

# *Dream Network Journal*

*a Quarterly Publication Exploring Dreams & Myth*

Since 1982

Autumn 1990

Volume 9 Number 4



*Dreams as Gateways to the 'Other Side'*

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*Dream Network Journal*  
Since 1982

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# *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 dream& myth. One *goal* to demystify dreams and myth by assisting in the integration of dream-myth work into our culture, in whatever way of integrity is shown and given to us.

We believe that dreams are agents for change, and often reveal important new insights about the life of the dreamer, both personal and social. To remember a dream can mean we are ready to understand the information that has been presented; to enact brings personal empowerment.

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

## *Editorial Policy*

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

DNJ reserves the right to edit all material submitted for publication. Typewritten double spaced manuscripts are essential, preferably on Macintosh or compatible disks. Reproducible black and white original art work is requested; photocopies are acceptable. Please include SASE with submission and/or request for guidelines. We invite you to 'throw out a net' for dream groups (forming or needing new members), dream related research requests, and to notify us of upcoming dream related events or books which would be of interest to the readership. (See last page for Classified Policy)

## *Questions for Winter Issue:*

*How are we working with  
our children's and adolescent's  
dreams?  
With what results?*

*Who is the Child Within?*

*LifeLine  
December 1*

Note regarding the  
**Question or Focus**  
suggested for upcoming issues:

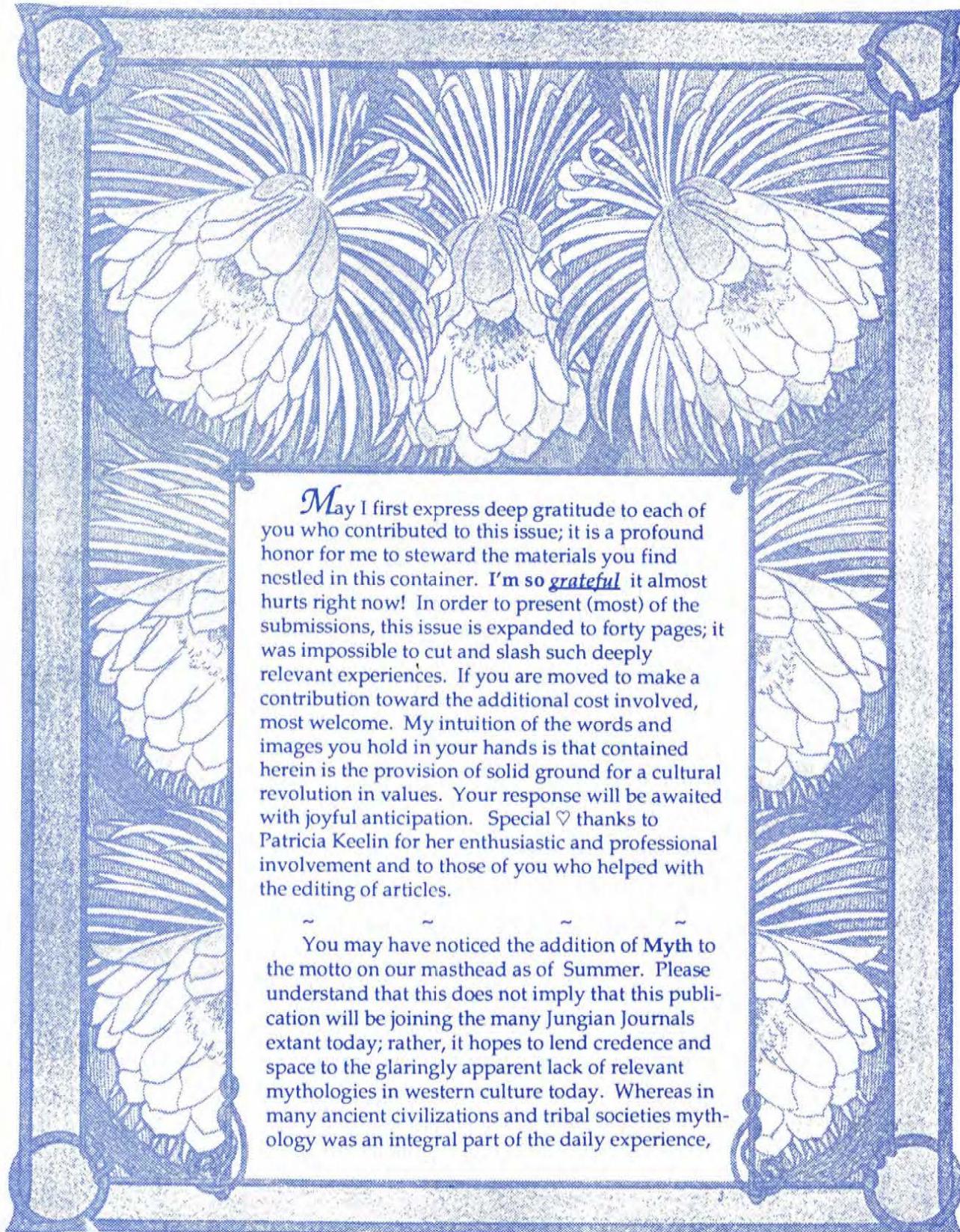
Everything about dreams is unpredictable, and we recognize that suggesting a Question or Focus around which to build each issue has the potential for disallowing a current synchronistic or transformational dream experience, an inspiration, a breakthrough or burning issue... which may be powerfully on your mind... and DESIRES to be written, drawn, or committed to poetry.

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

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

## *Deep Gratitude*

# *Close Encounters: Editorial*



*M*ay I first express deep gratitude to each of you who contributed to this issue; it is a profound honor for me to steward the materials you find nestled in this container. I'm so *grateful* it almost hurts right now! In order to present (most) of the submissions, this issue is expanded to forty pages; it was impossible to cut and slash such deeply relevant experiences. If you are moved to make a contribution toward the additional cost involved, most welcome. My intuition of the words and images you hold in your hands is that contained herein is the provision of solid ground for a cultural revolution in values. Your response will be awaited with joyful anticipation. Special ♥ thanks to Patricia Keelin for her enthusiastic and professional involvement and to those of you who helped with the editing of articles.

~ ~ ~ ~ ~  
You may have noticed the addition of *Myth* to the motto on our masthead as of Summer. Please understand that this does not imply that this publication will be joining the many Jungian Journals extant today; rather, it hopes to lend credence and space to the glaringly apparent lack of relevant mythologies in western culture today. Whereas in many ancient civilizations and tribal societies mythology was an integral part of the daily experience,

we today are having to re-educate ourselves as to the meaning and purpose of myth academically, as we lack experiential background.

In adding this new dimension, we are not so interested in pursuing the myths of yester-century, except insofar as they lend pertinent meaning to our personal and collective lives, here and now (such as Kelley Hunter's article on *Vishnu*, pg. 12); rather, we aspire to inspire a recognition of the potential for myth being born in our dreams which are presently dissipating for lack of validation and context. We can no longer afford to lose those dreams! Russell Lockhart, Ph.D. in his book *Psyche Speaks* says it best: "My concern is that in our eager pursuit of past mythological images, we may miss relating to the actual myth-inducing, myth-producing quality of the psyche in our own time. Myth is speech of the psyche at any time, and it may even be more crucial to be conscious and involved in the mythic voice of the present and future than of the past."

Most avid students of dreams and mythology seem to agree that the mythology of today is embodied in the healing and transformational process of each individual. In that spirit, we embrace myth much as have David Feinstein and Stanley Krippner in their book *Personal Mythology*, as have Sam Keen and Anne Valley-Fox in *Your Mythic Journey*, and as does Paco Mitchell in his submission *Gold, Silver, Zephyr and Harmonium* (pg. 16). In other words, in a hands & hearts-on way that can be instructive and helpful to each of us. In that light, your submissions--the Big dreams--which provides a mythic context for your life are warmly invited.

quarter--is that DEN is now comparable to a 1000# chunk of clay, awaiting the sculpting of an updated purpose. Taken literally, dream education is a vital necessity in most homes, schools, and communities. Please enjoy Montague Ullman's article On Dream Education as a beginning step toward establishing a section in this Journal in which dream educators may share insights, experience, etc. What shape this section and/or new form the network will take is evolving; we'll keep you informed and vice versa.

What are you doing toward educating and integrating dream sharing into your family, your schools and Sunday schools, your community? What is happening in your area in this regard, whether you are actually doing it or not? Is there someone who is providing lively programs that you would suggest we interview or encourage to submit an article? Let us know.

circulating these materials could fulfill are 1) vital information dissemination, and 2) help with financing the continuation of DNJ with a goal of putting us in a position to reward your editor and contributors financially.

If you--or anyone you know who has made contributions in the past--has objection to materials they have submitted being copied or redistributed in these ways, please notify us immediately. Beyond objections, if anyone is interested in making an investment --creative or financial--in such an endeavor, we are open to suggestions and offers.

Such a vast number of you renewed--with two and three year subscriptions--that we were deeply encouraged on this end. Thank you. Please continue to help make the Journal accessible to a broader audience by encouraging your local public and university library, as well as interested friends and/or clients, to subscribe.

Since summer issue, I have: (nearly) completed my Graduate degree; been catalytical in the process of the blossoming of (what appears to my eyes like) a zillion flowers (& a few vegies); died a few mini-deaths, and presently await rebirth. No small matters, these. In the interim, a good many issues have accumulated, which I've attempted to cover in these few paragraphs. Hope you've been able to follow along; if you have questions, answers, responses please write or call: 206-385-5793 or 801-259-5936!

Now, it is time for the Autumn harvest. My prayer is that this fruit will revitalize us and elevate the manner in which we regard one another during this (embodied) phase of the mystery.

Network consciously and peacefully.



Insofar as the Dream Educator's Network, my image--given the information that has come into this

As a result of this work, we would like to develop a pamphlet, listing back articles alphabetically by author, for sale as single units. The dual function that re-

# Responses

## Becoming Re-involved

I love the new DNJ and admire your clarity in refocusing and renaming the publication.

I also agree with the "merger" of Dream Educator's Network and the Journal. I'm sorry to have missed the ASD conference, and only hope that the "grassroots" types had a gathering point in some way, which was part of what DEN was initially about.

It helps me realize how much I want to re-involve myself.

Dick McLeester, Greenfield, MA

~ ~ ~ ~ ~

## More on Dream Guidance

On the subject of dream guidance, I think Will Phillips is the closest: The guidance is IN the dreams, in something I call "the self-steering process." If your interpretation of a dream is wrong, future dreams will correct you. Of course you have to make some kind of a conscious effort to interpret the dreams and act on your interpretation, for the self-steering process to have any effect.

So dream analysis is basically self-guidance. The dreams are a very personal education, telling you PRECISELY what you need to know (and don't yet know, which it is why it is difficult), using your own personal language (which you may not yet be consciously aware of, either). Because it is difficult, you may think you need an external "expert" to guide you, but no--the "expert" knows even less about

YOUR dreams. It is the grossest kind of violation of your mental space for an "expert" to plow into your dreams and give you an interpretation, and it can be enormously misleading, in my opinion. The best the expert can do is teach you some of the general principles of dream analysis, so that you can then do it for yourself. Some of these principles are disciplines--like learning to observe the specifics of yourself, or being able to recognize your own faults--which are skills that are best learned in psychotherapy. At least that was my background before I attempted to gain an education from my own dreams.

My formula for teaching dream analysis was to give a lecture for about an hour on the basic principles (as I know them), and then be the moderator for a discussion group, in subsequent sessions, for anyone with the courage to bring their dreams to the group. But as Gayle Delaney pointed out, "groups can be very hurtful to individuals." And as I myself have observed, groups often pressure people into a group conformity, which is many times taking you AWAY from the very personal and individual kinds of things you might be learning from your dreams.

With the self-steering process, you don't need either an "expert" or a group to guide you. The dreams themselves will guide you. The "expert" or the group can actually be very misleading. Maybe you like to bounce your ideas off other people, in a group discussion. But the other people have ideas of their own, which can introduce distortions into your own self-understanding.

Bob Gebelein Provincetown, MA

## News from the Dream House

It's wonderful to see the Dream Network publication once again pass through a metamorphosis in the hands of a lover of the world of dreaming. She (the network) is a gentle reed touched by the mystery of and love of those who breathe life into her. I am glad to see her once again in the hands of a dreamer who cares for the voices of the dream. Thank you for hearing her call.

