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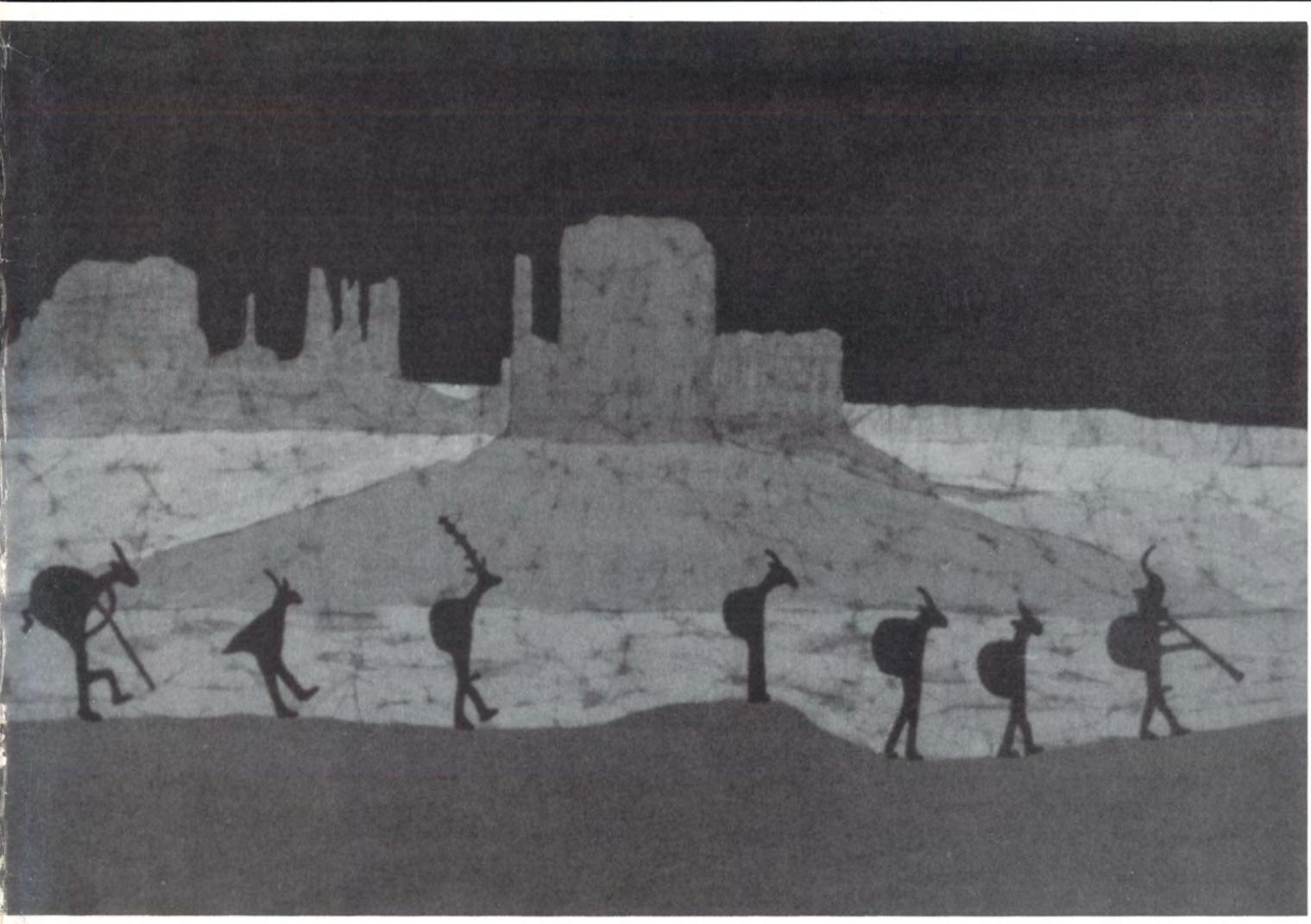
Common Dream Symbols & Stimulating Associations *with Wilda B. Tanner* \$5.95

Volume 11 No 3

Dream Network

Since 1982

A Quarterly Journal Exploring Dreams & Myth



Relationships

Mature Relationships:

Symbolic, Cognitive & Cultural Reflections *by JoAnn McAllister*

Ten Healing Powers of Myth *by Erica Helm Meade*

Four Moons Rising;

The Masculine & Feminine in Dreams *by John Crawford*



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Batik Artist Anne Urbanek of Moab, UT is a pioneer among artists whose modern works are derived from ancient Native rock art. She first wed the ancient art of batik with the ancient rock art of Native American cultures in 1977, developing a unique style & technique. Courtesy of Tony and Carolyn Thurber.

Statement of Purpose

Our genre is self help; our purpose is to disseminate information that will assist and empower us in taking responsibility for our emotional and spiritual well-being with the help of dreams & myth. Our goal: to empower dreamers, to demystify dreamwork and assist with the integration of dreamsharing into our culture in whatever way of integrity is shown and given us.

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

We seek to provide a balance and to give all voices and schools of thought an opportunity to be heard. There will be times when a particular area of interest will be given greater emphasis than another because of the limited space in the *Journal* and what is surfacing that is of particular interest to the readership. The emphasis will change over time to allow for a wide range of ideas, opinions and areas of interest to appear. We ask our readers to indicate the areas they would like us to address in future issues.

Dream Network

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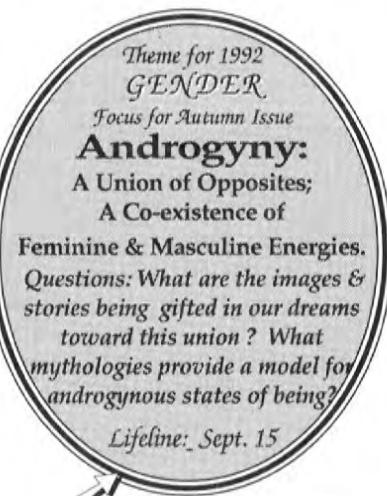
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Note regarding the
Questions & Focus
suggested for upcoming issues:

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

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

Let it be agreed that if you are inspired, you are invited to share your experience or insight regardless of whether it fits within the suggested Questions or Focus. Given the overall synchronicity which guides this work for us as dreamers, it will undoubtedly complement the issue as a whole.

Deep Gratitude

Editorial: The Labyrinthical Way of Relationship

We ventured forth this year with the challenge of addressing the delicate and multi-faceted issue of Gender and with a goal of identifying how valuing and learning from our dreams and mythology can help resolve contemporary gender alienation/ differences.

In our Winter issue, women spoke of healing themselves and the Earth, of reclaiming their power and of working to establish a delicate balance of masculine and feminine energies within. The Men's issue in Spring brought forth many of the same themes: healing and a desire to take the mythological hero's journey rather than participate in the contemporary violation of that cross-cultural motif.

Women, who have become over-masculinized in the process, are reclaiming their innate feminine powers/attributes; men who have become overly feminized are reclaiming their authentic, positive masculine energies. In the midst of this age-old--yet distinct in our times--predicament (I just can't say battle!) it is clear that we collectively desire to achieve a balance of power. Hopefully, this pendulum will soon stabilize near center with smooth swaying motions, in lieu of the two extreme arcs we have experienced over past centuries as the matriarchal and patriarchal eras.

Our elders are confused in the midst of this upheaval with its redefinition of values and roles....and our children are praying that those of us in the middle years will get it right this time!

Across the land dialogue on the topics of gender and relationships proliferate. For example, *New Age Journal*'s February '92 issue published the transcript of a dialogue between Robert Bly and Deborah Tannen entitled *Where Are Women & Men Today?* From the introduction to that article: "...the event was sold out within a week of its announcement. Some one thousand people—roughly half of them men, half women—managed to secure a ticket and thousands more flooded the Open Center with requests. The issue of male-female relationships has been all over the headlines. An hour before the event, scalpers outside the hall were hawking the ten-dollar tickets for twenty-five bucks. *It had that kind of rock concert aura to it*, with people really wanting to get in." (p. 28). Shirley MacLaine's latest book Dance While You Can brings her 'home' after being way 'out on a limb', as she grapples with the challenges of personal history, her relationships with her parents, brother and daughter. *Magical Blend*'s excellent January '92 issue looked at gender from many perspectives. These are a few, of many, examples I have come across recently.

The dialogue, however, rarely centers on what our dreams have to reveal about genuine bonding, conflict resolution and/ or healthy closure in relationships. In combination with some of the insightful information that has become available over the past several decades, we have a renewed opportunity to look at our

dreams, to ask why the significant others in our lives appear and to learn how to apply this information in our lives.

For those of you who have not availed yourself of Carl G. Jung's theory on Shadow, may I urge you to do so.* This concept reveals many of the difficulties we have in human relationships as well as culturally. Maria Louise von Franz says of shadow / projection in her book *Dreams* (Shamballa, Boston: 1991):

"Personally, I listen almost unconsciously to the tone in which analysands speak about their marital partners, friends and enemies...and I have discovered that I simply switch over whenever a certain undertone of hysterical exaggeration is heard together with the rest of their statement. Then one can no longer quite believe what is being said, but instead listens to an interesting (unconscious) self-presentation of the analysand". (pp 16-17).

But, do [dream] people who present themselves always represent inner aspects of our own personalities? How do we come to understand when to look at our dreams subjectively and when objectively? Are the 'others' mirrors, teachers, informants or those to be informed? My experience suggests all of the above, but I ask these questions; I don't have the answers. Do you? Please share your perspectives.

Some of the answers are intimated in these pages and as always, special gratitude to those of you who have contributed via articles and imagery. In particular, I wish to thank Wilda Tanner and Sparrow Hawk Press for allowing us to share *Some Common Dream Symbols and Stimulating Associations* (on an ongoing basis) from the book The Mystical Magical Marvelous World of Dreams (page 14), to JoAnn McAllister for the deep thought and feeling she shares with us in her articulation of the emerging forms for *Mature Relationships* (page 9) and to Kelly Bulkley for being consistently vigilant and informative in his review of current literature on our subject. To Lorraine Grassano, CONGRATULATIONS! on your newfound child-self (page 25) and thank you for going to such lengths in observing our "LifeLine". Importantly, please take special note of the *Responses* (next pages) to Jeremy Taylors' *Nagging Question of Dream Education* (DNJ Vol. 11 No. 2, p. 20) and share your opinion in our next issues! Your views are critical.

Blessed Be ♡

A final note: though we certainly prefer it, our last two issues have not been printed on recycled paper, due to significantly increased cost with a new printer we had employed. All issues for the past two+ years have been on recycled; the notice was carried forward in unintentional error.

*Robert Bly's Little Book on the Human Shadow, Zweig & Abrams' Meeting the Shadow and Christina Downing's Mirrors of The Self (both anthologies, both published by Jeremy Tarcher) are excellent introductions.



THE QUESTION OF DREAM EDUCATION

Jeremy's communique goes a considerable distance in clarifying the issues involved in Dream Education. As he points out there are clearly two issues, one (Dream Education) which is more easily dealt with than the other (Dream Work Training).

With regard to Dream Education, there is a need for an up-to-date survey. Such a survey would provide information about what is being done at a high school and college level, details about the content and duration of the courses, recommended readings, experience of the teacher, etc. Perhaps this could be a joint undertaking by several people who are already involved in giving such courses. It would be a good project to be sponsored jointly by the DNJ and the ASD, reaching people involved in both.

The Dream Work Training issue is far more difficult. I am not yet clear about how to organize this or even whether this is the time to consider doing so. There are unique issues involved in ascertaining who is a reliable dream group leader, what should be the nature of the training, what qualifying standards should (or should not) be set and should there be any central agency to oversee a project of this nature.

The ASD has been mentioned in this connection. This is an organization designed to meet two unmet needs—the first being to provide a forum for those in the sleep research movement who are more interested in dreams and dreaming than in the physiology and pathology of sleep itself. A second goal is to take cognizance of the growing public interest in dreams and to provide a way to facilitate and expand that interest.

I'm not at all sure these two projects can come together under a single roof. The ASD, while still an open organization, is predominantly focused on (and controlled by) the needs of those engaged in dream research in academic settings. This is reflected in the leadership roster, the meetings and the style and content of the new journal. All that is well and good. I have no quarrel with the need for a journal like *Dreaming* to pick up the slack when sleep research turned more and more away from the psychological

study of dreaming. The problem is: will it ever have as its equally important priority the fostering and development of a true grass roots movement made up of those eager to do more work with their dreams? Or will that require an organization devoted solely to the interests of that group? Perhaps it's too early to provide an answer. I haven't been close enough to the internal struggles within the ASD to know where or how that organization will resolve these issues. It will take a lot of doing to place dream work securely in the public domain. I, personally, have not been very successful in this country (in contrast to Sweden) in encouraging professionals to assume as part of their responsibility the task of extending dream work beyond the bounds of the consulting room.

Competence in dream work encompasses many intangibles. When it comes to facing the task of working out qualifying standards for training, experience and competence, there is the danger that any organization will ultimately reflect a bureaucratic effort to squeeze something as non-linear as competence in dream work into linearly organized structures. I'm engaged in this problem currently in Sweden. Perhaps that experience will provide some of the answers.

At any rate, my thanks to Jeremy for opening up the discussion in so stimulating a way.

