONTREAL CENTER for the STUDY OF DREAMS

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%Linda Magallon
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Research * Projects

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

J.C. Barzo-Reinke is currently researching young widows whose husbands have appeared to them during the first year of bereavement as well as beloved animals who return to their owners via dreams or visually. Please contact at **Rt. 1 Box 1150 Bordon, OR 97411**

Wanted: Dream experiences dealing with **UFO encounters.**

Dream Research Project
MPO Box 8179 Springfield, MO 65801

Joanne Hobbs is seeking animal dreams (including insects, reptiles and birds and companion animals) and unusual waking experiences with other species for her book on the animal/human bond; single dream images or fragments important also. She will personally reply to all who respond. Anonymity in book guaranteed. Write:
**1148 El Abra Way,
San Jose, CA 95125**

Collecting examples for the **practical** uses of the dream state. Please send your experiences to: Transition Resources 4727-8TH Ave. NE Seattle, WA 98105 Ph: 206.547.7046

Kelly Bulkley is seeking dream reports for current and future research projects:
1) **"Big dreams":** dreams that have had a profound, transformative effect; dreams that have truly changed the dreamer's life.
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*From one side of the Globe to another.
Hold on to the Sphere in your brother's and your sister's heart,
When ever and Where ever it might be.
It is the landmark on the route.*

by John Ashbaugh

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