I have been in a period of incubation in my own outward journey with the Dream House as I listen to the earth adjust my foundations and focus. This May, I felt the inner call to move back into a more viable space and found myself renting the house next door to the original Dream House across from Glen Canyon park in San Francisco.

I feel a clearer vision about the integration of my work. My mission is to "help people discover and manifest their dreams." In addition to the heart of my work which is a refined process of *Dream Reentry*, and my remodeling business, I have been encouraged to expand my video skills and to begin doing desk top publishing from presentation on a small scale.

This feels like the balance needed to unfold the materials of the inner world into the structures of outer life. I plan to launch a new improved program in the late summer or early fall. As the pieces unfold, I will keep you posted.

Again, thank you for keeping an important gateway open to those who have eyes to see, ears to hear and voices to speak the message of the inner wisdom.

Very sincerely Ours,

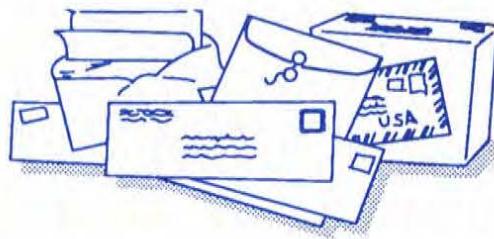
Fred C. Olsen, Director  
The Dream House  
19 Elk St., San Francisco, CA

## Thoughts on Two Questions

In reference to the question of dream guidance, I offer the following: a guide is one who accompanies a person on a journey through unfamiliar territory, and also helps them to prepare for the journey. Guides don't really lead except that since they have explored the territory themselves, they may realize that certain paths lead nowhere and suggest other more fruitful routes, but they are not personally involved in the purpose of the person's journey, nor do they have any other personal commitment or agenda except to get the person safely to the end of their journey. If one wishes to be a dream guide, these are good principles to keep in mind.

As regards Autumn's question: If, as Carl G. Jung suggests, and as has certainly been confirmed in my own experiences, some dreams stem from the collective unconscious, then the dead and the yet to be born may all visit our dreams. Since dream reality exists (again from Jung with my whole hearted confirmation) beyond space and time, or perhaps more correctly is a manifestation of this limitless part of ourselves into our limited and aware ego minds, it is not confined to the laws of cause and effect or duality that mostly govern the space time continuum. In this sense there is no difference between a personal dream or such a 'visitation', and it is my experience that both are usually true. Dreams exist at many levels of self, and if one remains at the surface level, dealing only with the waking memory or symbols of the dream, then such separations or dualities can appear to exist, because this is the ego mind's limited interpretation or image of the limitless energies arising from deep within, but at deeper levels we enter into more profound experience of the 'visitation' which transcends the duality. In a similar vein many of the people I work with experience not only a personal healing within their dreams, but at the same time "sense" that the same energy is being used in healing others, and the planet herself.

*Graywolf @ Aesculapia Retreat  
Wilderville, OR*



## On Dream Education

I believe we have reached a stage of development where sharing successful curricula, lesson-plans, and anecdotes about the use of dreams in the classroom would be of great service to the dream work movement as a whole. The DNJ is in a perfect position to serve as a central collection and redistribution point for materials of this kind.

I suspect that there are a wealth of resources that are currently published, and I believe that the DNJ would be doing the movement a great service to collect as many of these resources and materials together as possible, and make them available to interested teachers and other dream educators.

*Jeremy Taylor San Rafael, CA*

You certainly have taken on a lot of tattered threads and your enthusiasm for uniting them into a solid holding is admirable. Enclosed is my \$10 for DEN membership and some info regarding upcoming Dream Education workshops:

**October 20:** Daylong workshop Sat. Oct. 20, 1990 (9:30-4:00)  
**Dreams and Self Awareness** Cambridge Center for Adult Education Cambridge MA (617-547-6789)  
**Nov. 3** **Kindergarten Conference at Lesley College** Cambridge MA. 9-10:15 and 10:30-11:45. Two slide talks on Nightmare Help by Anne Sayre Wiseman. Contact Mary Mindess (617) 868-9600 @ Lesley College  
**Oct. 24, 31 Nov. 7, 14, 21, 28** Six meetings at Provincetown Adult Education program, Provincetown High School, Cape Cod MA Contact Anita Berman, Dir. (508) 487-1089

*Anne-Sayre Wiseman  
Provincetown, MA*

## Warmth

Congratulations on the summer Issue of DNJ - it is JUST WONDERFUL! The articles and drawings, like dreams themselves, offer multiple layers of information, encouragement and insight. You have woven the contributions from experienced and dedicated dreamworkers into a beautiful tapestry celebrating DREAMS, at the same time offering timely questions deserving consideration. Many thanks for the love and dedication that went into it.

*Ingrid Luke South Beach, Oregon*

The Journal is what I've been waiting for all my dreaming years. Truly, it is the cream of the crop in its field.

*Noreen Wessling Milford, OH*

Dear DNJ,

I just finished reading my first issue of Dream Network Journal and wanted to take the time to comment on how much I enjoyed it. Having read many other journals that are at times a bit stuffy and difficult to read, I was really delighted to read your journal. This easy style, personal approach and beautiful artwork combine to make your publication a joy to merge with my experience. Your journal is almost as fun as dreams themselves!

*Michael J. Shea Wilmington NC*

# *On Dream Education*

by Montague Ullman M.D.

*W*hat is lacking in our culture is a systematic approach to teaching dream work that offers the neophyte a "hands on" approach, one that demystifies dream work and provides the structure needed to help a dreamer uncover the connections between imagery and waking life experience. This is not to say that dream work can be made easy or that the mystery of our nocturnal visions disappears completely but, rather, that the dreamer can be approached with a more realistic assessment of the task to be accomplished.

I had an opportunity in 1974, when I was invited to teach a group of young therapists in Sweden, to teach dreamwork experientially. The problem I faced was how to structure an educational rather than a clinical approach. This meant establishing a very different contract between the dreamer and the group and between them both and myself. I was not there as a therapist but as a teacher; the dreamer was not there as a patient but as a student open to learning about dreams to the extent that his/her curiosity and desire to learn made it possible. The members of the group were there not to work on their own internal processes but were to be helpers to the dreamer to the extent the dreamer wanted their help. There was no hidden agenda where I as therapist would operate from a body of specialized knowledge and technique not privy to the dreamer. In other words, no formal therapeutic techniques were used. Neither I nor the group members were going to deal with defenses, analyze resistances or expose transferences.

To meet this objective the process had to be structured to meet two basic needs of the dreamer. The first was to feel safe in sharing a dream; I refer to that as the safety factor. The second was to devise a series of strategies that would help the dreamer make discoveries about the dream that were difficult to make alone and to do it in a way that would never go beyond the limits set by the dreamer; I refer to that as the discovery factor.

Certain general guidelines were set down to insure the dreamer's safety. It was important to emphasize the private and intimate nature of the dream so that no one felt compelled to share a dream unless there was a positive desire to do so. Secondly, at any point in the process where a response was called for, the dreamer could go to any level of sharing that felt comfortable. The dreamer was responsible for setting his/her own limits. No one would push the dreamer beyond those limits. Finally, the control of the process from start to finish rested in the dreamer's hands. He/she could stop the process at any point. In addition it was made clear that the work that went on in the course was of a confidential nature. With all these safe-guards in place, it was my hope that dream sharing would take place and that trust in the process would be generated.

The group's task was to help the dreamer. The various strategies to be used had to be consistent with the dreamer's need for safety and control of the process. The success of the work hinged directly on maintaining the dreamer's trust and confidence in the process.

The question that had to be put to the test was whether or not the natural curiosity we all have about dreams and the impulse to learn about the therapeutic value of dreams would offset any anxiety about exposing oneself before one's peers and any concern the impact of the work would have on their personal therapy. These anxieties, while manifest initially, gradually eased as the students came to trust the process and began to feel secure in the fact that they were not being approached as patients in treatment. It became clear to them that I was there in the role of teacher, not therapist and that my only special responsibility was to see that the safety of the dreamer was assured and that the group learn how to work with the process. In all other respects I participated in the process in the same way as did other members of the group. I had the same option to share a dream and did so on occasion. It not only did not threaten the work they were doing in their own therapy but had the effect of enhancing and complementing that work.

The process begins with someone volunteering to share a dream. Only the manifest content is shared; no associations or ideas about meaning are given at this point. If characters appear in the dream the dreamer indicates whether or not they are real persons and, if so, what the relationship is to the dreamer (friend, relative, etc.). Occasionally the simple act of telling the dream aloud to the group results in a sudden insight. The act of volunteering implies some readiness to lower one's defensive structure and this, in turn, results in seeing more.

The strategies that then follow are all designed to help the dreamer get in touch with the data that shaped the dream. These strategies are not automatically invoked but unfold at the behest of the dreamer. In the first of these the group makes the dream its own and attempts to do two things with it. They share with each other the feelings they associate to the imagery of the dream and then go on to explore the metaphorical possibilities of each image. It is understood that whatever is said is their own projection into the dream. At this point they are neither looking at nor talking to the dreamer. The dreamer listens without actively participating and is free to accept or reject anything coming from the group. The point of the exercise is to help the dreamer begin to move closer into the dream under circumstances where it feels safe to do so.

This opening strategy which, on the face of it, seems quite random is, in fact, very powerful. Aside from the fact that the group may come up with a feeling or give a meaning to an image that feels right on target for the dreamer, there are a number of other features that operate more subtly to further the dreamer's grasp of the dream. After going public with the dream there is the reassurance that others are taking the dream seriously, are applying it to their own lives and coming up with meaningful connections to it out of their own experience. By sharing their projections with the dreamer they are sharing a bit of their psyche with the dream just as the dreamer shared a bit of his/her psyche with the group.

At the end of this exercise the dreamer is invited to respond. He/she is free to shape the response in any way he/she chooses. This is the dreamer's opportunity to offer associations and ideas about the dream's meaning as well as the impact of the group's work. There is the freedom

to go to whatever level of sharing feels comfortable, with the assurance that no one will exert any pressure to go beyond that level.

In this initial strategy the group's work will occasionally have helped the dreamer clarify the dream to the point where he/she feels satisfied and decides to stop. Further work, however, is generally necessary. Providing the dreamer wishes to go on, the next strategy involves a dialogue between the dreamer and the group designed to clarify the source of the recent emotional residues that triggered the dream. It consists of direct questions designed to help the dreamer explore the emotional context of his/her life during the period immediately preceding the dream. There are questions like:

Can you recall what feelings the day left you with?

Can you recall what thoughts or feelings you had on falling asleep?

Did anything else happen in the recent period before the dream that left you with any particular tensions or feelings?

The dreamer is instructed to consider these questions as instruments to use in exploring his/her psyche. They are not questions that demand an answer. The dreamer has the freedom to respond or not. If working with the question is productive it is the dreamer's decision to decide how much to share with the group. As the dreamer begins to trust the process he/she soon learns that the more that is shared with the group the more help the group can give.

When this phase of the exploration is over, and should the dreamer wish to go further, the next effort at eliciting data is to read the dream back to the dreamer, one scene at a time, while inviting the dreamer to

say anything more about the imagery in each scene. The dreamer now has at this/her disposal the data that came up spontaneously in the initial response plus any additional data the group elicited about significant recent events and feelings. Having more data on hand, and given the opportunity to play back the imagery against all that has come out so far, the dreamer is often able to add further associations. There is another more subtle factor that tends to increase the yield. When someone other than the dreamer reads back a scene it evokes a different feeling in the dreamer than when the dreamer plays with it privately. What may have been seen as a somewhat ephemeral creation comes back as a more real, more palpable, and now a more public creation. More of the dreamer's psyche is stimulated by experiencing it in this objectified way.

When done skillfully the playback often brings the dreamer to the point of closure. When this does not happen there is a final strategy which the dreamer may invoke, namely, an invitation to the group to offer what I refer to as integrating or orchestrating projections. The preceding two strategies had as their goal eliciting the information needed to bridge the gap between dream image and waking reality. As more information comes to light there is more of a chance that connections will occur to the dreamer. There are situations, however, where the information has surfaced but has not come together in a way that is sufficiently helpful to the dreamer. The final group strategy addresses this. If anyone in the group now sees a connection between what the dreamer has said and its metaphorical connection to one or more images in the dream or to the whole dream itself that the dreamer has not seen, it can now be offered to the dreamer as an orches-

# *Exploring Dreams and Myth*

by Stanley Krippner Ph.D.