Montague Ullman, Ardsley, NY

I read with great interest Jeremy Taylor's article on *The Nagging Question of Dream Education*. He suggests that the discussion be initiated in print....well, his article seems to me to be a good beginning. While I'm reluctant to add more fuel to the supposed rift between those "whose primary focus is on academic research in university settings" and the "non-academic dreamworkers who run small groups and engage in one-on-one counseling." I can see how it might be helpful to distinguish between Dream Education and Dreamwork Training. On the other hand, when I teach classes in dream understanding (which would certainly be categorized as "dream education"), I am simultaneously teaching my students to be effective dreamworkers, both with their own dreams and with those of their dream partners (which would have to fall under "dreamwork training"). In fact, one of my former students is now doing dream consulting on her own. I have mixed feelings about having an ASD board authorized to "certify" dreamworkers. It would be nice to be able to say that you are a "board certified dreamworker" but the other side of that is, who is qualified to say what is "proper" dreamwork and what is not?

Nevertheless, I don't have to necessarily agree with someone to enjoy reading their opinion. Maybe these ideas will trigger responses from other readers, even if it riles them up.

Will Phillips, Orlando, FL

Responses

That Nagging Question (Cont'd)

Taylor starts to answer the questions he poses by making a useful distinction between two approaches: formal "classroom education" for children and young adults and formal "dreamwork training" for adults to prepare them to do dreamwork. Recombining them, he suggests that DNJ begin basic organizing to meet the needs of these two groupings of special interests. I say to that "no dice"; that won't work. Anyone serious about this must proceed in his/her own local area to do the basic organizing. However, DNJ and ASD's publications could be very helpful.

Of first importance are the children. Although we must wholeheartedly support Taylor's desire to bring dreamworking into public schools as part of general education, there are great obstacles if we attempt to do this in any "traditional" way. Just as what we have to offer is innovative, so should we use our creative dream minds in our approaches to integrating this essential and creative dimension into the schools.

School boards may have misgivings about children being exposed to harmful interpretations of their dreams. Of course guidelines and "certification" procedures for dreamwork training, as suggested by Taylor, would relieve the schools of some of the responsibility for the selection of dream educators but at the risk of limiting access to the schools by any number of competent dreamworkers, as the Editor of *Dream Network* suggests. The schools have their own criteria for appointing, and methods of monitoring, teachers. They know quite well how to judge quality. We should leave the responsibility with them.

At first they may need help locating dream educators and teacher trainers; they might want to find adjunct teachers living in their local area. In the Greater New York Metropolitan area *Dream Switchboard* is becoming able to make such referrals. Every cluster of cities could have a similar dreamsharing hotline and newsletter, enhanced by affiliation with their local Self Help Clearinghouses and in touch with local educational organizations.

Based on an informal survey, I have recently prepared a summary of the problems and opportunities explained to me by the educational activists and researchers now immersed in the sea change of innovations being introduced throughout the school systems. Indeed, we have a remarkable and historic opportunity to merge our dream expertise with the energetic movement now revamping the entire educational process.

To seize the historic moment, school activists using these dream switchboards could organize meetings of local experienced dream workers. The dialogues could cover the key concepts needed by effective child educators and the basic ways of introducing dreams into classroom activities.

Taylor's second category is dreamwork training for adults. He sees ASD as preoccupied by struggles between academic researchers and non-academic dreamworkers "who run small groups and engage in one-on-one consulting." May I suggest first that small group dreamworkers and one-to-one counselors constitute two categories, not one. The therapists are not generally enthusiastic about free dream groups. I quite understand that.

The free (or not-for-profit—or self-help) small group dreamworkers ordinarily do not have or need therapy training; they make their living in many ways, from accounting to zither playing and often scoff at one-on-one clinical "experts." Their groups are not in pursuit of "therapy" (but are in fact very therapeutic). The "movement" will probably be led from the ranks of these free groups. My own research convinces me that free dream groups can proliferate. Let me briefly explain how.

After initially encountering resistance, I have successfully swung around some Directors of Adult/Continuing education evening programs in the local high schools and colleges to being receptive to experiential group dreamwork training. In New York's Nassau County alone, for the last five years, in seven schools in all, I have been teaching from two to four evening courses per week, for four to ten weeks during each Spring and Fall semester. Through this means I have introduced 750 people to group dreamworking. For lack of time, I've had to turn down other school offers. I'm no longer the only dream educator teaching through continuing education in Nassau County.

There is another benefit from focusing on schools' adult continuing education. Every semester, each school mails a bulletin to each home in its district. Within each district, ethnic diversity exists. If every brochure lists a course in dreams, even should there be insufficient registration to run the course, it opens public interest in a legitimate subject, reasonable to discuss, read about and perhaps try out with friends.

Taylor's third category refers to academics. I propose that the leadership of the ASD call a meeting of members who would be interested in scientifically researching the pros and cons of group dreamsharing facilitated by non-professionals. Outcome studies validating, for instance, the satisfaction experienced in such groups, or an increase in cohesion in groups of mixed cultures, would be extremely valuable in getting dream studies into the classrooms for children and the social structures of adults.

Taylor suggests the ASD handle the chore of creating an accredited certification agency, then undercuts his argument by recollecting the distracting internecine struggles of the ASD and of the poor cousin, Dream Educator's Network (DEN).

Presuming anyone other than Taylor wants a "certification" system, are we to spend the next decade

changing the ASD dream tiger's spots? Not I; I've gone on to more fulfilling dreamwork activities. I am strongly opposed to any kind of certifying agency for dreamworkers or other fine artists. The idea is preposterous. Instead of setting up exclusionary barriers, let us focus on encouraging willing dreamworkers to offer their teaching services.

Harold R. Ellis, Ph. D., Hicksville, NY

I would like to respond to Jeremy Taylor's article "The Nagging Question of Dream Education." The night after I read it I went to bed and had a dream which I believe is telling me that I am "seduced" by Jeremy Taylor's call for a response to his article. I can tell by my dream I think it is a wonderful idea to share what we are all doing in regard to dream education and dreamwork.

I have been working on my own dreams and then later on other people's dreams for several years now. I am also a hypnotherapist and find that hypnotherapy is a good complement to doing dreamwork. I have an ongoing dream group which meets in my home every other week. This group is very open and unstructured. I also function as a "dreamwork trainer" by giving classes (4 sessions of two hours each) over a four week period through our local community schools and churches. These classes are quite structured and I mainly use Gayle Delaney's Living Your Dreams and Henry Reed's Getting Help From Your Dreams techniques for uncovering the language of dreams for the participants in these classes.

I feel that it is time for a breakthrough and that we are right on the edge of new understandings about what dreams are all about. We are much more connected to one another on an inner psychic level through dreams than through any other source that we know of (at least that I know of). And this brings me to Rosemary Watt's article in the last issue of DNJ called *Dream Categories, Part Two*.

Number 8 of her categories is called Assistance for Others. This is a category of dreaming that is not talked about a lot. I was taught that our dreams are about us. About me personally. Rarely are we told that we could be dreaming of another person's problems or life situation. When I first started to notice that some of my dreams seemed to be almost entirely about the person that I was dreaming about and that I wasn't using this person as a projection or a shadow of myself, I rejected the idea. But then slowly I started to pass on the information in my dreams (when I felt that the dream was truly about the other person) to see if I was dreaming about their situation. And, I came to realize that I had nothing to lose. If my dream didn't pertain to the person I was dreaming about that was okay. If it did, the information from my dream could help them,

or both of us, depending on the situation.

Sometimes the dream may not be about doing anything for or giving anyone else information. When one of my friends was out of the country on vacation I had three dreams of her while she was gone. Two of the dreams turned out to be of significant events that occurred to her during the trip, the other dream was simply about the life style she was living while on the trip.

I've started to investigate this type of dreaming further. I have an ongoing correspondence with a good friend who lives in CA. We've started to include all dreams about each other in our letters. We want to find out when we are using one another as mirror images and when we are dreaming about what the other is doing, feeling, etc.

Finally, we are interconnected with one another, this earth and the universe.

Judith Picone, Edmonds, WA

PRAISE

I thoroughly enjoyed the recent issue about women's dreams. I am glad that you place such importance on visuals and that they tend to make a feeling connection to the tone of the text. It broadens the experience.

Catherine Knapp, New Woodstock, NY

Oh, thank you, Catherine!

And to all who have read these letters with interest, please voice your opinion in our next issues! The views that are expressed now could have a profound impact on the future directions that the integration of dreamsharing into our culture will take in the coming decades. (Editor)



Barbary Castle Pictogram, July, 1991.

INVITATION

Your opinions on all materials presented in the DNJ, as well as your **questions** and experience, are warmly invited. We encourage you to respond to any and all material we publish. For reasons of clarity and space, we reserve the right to edit responses.

In Response to the Questions:



Artwork by Michael Shores, Box 901, Allston, MA 02134

How have dreams helped you to bond or resolve conflict in your relationships? Can dreams help us achieve healthy closure when a relationship ends?



Mature Relationships:

Symbolic, Cognitive & Cultural Reflections on a Dream

© by JoAnn McAllister

*A day of despair over what appeared to be the end of a love only just begun,
and a restless night bore this dream:*

*Inside a farmhouse, one of those two story rectangles with a porch and a screen door, a
celebration is taking place. All the people I love are gathered. From the windows I see clumps of
trees, a vegetable garden, and fields of green reaching toward a distant river—I am filled with
love for this place. I love, too, the lithe, strong man who comes into the room.*

It is clear we are here to marry and make the world together.

*Suddenly the celebration ceases, a truckload of men with machine guns arrives.
I am tied to a chair and everyone is gunned down. Blood flows from the wounds and out
the battered-down door which now reveals the parched brown of summer searing the lush
growth of spring. I watch the mayhem. I am placed in the back of the truck, still bound
to the chair. We drive through the desolated fields. At first I am paralyzed by fear, then
I begin to struggle. Freeing myself from the bonds, I jump from the back of the truck
and run toward the river, the fields, the trees, the house, the people — all that I cherish.*

When I cross the threshold,

*I am convinced that everyone is dead or dying and that I can do nothing but weep.
And, indeed, I awake with tears already pooling in the corners of my eyes.*

Since that fitful sleep, I have played all the roles — the bride, the wounded lover, the gunmen, the surprised family, the desiccated earth — plowing the field of my dream for its harvest. I come back to the woman, bound to a chair, forced to watch a desecration, convinced that all she loves is lost. It is through the prism of this dream that I reflect on the intimate bonds that women and men create, and our relationships to one another and the world. These are not distinct areas of concern. Just as the bodies of lovers are intricately entwined, so are we all embedded in the life-sustaining process of the earth.¹

The marriage scene of this dream is symbolic of the sexual arrangements, as Dorothy Dinnerstein calls them in the *Mermaid and the Minotaur*,² which are at the heart of our social contract. They frame the division of labor and interest between women and men that is central to the western cultural malaise, and thus, the global ecological crisis; basically women create the interior landscape and men carve up the exterior habitation.

While many necessary changes in these arrangements have taken place, especially on the level of social accommodations and expectations, many deeper transformations need to be undertaken. Their lineaments, still hidden in the unconscious symbiosis between the sexes, are revealed in the stereotypical

interactions we engage in whenever we fail to be present with one another, and in dreams which reveal fears we would rather not face. This dream focused my awareness on one among the many complex questions about relationships: my own sense of competence in the world. As we look at the horrific scene through the eyes of the woman, we confront one of her continuing challenges in contributing to the public dialogue that creates the world and in forging new alliances privately with men; her own sense of powerlessness. For relationships are as much about autonomy as they are about connectedness. If the necessary distance for self-possession cannot be maintained, then our coming together—whether as romantic, political, or professional partners—will be blighted. Since we need the energy and wisdom of women as well as men to create a sustainable world, women's fear of power must concern all of us.

This brief analysis of such fear draws on the work of many but ultimately it relies on my own struggle to become an empowered presence in the world; that is, to exercise the capacity for self-creation that lies at the core of human nature. It is through this drive that we become effective agents in our own lives and add our voice to the cultural epiphany. This uniquely human endeavor, Dinnerstein maintains, has been distorted in western culture by the "pathological symbiosis" of the sexes. Perhaps the most obvious illustration of this distortion is the romantic tradition which continues through popular culture, religious and philosophical idealism and even new holistic paradigms which maintain that we find wholeness through relationship to another. As a civilizational strategy this system of beliefs has required women and men to hand over essential facets of human personality and purpose to the opposite sex.³

Most of us reach adulthood unbalanced, with deficiencies in our abilities either to relate or to achieve. The continuing difference in the priorities between women and men regarding relationships and work and in the domestic and public realms, remains the characteristic example of this phenomenon. This is a foundational issue for both sexes since it is inextricably related to our species' patterns of child bearing, and more specifically, as Dinnerstein shows, to the western pattern of child rearing where these distinctions and preferences are constellated.⁴ One caveat is necessary: to explore patterns related to gender, generalizations are necessary, but categories of experience are rarely definitive of any individual life. Each person must find their own place on a spectrum of expectations and realities about male and female, masculine and feminine.