**P**aradigms are worldviews that arise from epistemologies which, in turn, are generated by the motivations that control them. In the 17th century, Europe adopted the epistemology of empiricism (i.e., the modern scientific method) that led to scientific principles that purport to be repeatable and dependable. To a significant degree, science was able to control nature, predict behavior, and explain a multitude of phenomena.

The modern paradigm claims to have replaced mythology as an explanatory structure. Indeed, it equates the term "myth" with the notion of falsehood. However, in its more traditional meaning, a myth is an imaginative statement, story, or organizing belief that addresses existential concerns and that has behavioral consequences, guiding human decisions and activities. In former times, cultural mythologies performed four functions:

First, they helped people comprehend and explain the natural environment in an understandable ways;

Second, they provided a pathway for carrying people through the succeeding epochs of their lives;

Third, they established social roles that facilitated congenial personal relationships and fulfilling work patterns;

Fourth, they enabled people to feel that they were participating in the vast wonder and perplexity of the cosmos.<sup>1</sup>

Mythologies varied during the classical and medieval eras but still encompassed all four of these functions.

Primitive or totemic thought conceptualized people as an integral part of nature; knowledge was mediated through tribal shamans who heard "voices," saw "visions," and dreamed of "other realities."

Modern scientists rarely comprehend that they are fulfilling a mythic function by providing explanations of the natural environment. Ancient observers believed that lightning was produced by Zeus, Jupiter, or Thor throwing bolts to earth from the heavens. The modern observer believes that lightning is an electrical discharge in the atmosphere caused by the electric-charge separation produced in thunderstorm clouds. The latter has replaced the former because of its economy and applicability, but both concepts can be seen as mythic in nature.

Primitive or totemic thought conceptualized people as an integral part of nature; knowledge was mediated through tribal shamans who heard "voices," saw

"visions," and dreamed of "other realities." Later, for Greeks, Romans, and other people in the classical era, knowledge was obtained through rationally constructed metaphysical systems. In medieval times, the Western world held knowledge to be "scholastic," i.e., it was to be found in the correct interpretation of sacred revealed scripture.

The modern, empirical approach to knowledge (proper application of the scientific method) regarded the previous approaches as sheer superstition. However, each of these epistemologies can be seen as mythic in nature, as positing an "absolute truth," much like the Holy Grail or the Golden Fleece, a "truth" that could be obtained through a heroic journey that would penetrate the changing flux of experience and disclose a universal, underlying essence.

Modern science has traveled one mythic path quite successfully insofar as it has provided explanations for observable phenomena. In addition, it has accelerated the abandonment of ancient and medieval beliefs that produced suffering for certain individuals and social groups. No longer are young people sacrificed to insure the sun's reappearance following an eclipse. Nor are women burned with the corpses of their husbands during funeral ceremonies. With increasing rarity do rigid caste systems and institutionalized slavery negate or warp the

expression of affiliation and talent. And it is uncommon today for people to be maimed, tortured, or killed to satisfy the perceived needs of a bloodthirsty deity.

Some modern totalitarian and imperialistic states, both deliberately and unwittingly, have attempted to produce all-embracing mythologies using science, technology, and economics for this purpose. Entry into the state-approved political party or economic system is seen as a rite of passage. Work and family are given heroic status through awards heralding a worker's surpassing of production goals or the mother's production of an approved number of children. The founders of the state, or the authors of the political philosophy underlying the social structure of that state, become God-like in nature.

Aldous Huxley satirized this trend in his novel *Brave New World*.<sup>2</sup> In his counter-Utopia, science and technology had produced a society that fervently believed in its motto: "Community, Identity, Stability." Individuality was a thing of the past. Human beings were manufactured through mass production methods, and conditioned to enjoy their social states. From infancy, "Beta" workers were taught to repeat, "I'm glad I'm a Beta," and the other social classes, from the Alpha Plus intellectuals to the Epsilon Minus morons, were similarly conditioned.

With these exceptions in both fantasy and reality, modern science has not created new rituals to mark life's developmental stages; it has not found ways to fulfill people's needs for interpersonal intimacy or meaningful work, or their hunger for spiritual fulfillment through unity with a schema greater than themselves. Modern science, then, can be conceptualized as an incomplete mythology—one that has impressive explanatory power but

that is better at demolishing older mythic constructs than establishing new concepts to replace them. In other words, science fulfills humankind's needs for understanding natural phenomena, but rarely addresses itself to the developmental, social, and spiritual needs that traditionally were fulfilled by cultural myths.

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There is a limit to the guidance that science, industrialization, and technology can provide, at least in their present forms. For example, they have little to say about the spiritual nature of human beings.<sup>3</sup> We can use the word "spiritual" to refer to those human experiences that are accorded an ultimate value. They may be "numinous" (filled with "numen" or divine power), "transpersonal" (extending beyond personal concerns into those of all humanity), "transcendent" (establishing contact with higher knowledge), and "sacred" (being worthy of reverence, devotion, or worship).

Many people have attempted to reclaim the spiritual dimension through dreamwork. Dreams and myths both emerge from the imaginal realm of the human psyche, what Jung called the 'collective unconscious'. Indeed, one can only speculate on how many cultural myths began as a dream, perhaps of a tribal shaman who intuitively evoked a narrative that served a

survival function for tribal members: directing them to game, alerting them to a change in the weather, assisting them in their struggle to survive. Dreams consist of images expressed in narrative form while the dreamer is asleep. Although dreams are physiologically generated, they often serve psychological purposes and in tribal times could have served social purposes as well.

Dick McLeester was one of the first dreamworkers to link "personal myths" and dreams, stating: "In dreams we can discover our 'personal myth', the story underlying our daily lives".<sup>4</sup> Although cultural myths, to a large degree, have become fractionated, conflicted, and discredited, their guiding and sacralizing functions are still important. Our own 'inner shamans' may well rise to the occasion of remythologizing our lives through dreams, and providing them with a richness that technology has for too many decades left void.♡♡♡♡

1. Campbell, Joseph, *The Hero with a Thousand Faces* (2nd ed.) (New York: Bantam Books, 1984), p. 34

2. Huxley, Aldous, *Brave New World* (New York: Doubleday, Doran, 1932).

3. Beloff, John, "Historical Overview." In B.B. Wolman, *Handbook of Parapsychology* (pp. 3-24) (New York: Van Nostrand Reinhold, 1977), p. 21.

4. McLeester, Dick, 1980. *Welcome to the Magic Theater: A Handbook for Exploring Dreams*. Worcester, MA: Status Press, 1980. p. 8

# *Vishnu, The Cosmic Dreamer*

*A beautiful Hindu myth which can act as a guide  
for weathering the contemporary storm*

by Kelley Hunter

**M**yths are dreams we dream together as a human family, reflecting our collective psychological experience and our shared visions. Mythologies emerge in the dream time of a particular people and change as they are re-lived and translated across time and geography, played upon the imagination of each dream teller. Dream and myth feed each other, like melodies in harmony, like the warp and woof of a loom, as the images of both arise from a common pool of origin deep within the human psyche. To remain vital, cultural myths and symbols need to be continually re-imagined through individual experience. Myth, in turn, illuminates our personal dreams and lead us each to realize our place in the larger rainbow dance.

Today as we work and dream together to weave a tapestry large enough to encompass the Earth and her peoples, the mythologies, the Big Dreams, of all world cultures contribute vibrant shades of meaning to the design. By threading cross-cultural images into our own regional modes, we tune into a wider unity and hear more richly our unique dream songs. Upon the stage of our inner dream theater stride characters from all corners of the world.

In Hindu mythology, Vishnu is the Cosmic Dreamer, who dreams the world into existence. He reclines upon the coiled body of the serpent Ananda, floating on the ocean of the Milky Way. His consort, Lakshmi, goddess of beauty and prosperity, gently massages his feet. Her touch stimulates dreams. As he exhales a long deep breath, a lotus emerges from his naval. This exquisite blossom is a form of the goddess herself, as she is also called Padma, "Lotus," the matrix of all creation.

Upon this lotus is enthroned Brahma, the Creator, God, accompanied by a host of gods and goddesses who manage the world. At their command, the cycles of life and death unfold. At critical times, the world is endangered beyond their control. Vishnu, lucid master of the dream illusion, enters his own dream. Taking on a variety of forms...that of a boar, a turtle, a lion-man, a fish, of the blue-faced savior Krishna...he saves the world from destruction. The creation disappears only when the sleeping Vishnu inhales a deep cosmic breath and the dream/world is breathed back into his universal body.

One favorite story of Vishnu's dream life is called "Churning the Sea of Milk." This Big Dream is relevant to our times of turmoil and evokes special meaning in helping us understand the upheavals that pushed us across the threshold into the 90's. Here's the story:



*Ages ago, a powerful rishi (a Hindu magician) cursed Indra, the King of the gods. Indra began to lose his life energy and the world weakened with him. Vishnu, the great cosmic lord appeared, smiling. "Indra, I will give you back your power. Here is what you must do. Go to Mount Mandara which rises from the Sea of Milk. Ask Vasuki, King of the Snakes, to wrap himself around the mountain. With the mountain as a stick and the snake as a rope, churn the ocean and you will see it produces the ambrosia of immortality and many other treasures. But you will need the help of the demons. Make a deal that you will share the ambrosia of immortality with them. I will see that they don't get their share."*

*Indra took this advice; such a bargain was sealed. The greedy demons grasped the head of the snake, while the gods held on to the tail. Both sides pulled in a tug of war so that the mountain rotated and began to churn the ocean. The violent motion and heat caused great quaking (in San Francisco, Armenia and all over the world). Indra sent heavy rains and winds down from the heavens to quench the flames and cool the air (hurricanes and tornadoes). Still the immense weight and rapid motion caused the mountain to bore down into the earth under the sea and start to crack it. Vishnu, taking the form of a giant turtle, dove down beneath the mountain and became a stabilizing pivot. All the while he was still seen regally seated on the top of the mountain, his energy infusing those engaged in the task at hand.*

*The churning went on faster and faster. The Snake King, pulled from both directions, suffered from his painful labor. Torrents of venom escaped out of his jaws, threatening to poison gods, demons, animals, and humans alike. They all called for Shiva to come down from his remote mountain retreat. After centuries of meditation, he was the only god pure enough to save them all from destruction. Shiva drank the poison, though it burned his throat and turned it blue.*

*Finally the hard work started to yield results. From the sea emerged a marvelous white cow; mother and nurse of all living things, the god of wine; the tree of paradise with its sweet perfume scenting the earth; and a host of glorious angels, singing. The shining crescent Moon arose dripping with light. Shiva placed it on his forehead.*

*Then, ah, an awed silence, as an exquisite lotus flower opened from the waters, bearing the Queen of Heaven--Lakshmi herself. Swans trumpeted her arrival. Angels sang her praises. Sacred elephants bathed her with the holy water of the Ganges. She joined Vishnu, her beloved, on the mountain peak. From there she plucked a special treasure from the sea--a glowing jewel, which she placed upon her lover's breast.*

*Last, flying out of the sea came a miraculous horse carrying Chanvanti, herbal doctor of the gods. In his hands he held a grailcup containing the ambrosia of immortality. Greedily the demons snatched it and fled. Vishnu distracted them by taking the form of an alluring nymph. While they were arguing over her, Vishnu recovered the ambrosia and brought it back to Indra. The gods drank of it, regained their vitality, and drove away the demons. World order and harmony was restored.*

In these unstable times, the churning of the sea is gaining momentum, with constant earthquakes and unusually extreme weather and storms all over the world. The political weather is equally extreme. A deeper impulse is arising from our collective sea that transcends the former political alliances and highlights the need for a new world order. The forces of "good" and "evil" pull with more desperation as the old power source weakens. Who wears the masks of the gods and who are the demons polarizing the extremes to churn the sea of change? As in a dream all the characters in the myth play on the personal inner stage as well as the collective. We cannot deny the inner regions of our souls which, like the sea, are being churned in this cosmic dream. Creative measures such as Vishnu's are called for. Like the turtle, the god/dess of Spirit Self must dive deep beneath the turmoil to provide a stable foundation for transformation.