(Artwork by Peter Rogers)

The words in bold face type in my dream suggest the underlying psychological conundrum which some women encounter as a result of the realities occasioned by our sexual arrangements. These words reveal that, even after years of world-making work, I still, sometimes, feel relegated to watching and weeping, bound and paralyzed by fear. Nearly thirty years after the inauguration of the contemporary women's movement, my resolve can still be deflected by the tension between being and becoming. Women's particular anxieties related to this question were brilliantly put forward by psychoanalytic pioneer Karen Horney over fifty years ago and more recently by Colette Dowling in *The Cinderella Complex*. Thus, it is not just that access to important work in the world remains to a significant degree less accessible to women, or that male privilege is still the norm at work and at home, or that women are continually trivialized by the entertainment and advertising industries. What is also true is that my nerve fails me. In the year when Anita Hill's courage was mocked by Congress it may seem unfair to suggest that such a thing as female cowardice exists, but it does despite the sometimes brave deeds of so many of us.

There are elements in the way women see the world as the province of men which undermines their determination to participate in its fabrication, despite increasing legal rights and changing mores. There are, as well, dynamics between women and men that contribute to maintaining the division of interest and labor. Recently these boundaries have been softened, but they will not be obliterated, or the ambivalence toward individual wholeness eliminated, until the underlying compromises are illuminated by conscious reflection. The thesis expounded by Dinnerstein, but based on decades of psychoanalytic thought, is that our sexual arrangements find their origins in the fact that infant care in western culture has been, and is still, largely female dominated.⁵

Given these circumstances, one dilemma a woman entering the history-making side of the labor and interest equation encounters is that she must move away from the source of her identity as female: her mother. Males have the same task, moving away from mother to establish their gender identity, but they move toward an appropriate model, the masculine presence which dominates the world-making enterprise. While this is fraught with its own problems, it is at least a more direct path. However, still lacking sufficient feminine role models in positions of worldly power, women

risk their identity in this process. Even if they have rejected mother's model, that offered by father does not represent a reasonable alternative.⁶ Furthermore, they jeopardize elements in their relationships to men which sometimes substitute for the more direct form of satisfaction found in self-realization. Vicarious pride in his accomplishments and the kind of adoration that is typically offered the muse are not trivial palliatives when your own sense of self seems insignificant in the "real" world. A woman also brooks a major feminine failure if she does not support his sense of identity and purpose by providing ego support and an emotional milieu which offers him a retreat from the demands of the world.

These problems present women with difficult choices in *crossing the threshold* and thus in changing the dynamics that debilitate their world-making endeavors. A tentative list begins with claiming the right to define what is feminine for ourselves, distinct from mother's example or the culture's dominant model. The pervasive influence of the media still makes this a difficult task; the scrutiny and accusations that Anita Hill was subjected to by the Congressional committee during Clarence Thomas' nomination to the Supreme Court was a primer on attitudes toward sex and the difference in men's and women's realities. Despite these evident obstacles, many more of us must be willing to forego substitutes for the risky adventure of personal achievement or failure. Our tender regard for men and our desire for relationship may need to be modified by an *aloofness*—what we sometimes experience as male heartlessness—if we are not to be distracted from creative pursuits by our own, or partners', or colleagues' needs for inappropriate



(Artwork by Peter Rogers)

emotional support. Men's ability to focus, while often destructive of their relationships, is a necessary quality for a woman to cultivate. It does not come easily because we rarely see it modeled by other women or experience the special kind of satisfaction that comes from intense engagement with a project or abstract problem. But, an anchor in the world is preferable to the subjective morass of habituated dependencies. Moreover, it holds the promise of more mature and fulfilling relationship because it can be the basis of an autonomous inner reality. One might think of this as cultivating a psychological simplicity, an emotional aesthetic which does not rely on external validation for a sense of self.

Developing collegial and sexual relationships with men on this basis also necessitates sacrifices on their part. If women are less available to provide substitute emotional sustenance, becoming self-creative becomes a more complex task for a man. Just as she lacks feminine models of assertive creativity, his world is still, largely, bereft of a nurturant masculine presence. Obviously, men's reliance on women for affirmation and caretaking is already being challenged by women's new roles in the world. Dinnerstein points to these and other elements of the gender symbiosis that are detrimental to male wholeness, as well, but they were not the subject of my dream. I leave it to men to dream images of their fears and to reframe their unconscious desires.

If the sexes have found comfort in the fact that they each rule a realm of responsibility, they both share a belief that someone bigger, stronger, and all-knowing is ultimately in charge. This complacent attitude arises, as well, from our earliest experience of immersion and restraint and it must be sacrificed if we are to acknowledge that we are all responsible for the whole community of life. Only now

are we discovering the nurturant capacities of men, the creative capacities of women and the emotional needs of mature individuals, of both sexes, which may permit us such freedom. With these offerings as a beginning, we may, as Dinnerstein suggests, free ourselves from "predefined modes of feeling and action," and change our "maladaptive stance" toward ourselves and nature.⁷

This new psychological space raises more questions, because if we seek new roles we must have new definitions: what might it mean to marry and make the world as self-possessed individuals? Though the woman appears the victim of circumstance in the dream, when I put myself in the role of the gunman I must acknowledge that there is a part of myself—fearing the impending confinement that love seems to entail—that is reluctant to consummate this marriage. To even begin to prefigure a new reality in which I can be in relationship and be free, requires additional perceptual tools to complement the poetics of dreaming.

My interpretation of this dream, sluicing it through Dinnerstein's analytical screen, illustrates how the mind extends itself through symbol and uses a pattern, or story, as a frame of reference to think about a difficult subject. Understanding this process makes alternate conceptualizations possible, enabling us to challenge the consensual reality.⁸ So too, does an awareness of how ideas about ourselves and the world are created in the dynamic interaction between body, psyche, and society.

While we are never isolates in our dreams or our expectations, we can be the author of our responses to their demands. As we become aware of how culturally determined ideas of gender and human purpose are, our ability to intervene in habitual transactions increases. We can, for example, begin to redefine

"Wherever two people feeds the soul, but frees they gift the whole comm experience of piecing from disparate



*create a garden that
one another's will,
unity of life with their
the world together
elements"*



to marry as the "strengthening of two neighboring solitudes," that Rilke wrote of so hopefully,⁹ rather than the division of labor and interests, or the enmeshment of two psyches. Because we reify the mind's representations, making them more real than that which they describe, we will have to remind ourselves that we do not have relationships. We do not possess one another or the world; neither we, nor any other creatures, are static entities that can be placed. We are either in the flow of a dynamic conversation or holding the line on a dead-end debate. Interpersonally, such a debate can be one of life's sad interludes; ecologically it may mean extinction.

Our cultural conversation is already redefining **to make the world**, as the importance of values which have been described as feminine are recognized as essential to creating a sustainable future. To make the world is not to "get a job"; it is to feel that one's contributions make a difference in the long trajectory of human enterprise. Few men feel that they have power either, because the created world has been largely manufactured by elites through structures which care little for the compassionate values relegated to domestic life. These impersonal institutional projections of ours *will change* as the intuitive and affectional functions of human personality are integrated into the history-making enterprise. But, it will require that the kind of textual excavation attempted here with the slippery images of a dream be applied to our cultural sleep.

It is too simplistic to imagine that we can lay our current troubles on some monolithic movement-called patriarchy, or that the imaginal resurgence of the mother goddess will result in a new world order. The trouble, as the old saying goes, is in ourselves, not in our stars. As we understand the implications of our psychological dependencies, the shortcuts of the

pattern-dependent mind and the broader cultural dynamics which shape our beliefs, our compassion for one another will grow. Recognizing the sacrifices that we each must make to save the life we cherish, maybe love and trust will replace the fear and loathing that characterizes the public debate on gender and poisons the private lives of many. Whether we see our role as having been active or passive, we all share responsibility for the kinds of relationships which shape the world.

There is a maturing that each of us must do alone that can help us understand our condition and the part we play in the perpetuation of destructive relationships. In the western religious tradition a primary technique for cultivating such refinement was the examination of conscience. Today, many of us pursue personal growth, or inner work, through meditation practice or therapy. Whatever our discipline, it is a necessary task. Unfortunately, too few people take the time for this important process of conscious maturation. Too often, men and women form new relationships as soon as old ones fail, depriving themselves of the richness of solitude. Or if in partnership, they are unable to allow one another the privacy and time alone to nourish psychological independence. Women, especially, must maintain a creative and intellectual independence; continuing their courageous confrontation of the cultural imbalance which has brought us to the brink of social and ecological disaster.

There is also the maturity that we achieve by learning from one another in partnership, through which we cultivate the interior and the exterior realities as fields in a single landscape. Wherever two people create a garden that feeds the soul, but frees one another's will, they gift the whole community of life with their experience of piecing the world together from dispar-

An Invitation To Participate and Share Your Ideas With Other DreamQuesters

PREFACE TO THIS NEW FEATURE

While it is generally agreed that dreams of a personal nature, which seem to constitute many of our dreams, are unique to the dreamer and produce symbols and imagery which have meaning that are specific to the dreamer's life and personal history, we often need help in getting started unraveling the mystery and message of the dream. Some of us choose dream therapy or have a friend with whom to share our dreams and others belong to groups but, in reality, we can't work with someone else on every dream we have and need to call upon the resources available. To assist in the process, we will offer samplings of common dream symbols and metaphors and some stimulating associations as a feature in DNJ. We would like to thank Wilda B. Tanner and Sparrow Hawk Press for their generous willingness in allowing us to reprint information from Wilda's book, a very approachable and common sense avenue for exploring the meaning of dreams.

We invite any input you might have for expanding on this quest to become familiar with symbolic language and metaphor. Share with us other related topics, such as exploring the concept of a symbol or metaphor through other symbol dictionaries like the Herder or Cirlot, or unearthing the etymology of words through excellent dictionaries like the Oxford or Origins. Share your resources with us! (Editor)

Examples of Common Dream Symbols & Some Stimulating Associations

Adapted from *The Mystical Magical Marvelous World of Dreams*, by Wilda B. Tanner © 1988.

By arrangement with Sparrow Hawk Press

People in Dreams



Actor: Aspect of you who is always on stage, acting up, putting on a show, pretending, over-reacting or reacting, dramatizing, showing off, hamming it up. Unrealistic, possibly untrustworthy. Can represent your personality self.

Alien: Aspect unfamiliar, unrecognized, something different, unusual, unorthodox, unknown, new, untried; possibly genius ability.

Angels: They may represent your guardian angel, Solar Angel, your High Self, God-self, your conscience, a guiding angel, or an answer to your prayers.

Audience: May signify the public, public opinion, or passive aspects of you.

Baby: Babies in dreams may depict a variety of different things to you, but usually a new baby is a new and valuable idea, project, concept, or ideal you have just given birth to, or a responsibility you have accepted. It is "your baby," your "thing to do," your personal project, responsibility, hobby, or concern. It may be a creative idea you plan to put into words, music, or picture. Whatever it is, it is something which you present to the world—a thing uniquely yours—of which you can be proud. In later dreams, you may see yourself feeding

and nourishing the child, even watching it grow from dream to dream, viewing the progress you are making with satisfaction. Or, you may—much to your great dismay—find the baby dead or dying and realize that you have sacrificed it in some way or dropped and killed it accidentally. This can be a very disturbing dream until you realize the baby represents your valued project, not a real child and that the dream is suggesting that it may not be wise to "let the matter drop," or to sacrifice your ideas or ideals for the sake of someone else (which is something we too often do to ourselves). The dream may point out that you have allowed another person to belittle your hopes and plans to the point of dropping them, or you have permitted them to talk you out of what you really wanted to do with your life or talents. In such a case, the dream would show you are sacrificing more than a baby—you are literally sacrificing a very dear and valued part of yourself, hence the highly significant symbolism of your "baby."

Of course there can always be exceptions. An infant could represent infantile aspects of yourself, or possibly a newly-emerging personality, just beginning to become visible.

Baby or child could depict the outcome or product of a certain quality or action.

If the infant is actually your own newborn child, this may have a double meaning for you, both symbolic and in reality.

Bogeyman: Symbol of your fears. Often a cover-up for an authority figure who is giving you a hard time.

Boss: Authority figure. Can represent your High Self if he is one you can admire or may symbolize limitation, fear, hard work, lack of freedom or originality. Fear of boss: fear of authority persons, of what people will say or think. Need to ask yourself who you allow to run (ruin) your life, to dictate what you can and can't do.

Cardboard People: Pretense, false impressions, make believe, someone not what they seem to be, unreliable, dummies, a life-like appearance but only an appearance—not real.

Cheer Leader: Aspect of you which is cheerful, encouraging, supporting or may point to the need of this.

Children: These are more likely to represent the childish, immature and undisciplined aspects of yourself, undisciplined thoughts, habits and activities, especially when these are children in general and not a specific child. Children whose actions are

annoying or distressing often indicate qualities, habits, or characteristics in you that are only half grown or partially developed, which you may want to squelch.

Choir: Aspects of yourself in close harmony or a need for more harmony in your life.

Cinderella: Rags to riches, transformation of attitudes, self, lifestyle from poverty to riches.

Clown: Clowning around, not taking life seriously, foolishness, irresponsibility or this may be a part of you which desires to make others laugh. Could be your talent.

Comedian: Your sense of humor, fun-loving nature, aspect of you that can laugh at life or at yourself. If this is a stranger to you it may be your own repressed joy and humor you have failed to express.

Daddy: Same qualities as father but closer, less formal; more love, companionship and understanding indicated.