Now the venom of the snake is pouring forth. Torrents of oil are spilling into the oceans; toxins and chemicals fill the air, pollute the earth, poison our food and sicken humans and animals. It is time for the gods, demons, humans and animals to gather together and pray for Shiva. But how do we call on the god of destruction to appear in his holy, purifying aspect? We each need as deep and solitary a commitment as the meditating god himself to purge the darkness from our own hearts. Then we start to experience the results of this work of churning change. Even before we celebrate the return of the Goddess of Beauty and Prosperity, we begin to feel her healing grace in our lives through the treasures and blessings that precede her. Her lover, this ancient mythic dreamer, Vishnu, sustains us with vision, inspiration and encouragement.♡



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*In Response to the Question:*



*Is it possible to receive a visit in our dreams  
from someone who is dead?*

*An Interview with*

# *Dr. Arnold Mindell*

*Arnold Mindell has recently returned to the U.S., after decades working in Zurich Switzerland where he developed his techniques of DreamBody work and Process Oriented Psychology. His new center is at PO Box 219069 Portland, OR 97221 Phone 1-503-223-8188 for information.*

DNJ. Could we begin by my asking you to share what you are doing in Portland?

A.M. We are doing various things. We offer a Master's program in psychology, a diploma program in training people how to do process work. We also have a conflict resolution and organizational dynamics center, and there's a research program, a creativity and performing arts program. And, we're in the midst of creating a clinic for psychosomatic processes here on the Coast.

DNJ. So, though you've just recently returned, you've obviously been in the process of developing these programs for quite awhile? Are they all intact and operative at this time?

A.M. Yes. The clinic is not operative quite yet. It's getting there. We've got the property here on the Oregon Coast, and we're in the midst of getting all the details together for creating a building. These are things that we have been doing already in Switzerland, and I was so happy doing it there--but I also understood how important it was to come here to the United States and do it. I just had a meeting in California with the Transpersonal group, the Humanistic Psychology group, leaders from Naropa, Esalen, and Ojai Foundation--and we're in the midst of creating a larger group of organizations called the Open Circle--all

of which are interested in personal growth and consciousness. So that after working to pull our parts together inwardly, now we're trying to do the same thing outwardly with organizations.

DNJ. I'm happy to hear that. Its always seemed that efforts on the parts of individual groups--whether that be in the consciousness movement or environmental groups--aren't nearly as effective as they could be if there were the kind of 'bridging' that you're working toward.

A.M. That's right. There's the inward work, and then there's the point where your inward work becomes outward. They go together.

DNJ. What brought you home?

A.M. Well, it was a dream that I had. I had the dream about a year or year and a half ago, actually January 1 1988, and Jung came to me in it. Amy (my wife) and I were in bed, and Jung came and he tickled my toes, and I said "Hey, what's happening?" He said: "Wake up Arnie, I've got a job for you!" And I said "Oh, my God, you're dead! What are you doing alive?" And he said that he was alive and that he wanted me to go to the US and try and bring the whole consciousness movement more into the political forefront. I said, "Well, I don't want to do that," in the dream, and he said something like--no getting out of it--that was the was thing he wanted me to do. And then Barbara Hanna, who was one of his closest associates (she was 94 when she died in Zurich a couple of years ago) also appeared in the dream, I said to myself "This is serious". That's what happened!

DNJ. I'm almost speechless. I can't tell you how synchronistic it is

that that particular dream prompted your return and that we're talking about it at this particular time, because for the past several months, what has been surfacing in the mail is the question of whether people who have passed away visit us in our dreams.

A.M. Well, sure they do.

DNJ. That will be the focus for our next issue.

A.M. Well, that's perfect.

DNJ. It certainly is!

In Western culture, until recently, we've denied our mortality. We have not faced or prepared ourselves or our children for death until it became unavoidable. Kubler-Ross's work has pioneered an integration of the reality of death and the dying process as a very real and vital part of our reality and our culture. Where her work was headed, though I haven't been following it closely in the past few years, was that she'd been compiling scientifically-based evidence that we do indeed have a spirit. Have you done any clinically based work around this topic?

A.M. Have you seen my book, Coma: Key to Awakening (Shamballa, 1989)? It speaks to this question. We do dream and body work with people who are in comatose states, who are in the last stages of life, and report on the experiences that they have. And much of what is reported is their communications with spirit figures in the room around them. When you go into work with someone in a coma, they're in a deeply altered state, and the kind of experiences they have are almost always synchronistic with spirit-movements in the room. I don't

*Continued on pg. 33*

# *Gold, Silver, Zephyr & Harmonium*

by Paco Mitchell

In one of his poems e. e. cummings characterized the relationship of death to life as that of a "rhythmic lover," a softly revealing image which points to a paradoxical mystery at the heart of being. And no matter what postures we assume toward this mystery, in the end we are forced to admit that life and death necessitate one another, that they manifest one truth, that there would be no world without both. In view of this it is not surprising that *dreams* frequently deal with the interplay of life and death, especially since all forms of personality change or psychic transformation can readily be portrayed with precision in the symbolism of "deaths," "births," and "re-births." (How about "re-deaths"?) How we respond to the dyings and birthings in our dreams matters, since it affects the degree to which we are able to function in accord with the unfolding of our deeper selves, and to follow the vital course of our transforming libido, the energy that constitutes all psychic life.

It may be that the end of any age brings an increase in the number of death images in people's dreams. The psyche "knows" when changes are taking place, and heralds the changes with dreams that depict the passing away of some form of order, showing us that one "world" or another is dying, coming to an end, whether it be a world of personal attitudes, or a larger world of collective values and traditions. But dreams can just as readily point to new possibilities proceeding from the demise of the old: new life born out of the very wreckage of whatever is passing away. Once in a while a dream will depict both phases together; such a dream announces the potential turning of a crisis, and -to any dreamer awake to its hints--points the way toward a future ethos, a new pattern, a fresh synthesis of life's ever-changing offerings. Often the collective significance of these dreams is of considerable import, for each of us is part of a larger whole, and the drama of our personal life-stories will inevitably be interwoven with the fate of our fellows.

Years ago I was fortunate enough to have such a dream:

*I am walking on city streets in the vicinity of a university. I see a group of fighter jets streaking off to some distant target, a "projection" of US military strength and resolve into some remote corner of the planet. Then, in a dreamy foreshortening of time, I see them returning from their mission. Fewer this time, dirty and bedraggled, limping home. Except that as they get closer they are no longer several fighter jets, but one large dirty airliner. I immediately see that it is flying too slow, too low, and can't possibly clear the buildings it is overflying. I say: "It's too low. It won't make it." The jet disappears behind some buildings and I hear an explosion followed by a greasy orange and black cloud of smoke and flame.*

*What happens next is like a vision: I see four strange globes rise slowly from out of the wreckage, gliding upward, stopping, and moving horizontally in my direction. The globes are about three to four feet in diameter, iridescent, translucent, shimmering. They move quietly and purposefully through the air. It soon becomes apparent that they have some intention, so to speak, in regard to me. I, however, am totally unprepared to meet them, and I run and seek refuge behind a building. To no avail, of course. They "find" me at the end of the building, and slowly hover down to a point about ten feet off the ground. They stop there, suspended, luminescent, as if waiting for me. I "escape" into a nearby building. Once there I somehow understand that the globes are called "Gold, Silver, Zephyr, and Harmonium." A woman appears and explains to me that there are people working on these all around the world. She implies that I too will one day be working on them..*

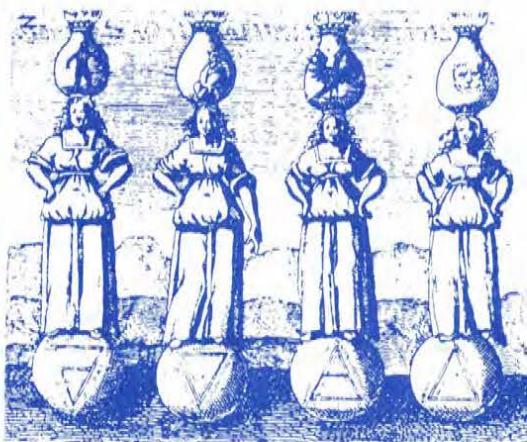
At the time of this dream I didn't know exactly what it would require to "work" on these four objects, or on their objective qualities, but I understood that the four elemental spheres constituted an "alchemical image" of the sort Jung spent the latter half of his life studying in depth. I therefore took the image as a symbolic portrayal of unconscious totality, an image of wholeness, in the form of a "quaternum" of spherical elements. It was evident that following the implications of this image would engage me with the problem of my own wholeness, of myself as a total being. It was also evident that I would simultaneously be participating in a much larger process of collective magnitude, since not just myself, but people all over the world, would be working on the "problem" of these four elements and of their harmonization into an integrated whole. This "alchemical" problem and the "work" it entails symbolize what Jung called the individuation process, the problem and process of becoming whole.

It was obvious from my attempt to avoid contact with the globes that I was not prepared to face them consciously and directly. Jung in fact refers to the danger of a confrontation with unconscious totality when one is unprepared for it. The ego cannot tolerate it, doesn't understand it, only perceives it in projected form, and cannot integrate it as a subjective phenomenon, that is, as an intelligible piece of one's own experience, as an assimilated aspect of one's own personality. It remains outside the ego as an "alien" force, unassimilated, foreign and strange, completely "Other." I am sure that many people have such dreams, in which the ego is confronted by "alien" forces it cannot understand. Too often the tendency is to suppress them in a defensive reaction that "saves" the ego but loses the potential value carried by the unknown factor. To remember the dream, however, is a start; and if we respect the images enough to work with them over time, we open ourselves to their inherent healing potentials. In the case of this particular dream, even though I was frightened by the globes, they nevertheless made a tremendous impression on me; in fact, it would have been difficult to forget them!

One interesting feature of the dream was the tension between three and four. The globes were "between three and four" feet in diameter. In addition, the fourth globe was the only one not easily referred to one of the four classical elements, and thus it stood a degree apart from the other three. Gold, Silver and Zephyr were readily associated with Fire, Water and Air (Zephyr = west wind). But what about "Harmonium?" A clue given in the dream was that Harmonium had something to do with TREES. And since the fourth element could only be

Earth, I took "trees" therefore to symbolize the living spirit of the Earth Principle. Since this fourth element was named "Harmonium," it would presumably have the effect of a reconciliation, of "harmonizing" the other elements and itself into an integrated whole.

Having studied Jung's work on Psychological Types I knew that I was an intuitive personality type and, hence, that sensation--the earth or "reality" function--was my least developed, my "inferior" function. Consequently, in any approximation of totality the sensation function would be an indispensable factor, a sine qua non. The dream thus had a personal aspect confronting me with formidable tasks and challenges. But the dream was more than just a summary of what would be required for me to develop psychologically; after all, the airplane from which the globes emanated was a commercial airliner, a "carrier" of many personalities, an image of a collective spiritual attitude no longer capable of sustaining its passengers in flight. The airliner itself was a transformed version of the earlier image of fighter-jets, symbol of the patriarchal will-to-power, an eagle in the form of a machine. The power principle of the fathers had spent itself and in its place a moribund carrier of citizens lurched toward its destiny. And it was from the wreckage of these collective aspirations that the amazing globes emerged. Even in the dream the airplanes felt like they were announcing the end of some great cycle or period of history, the end of a great impulse.



Perhaps the most important detail of the dream, after the central image of the four globes, was the fact that many people around the world were to work on these four "global" elements. It would be a personal task for me in the sense that it came as a "demand from within" to which I would have to respond, with fateful consequences for my personal life. But otherwise it was an impersonal task of collective import far exceeding the limits of my personal concerns; untold numbers of individuals would have to face essentially the same task, each in his or her own way.

There are many such dreams today which bear down upon the dreamer in a personal way but which carry in the end a collective significance, linking the individual's life to a larger aim and purpose. Through the sense of meaning they confer, these dreams dignify the suffering of the individual able to receive them and carry out in conscious ways the hints they provide. And since the future is always an outgrowth of the present, our destiny--both personal and collective--will be determined by our daily response to life's totality. In this regard whoever confronts the burden of self, of his/her whole being, the burden of being whole, makes a worthy contribution toward the renewal of culture and toward the formation of a viable spiritual future. ♡

# *Turning Crisis Into Opportunity*

*A husband's unexpected death and the dreams that followed provided a compelling focus for her studies.*

by J. B. Barzo Reinke M.A.

*O*n October 17, 1983, my husband, James, age thirty-eight, was killed in a construction accident. I was thirty-seven, a beginning graduate student. I was shocked. This could not be happening to me! I had not planned on his dying and my being left alone. My future plans with him were ripped out from under me; being a widow at such a young age was something I had never thought of—ever.