Dark Figures: May represent vague, unformed fears or can be symbols of your lower, baser self or your subconscious. **Dark Skinned Person (darker than yours)** Indicative of seeing the darkest side of yourself, thinking negatively about who and what you are, putting yourself down, underestimating your abilities.

Devil: A negative aspect of yourself; hate, discord, greed, fear, jealousy, false conceptions; any destructive tendency.

Doctor: The healing aspect of yourself, your healing talents, ability to help and serve others, compassion, knowledge, authority, capability, respectability, wise counsel. This may depict your High Self, God-self or your guardian angel.

Faceless Person: Person, situation or aspect of yourself you do not want to face or confront.

Fairy: Mystical, magical aspect of you in tune with angels, God-forces, earth, environment, oneness.

Father: Depicts authority, responsibility, discipline, maybe punishment, leader, man of the house; Also any qualities you associate with fathers in general or your father in particular.

Friend: An aspect of yourself you have accepted to a certain degree. **Friend of**

a Friend: Usually an important aspect or quality of that friend of which you are unaware but need to notice. **New Friend:** An aspect of you which you have now acknowledged and befriended. Action between you shows the amount and kind of relationship.

Many People: Many aspects at work in the situation, or could be getting yourself all together; may depict a public opinion.

Mate: May represent the "other half" of you, an integral part, your balancing aspect, sounding board, your mirror, or your opponent.

Minister, Bishop, Priest, Pope, Rabbi: One who exercises spiritual dominion. Your ministering abilities, your spiritual self, High Self, God-self, your spiritual guide or teacher, counselor, advisor, spiritual authority, inspiration, aspiration, Christ-like spirit in you, your conscience, your spiritual beliefs, or the particular religious belief of that person or beliefs associated with that person or religion. Could also depict pomp and circumstance, self-aggrandizement, ego, self-righteousness, narrow-mindedness, prejudice, greed, pomposity and holier-than-thou attitudes, depending on your experience, associations and feelings in the dream.

Mob: Uncontrolled aspects and feelings.

Monster: The out-picturing of your fears.

Mother: Mothering, nurturing aspect of you; your female authority, discipline, teacher, friend or unadmitted foe, depending on your true feelings. Almost everyone has some unresolved problems to work out with their parents: their ideas, ideals, beliefs, or disciplines.

Mother and Father: Balanced aspects of you or a need to balance these.

Neighbor: Someone or something you have to live with, work with, or a situation "next to you," a condition you cannot get away from.

Older Person: Often indicates wisdom of the years, knowledge, teacher, or cosmic consciousness. Can imply old as in decrepit.

Orphan: One without parents, without love; feeling of being left out, unwanted, unloved. This may depict how

you always feel or just how you feel today.

People in Work Clothes: May be reference to the job at hand, your attitudes at work or about work; aspects you have to work with or through.

Police: May represent your conscience. Your Higher Self, the self-righteous aspect of you, or may be an authority figure, disciplines, karma, rescue, the long arm of the law; law abiding in general. **Police chasing you:** Implies guilt, breaking rules, getting caught, punishment, law and order, right and wrong, paying for your crime, your past catching up with you.

Relatives: Some person or aspect close to you, next to you, or in working relationship with you. Could be a person or activity, possibly related to a chain of events.

School Mate: Could be a learning partner or a scholastic aspect of you. If it is someone you used to know, add the qualities you associate with that person.

Shadow: An important aspect of you which you haven't acknowledged, have neglected, or do not recognize. Shadows represent qualities we need most to accept into our awareness for our personal growth. The shadow can become hostile (nightmare) when ignored. Carl Jung says your shadow has a gift to give you—a missing quality, gift or attitude you need most at this time. Shadows depict all that you have repressed or denied and therefore hold an extremely important position in your dreams.

Short People:

May be a pun on coming up short, not measuring up to standards.

Tall People: Possibly a "think tall, walk tall and proud" aspect.

Twins: May mean balanced aspects or indicate a need to get yourself together in this situation. Could be two people of the same identity, two sides to a matter, duality, a split personality, being "beside yourself" dual awareness, going in two directions at once, or a pun on double trouble.

Widow, Widower: Aspect of loneliness, aloneness, without a mate or partner; a longing for companionship;

Dream Helper Ceremony:

Dreaming FOR Another

Henry Reed and Robert Van De Castle, with Linda Magallón

In continued celebration of ten+ years in print, we present this intriguing dialogue. In doing so, we have the privilege and advantage of honoring three of this publication's previous editors. To each of you, deep gratitude from all dreamers! For an account by a dreamer who was the subject of a Dream Helper Ceremony, see DNB Vol. 5 No. 4 pp 6. (Editor)

Henry: Back in the mid '70's, I was working with a dream incubation ritual at an A.R.E. (Association For Research and Enlightenment / the Edgar Cayce Foundation) camp where young people would spend a week or so engaged in various activities. I had a tent down by a river in view of the cafeteria and I let it be known to the community that, should one of the kids want, they could work with me in the tent and have a special dream. At dinner time the rest of the kids would see the volunteer incubant and I walk down to the tent and stay there until after dark. In the morning, when the kids were having breakfast, they'd see me walk down to the tent again, be there for awhile and then come back with the volunteer.

Naturally there was a lot of curiosity. "What happens in the tent, Henry? What happens when the person's sleeping there?" Also, kids would come up to me and say, "I had a dream last night..." and proceed to tell me their dreams. I could recognize that the kids were picking up the issue that the incubant, the questor, was working on and dreaming about. Perhaps because of curiosity they had "tuned in" to that person and had a similar type of dream. I thought this was very interesting. I didn't know what to do with it, except to note that there was a

lot of incubation going on and much vicarious participation in the healing. Bob Van de Castle and I were once together at this camp. We were given the assignment to do a demonstration of dream telepathy for the kids, involve them in some kind of an experiment. As we brainstormed on what kind of experiment to conduct, we brought our background relationship to bear.

I had a dream the night of our first committee meeting in which a group of us had gathered at A.R.E. We were in the dark, fumbling around and didn't know what to do. Then, through some unknown way, we started a circular dance. Everyone had a circular dream shield, like a mandala with some kind of a symbol on it. As we would meet each other, passing in the dance, we would show our insignia and the person would recognize us by our symbol. In the middle of the dance, a fountain of sparks suddenly appeared, we were surrounded by light, and we could see. We realized that in the dance was the research method we were seeking which would lead to our enlightenment. I called this "*The Dream of the Research Dance.*"

I had studied a little about similar patterns. For example, in the Sundance Indian ceremony, there's a group of dancers around a pole who are seeking visions. The pole serves as their common ideal. By contrast, in a traditional kind of dream telepathy experiment, there is a subject who is asleep in a laboratory and someone else who is awake, staring at pictures, who's trying to impress upon the sleeper images that hopefully will appear in the dream. Bob had done such a demonstration at camp in a previous summer. But that approach didn't fit our ideal because there wasn't the feeling that the various people in-

volved—experimenter, sender, and receiver—were cooperating for acknowledgment. It was set up primarily to "prove" the existence of ESP.

One of the things that Cayce had indicated was that we would never understand ESP if our orientation was to "prove" its existence, because by the very act of trying to do it, we were singling out and separating people to examine their mental contents. Rather, he said, if we wished to understand telepathy, we should get people together in such a way that they had a desire to help one another but had no other way of doing it except through telepathy. Then they'd focus on the telepathy, focus on the follow-through of being helpful.

So Bob and I bounced these ideas around with my dream and the incidents of kids "spying" on others in the dream tent. We brainstormed what we called the "Dream Helper Ceremony."

Bob: I had been involved with investigations of dream telepathy in three different labs. When working with Calvin Hall in Miami, I turned out to be one of his better subjects. He got sufficiently intrigued to try it with some others and published a paper in one of the parapsychological journals about the very positive results. I'd also been a subject up at Maimonides Medical Center in a series of studies that was written up in the book, *Dream Telepathy* by Ullman, Krippner and Vaughn. Later on, because I'd been so successful at Maimonides, I went out to Wyoming to Dave Foulkes' lab to see if I could be as equally successful there. Looking at that literature, I think there's a solid, substantial case that can be made for the empirical evidence supporting the telepathic hypothesis.

So I'd had a lot of experience in having electrodes attached and finding ways of dreaming about the target. When I was at Maimonides, my motivation was clearly narcissistic, clearly wanting to get the highest scores that had ever been attained, come up "numero uno."

The Dream Helper Ceremony isn't to learn how to work with your dreams, though. It uses selfless motivation: to use your dreams to better help others.

Henry: The Dream Helper Ceremony is simply this: for one night your dreams do not belong to you, but will belong to someone else, someone in your dream group who is suffering from some kind of personal problem, who has a serious dilemma in their life, who is willing to step forward and without revealing the nature of that problem, ask for help. Then dreamers form a circle around that person, dedicating their dreams to try to divine information or bless that person. The dreams are brought in the morning as gifts to help that person with whatever their dilemma might be.

We suggest that the dreamers' recall will be very good because they don't want to let the target person down. For some, the person will appear in the dream or they'll have a special dream which will give them a feeling that they really connected with the person and have found something of value. But most will feel that they've failed the person, that their dreams couldn't really have much to do with the person they're dreaming for. They might expect that if they were successful at this they'd have a dream in which they saw an x-ray portrait of the target person, saw into their past and had voices describing what's wrong, but that's the rarity. Some people, like Bob, are so vigilant for their dreams that they're waking up every few minutes and writing down notes. I'd like to think that I'm a caring person but I still seem to wake up with only a sentence or two.

Invariably, however, when we start hearing everybody's dreams, by the time we're around the circle, people will be exclaiming about how there's so much in common. For example, if one person dreamt of finding an orange on the sidewalk, we'd think nothing of

"The Dream Helper Ceremony is simply this: for one night your dreams do not belong to you but will belong to someone else...someone in your dream group who has a serious dilemma in their life... someone who is willing to step forward and ask for help."



it. But when someone else reports a dream of an orange banner and still another person reports finding an apple on the sidewalk and somebody else dreams about a beautiful orange sunset, all of a sudden the orange in the dream starts to feel significant. We had one instance where my group had sex and aggression occurring together in dreams. The woman volunteer was concerned about her lack of direction with her creative talents. She had started a lot of different career directions, but nothing ever came of them and she was thinking that perhaps she had some kind of fear of success. She heard the dreams and thought it hadn't been

particularly on her mind, she recognized that the dreams were tuning in on the fact that she had been sexually molested as a child by a relative. It took place in a basement that appeared in a couple of people's dreams.

A person may say they want help with "X", but dreamers don't stop just at the surface level, they go deep into the problem. In this case, it was her childhood.

In the second group facilitated by Bob, the woman was concerned about a family incident in which one of her sons was discovered dead and the other son was suspected, somehow, of being involved. Although the police had investigated the incident and cleared the son from any wrong-doing, the family had not been the same since. The living son was withdrawing and starting to show problems and the family was showing doubt. So her secret question was, "How did my son die?"

In that group most of the dreams had to do with accidents: tripping, crossed-wires and communication, but not one image of violence. By all Hall and Van de Castle content analysis standards, there should have been some violence in those dreams. On the basis of the dreams, the group said, "Your son died by accident, perhaps tripped." The woman really wanted to believe that, but could she trust these dreams?

The two groups came together and compared the dreams. In the one circle, there was a woman who was asking about creativity and careers and the response was violence in our dreams. Clearly, we were capable of dreaming of violence if we wanted to. But in the other circle, where the target person was concerned about violence, there was none to be found. It was as if we were saying, "Lady, we couldn't come up with violence, so perhaps you can take some confidence in that."

Bob: Nor any sexuality. The one group had all daughters, no sons; the other group had all sons, no daughters.

I was also able to point out to the woman that I did think the helpers picked up on her because that night she had a dream about a vacuum cleaner

catching on fire. She was trying to look for a special kind of fire extinguisher because she had heard if you used water, it wouldn't do. One of the dream helpers had a dream about a vacuum cleaner that caught on fire and was concerned about not using water for it. If you were to go into our norms (for Hall and Van de Castle content analysis), vacuum cleaner isn't even listed. Then if you take a vacuum cleaner that's on fire and inject how it's going to be extinguished, I think we've picked up on you. According to our norms you should have had aggression in 50% of the dreams; out of 12 people, 6 aggressive dreams, and yet we had zero. But the other group was loaded with aggression. So we were able to make a fairly compelling case for her.

When we saw her later at a dream convention, she was a totally different woman. Before, she had looked depressed, with her face sagging; a year later she looked exuberant.

Henry: Ever since that occasion, we opened up the size of the workshop so we could form two groups. Beforehand we liked to work together, but we realized it was more important to have the contrasts to look at afterwards. The impact was reinforced.

The target person from each group will write out a statement of their question or problem and stick it under their pillows to sleep on it. After we share dreams the next morning, we will form a group consensus before we let the target person speak. There's a good reason for that. In the first years the people would say that those consensus were very wrong, but that our dreams were blowing them away. Then we'd start to probe into what the dreams were really trying to get at. Also, without some sort of structure, after the problem is revealed there is a tendency for people to start throwing in their advice and ignore what the dreams are saying.

The last thing we do is come back together as one large group and hear a bit of feedback from the two people. Bob and I share with the group as a whole some of the common themes that are in each subgroup and point out the differentiation between the two issues.

Whether or not there is resolution of the problem after the dream cere-

mony varies with the people involved. Some people have an immediate sense of resolution; some people are left scratching their heads; it's a delayed reaction.

Most work in telepathy is great the first few times you do the research, and then it peters out. With the Dream Helper Ceremony, over the years the effects have only grown rather than deteriorated. I guess it's a tribute to Cayce's insight, but one of the things that's so valuable about this and why it works is that the ceremony really invokes caring as well as curiosity.

Bob: A target person from last year recently told me that she felt that the Dream Helper Ceremony was one of the most important events in her life in highlighting different things and turning her around. I can't give any green stamp guarantee that that's going to happen but there's certainly been some very powerful results, if it's done with a certain sense of honor and not being treated frivolously. You can't use it to ask "How can I make a million bucks?" You can't do it as a personal or classified ad, like "Where can I find a job?" or "Where can I find a 32 year old hunk of a guy?" It goes far, far deeper than that.

When we did the one several years ago at Charlottesville, a woman asked a relatively superficial question. The group's dreams had a great deal of violence in them. One man had been a member of my dream group all year long and I don't ever remember him ever having much in the way of violence. But in his dream he's pounding on someone's head with a hammer and blood is pouring out. Another dreamt of a mother duck and a bunch of dead baby ducks in the water.

In terms of her alleged question, the dreams had nothing to do with it. This puts me in an awkward spot as a leader, because I'd like to have it work out that there's some relevance. But then as we hung in there, she began to say things like, "I thought I got through all of that stuff in therapy; I've been in therapy for years trying to deal with it." When she was younger she and her mother had a great deal of difficulty in their relationship. There was a time when the mother tried to put her in scalding hot water and kill her.

People can tune in on much deeper

levels than one would choose. So it's important to pick the question wisely.

A desirable target person is someone who feels they have a problem of some emotional significance and would like help from the group. The best issues are usually something dealing with one's past, something dealing with relationships, something that's of deep significance. The target person doesn't have to disclose what that problem is if it's too personally embarrassing. So far it's never happened, though. If we have a larger group of people volunteer than the two, we put our names on pieces of paper, put them in a hat and select two.

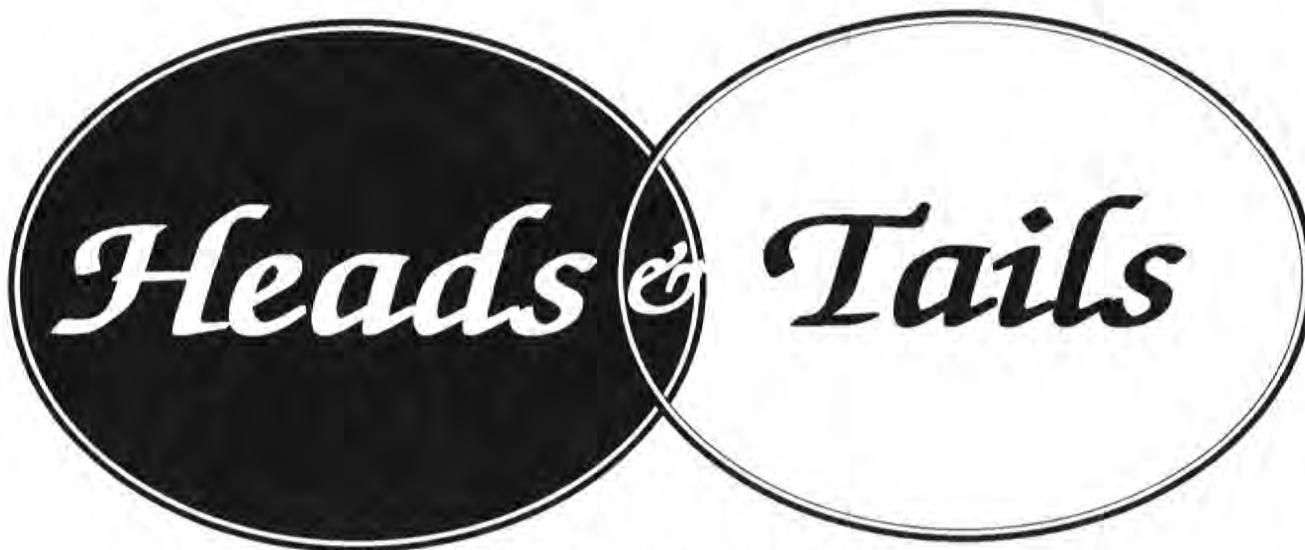
Henry: Then we have the two target people step out of the room while we create groups for them. We suggest they grab personal objects to entrust to each member of the group for the night: a ring, a key, a watch, whatever, that we will sleep with for their "vibes." Alternative "B", which is equally effective, is for them to get out a piece of paper, tear it into pieces and sign their name on each one.

Bob: Legibly. We have to have something, so that the Dream Helpers can take something of their essence back to their bedrooms tonight to link up with.

We write our dreams down, too, or it'd be too tempting to say the next day, oh, yeah, I did have a dream like that. It's best to have it documented ahead of time; otherwise we could talk ourselves into all sorts of subjective judgments. Plus we'll be giving those reports to the target people so that they'll have more of a chance to read them at their leisure or refer to them later.

It's important not to withhold anything. We can't embarrass ourselves because it's not our dreams. If we have any kind of "X" rated dreams, any kind of violent dreams, it's their dreams. So no matter how improbable, bizarre or off the wall it seems, we report it.

The next day people say, "I know this couldn't possibly have anything to do with it," but until we can see what the context is with the other dreams, we never know. One dream is like a point on a blackboard. It doesn't go anywhere until we get other dreams and start to see whether we've actually got a square, a triangle or parallelogram.



Dreaming WITH Another

by Catherine & Jim Knapp....and the Newts

Catherine:

Walking on a concrete path that crosses over a reservoir, you and I come to a break in the path. Although the water is deep, we are able to walk across it, supported by the water. I now have a fishing line which I cast in, immediately catching something big. I pull out a ten foot newt. My arm is weighed down under the newt, holding it so that it doesn't jump back in the water. The newt's outer layer feels dense and heavy but it seems hollow inside, without internal organs. Although the newt does not intend me any harm, I am nervous about its huge strong tail. I feel very badly that it has swallowed the hook. You cut the newt into three pieces, putting its tail and mid-section back in the water. I am worried about the newt but you say that, once back in the water, the pieces will find each other and reconnect. The newt's mouth-shoulder-front arms are still with us. It looks into my eyes, wanting me to get the hook out. I tell this newt piece to go back into the water and swallow hard, expel the hook and find its other parts.

Waking from this dream, I felt the confusion that occurs when the previous day's events have shifted life's balance. It had been a survival strategy for me to separate mind/money work from soul/body work. Reflecting on the work of my father and mother, these two aspects of myself feel masculine and feminine respectively. Mind/money work gives me a sense of independence, a capacity to survive, and an avoidance of some creative ego traps. It demands will, quickness of mind, and a magician's sense of camouflage.

Soul/body work occurs in a place free from financial obligation, a place that is uncompromisingly safe and exploratory. It necessitates turning off the mind, waiting, feeling, accepting the irrational. Mind/money and soul/body work were becoming mutually exclusive. I was exhausted traversing between the two and there was never enough time in a day for both. Soul/body work felt more and more satisfying, while mind/money work was turning into a daily ordeal. I could not leave mind/money work financially or psychologically, yet I knew that something needed to change: I did not know how to go about it.

The fall day previous to the newt dream, soul/body work mutinied, refusing to continue this depleted survival strategy. Body balked. When the break came, I thought that we would drown, but the water supported us. Feeling that there is support, the choice becomes: stay inert or cast in.

Newts are beautiful grey-green salamanders with red spots. Young newts can survive in either air or water because they have lungs and can absorb oxygen through their skin. It seems as if the dream was announcing, with a huge ten foot creature, that my heavy problem could be viewed as a newt: neither skin nor lungs could breathe! I had often equated mind/money work with masculine, external, and exposed parts of myself (skin) - this had become dense and heavy, a personality locked in place, unreceptive, cut off from breath. Body/soul work felt internal, feminine, breath connected (hollow lungs); this work, along with its immense satisfaction, carried the danger of luring me into ungrounded fantasy, isolation, consuming anger and helplessness, lacking internal organs, a



way of processing, transmitting, and incorporating the inspiration that it received.

Now that I had hooked the problem, I had to care for it. Is caring initiated by feeling pain empathetically? Does healing begin when the irrational (and the dream) pushes through receptivity to action? You do the outrageous. It would never have occurred to me to cut apart what is already separated (skin and hollow). But this makes sense: a lost soul can be retrieved for an ill person by a shaman who experiences disintegration of her/his own parts. Relationship (internal and external) is composed of breaking apart, catalyzing, coming home and breaking apart again.

Adult newts are water-bound (although they retain lungs and breathe at the surface). In water, the newt pieces can find each other and reconnect. It is through the body/soul—yes, the underwater woman self—that I can find the connection with or potential for mind/money (air/algae/breath/food?) work. My mind is astounded by this and looks at me, its strength turned to woundedness. Why? Newt body pieces are in the element that knows how to connect. Newt body pieces know that they can't perform this sort of miracle on their own, they need immersion in an element larger than themselves. Also, the pain is located in mind/money work. The hook is hard. It holds fast. I endure it. It maintains status quo. To pull the hook out will cause more pain, perhaps death.

True androgyny, or the transformation of opposing energies, is not a straightforward or easy process. Hooks, submissiveness, isolation, endurance, insecurity, fear, dying, reformation and most of all, disintegration are the prerequisites for the meeting of soul and mind and breath and body and money and food.

Gulp.

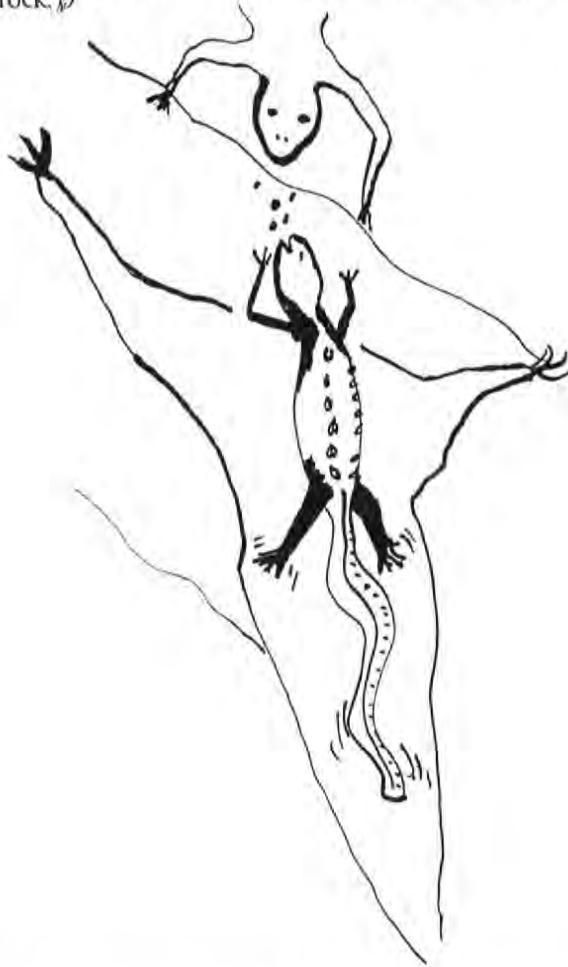
There is a third piece: the powerful tail/tale which intends me no harm. For me now, newt work begins to find its lost pieces here and there. With these images and feelings, I rolled over and asked Jim: Do you have any dreams to share?

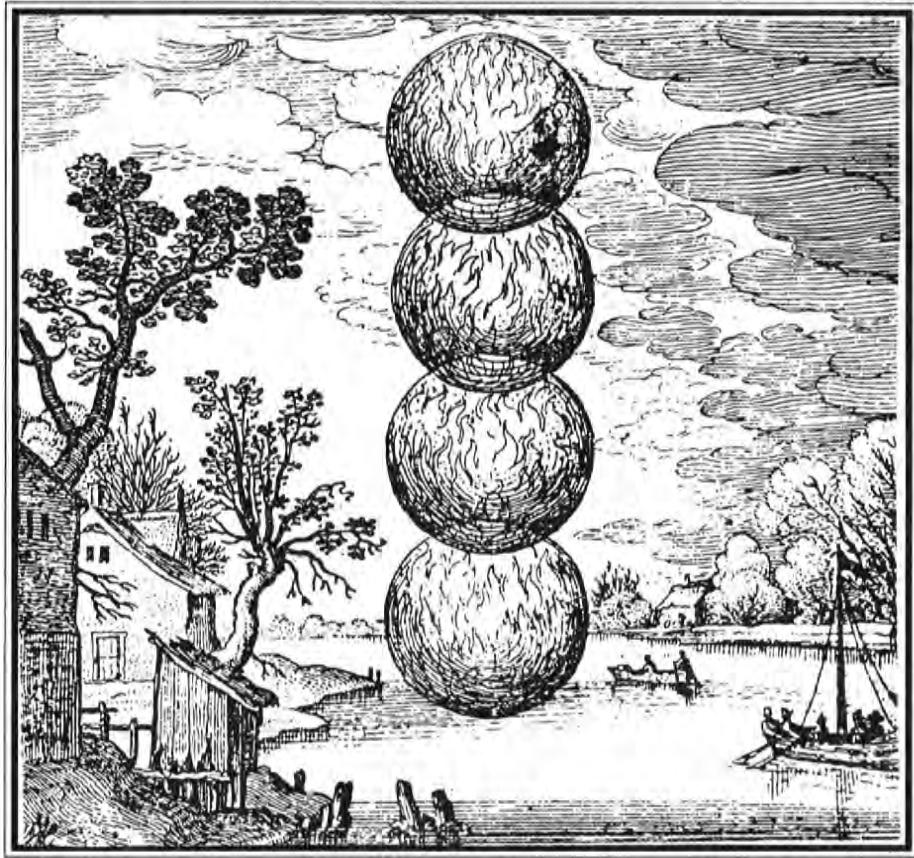
Jim:

In the basement is a natural history collection. I ask about salamanders and am given a newt. It is dead and beginning to rot. I want to preserve it so I cut off its head. You are worried about its head being cut off but I say that it is ok, that we can put it on again later. Together we begin to scoop out the decaying inner gray matter.