The next day I found myself standing in front of the shelves at my favorite bookstore looking at books that dealt with death and dying. I bought books by the stacks. I was looking for answers to many questions. Some books had answers to my spiritual questions, others were full of answers regarding the psychological aspects of the grieving process. I began to slowly piece together some of the answers to my endless questions. Then the dreams began:

*James was standing against the wall in the upstairs hallway with a silly grin on his face. I asked him if he knew he was dead. He just continued smiling, then burst into tears and asked me to help him. He said he was lost, confused and needed me to be with him.*

During the first stage of my bereavement (usually 1-3 months) I dreamed often of him. As the years have passed by, I dream of James less frequently but when I do, I feel very

comforted and close to him. In 1989 around the time of his death anniversary, I dreamed of him:

*He said he had been waiting for a long time to come back to me but felt I didn't want him back. I replied that wasn't true – I missed him very much and did want him back. To his right, I saw a woman and child; when I questioned him about these people, he told me he had married again. I was very hurt but told him he had to go on and so did I. Even though I felt hurt by his actions in the dream world, I also felt closure about his death and a willingness and need on my part to seek out a new partner.*

In the books I purchased I found little information on grief and dreams (specifically dreams of young widows) that was valuable in helping me integrate the dreams into my waking reality. I wanted to know if other young widows remembered their dreams, what they dreamed about, and how they were affected by their dreams. Hence I chose this subject for my master's thesis.

The study I conducted must be considered a pilot study due to limitation in the number of participants and the newness of the subject area. Although the relationship among the grieving process, dreams,

and religious belief have been addressed, more attention has been paid to the grieving process itself, grief therapy, and self-help approaches. No information has been published which specifically addresses the young widow whose situation is completely unexpected, that is, a sudden death. No doubt the expected death of an older person who may have been ill involves different dynamics for those left behind than does the sudden death of a younger person.

It is this gap in interest and knowledge that my thesis began to address. It was hoped that through the description of the young widows' dreams and their relationship to the grieving process, widows and grief counselors might find way to understand the complex dynamics of grief. A less obvious relationship was also considered in trying to clarify the role of religion or spirituality in the process of grieving.

Although the overriding purpose of my thesis was to describe the dreams of young widows, the more practical and perhaps more important result was to validate the ideas that dreams are perceived to have any role at all in the grieving process.

According to seven of the eight young widows who participated in the study, their dreams were generally helpful and important in their grief process by helping them to

bridge the loss of their husbands, especially during the first stage of grief. This finding was stable, regardless of the dream content or emotional tone. Six participants described their dreams as comforting even though the feelings during and after the dreams were described in equal numbers as pleasant and unpleasant.

These findings are in keeping with the theories of Jung regarding the importance of dreams in maintaining a psychological balance and with the perception held by persons in Western and other cultures of dreams as helpful in waking life. I feel that dreams of the bereaved may manifest the struggle between acceptance of the death of a beloved person and the desire to have that person alive again. I see dreams as a way to confront this conflict and as a way to develop information useful in the process of grieving. This is particularly important during the first stage of grief which is a time of denial, conflict, and overwhelming feelings of loss.

With regard to the content of the dreams, it is interesting to note that the overwhelming majority of dreams involved more than one other person. In those in which death themes were perceived, the dead-to-alive process dominated. In addition, two-thirds of the dreams took place in familiar settings. This content may be perceived as hopeful, as a precursor to the successful ending of the grieving process. It is this aspect of the content which provided comfort to the widows.

Five of the participants felt that their religious beliefs were helpful to them, although most women no longer practiced their childhood religions. All stated that their present religious or spiritual views are important to them.

Four major conclusions were reached from the findings of my thesis:

1. Young widows find their dreams, regardless of content, to be comforting and helpful in the grief process, especially during the first stage.
2. Religious or spiritual practices and belief play an important role in helping young widows to move through and maintain hope during the grief process.
3. Dreams appear to help widows cope with day-to-day activities by dealing with concrete familiar content in interactive situations.
4. Religious belief appears to provide a world view or framework in which the widow may carry on and integrate her actions and thoughts during bereavement.

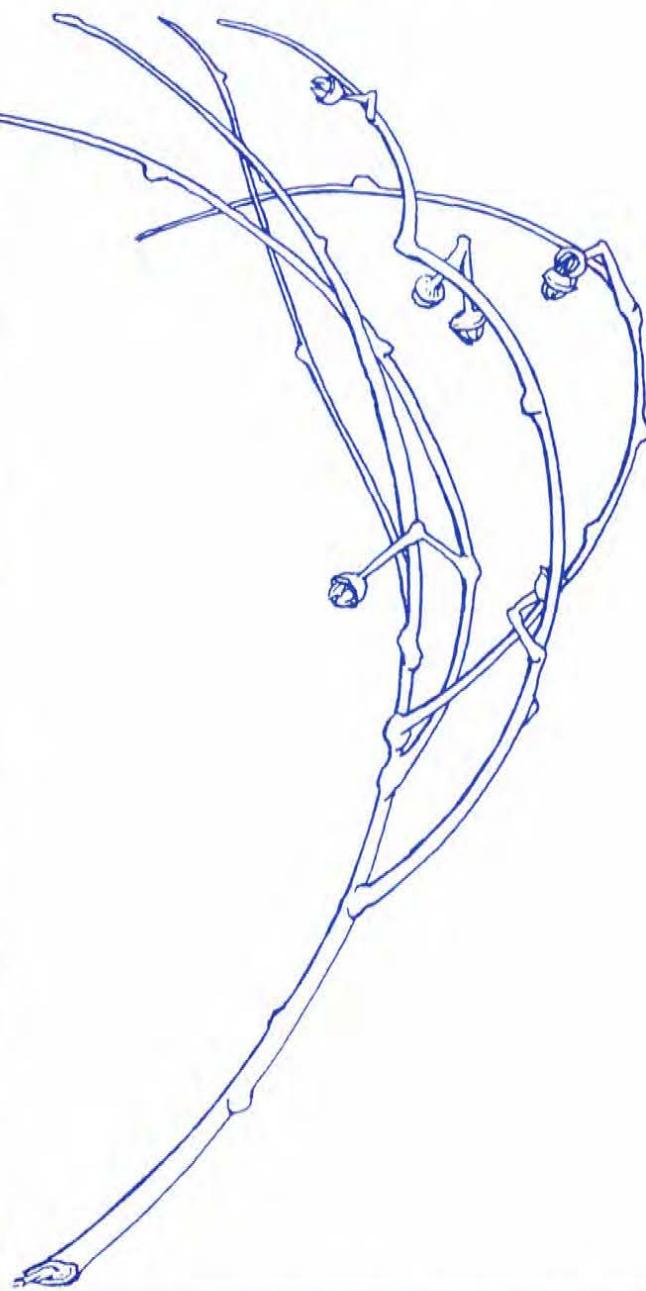
This is a fascinating area of research. I hope to see more research done in the years ahead by clinicians or therapists in order to build a body of knowledge that would provide usefulness and comfort to young widows. ♡

*'Before the winter  
comes creeping grey'*

*The calm/peace of summer sun  
is moving toward chill*

*In between, the sea  
laps lazily  
unaware of soon/sudden storms*

*And the wind is waiting  
by Lisa Freeman-Wood*



# Dream Visits from

*A personal experience leads to networking*

## MESSENGERS

*Those familiar gestures  
(your gestures)*

*I see them in others now  
but they only remind me of you  
I like to think you hired them  
(these people who move like you)  
just so I won't forget*

*I imagine them waking one morning  
hanging on to the edges  
of a mutual dream  
haunting them through the day  
a vague, intriguing request  
you trust they will remember*

*From a distance I watch them  
boarding a descending escalator  
he hovers like an angel  
one step behind her  
she is surprised  
to find herself letting go*

*Leaning into him  
he feels her trust  
he is touched by the compliment  
he knows it's not easy for her  
to let go this way  
to allow someone to support her  
even for an instant  
he bends to kiss the top of her head  
and the moment is eternal*

*(I can't take my eyes off them  
I merge with the woman  
and sense your nearness)*

*A personal experience leads to networking*

by Patricia Keelin

"Pick a card...any card...", I said to my dear friend Jack, as we sat contentedly at a small table, having just finished our lunches. I fanned my new tarot deck in front of him and watched his hand hover momentarily before descending to make his selection: The Ten of Pentacles! For no apparent reason, we both felt delighted. Neither one of us was familiar with exactly how to read Tarot, so we decided to enjoy our own spontaneous interpretations, venturing to speculate that the Eye in the center represented a vision; the Flame above the eye, a transformation; the River flowing through the hills, a journey. And all those Stars? No doubt, an abundance of wonderful surprises was headed his way. I could see he was tickled with the excellent choice he'd made. And so it was, with a warm, gentle hug, that we parted that afternoon to return to our respective jobs. Halfway down the block, however, we both paused to turn and wave a final farewell. Even from a distance, I could sense the sparkle in his eyes, as he awaited whatever adventure Life would bring him next. Less than two weeks later, my seemingly healthy friend died quite unexpectedly; they say it was a heart attack.

When I heard the tragic news, my immediate thoughts were: Fantastic! He's made it! He's crossed over! I can hardly wait to talk with him about this! And then, slowly, in waves that knew no rhythm, the disorienting reality of the situation began to sink in. Well, I thought, we will obviously need to develop a whole new mode of communication.

Preparing for bed that evening, I reached--without planned intention--for my tarot deck, and without removing the cards from the box, blindly selected one. I held the card face down for a few moments, preparing myself to receive any message it might hold. I breathed deeply, and slowly turned it over to find the Ten of Pentacles resting in the palm of my hand. Just your style, I thought with a sigh that grew into a smile of acknowledgment. I was certain Jack was near and thanked him for the connection. That night, as I slept with the card held tightly in my hand, I dreamed:

*A woman healer, in a long gown, asks me to lie down on the ground. (I recognize her from a recent dream in which we both assisted people who were in the process of crossing over - I, from this side; she, from the other) She wants to help mend the hole that was caused by the news of Jack's sudden departure. She says it will be beneficial to close the wound before other things (confusion, doubt, fear of abandonment?) fall into it. I do as she requests.*

# *the Other Side*

*and informative, deepening research*

When I awoke from this dream in the middle of the night, the tarot card was no longer in my hand. To my great astonishment, I found it was literally stuck to my solar plexus region--the exact area the healer had worked on--the place, for me, where my deepest feelings reside.

During the next few days, I kept reminding myself that the next time I saw Jack, it would be in a dream. I was seriously preparing myself to become lucid, not wanting to miss a significant opportunity. A week later, he came to visit.

*Jack is at the foot of the bed. Instantly, I am completely aware and call out his name in greeting. He is absolutely radiant and looking directly at me with a beaming smile. He is the image of pure and complete joy! I sit up in bed and raise my arms to hug him, feeling them separate from my physical body, seeing their familiar luminous energy. As our spirits embrace warmly, I whisper, without hesitation, a request/command: Take me with you! And in one swift, graceful motion, we are both swept up and away. I am completely overwhelmed at the sensation of my spirit being pulled from my body, and for a brief while, we are definitely somewhere else. I am totally ecstatic beyond expression! Suddenly, I am aware of being rejoined with my physical body, back in my own earthly bed, while Jack hovers again at its foot, still radiantly beaming. Slowly, his image fades, and I lie quietly, in complete awe of what has just transpired.*

Throughout the days that followed, I reviewed this experience many times, celebrating our joyful reunion. The thrill of seeing my friend in his new state of existence, brought tremendous comfort and reassurance to my grieving heart and greatly facilitated the acceptance of his unexpected departure. It was in addressing the haunting question of my spontaneous plea to join him that yet another invaluable gift of the dream was revealed. For this was, as I eventually came to understand, not the reflection of a subconscious desire to leave the planet. Rather, I believe wholeheartedly, that my response to the powerful vision of this glowing, spiritual being was born of a genuine, pure desire to journey to the source of his ecstasy. I speculated that if an "Angel of Death" had appeared in such a manner to my friend, I can well comprehend why he might have, just as unhesitatingly, called out with all his heart and soul: Take me with you! Consequently, I feel no anger towards him for leaving, I do not feel abandoned. I am deeply honored that he came to visit. And I look forward to our next reunion--whenever and wherever it may take place.

*Having forgotten their dream  
they become confused  
they can't imagine why  
this feels so familiar  
when they know these gestures  
are new to them both*

*Startled at first, then perplexed  
they search their private memories  
for some kind of explanation  
(must have seen this in a movie  
they each decide quietly  
a romantic film –  
probably foreign)*

*But I know this is your doing  
as surely as if they held  
the Ten of Pentacles  
in their hands*

*Your message is well received  
the connection delights my spirit  
but you must know  
I could never forget  
you had such style  
and that look of astonished delight*

*I always knew  
without ever turning around  
you wore it  
every time we rode the escalator*

*by Patricia Keelin*

*Continued on pg. 31*

# Faster Than Western Union

by Robert Gebelein

It's time to re-introduce my grandmother, who explained reincarnation to me at age 6, and my great-aunt, "Tada." The two of them shared a house in Provincetown in the summer, and I lived with them. I never had a really close relationship with my grandmother, but when I reached college age, I took a great interest in her bookcase, which was loaded with ancient and occult wisdom. The [Egyptian] Book of the Dead and The Rosicrucian Cosmo-Conception are a couple of books that I remember reading.

In the spring of 1957, my grandmother broke her hip. As sometimes happens with older people, the bone had simply crumbled. The doctors replaced it with a plastic one, so that she could have been able to walk again, but she just didn't seem to have the will to walk again.

I was in the Army at the time, and I identified with her, and felt a strong empathy towards her, because it seemed that her confinement in bed was very much like my confinement in the Army. I tried to think of encouraging things to say to her, but it was difficult. At 23, I had my whole life to look forward to when I got out of the Army. But at 83, what did she have to look forward to, if she could learn to walk again? Still, my mind just wouldn't give up trying to think of something encouraging to say. But it became more and more difficult. As she lay in bed for months on end, she was just wasting away. She wouldn't eat much, and it seemed that her mind was going. She was hardly able to sit up in bed, and hardly able to utter a coherent sentence. It was difficult even to say "hello" to her — I wasn't sure she even knew who I was.

And then one weekend when I came home, in March 1958, she sat upright in a chair and discussed philosophy with me for over an hour — as profound and lucid a discussion as there ever was. The nurse who took care of her considered it a minor miracle. When the discussion was over, my grandmother said to me, "I am surprised you know these things already." I was surprised, too, and I felt very much honored.

My empathy for her continued. On Easter weekend I felt terribly depressed. On Monday morning it was hard to get out of bed— my legs didn't want to move. On Tuesday morning it was worse. I had to ask one of my buddies to pick up my legs and put them on the floor, to help me get up. All morning I was exhausted. At noon I grabbed a quick lunch and lay down to take a nap, during which I had the following dream:

*Sort of a family gathering, dark hall, waiting for dinner— like Thanksgiving, except Friday after Easter. My mother is waiting to say grace. (Buffet dinner on high table; children's table off to left.) I remember the same table from somewhere before. Many unidentified relatives: uncles, men...waiting to enter the door.*

*My grandmother and Tada are sitting at the table next to each other. My grandmother mentions old relatives, says she wants to go to Louisiana or visit Aunt Louisa. She looks very cheery and young; Tada more or less ignores her chatter because it is meaningless, saying "You know Aunt Louisa is \_\_\_\_\_," omitting mention of death.*

*My grandmother gets up from the table, stares out the dining-room window, and then goes out the door to the living room, which is now the back gate, leading out into a yard. It looks like Uncle Ed's house, but with long courtyards in back. Some of the guests hadn't arrived; I think she was going to get them. I knew that she would not come back, her health was too poor and I started running after her. I run through the first courtyard gate. She disappears. She is now a skinny little 12 year-old, running very fast through gate at other end (100 feet or so away).*

*My father calls from behind me, "Don't go on a marathon, Bob" (or something like that), at which point I stop to turn back and notice many people of all ages and sizes, coming the other way from the opposite gate. Most of them are under 30. I start running, nearly colliding with a thirtyish young man in a brown suit. I then notice my grandmother coming out of the cellar door which was the maids' quarters, saying: "Dinner is ready. Everything will be all right," and she returns to the table, looking thirtyish and is dressed in Victorian costume of the early century; her hair is reddish brown, eyes are blue, and she is slightly plumper.*

Continued on pg. 32

# *It's Never Too Late!*

by Noreen Wessling

A few years ago both of my parents died within 14 weeks of one another and never has my dream work proved so valuable. As a result, I privately published a book of my death-dream experiences called Rooted in the Spirit and had 100 copies printed to give to friends and relatives. The following dream messages—including one from my daughter and one from my father which occurred shortly after his wife died—are taken from my book. I hope you find them interesting and helpful.

My father had this dream the first night after his wife and my mother's death:

*Mum, her dad and mother are together in Montrose, Scotland (where Mum was born).*

*They are all in the prime of their lives and look good.*

Dad feels this dream story is really happening at the time he dreams it and tells me he is reassured that Mum is "on the other side," safely with those who love her and that she simply wanted to let him know that she is fine and things are good there.

Soon after her grandmother died, and a few weeks before her grandfather died, our 26 year old daughter Diana dreamed:

*I am in Grandpa's house and looking out the dining room window. The fog is still present from the dawn. The sun is filtering through the trees in the backyard. At the crest of the hill, I see Granny appear with three other people. I don't personally know them, but somehow I know they are relatives. All four of them are half visible. Granny looks great—she's around 35 years old. I walk out back to see if this is real. I soon realize that they are there to let me know everything is fine—but they don't acknowledge me. I am only there to observe. They are in a circle communicating and they say to Granny: "We are really looking forward to being with Roy (Grandpa) again." Granny is calm, as usual, but it is obvious she is anticipating, with inward intensity and a smile, the arrival of her great love—Grandpa.*

Diana told me she was a little disturbed by this dream since Grandpa was still living. She could tell that Granny was happy being with the family in her 'real' world, but she missed Grandpa greatly, and she knew he would go to her soon, partially because she wanted to be with him so badly and vice-versa. This dream helped Diana to prepare for her grandfather's imminent death as well as to accept the recent 'transition' of her grandmother.

From my own dream journal, the following taught me how unfinished business with our loved ones can help us achieve closure in the dream state; it is especially meaningful to me:

## Dad Comes Back for a Hug

*Dad comes to me dressed in his nice suit, as he was at his own funeral. I hug him and tell him I love him. We sit like this for quite a while. "I wish I'd told you this more when you were alive, and hugged you more," I tell Dad. "Yes, I wanted that so much," he responded. "You only did so twice, you know." It feels like something we both need and we just keep on hugging, as Dad tells me about some of his adventures on the astral level. I ask about Mum, and Dad said he saw her whizzing by horizontally: "She is about three feet long. She is no longer earth-bound.*

Although I felt close to my father, it had always been difficult for me to hug him and tell him verbally that I loved him. This fantastic dream leaves me gasping at the beauty of how nothing need be left undone. We are able to transcend time, space and even death, meeting on that level of the soul where we all ultimately connect. Through this dream, I also realize that Dad has been keeping himself somewhat 'earth-bound' hoping and waiting for this hugging to happen. What I could not do here on the earth plane has now been accomplished on other dimensions. Mum, on the other hand, feels no need to stay earth-bound.

It is my belief that death is not the end of all things, but the beginning of a new adventure. This dream and other of a similar ilk healed something in me and remain to this day a source of comfort and inspiration. It's never too late to resolve, have proper closure, to give hugs! ♡

# *My Father and I Are Parts of Each Other*

by Mary Flaten

*A* year after he died, my father came to me in a dream. In it He, mother and I were walking together through an enclosed shopping mall. That seemed perfectly normal and natural and very pleasant, although it was not something we had done often in physical reality. There was nothing unusual about his appearance nor his bearing. We three were just happily strolling along. There was a brightly lit jewelry store on the left with large open walk-through doorways, where we entered, because he (I knew, somehow) wanted to buy me something. The jewelry was displayed in free-standing glass cases, and we bent over them as he pointed to diamonds and things. I felt curious about the whole proceeding, but none of the jewels appealed to me, and finally I stepped back and said, "I'm not interested in any of that stuff." At that, my father came over to me, took my face in his hands and kissed me. A rush and tingling raced through me as his strong sweet energy touched me, and I awoke trembling and amazed.

I was shaken by that experience for several days afterward. The embrace in the dream communicated great love, acceptance, understanding, and appreciation. Some difficulties that my father and I had together were no longer important; it no longer mattered that my spiritual path differed from his in its outward expression. He was happy with my values, happy that I was questing and striving for growth, and he just loved me.

Since that time I have dreamt many times of my father. Sometimes I feel that I have truly seen him. At other times, I feel his energy presence, or I intuitively know that it was he who came. Several dreams have contained attempts on his part of get a message to me. For example, in one dream, he left a message for me with his name on it pinned to a bulletin board. In the first part of the dream, I was with a woman I knew, a dreamer like me, who had decided to devote herself totally to studying dreams as part of her spiritual path. She and I were in a large room that I went to often that had a long plastered wall divided into three sections horizontally. On the wall I could watch my dreams like watching a movie, with several going on at the same time. After reflecting on this dream, I understood that the intent of the message was to encourage me to devote my life to dreams.

There is a commonly held view of dreams that declares that everything in the dream, all characters, objects and landscapes are parts of the dreamer and were created by the dreamer's own psyche. However, it is too limited a view, because communication does actually occur between individuals through dreams while we are in physical reality. When this type of dream communication occurs between people who are still in physical reality, it can be corroborated. The literature is full of examples that confirm that physical interaction occurs in dreams much as it does in physical reality. Awake and asleep, we participate in one another's lives.

When communication occurs with someone who has died, we have to rely on our inner senses in order to know the authenticity of the experience. For instance, I know with my whole being that it was my father who came to me in the jewelry store dream; I felt his presence in a vivid and startling way. Through a deep intuitive knowing, I also know that it was he who left his name pinned on that dream bulletin board.

However, to take all dreams literally is also too limited a view. When I dream of my dead father, communication occurs to varying degrees from dream to dream. A part of his energy is present every time I dream of him, but some dreams are more about the part of me that he represents than true

communication with him. The emotional impact of this energy presence and my deep intuitive knowing tells me the degree of communication that has occurred. When it is very little, I ponder the symbolic value of his presence.

Thus, in the dreams I have of my father, there is communication with him and there is also a symbolic value to his presence. In other words, he is both himself and a part of me at the same time, to varying degrees. In my experience, this is true for most dream characters. The "other" I dream of is my friend and my neighbor and the other in me at the same time.

In this way, dreams show us how deeply interconnected we are. The people we dream of are parts of us, so we must be parts of them as well. Since we are parts of one another in dream, then, in some way, we must be parts of one another in waking life as well. Therefore, awake and asleep, alive and dead, in physical reality and beyond, I and my father are parts of one another. ♡

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## A Farewell Kiss

by Katherine Brown

*I*t had been several years since I'd seen my mother in our home State of Delaware, as my husband and I had been living on the West Coast for some time, when I received an unexpected call from my sister informing us mother had suffered a heart attack. We dropped everything and went back to be with her, and help her in recovery. She bounced back so quickly and beautifully that by the time we left, we felt assured she had many productive years ahead of her.

Prior to the heart problem she had been quite seriously overweight, and that occurrence acted as a strong motivation for her to slim down; she lost weight so rapidly that everyone - family and friends - were astounded. While most were alert to being on hand and available to help her, she was the first to cook the meals, clean up afterward, and was soon striding, almost racing, rather than groaning with each step as she had been for some time before the warning.

One evening nearly a year later, we learned that she was dying. It was sudden and unexpected news, particularly since we had been so encouraged at the zest with which she had grasped onto her life. We took a train the next day in hope of arriving before her death, but she had passed away before we arrived; we were too late.

After we got back home, the dreams began. Almost every night for over two years, I would hear my Mother's voice calling me, like she did when I was a child out of doors playing beyond her eyesight. I would respond to her call: "I'm coming, Mom, I'm coming!" Many times the dream state would transfer into the this world, and my husband would wake me, assuring me that everything was all right and that it was a dream. He continually made me aware that my response to my Mother's call was given literal voice, and I was waking him up. Sometimes I would, according to him, be responding to her call at the top of my voice.

These dreams visited me like nightmares, because I was constantly feeling--even throughout my days--that my Mother was trying to reach me on some level and couldn't, and I didn't know what to do. There were very few nights when I did not hear her calling. I would ask my husband: "My God, do we ever forget, will I ever stop hearing her calling my name?", and he would assure me "You're not supposed to forget; your mother will always be with you--alive or dead."