This may be about preserving or saving my instinctual self since I associate amphibians with primordial life. Cutting the head off is a way of letting the preservative into the body quickly before it rots. But the part of myself that is the newt is already dead and these efforts to preserve it are just mutilating it. You in the dream know that my instinct, my child, is already beyond preservation and can never recapture what it had. You and I might even find such drastic measures distasteful.

I think the knowledge that you are trying to bring to me is that when the instinctual primal child is so compromised, it is best to just let it rot—leave the head on—rather than try to resurrect it. By letting go, the path is open to finding a living newt under some rock. ☽





Four Moons Rising

Understanding the Masculine & Feminine in Dreams

by John Crawford

When we are under the transits and progressions of the planets, we have inner experiences that can forever change our lives. These can be very subtle feelings that happen over a long period of time or in just a few hours. Using the dreaming process is one way of looking at these private experiences. A dream I had on 3.27.91 brought feelings that have changed me at profound levels.

I was with a woman and three other women in her family. I looked out and saw a first quarter Moon with four other full Moons rising. I was quite amazed and ran to tell the women. We all stood there watching.

I wish to work in this short space with two of the more prominent astrological aspects at the time of the dream. The transiting Moon was conjunct my natal Sun at 29 degrees Leo in the tenth house. With the Sun and Moon involved the dream is talking to my masculine/feminine polarity. The 29th degree of Leo is where the signs Leo and Virgo come together. This is the symbolic point of the sphinx. The lion and the virgin. So the balance of the Sun and Moon is necessary in understanding the meaning of this dream. To bring together the mother and father is part of that balance. This has meant seeing my parents as people and not the gods I was so sure they were. I can see that they were fallible and

they did the best they could in raising me. So rather than trying to fix them as people I have turned to fixing the images of them I hold in my psyche. This fixing can be done on the dream level or in psychotherapy. The former is now my preferred way of working on the private plane of existence.

The dream is dominated by the Moon. This is the mother and the ways in which she was able to care and nurture in the very early years. This I feel was done in a consciously positive way by my mother. But an unconscious element was at work: her latent psychosis. This was to manifest after my father died. Then things changed and I was torn from her without the ability to understand

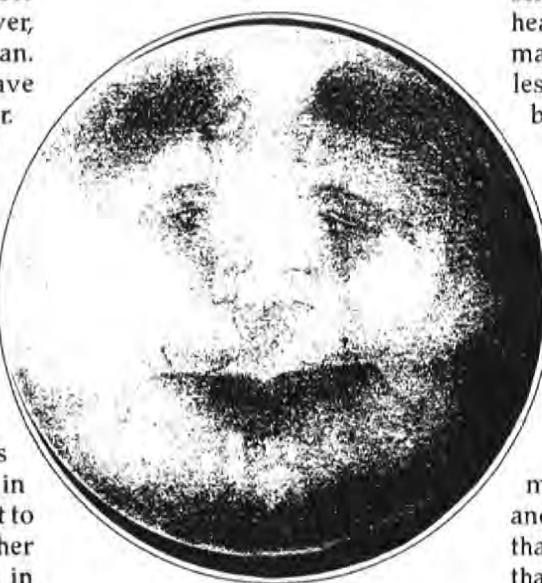
what was happening. My image of women became: they can't be trusted, they will fall apart, they will abandon you when you need them most. With a cancer Moon in the eighth house I was very susceptible to this underlying current. So my unconscious image of women was, in part, determined by her psychosis. It has taken hard work to accept and own my inner images of the feminine. But through the grace of dreams like this one I am beginning to see that there are other aspects to the feminine than just the terrible mother. I have experienced the lover, the friend and the wise old woman. The friend and wise old women have at times actually been my mother. The lover I have had the joy to experience with some of the women I have met in my life.

With my father it has been the issue of abandonment and a lack of having felt close to him. His death was sudden and very early in life (35). At the time of the dream the Sun was exactly conjunct the asteroid Vesta in my fifth house in the sign Aries. This is the house of creativity and Vesta, in Aries, can represent the desire not to be dominated by another. My father was very domineering and this in part repressed my creativity. I wanted to be what he wanted rather than being myself. I wanted him to love me but was unable to live up to his image of a "man". I was not aggressive enough. I didn't like hurting people.

My father's attitude was this: I need no one, I am my own man, I can do it all and I will fight anyone who opposes me. This was not me nor is it now. With my father's death I was released from his domination and cursed with the guilt of enjoying the release. With the image in the dream of completion (through the symbolism of full Moons and the number four) I am able to release the guilt and express my creativity through writing and astrology. I become my own man and gain redemption with my father through the inner image I hold of him.

The test is not to become my father's man but my own man. The image of the Moon conjunct Sun gives me a tool to heal both the mother and father gods within and to embark on my own journey through life.

The number four is a very obvious symbol throughout the dream; not only in the image of a first quarter Moon and four full Moons but also the four women. This repeating symbolism of quaternary points toward wholeness. As Jung



stated, "Among the various characteristics of the center the one that struck me from the beginning was the phenomenon of the quaternary. ...It would seem, therefore, that there is normally a clear insistence on four..." (*Dreams*, pg 292.) So the number four represents the bringing together of various parts of the psyche towards wholeness. This particular dream would show a movement toward center or Self. The synthesizing of male/female would be a step in that direction. In fact, it was the bringing together of the Solar and Lunar forces that the medieval alchemist felt was necessary to create the Philosophers' Stone (a symbol of the Self). I do not wish to imply that I have in any way completed this process. I have taken a few of the first steps towards a recon-

ciliation of the Solar/Lunar aspects as symbolized in this dream.

I feel that I was the quarter Moon and the four full Moons represented the four women in the dream. The women and the Moons being symbols of the same thing - complete parts of my own femininity. The quarter Moon was a waxing Moon. This on a symbolic level represents crisis in action. There is a need to experience an unconscious part of ourselves in some sort of crisis. With this dream I was shown an unconscious split so I was able begin the healing process. This, in fact, may make some of my outer experiences less painful in the future. What has been a crises in relations with others can now become wholeness. With four women and Moons leading the way.

I acted this dream out in a dream workshop a few days after I had it. I was able to go inside of the dream and experience it with my conscious mind. It became real, fuller, and deeper than before. I felt the place of the dream. It was the desert with mountains far off. It was also home and felt very safe. There was a warmth that pervaded the dream; a knowing that I was learning about a safe place within, a place that could reconcile my loss of nurturing. To find nurturing in another became an option rather than a necessity. Also, as a man, I could exist in a strongly feminine world and not only retain my maleness but enhance my knowledge of it. To be with women and be male without asking them to be anything else but female was quite fulfilling.

I have only examined a small part of this dream since the possibilities are as limitless as the imagination. There is always more to be learned from any dream or inner experience. I know I have gained from the dream and from the work - both outer and inner - that has been done on it. Thank you for letting my world touch yours. John Crawford is an astrologer/dreamworker/landscaper. He can be contacted at 1124 Dean Ave., San Jose

The Afterglow of Letting Go



*Beginning, Transforming
and Healing Relationships
in Lucid Dreams*

by Lorraine Grassano

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

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

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

The Afterglow of Letting Go

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

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

"I'll just go where the dream takes me and deal with adventures as they happen."
Suddenly I begin floating upwards, then rushing backwards at a tremendous speed.
The sensation is utterly magnificent! I pass through treetops in the early Spring,
able to see and feel each lovely, green leaf in exquisite detail.

The clarity is intensely beyond anything I have ever experienced in waking life.
I feel delighted and at peace.

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

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

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

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

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

Even in a Dream One Must Let Go

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

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

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

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

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

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

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



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

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

(Dream Helper, cont'd from pg. 18)

The target person is telling us, by virtue of volunteering, that they need help. And we're offering what is the most individual, precious, unique thing that we have coming from our souls: our dreams. To receive this God-given, powerful message that we could provide but to keep snoring and sleeping through, will make us feel very guilty the next morning! Certainly if we don't remember, we can still show up at the group meeting the next day.

So, I'm making it heavy on both sides: don't be a target person unless you're willing to let people walk all around and through the secret recesses of your mind and don't agree to be a Dream Helper unless you have a greater motivation than curiosity. ☽

Henry Reed and Robert Van de Castle are the creators of the Dream Helper Ceremony, a group experiment involving dream telepathy. Their statements have been edited from a Ceremony held at an Association for the Study of Dreams conference in Santa Cruz, California. Linda Magallon, who lives, dreams and writes from San Jose, CA, recorded and edited this conversation. All three are previous Editors of the Dream Network Journal (formerly Dream Network Bulletin).

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Ten Healing Powers of Myth:

The Power of Story to Instill Change

by Erica Helm Meade, M.A.

Suddenly, myth has become more than a word to imply fallacy, falsehood or misinformation. People are looking at old stories and find they tell us a great deal of truth about ourselves. Since Joseph Campbell's death in 1987, his life work as a mythologist has come into the public eye. Bill Moyers' interviews of Campbell have been widely viewed and sales of his books have skyrocketed. Late in his life Campbell encouraged his audience with the phrase, "Follow your bliss," meaning go after that which stirs your passion. He saw sacred myth as metaphor for an internal process; that of spiritual growth of the individual. The public had been thirsting for such a message and has drunk deeply from Campbell's cup of wisdom.

The healing power of myth is not a new concept to humankind. More accurately, it is a repressed concept, buried in the struggle for scientific understanding in the age of reason. The word myth has its derivations in the Greek root, "to know." Early Greeks knew the dramatic telling of tragedy had a curative and purifying effect on the listener. In weeping for Oedipus, one wept for the sorrows of humankind, one's own family and the limits of one's own character. The tears were cleansing. Emotional catharsis led to renewal and the development of pathos, an under-

"Perhaps myth gives us something reason cannot: an impassioned sense of meaning, purpose and relatedness, a sense of our own story. The Who, Why & How of Our Being".

standing more profound than mere intellectual understanding.

Bruno Bettelheim, another wise figure of our time, has dedicated his life to psychotherapeutic work with troubled children. His research and experience have taught him that nothing reaches the soul of a child like a story. For example, a battered child may be unable to comprehend, let alone articulate the depth of anxiety and despair he feels. Yet when a trusted adult tells him a fairytale about a boy bullied by a hostile giant, his own struggles are suddenly validated, on his terms. The story offers a vocabulary for pondering such dilemmas, through adventures and images which reflect his own way of conceptualizing. Like other specialists in the field of child development, Bettelheim insists that rational, "adult" perspectives baffle and alienate youngsters. Stories give them a healthy structure for fantasy, the child's natural way of coping,

Clearly, stories benefit children, but what about the adults who now flock to myth workshops and the folklore sections of the bookstores? What need does myth fill for contemporary men and women whose lives are bound by busy schedules, responsibilities and the complexities of modern living? Perhaps myth gives us something reason cannot: an impassioned sense of meaning, purpose and relatedness; a sense of our own story, the who, why and how of our being. Perhaps we seek to develop a spirit of pathos toward the actor, the witness and the teller of our personal myths.

Universally, tribal people looked to sacred myth for balance, understanding and wisdom. The telling of the right tale at the right time was known to bring youngsters to maturity, harmony, to bring health to the community and honor to the gods. Hunger for healing, for a greater sense of belonging and personal destiny, for a stronger connection to the divine, these are some of the deprivations in the modern age which send us yearning toward myth, not for a simple answer but for stimulation of a deeper, more authentic understanding of what it means to be human.

Stories stir emotion and permeate the psyche. Once inside, they activate sleeping parts of the

person. When worked with consciously, the right story helps generate understanding of the many facets of the self. Life's complexities are not made simple or solved through storywork, but self-knowledge deepens and pathos develops toward oneself and one's own myth. In psychotherapy, myths provide rich metaphors for human dilemmas and offer images or healing.