Then one afternoon while napping I had this dream:

*I was in my own house working at the kitchen sink. I looked up and out of my window, and saw my mother and her two sisters walking into the yard! They were dressed and groomed as they always had been in life, with ankle length dresses and their hair pulled atop their head in a knot. This was the way they always dressed in life; it was a dress and hair style they had carried with them from Sweden, their original home. In the dream I thought how pretty they looked, remembering that all three of them were now dead, and how happy I was that they had found one another in the other world. I went running outside to meet them, and as I approached them I called: "What in the world are you doing here?" At that point my mother moved forward ahead of her sisters, came directly over to me. Not saying a word, she embraced me, gave me a kiss, then turned away and the three of them walked out of the yard.*

I've not had the recurring dream of her calling for me since that afternoon. It was as though from the afterlife she had been trying to find me and say the farewell we never had the opportunity to share before her death. I can feel her kiss on my lips to this day. ♡

### On Dreams and Death

Maria-Louise von Franz

(translated by E. X. Kennedy and V. Brooks) (Boston: Shamballa 1987)

157pp., \$12.95

by Kelly Bulkley

Our culture has very ambivalent views about death. We worship youth, health, and our bodies and we studiously ignore the sick and the elderly that are approaching death. Yet we are also fascinated by death, especially by the violent deaths of murders, car crashes, and wars—and we do wonder what happens to people after death—witness the successful recent movies "Poltergeist", "Always", "Ghost", and "Flatliners".

It is not surprising that dreams in which the dead appear to us are of special interest in our culture. This is one of the most frequent questions people ask me about dreams, and I imagine that *DNJ* readers get these questions all the time as well: are the dead really in our dreams? Are they ghosts, spirits, or wandering souls? Or are they rather just the projections of my own mind, just my wish that I could see the dead person again?

Maria-Louise von Franz's book *On Dreams and Death* is undoubtedly the best book available on this important subject. Although her focus is primarily on the symbolism of the dreams of people who are dying, she also discusses dreams of ours in which people who are dead appear to us. Like the best of Jung's writings, von Franz weaves a masterful tapestry of images, symbols, and visions regarding death from all the world's spiritual traditions. With great sensitivity and care she draws together material from medieval alchemy, Gnosticism, Islamic mysticism, and Buddhism to help amplify the symbolic meanings of the dreams of modern people.

Von-Franz's basic claim is that death is not the end of life, but a transformation that initiates a new kind of life. By looking at the dreams preceding death she finds a number of recurrent symbolic themes—themes of vegetation, of a sinister or benevolent other, of a dark, narrow birth passage, or marriage with an unknown spouse, and of sacrifice. Von Franz sees in all these themes clear indications that death, while painful, is also the start of a new form of being. She says "all the dreams of people who are facing death indicate that the unconscious, that is, our instinctual world, prepares consciousness not for a definite end but for a profound transformation and for a kind of continuation of the life process: (156).

Regarding the specific question of whether dreams in which dead people appear are actual "visitations" or instead reflect the psychological forces of the dreamer's own mind, von Franz tends toward the latter response. She says "I have confined myself to an occasional reference to the archetypal symbolism of these phenomena, without discussing the question of their 'reality'" (p. xiv). At the same time, however, she does grant that such dreams could in fact be the dead person "really" appearing in the dreams. Indeed, she notes that Jung himself at times interpreted such dreams as involving the "objective" reality of the dead person.

On this particular issue, I don't think von Franz helps us very much. We're still left, it seems, with the question of whether these dreams are really visitations or only psychological projections—or are we? Is that truly the only way to frame our experience of such dreams? Might that question lock us into a debate that distracts us from other valuable and important aspects of those dreams?

About five years ago, my grandmother—we always called her "Gram"—died. A few months after her death I had a profoundly moving dream of her, one that still today shapes the way I live my life.

*In the dream I'm playing on the lacrosse team (as I did in college) again. To my great surprise and pleasure, I'm playing very well. I talk with the coach and ask if I can rejoining the team, and he agrees I can. Gram comes and calls me to eat. I start to introduce her to the coach when I realize, wait, isn't Gram dead? She gives me a big golden book on Hebrew philosophy; although I can see the title, I can't remember it when I wake up.*

So is this dream a "real" visitation or not? Is it objective or subjective? Is it live or is it Memorex? As soon as I ask these questions, I feel that something is wrong, that such questions lead me away from the power of the dream.

Gram's presence in my dream was real; it was as clear, as distinct, and it affected me as deeply as any waking physical encounter I ever had with her. In that sense it wasn't "just psychological" if by that is meant something that represents energies in my own mind alone. I never felt my experiences with gram when she was physically alive were "just psychological", and I don't feel my dream experience with her was either.

But I also don't feel comfortable saying the dream involved a "visitation" by Gram, if that is to mean she is a disembodied spirit traveling about the astral plane paying social calls. I have had very few dreams of dead people, and none with as much force as this one of gram. I feel that she came in my dream because she's so important to me that she remains alive for me. No other dead person is so alive for me, and I don't know if she remains so alive for anyone else. What I do know is how powerful

an affect this dream had on me. It's only since her death, and since that dream of her, that I've come to realize how important an influence gram is in my life. She was a very sensitive and caring woman who loved the arts, who believed firmly in progressive political causes, and who radiated a serene, gentle spirituality. Yes, she is dead now—that's what I have to realize in the dream: she can't be there physically to cheer me on, but at the same time, her physical death does not mean she is no longer alive for me. On the contrary, she is still a vital presence in my life, nourishing me, giving me wisdom, sharing my joys and my pains. It is an indescribably strong source of confidence and happiness for me that I know I am making Gram proud of me. My dream of Gram affected my life, and this is what seems most important about it.

I'm not trying to duck the issue of visitation vs. projection, for that question gets at a truly significant issue: do humans continue to have some sort of existence after physical death? My own feeling is yes, we do, and our dreams of dead people do relate somehow to that post-mortal existence. If I was pushed, I would also say that what continues to live after death has to do with the emotional and spiritual bonds we develop in our worldly life; that would be why our most numinous dreams of the dead would be of our loved ones, like my dream of Gram.

But again, I feel that such speculations too easily lead us away from the most valuable qualities of these dream experiences. Trying to prove that spirits, or dream figures are actually present is still playing the old rationalist game of trying to organize the world into what is true and what is false. Perhaps others who have had dreams like mine of Gram would agree that such dreams resist any clear-cut categorizations; rather, the dreams lead one to ponder the much more evocative question of how the dead continue to affect, enrich, and guide our lives. ♡

## WHAT SURVIVES?

Contemporary Explorations  
of Life After Death

Edited by Gary Doore, Ph.D.  
(Jeremy P. Tarcher, Inc. LA, CA 1990)  
Paperback \$12.95

by Mary Aloe

What is it like to die? Is there evidence of physical survival in the hereafter? Are these near-death experiences more than hallucinations induced by the dying brain? Is there validity in the belief in angels and ghosts? Most people assume that belief in an afterlife is strictly a matter of faith and that no meaningful answers have been given to these great mysteries. Many may have heard of scientific investigations of reported contact with dead people made through "channeling" or at spirit guided seances. Most people dismiss such reports as instances of fraud or self-delusion; there is a growing body of thoroughly investigated evidence of near-death and out-of-body experiences that indicates there is more validity to the reports about the afterlife than the skeptics care to believe.

The verdict is still out, but the experts in the new book What Survives?, boldly takes on these skeptics with extraordinary research and personal testimony. Unlike Moody's "Life After Life" and other popular market books, this book takes a very serious approach to a controversial topic by presenting essays and evidence from scientists, therapists and philosophers.

Contributor Stephen Levine, author and former director of the Hanuman Foundation Dying Project, is widely known for his work with those confronting death. "Working with those who are in the process of dying, I have sometimes had the opportunity to accompany a dying patient to the very threshold of death," says Levine. "Although unable to cross over with them, I have nevertheless been able to see a bit beyond the doorway into the unfolding that follows."

What Survives? presents fascinating and bizarre similarities in out-of-body and near-death experiences (NDEs):

- \* the sensation of floating above your body;
- \* the feeling of passing through a long, dark tunnel;
- \* the emergence into another world inhabited by the dead spirits of deceased relatives and friends.

What Survives? offers insight from many viewpoints, tracing it from ancient times to the present. The book explores theories from the West that are found in various ancient philosophies and religions, from Christianity to Judaism, to the Eastern philosophies found in the Hindu and Buddhist doctrines of reincarnation.

Though dreams are not explored specifically, references to dream experience in relation to the after death state are referred to throughout the book in Chapters such as *The Teachings of Tibetan Buddhism, Shamanic Initiations, Imaginal Worlds, and Light after Death, Personal Mythologies of Death and Their Evolution*. With a stimulating collection of twenty original essays by such prestigious authorities as Colin Wilson, Stephen Levine, Ram Dass, Stanislas Grof, Ken Wilber, Charles Tart, Kenneth Ring and Sogyal Rinpoche, this book offers new vision as seen through the eyes of Death and Dying Experts, Transpersonal psychologists and scientists, investigating such topics as:

- \* evidence of survival
- \* the challenge of materialism
- \* death and beyond
- \* the transcendence of death

This book will offer support and consolation for grieving people faced with the loss of a loved one, the aged, and those facing their own deaths. The topic is worthy of earnest reflection, because our belief about death and beyond can have enormous impact on how we live in the here and now. ♡

# *A Series of Precognitive and After Death Dreams*

*Leads to this author's belief in life after death*

by Dean McClanahan

**D**uring the past 20 years I've recorded more than 7000 dreams. Of these dreams, approximately 156 are of 14 people who are dead. Nine of these 14 people, I knew personally. Of the latter 'type' of dream, I can say I'm always left feeling jubilant, knowing that death is not an end but another beginning.

Six months after beginning dream work in 1970, my father, who had passed on six years before, appeared to me in a dream. I was looking through the bedroom window and saw him walking around inside the old house I grew up in. He was dead yet somehow alive. I experienced a knowing that I had been observing my father through another dimension (window). A year before this dream I had taken up the study of reincarnation. This dream was the beginning of a series of dreams I have had over the ensuing years which have informed me of oncoming death, or in which I have been 'visited' by them after their death has occurred. The dreams I share here are of individuals with whom I have been closely related or connected in some way.

In August 1976 "I dreamed my father had passed away in his sleep. I knew that he was alive, only his body was dead."

My father died of a heart attack

in the early evening while awake. He was unaware of multidimensional reality. Dreams such as this are causing me to seriously review my values, concepts and goals.

*9-'80 "Saw my father; he looked happy and much younger. During the dream I knew this was an actual meeting. I appeared to be much older than he, which struck me as being very unusual."*

There is much that I long to speak to my father about, so much that was not communicated when he was alive. I must relax my ego so that more of these dream experiences are allowed into consciousness.

*5-'84 "Was dreaming of my father again. He was upstairs and I was downstairs. We were talking very cordially with one another."*

This dream was accepted by me as an experience, a communication between different aspects of a more total reality. I no longer doubt that we continue existence after the transition called death. This has laid to rest my fear of death. It has been replaced with a sense of a new adventure awaiting.

*3-'85 "I traveled home for my sister's funeral. Was upstairs in the old house I grew up in. My father was standing outside looking in through a window. There were five baskets of flowers in the living room. Suddenly, they vanished."*

I accepted this to be a premonition of my sister's death. This brought me closer to her, and I was

compelled to spend more time with her than I had done in the past. It allowed us to draw closer together, to discuss the meaning and purpose of life as we had done several times in the past when we were much younger.

*3-'86. "I was able to help my sister. She was dying of heart failure due to long standing diabetes."*

The doctor listed "heart failure" as the cause of her death, making the dream precognitive in that respect. About five years before her death in 1986, she experienced an OBE (out of body experience) during a heart attack that occurred while undergoing an operation. A few days before her death we were together at the hospital. I urged that she remember her OBE and attempt to contact me in a dream. A few weeks after her death she was holding out her hand and reaching for me in a dream.

*7-'87 "New things were being built. New concepts, etc., that I was attempting to understand. My father and sister were present. In the dream I knew they were alive, not dead."*

My sister passed over during October, 1986. I believe this dream helps me to see that progress is being made in gaining understanding of a greater, more total reality. I'm developing a sense of knowing concerning the reality lying beyond death. Attending funerals depress me but I was able to attend my sister's funeral and did not experience depression for I knew that she was not the body being buried.

Doing dream work has helped me to gain control over my emotions and feelings which can be very misleading.