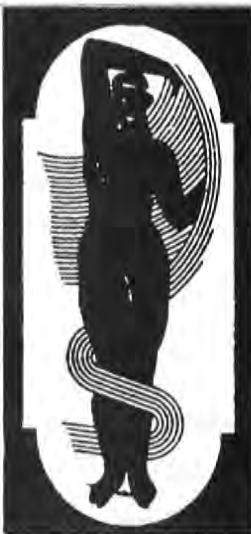
For example, Mona had a very strong reaction to the myth of Demeter, the abundant grain goddess of early Greece and her daughter Persephone. The two goddesses passed each day of eternal summer picking flowers together in a blissful state of undisturbed joy and unity. The mother's ripe beauty was continuously renewed and the daughter remained a graceful maiden. Mona's longing for leisure, warmth, solace and beauty was aroused when she imagined this. She suffered depression each winter and complained Northwest summers were over before they arrived. She had fantasies of moving to a warmer climate but lacked the resources to move. The story stimulated feelings of deprivation. Because of this she was both attracted to the story and repelled by it. This was a sign that the story held some therapeutic worth for her.



One day, Demeter pursued her lover and left Persephone to pick flowers in the meadow with her young friends. Hades, god of the underworld, appeared without warning, abducted and raped innocent Persephone and tried to make her underworld queen, though she refused. This and later conflicts in the story regarding Demeter's fight to get her back and the Greek pantheon's attempts to bring justice aroused strong anger in Mona. *The ability to arouse intense feelings in the listener is the first healing power of myth.* It is the best indicator as to which story will be of therapeutic value to a person.

The second healing power of myth is that of identification. Mona quickly felt sympathetic with Persephone. She had been in many situations in her life where she felt unprotected and others had say over what happened to her. As an adolescent, Mona had been approached sexually by her step-father. She had been reluctant to talk about it to anyone, though several therapists had told her it could be the cause of her depression. Through Mona's identification with the abducted young goddess, long forgotten memories surfaced. She understood Persephone through her own skin.

Externalizing a conflict, seeing it as someone else's for a moment, makes it easier to talk about. That is the third healing power of myth. One gains perspective on one's own dilemma by examining another's. Mona began the process by expressing indignation toward Demeter and her failure to protect. She then shifted from talking about the goddess to talking about her own mother. "If she hadn't ignored me, my step-dad wouldn't have tried to approach me," she said. "But what really makes me angry is that he used his authority to intimidate me and I felt absolutely powerless!" Taking a close look at Persephone lead to taking a closer look at her own long-ignored pain.



The fourth power has to do with the myth's ability to stimulate the right and left hemispheres of the brain. That means it involves a person's intellect and feelings. It engages their linear, sequential understanding and their ability to hold internal images. This holistic experience commits the myth to long-term memory. Over a period of 16 months, Mona wove in and out of the myth. She had dreams related to it, she wrote in her journal and put herself into the myth in many different places. Over those months her own experience often seemed related to the themes in the myth and dynamics among various characters would come to the fore. The story impacted her with cumulative understanding over time.

Strong feelings were evoked as she told and retold her sense of the various dilemmas. Mona became less depressed and more energized with feelings of all kinds. *Myths enable people to learn to trust feelings, which is their fifth healing power.* Most of us were brought up to hide, mistrust or deny our feelings. In Mona's case, her mother told her never to raise her voice and that tears were self-indulgent. In the Catholic school she attended as a child, she received physical punishment for showing anger. Her stepfather ridiculed her if she showed strong feeling. Mona linked

shame and rejection to strong emotion because of such experiences. To protect herself she learned to hide her feelings. Through the use of the myth in her therapy, Mona found a place to feel joy, fear, rage, grief and love for Persephone and for herself. "Demeter and Persephone were not wrong to have strong feelings; the myth wouldn't have moved without emotions!" she concluded.

Her own anger began to move her. She likened her former husband to Zeus who permitted Hades to abduct and hold Persephone in the underworld. "He made shaming, rejecting comments to keep me in my underworld depression," she complained. She spent several tearful sessions voicing her hurt and anger. *The Zeus-Persephone dynamic served as a metaphor for the marital conflict. This is the sixth healing power of myth.*

One night Mona dreamt she went to the doctor's office to seek medication for her depression. A kind, elderly nurse, wearing a crescent-moon insignia asked: "What's the problem?" Mona replied, "Depression." But the old woman wrote the words "self-abduction," on Mona's file in the box marked 'diagnosis'. When she woke she wrote in her journal, "I abduct myself into depression." The kind nurse, like old Hecate in the myth, came with helpful information about the abduction.

Mona shifted from blaming others to examining how the shaming, rejecting voice also came from within. "It starts whenever I get hopeful or happy, like Persephone picking flowers. Then the harsh voice in my head starts hounding me, "You never do anything worthwhile! It's like my parents coming down on me when I was young, only worse. I just sink down and give up. Depression is a comforting cocoon. It seems safer than trying. It also seems like it's all I deserve." Earlier, the myth had been a metaphor for her life circumstance. Now with the help of the

old nurse, *it provided a metaphor for the internal dynamic she was suffering. This is the seventh healing power of myth.*

"Stories stir emotion and permeate the psyche. Once inside, they activate sleeping parts of the person. When worked with consciously, the right story helps generate understanding of the many facets of the self".

In her journal, Mona dialogued with Zeus, the nurse whom she called "Crescent Moon Hecate" and Hades, whom she later described as "my dark companion in depression." She eventually came to an understanding with Zeus and formed alliances with Hecate and Hades. Hecate became a figure of wisdom and solace. Hades opened up an area of hidden emotion, loneliness, passion and desire. She no longer saw herself a victim of such energy. Instead she got in touch with a strong desire to love and be loved. With the help of these two figures, she began to feel she could come to terms with depression. "I carry these two within me now," she wrote. "They are a source of inner strength and support. Disappointments and sorrow no longer mean I'm doomed to immobilization." *Internalizing wise, helpful or comforting figures is the eighth way of drawing healing power from myth.*

Mona felt she learned patience and compromise from Persephone, characteristics that served her career development and personal life. She learned persistent assertiveness from Demeter that she used in setting limits and protecting herself from getting caught between her parents. *This is the ninth healing power of myth: modeling alternative attitudes and stances that*

help people cope with difficulties and grow.

Mona equated Zeus to "the harsh facts of life." She noted that without him, Persephone might have remained a girl forever. As it was, she became queen of dark and light domains. Mona saw justice and beauty in the compromise at the end of the myth. Zeus ruled that since Persephone had eaten the fruits of the underworld, she was at least partially of the underworld. Half the year she ruled there and half the year she returned to her mother to roam the meadows once again. It is Persephone's return that makes earth come back to life after the long winter. Mona saw this as an apt metaphor for the nature of life. She began to appreciate the interplay between joy and sorrow, discipline and leisure, aggression and surrender, union and aloneness and began to see life as cyclic, consisting of complementary seasons, some dark and some light. *This is the tenth healing power: helping us come to terms with ambivalence and strife and develop a philosophical perspective on life.*

The myth of Demeter and Persephone calls out to many, but not to all. Others will be captivated by other themes, other complex dilemmas, other myths. When Mona worked with this one, it became hers. Her heart and gut were the interpreters of its meaning. I have given only a summary of select parts of her work. An entire book would be needed to describe her ongoing healing process with the aid of the myth. For another person in other circumstances, the same story would carry different meaning.

And this is yet another of the mysterious powers of myth! ☩

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Book Reviews

by Kelly Bulkley

It is one of our society's greatest delusions that we believe each of us exists as a separate, independent being. Modern Westerners tend to see sharp, clear cut boundaries between our individual selves and the rest of the world. Our independence, we assume, is the *primary* fact of our existence. As a result, we see our relationships as *secondary*: relationships may be important, but our individuality is our real, true essence. We believe we are all Robinson Crusoes, little islands unto ourselves, entirely self-sufficient, dependent on no one.

This delusion has been challenged by many different critics in recent years (e.g., by feminists, theologians, developmental psychologists, and Marxian social theorists). The common theme in these challenges is that humans are essentially *relational* beings: we exist *in* relationships, our very being is a product of our relationships. The Robinson Crusoe fantasy blinds us to the fact that we are "always already" in relationships—with our families, our communities, the environment, the cosmos.

Such blindness can be very destructive, for it leads us to ignore or deny the effects of our actions on others and to proudly exaggerate our own individual powers. But, delusions die hard, if they die at all. Our society's cherished belief in the self-sufficient, *non-relational* individual is as strong as ever and may well be getting stronger.

In the midst of this conflict between such titanic social forces, what role can dreams play? As the books being reviewed here beautifully demonstrate, dreams have a very valuable role to play in this conflict. One of the many discoveries we make in our dreams is how deeply embedded we are in a whole range of relationships (this discovery goes as far back as Freud; for all his other problems, he did

demonstrate that at one level our dreams reveal the profound importance of our relationships with our families). Dreams reveal to us the nature of our relationships, their problems and their potentials; dreams help us see where our relationships are stuck, where they are strong, and where they can be transformed.

Each of the following books discusses an important kind of relationship and how dreams give us valuable insights into it.

Alan Siegel's book, Turning Point Dreams (Los Angeles: Jeremy Tarcher, 1990; 306 pp.; \$18.95), helps us see how dreams speak to our *personal* relationships—to our relationships with our spouses, parents, children, friends, and co-workers. Siegel focuses on how our relationships are transformed at certain "turning points" in our life. In his many years of psychotherapy practice, Siegel has found that our dreams respond to such turning points with powerful, extremely valuable images and energies. He says, "A turning point or period of stress is an ideal time to develop confidence in exploring your dreams, because the manifest content and underlying meanings are usually closely related to the emotional challenges you are facing." (p. 11)

Turning Point Dreams has chapters devoted to the value of dreams in dealing with marriage, pregnancy and the birth of a child, problems with work, divorce and separation, and the death of loved ones. Each chapter discusses a kind of personal relationship that has reached a time of fundamental change, a "turning point," and Siegel shows how dreams can help us respond to those changes as creatively as we can.

Siegel has a very good awareness of current dream research and he uses that research to enrich his practical advice. Too often, academic dream researchers and practice-oriented dream explorers are not aware of each other's findings.

Siegel has worked hard to integrate the theoretical and the practical realms of dream study, and his book greatly benefits from the effort. Turning Point Dreams is one of the very best general audience books on dreams to appear in recent years, and I highly recommend it.

Charles De Beer's book, Dreams: Allegorical Stories of Mystic Import (Umtentweni, South Africa: 1990; 228 pp.; \$10.00), addresses our relationship with the divine—with the soul, the Higher Self, God, however different people and different cultures have described those powers. De Beer is a dream explorer from South Africa who has devoted years to probing the spiritual dimensions of dreams. His book is a guide to understanding the dreams that lead us into divine realms. He says in the introduction to his book, "Dreams that you wake up with, that impress you or shake you: those dreams are allegorical stories, philosophic teachings, pointers on the way to inner development. But it is YOU who must do the developing, the analyzing, the querying, the understanding and interpreting." (p. 7)

To help us learn how to discover our own truths in such dreams, De Beer draws upon the mystical teachings of Judaism, Christianity, Buddhism, and a variety of Western occult traditions (the range of De Beer's knowledge is quite impressive). His main resource is the theosophy of H.P. Blavatsky, a 19th century mystic who sought to integrate the esoteric teachings of East and West. Dreams is a richly spiritual book, filled with moving personal stories, striking experiences of synchronicity, and powerful encounters with the divine. For anyone intrigued by the mystical dimensions of dreams, De Beer's book will be of great interest. Dreams can be obtained by writing directly to De Beer (34 Raspberry Lane, P.O. Box 598, Umtentweni 4235, South Africa).

Dream Symbol Work

(New York: Paulist Press, 1991; 162 pp.; \$11.95), also focuses on our relationship with spiritual powers. The authors, Patricia Berne and Louis Savary, also wrote *Dreams and Spiritual Growth* (1984; Strephon Kaplan-Williams was a co-author), and this book is a simpler, easier-to-use version of that earlier work. Berne and Savary give a nice, neat definition of spirituality: "For us, spirituality may be defined as 'my way of living, acting, and choosing in light of my ultimate values'." (p. 6) Their main interest is in helping people recognize the spiritual energies in their dreams and bring those energies out into waking life. In this way, *Dream Symbol Work* is very much a "how-to" book, a practical guide to the spiritual dimension of dreams.

Berne and Savary's basic approach is what I would call a "Jungianized Christianity," or perhaps a "Christianized Jungism." They don't get into much theory, but it's clear that their approach to dreams and spirituality draws directly on Jung and on liberal Christian traditions. In my own view (and I emphasize this is my personal reaction), this sort of Jung-liberal Christianity combination misses something important in dreams—it makes everything in our dreams seem a little too smooth, too easy, too routine and expected. This sort of approach never acknowledges how truly weird our dreams are, how our dreams can be incredibly wild, gooey, creepy, and outrageous. Again, I admit that this is a very personal reaction to Berne and Savary's book. But, I love dreams because they open up to us a realm that's crazed, awe-inspiring, shockingly perverse, infinitely creative, and endlessly surprising; dreams bring us into the realm of Bosch's wild paintings of heaven and hell, into the realm of Nietzsche's beautiful, tortured philosophy, into the realm of Jimi Hendrix's passionate guitar improvisations.

Berne and Savary's book doesn't touch on any of this, and that's fine; it's a well-written book and a good introduction for spiritually-oriented novices to dream-work. But, it doesn't, to my mind, give a very full portrait of the spiritual dimensions of our dreams. To use a wilderness metaphor, the book shows us the nice, flower-blanketed meadows of spirituality, but it says nothing about the raging waterfalls, the dark, eerie caves, or the towering, majestic mountain peaks.

This wilderness metaphor, serendipitously enough, leads into the final book of this review, James Swan's *Nature as Healer* (New York: Villard Books, 1992; 321pp.; \$13.00). This book is not directly about dreams; rather, it is about our relationship with *nature*, how that relationship is broken and how it can be healed. Swan shows how dreams are one extremely valuable means we can use to heal our relationship with nature.

This should be a familiar idea to *Dream Network Journal* readers, given that a recent issue (Spring, 1991) was devoted to the subject of dreams and nature. People who study and explore dreams have become increasingly aware that there is an intimate connection between the inner wilderness of our dreams and the outer wilderness of our natural environment. In Swan's book, we see someone on the other side of the equation, the environmental studies side, looking at this same connection.

By profession, Swan is an "environmental psychologist," part of a new field which focuses on the relationship between psychological well-being and the environment. In *Nature as Healer*, Swan describes how his own dream experiences led him into a deeper, profoundly mystical relationship with the natural world. To explain his understanding of the human-nature relationship, Swan draws upon the ideas of Jung, Mircea Eliade, North American shamans, and various environ-

mental philosophers. It's a very exciting mix, and Swan weaves a narrative that is persuasive and inspiring. His book presents a variety of methods (dream exploration, meditation, ritual, community action) that people can use to deepen their own relationship with nature. *Nature as Healer* shows how valuable dreams can be in promoting not just personal growth, but collective, communal growth as well.

As these four books prove, dreams are an excellent means of discovering the creative potentials of our relationships. Unfortunately, we live in a civilization that deprecates relationships, that denies the essentially relational nature of human beings. But what that means is that dream exploration now has a deep social potential: learning through our dreams to affirm the power and the value of our relationships is thus a direct, practical way of contributing to the transformation of our civilization.



1. The main critics of this belief, the people who assert the relational nature of the human self, are very much on the defensive these days. Feminists are suffering a powerful "backlash" against their views; Marxian social analysts are fighting against the assumption that the fall of Soviet communism necessarily implies that everything Marx said about capitalism's profound failings is wrong; progressive Jews, Christians, and Muslims are being overwhelmed by reactionary, paranoid fundamentalists. The widely-publicized attacks on "political correctness" in American universities are, in my view, nothing more than the demonizing of these critics, nothing more than the powerful reassertion of that great delusion of the separate, independent, non-relational self.

"We do not have to watch as all we love is destroyed, but women and men do need to act in significantly new ways in order to create nurturing and sustainable personal, social and ecological relationships.

However difficult, we must give up surrogate parenting on the level of the psyche and be each of us like virgins: sufficient unto ourselves."

ate elements. Many levels of partnership lend themselves to diffusing the pathological elements of our gender symbiosis: thinking together—informed, critical reflection coupled with emotional candor—can dispel the projecting and subjectivizing which masks our singularity; shared spiritual practice can awaken us to the sacredness of our union; a purposeful domestic and professional agenda which has the enhancement of community life as its goal can diminish our dependencies; play and sex can gift us with trust-filled spaces to test love and its limits, experiencing and expressing, non-verbally, our needs and desires as sensuous, spontaneous individual creatures.

Reflecting on my dream through symbolic, cognitive, and cultural perspectives, I have found new meanings and discovered new possibilities: *freeing myself, I can marry* (if I choose), and (still) *cross the threshold* to stop the tide of blood that threatens to drain away the life of the world. Since dreams come in the service of personal and community wholeness, perhaps, so do what we call broken hearts. If we are lucky in our disappointments, what is really broken are the

walls, psychological and cognitive, built to preserve ourselves from the stark truth of our paradoxical relational reality: we are separate and we are in this together. If, after the ramparts are breached, we do not withdraw, we are drawn into ever more spacious fields of passionate connection. We love more profoundly; if we mourn more deeply at our failure to love, it is the cost of our schooling. For it is only as we come to grips with what we have to lose, that we can see what kind of courage we need to be present to one another and the world.

We do not have to watch as all we love is destroyed, but women and men do need to act in significantly new ways in order to create nurturing and sustainable personal, social, and ecological relationships. However difficult, we must give up surrogate parenting on the level of the psyche and be each of us like virgins: sufficient unto ourselves. We must also eliminate the stereotypes of male and female, masculine and feminine, from the mind's representational lexicon; narrowly defined, such categories oppress us all. With such disciplines of heart and mind, we can become conscious and equal partners in our dreams and in our lives. ☩

NOTES:

1. Unfortunately, gender issues are usually relegated to "women's studies" or only considered relevant to discussions of civil rights.

2. Dinnerstein, Dorothy. *The Mermaid and the Minotaur: Sexual Arrangements and Human Malaise* (Harper & Rowe: 1976).

3. This symbiosis is more deeply embedded in our personhood than the accommodations that have been secured by socialization, which have been rather thoroughly discussed by feminist scholars.

4. Of course, there are many other psychological and political forces shaping our relationships. Numerous thinkers have delved into them deeply to our immeasurable enlightenment and courageous individuals have challenged their institutional manifestations in all walks of life.

5. Even though more women than ever work outside the home, this holds its analytical power because the childcare/teaching professions are still largely female dominated. This situation raises questions about the satisfactions of nurturance which cannot be discussed here but are eloquently addressed by Jean Liedloff in *The Continuum Concept* (Addison-Wesley: 1975).

6. For instance, a woman might reject the model of mother so vehemently that she adopts a male world-making pattern that sets up another kind of "identity" crisis. Alternately, a man might reject the male world-making pattern experienced through father so thoroughly that he experiences a similar difficulty in moving away from mother. The permutations of these difficulties are probably quite diverse.

7. Dinnerstein, pp 3-4.

8. The work of Edward T. Hall is helpful in understanding the mind's process of extension and representation and the influence of culture in shaping belief. See, especially *Beyond Culture* (Doubleday / Anchor Books: 1981 [1976]).

9. Rilke, Rainer Maria. See especially *Letters to A Young Poet*, translated by Stephen Mitchell (Random House: 1984).

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In order to accommodate those dreamers who would like dream counseling but live outside the Los Angeles area, I have created a form that I feel would enable us to work together by mail.

For information on this or individual sessions and workshops, call or write to ROSEMARY WATTS 1114 So. Ogden Dr. LA, CA 90019 Ph: (213) 933-3327

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Sage Woman is a quarterly journal of women's spiritual writing and artwork. We are dedicated to helping women explore the spiritual energy within. Sample \$6, \$18/year.

P.O. Box 641 Point Arena, CA 95468

Upcoming Events

Northwest/Southwest DREAMTIME Seminars

Exploring Inner Landscapes among the Makah, Olympic Peninsula with Mary McQuiller, Makah tribal leader and spokesperson and Roberta Ossana. A cross-cultural exploration.

August 14 - 16, 1992

Deep River Dreaming: a Five Day River Journey

San Juan River, Southern Utah with Marcia Lauck, Deborah Koff-Chapin & Roberta Ossana

September 18 - 23rd, 1992

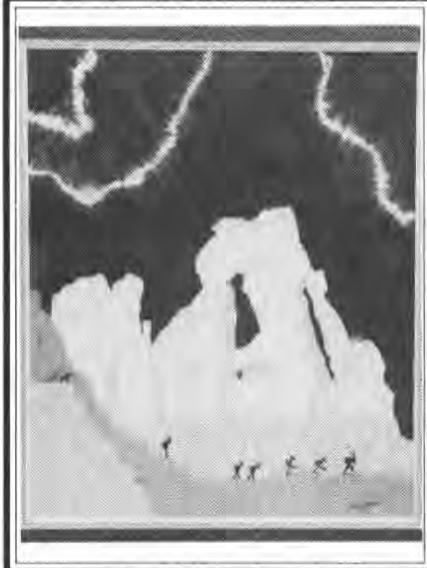
Journeys to the Heart of the Dream

Healing & Personal Evolution in the Canyons of So. Utah with Graywolf/Fred Swinney

October 9 - 11, 1992

write: 1337 Powerhouse Lane 22,
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or Ph: 801.259.5936
for complete program information

Services, Books & Sale Items



BATIKS by ANNE URBANEK

498 Andrea Court
Moab, UT 84532
801.259.7654

Research * Projects

Karen Surman Paley is seeking dreams of multiple personalities for her book on healing from childhood sexual abuse through dreams. 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

Bobbie Bowden & Roberta Ossana desire to establish a collection point for your 'Big Dreams', those gifted for the larger human & Earth community for a monograph: *Dreaming Humanity's Path* What piece of the roadmap do you hold? 1337 Powerhouse Lane #22 Moab, UT 84532

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

Julia L. Widdop is researching the use of lucid dreams for solving psychological problems. If you have used lucid dreams to solve problems, I'd like to hear from you. 283.5 West Parkview, Grand Junction, CO 81503

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.

2) Dreams of the environment: dreams that involve powerful images from Nature or dreams that have strongly effected the ways the dreamer relates to Nature.

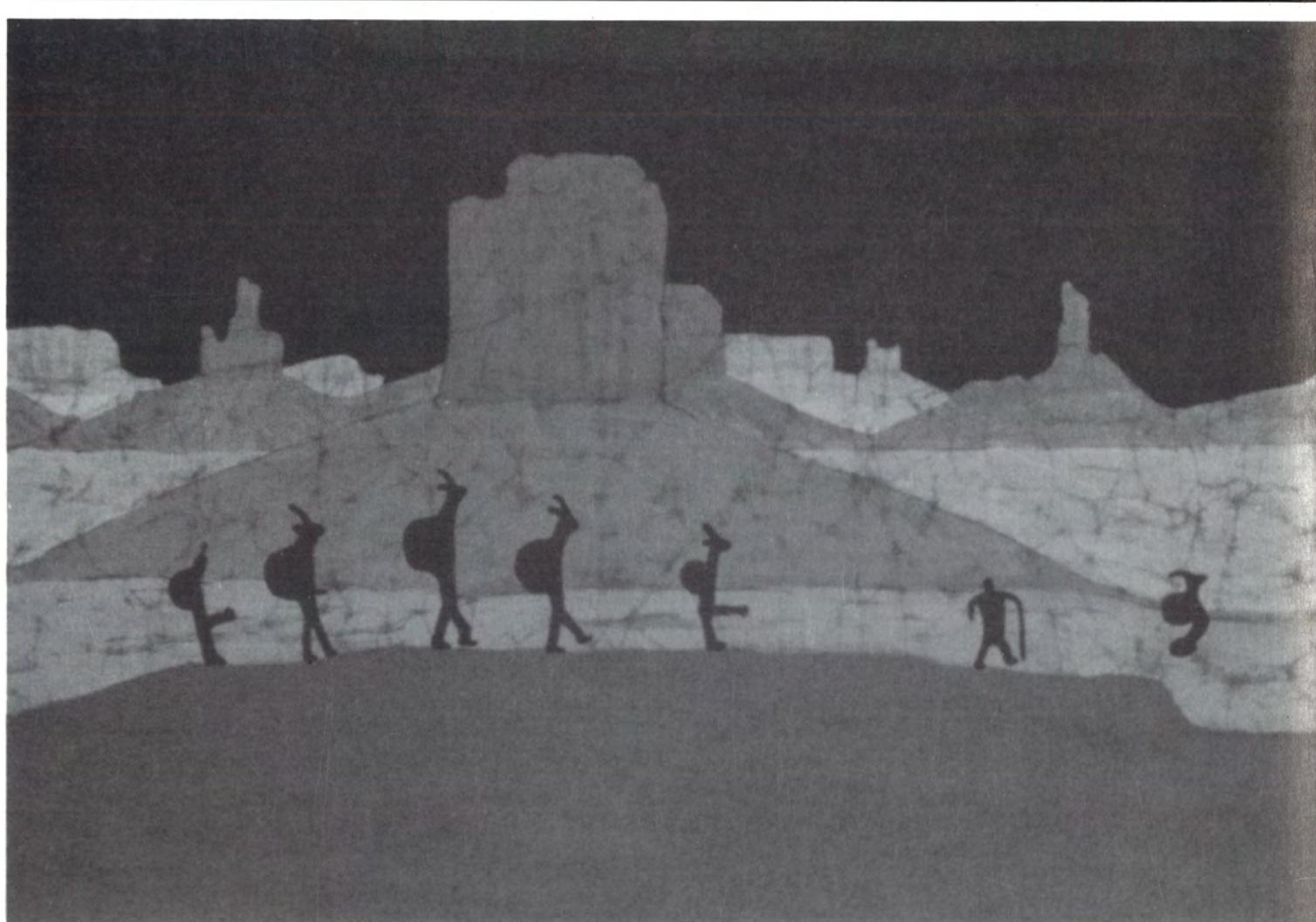
Please write to 600 S. Dearborn, #2201, Chicago, IL 60605

COLLECTING DREAMS about loved ones who have died for upcoming anthology. Anonymity assured if requested. Send dream reports or requests for information to: Keelin 1803 SW Cable St. Portland, OR 97201

WANTED: Dream experiences involving initiation into a new sense of vocation or life-calling. Contact Greg Bogart, M.A. 1139 Addison #4, Berkeley, CA 94710 Ph: 415.845.3247

*The way to innocence, to the uncreated and to God leads on,
not back—not back to the wolf or to the child —
but even further, deeper into human life.*

Hermann Hesse



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