During January 1971, a dream experience occurred that concerned a young woman I knew:

*"K.C. was with me. I was driving her car across a small bridge, and we came to a cabin. We stopped and went inside. I noticed the curtains covering the window and door were of a white filmy material. She mentioned not having any trouble with her neck after following my advice."*

She had died from injuries suffered in an automobile accident a few days before. This dream had great impact upon me, as upon learning of her death I sent healing and understanding of her present condition during meditation. Her death was due to neck injuries suffered in the accident. In the dream I had experienced a strong knowing that I was with K.C.

3-'87 "I went into a store and saw this dark haired woman. I said, "Hello, haven't seen you in awhile."

It was K.C., and once again, it was clear to me that this was an actual meeting with her, as was true with my meeting and talking with my father.

2-'72 "My ex-wife's apartment was near a bridge that caught fire and burnt."

Eve and I had been divorced for 18 years. There had been no communications between us for more than eight years. I had retained positive feelings for Eve. We each were able to acknowledge that our lives had become focused in different directions and we parted as friends.

6-'72 "Dreamed that death was near, and clearly understood that this meant someone was dying. I did not know to whom this might refer."

11-'73 "I went into my apartment. Eve came in, and I was utterly surprised at how beautiful she truly

was. Her radiant beauty was breathtaking to me."

This dream left me with a powerful feeling that I never experience in ordinary dreams. I knew something had happened to her. "Surprise" in my dreams mean that this is something I'm not aware of. This dream is more on the order of the spiritual, the ephemeral.

3-'75 "Dreamed of Eve's death; it may have occurred in this past day."

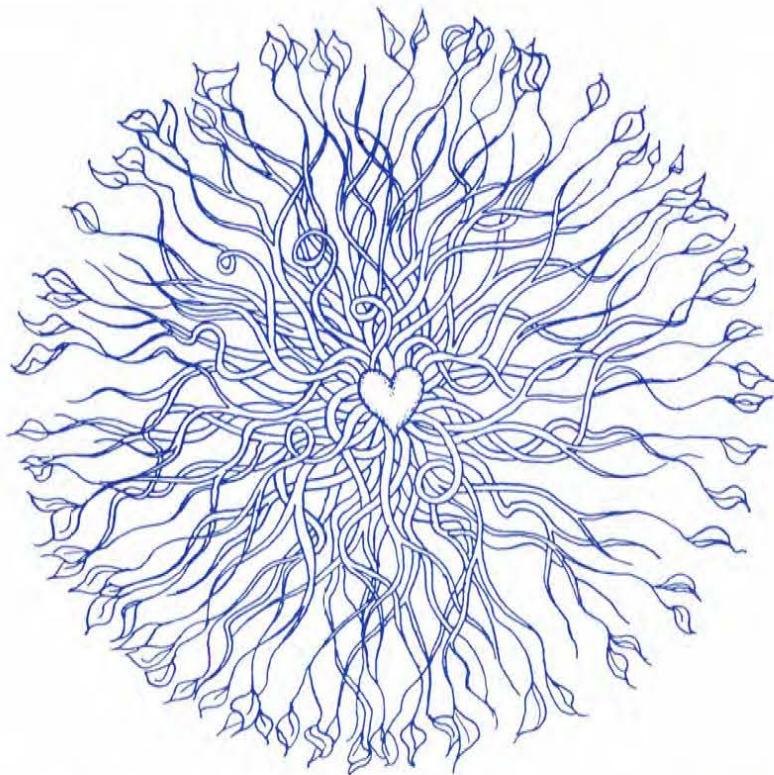
By now, I was positive she had passed on, but having not been in touch for so long, I was unable to confirm this as fact.

3-'79 "Heard news that Eve died. In the bedroom I saw the pillow indent as though someone had lain their head down. Although I could not see her, I knew this was Eve. The emotional content was exceptionally strong, I felt that she was actually present."

I do not doubt that her existence continues beyond this physical realm, the dreams tell me so. During a visit to her brother in the

summer of 1984, I learned she had died of cancer in June 1972, which confirmed the prophetic message of the February and June 1972 dreams I had.

The overall physical and emotional sense I experience from dreams of this sort is powerfully uplifting, a knowing that we are able to exist together in what is called dreaming, regardless of physical or non-physical existence. The ego tends to reject these forms of communication because they are a threat to its authority, hence we interpret rather than experience, which in my mind destroys their intrinsic value. I believe that when we can learn to relax the ego and let go of the belief system, it is much easier to become aware of and experience these extraordinary kinds of dream experience as reality. Both the dream world of the sleep state and the ego world of the waking conscious are valid aspects of reality. ♡



# Nana's Dream Visitation

*Family conflict over a deceased Grandparent's belongings is resolved*  
by L. Alexandra Ambers

I once asked a friend what he thought most important in life. He paused for a moment and thoughtfully replied: "relationships". In the past few years his simple response to that question has taken on a new and deeper meaning for me. During these years I have been actively working with my dreams, and have discovered that they help facilitate the healing process in my own interpersonal relationships. Here, in dreams, conflicts work toward resolutions, whether or not those involved can or will participate in waking life. There are spiritual masters who teach that our consciousness is so interconnected with the universe at large that it even affects the weather. As a thunderstorm may serve to release and cleanse pent-up tensions in mass consciousness, so too may the dream serve to cleanse and heal interpersonal tensions. And I have found that no matter how hopeless a separation may appear, dreams can penetrate the most solid barriers, even that of death itself.

Last September on the first anniversary of her death, I experienced a dream visitation from my maternal grandmother, Nana, who passed away after a long illness. Three years earlier my mother died of the same illness. Both of these deaths served to bring old conflicts between my brother and me to the foreground as we took turns settling estates. Following is an account of Nana's visitation and its meaning for me:

*A Roman temple and an Egyptian Sphinx float in the sky. Two rays joined in the heavens above shine down, one on the temple, the other on the sphinx.*

I awaken briefly feeling this image powerfully significant. Drifting back to sleep...

*I am at my grandparent's home with my brother, Ed. Nana's in bed in the attic. I help her to the bathroom located all the way at the other end of the house. I think how inconvenient this is for a sick woman. As I'm helping her she tells me she had the household water converted to mineral water because it's healthier. But having mineral water piped in costs \$2000 a month. It occurs to me this is very expensive.*

*Now Nana is no longer there; I feel horribly lonely for her. Realizing she's gone forever I start to cry. Then I see her and Ed in the hallway. Feeling desperate I tell Nana how unfair Ed has been in handling her estate. I'm vaguely aware that I shouldn't be voicing this because of the family taboo about discussing anything negative with my grandparents. I know I'm not supposed to upset her, but I'm in a lot of pain and it just comes out. I tell Nana of Ed's mismanagement. I'm especially upset about his giving the dress she wore to my mother's wedding away to charity.*

*Then I confront Ed who has been standing there with us, about excluding me from estate affairs. He responds that he didn't trust me because of the upheaval my life was in. I tell him I'm more stable now and he shouldn't judge me or hold the past against me. With this Ed becomes apologetic and so do I. We both admit our mistakes.*

*Nana, Ed and I are now all downstairs outside of the brightly lit kitchen. Nana looks very happy and healthy. I know without question that she has returned from death to see us. I give her a big hug; she feels solid and healthy against me. I tell her how much I've missed her. She smiles knowingly and tells me we'll all be together again someday. She tells me how lonely she was during her illness, but that she's better now and no longer lonely. I ask her why Mom never came back to see me this way. As soon as I ask I know and say the answer. I tell Nana I know Mom's life was cut short, that she didn't have enough time to adjust to her impending death, and that she's still healing from it.*

*Then Nana starts fading out a little. For a moment I can see right through her. I tell her how real all this is for me – that it's happening just like in the movies! I tell Nana she can linger with us if she wants. She looks so happy and peaceful. She regains solidity for a moment, but then becomes transparent again. I tell her how much I love her and to be sure to tell Mom how much I love her too. Then Nana rises, going up through the attic. Ed and I watch from the bottom of the stairway, craning our necks so we can see her for as long as possible. As she disappears I call up to her that she can build a garden where she's going if she wants to.*

Upon awakening I feel my consciousness re-connect with my very still body. I am now wide awake with the strong, definite impression I was actually with Nana. It is 5:41am. I shed more tears and go back to sleep.

I am convinced my grandmother actually came to me. Though the dream contains elements of a purely personal nature, its vividness, especially in the last segments, indicates it was also something more—an actual communication between two planes of existence. The archetypal image of the temple and Sphinx was powerful enough to wake me up, setting the stage of awareness for the dream to unfold; it prepared my psyche for an important event. I was being told, in essence, to "sit up and pay attention". The Sphinx, Dweller on the Threshold, heralds Nana's brief descent by clearing a path for her in my psyche. The manner in which I awaken after the visitation, transitioning quickly to waking alertness with full memory of what had just transpired, also underscores the reality of the experience. Awakening from an ordinary dream leaves a very different impression on me; I will casually wonder what various symbols mean or why the subject even appeared. A visitation, however, is accompanied by a very clear and deep sense of purpose as well as factual representations of central issues and surroundings; the events I discuss with Ed and Nana, for instance, are as true to life as is the appearance of my grandparents' house.

I believe Nana's purpose for coming back was to help heal the family discord surrounding her death. Complementing the archetypal Sphinx, symbolism of a personal nature further introduces and explains her visitation. When I help Nana to the bathroom I help her to the place where personal cleansing takes place, but it is far away for one in her condition. The need to get to the bathroom expresses, in my mind, Nana's pre-death awareness of the family discord, while the bathroom's distance shows me how helpless she felt to resolve these difficulties during her illness. Other symbols include Nana's bed in the attic, the part of the house closest to heaven, and the mineral water symbolizing earthly life becoming too expensive.

Nana's reappearance was born out of the love and concern she always held for us. It is in her presence my brother and I are finally able to confront each other, dissolving the hurt we had both been carrying. In waking life, though I have not discussed this dream with Ed, we have since taken the first steps in mending our relationship. My friend wisely observed the importance of relationships in life. And, thanks to dream visitations such as Nana's, I have come to realize their importance beyond life as well.♡

#### KEELIN, Continued from pg. 20

The experience of Jack's visit so moved and impressed me that I found myself, in the subsequent months, drawn to read whatever published accounts of comparable encounters I might be able to find. After contacting a few local dream-workers, I realized, that these events, which I assumed were fairly common, had gone virtually unmentioned in most current dream books and related metaphysical literature. I thought back to the series of dreams I had after my father died and how my visits with him had not only guided me through my first encounter with death, but also helped form the basis for my subsequent beliefs about life beyond the seeming finality of this transitional state. Certain that I was not alone in these experiences, I began to wonder if an anthology on the subject could serve to encourage others dealing with similar grief, to realize the tremendous healing potential available to them in their dreams. Since I have begun gathering dream reports on this topic, it has been thrilling to see that this appears to be an idea whose time has definitely come.

The accounts I have received so far, have been inspiring, as well as deeply touching, in their honest and personal expression. Whether we call them dreams, visions or

visits, the essential importance lies in our honoring and owning these experiences in whatever manner feels most personally true and allows for the greatest amount of healing to occur. Many write that they have been tremendously comforted and relieved to be reunited with their loved-ones, frequently noting that they appeared to be completely recovered from whatever physical ailment or emotional trauma they had been suffering at the time of their passing. Simply having a chance to say good-bye often brings a certain longed-for sense of completion to that particular phase of the relationship. For some, the experience impressed them to such a profound degree that it became a virtual turning point in the journey of their grieving, inspiring or reaffirming philosophical or religious beliefs. Others have found that it allows them the opportunity to deal with unresolved issues or conflicts. It seems, as well, that the nature of this type of encounter is so incredibly moving that even the memory of it alone can result in renewed comfort throughout subsequent years, virtually extending the dream's ultimate healing potential significantly beyond that of the initial dream event. And as long as the event is remembered, the consoling power of the experience remains available and accessible.

With each letter that arrives, I am again reassured of what I have believed in my heart for many years. When a loved-one dies, our dreams, with their vast, inherent healing potential, can lead us, if we are so willing, beyond the darkness of our sorrow into the light of understanding, acceptance, and celebration, into the joy of relationships reborn.♡

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Western Union, Gebelein  
Continued from pg. 22

When I awoke, I was lost as to time and place, and figured it was morning because I had slept so soundly. I was totally refreshed, although I had slept only 15 minutes. It was a very powerful dream, and I felt a great sense of urgency to figure out its' meaning. I wandered all over the base, struggling to figure it out. It was obviously about my grandmother's death. But what about it? She was about to die? I knew Freud's theory of dreams as wish-fulfillment, so I tried that: I wished she were dead? She, herself, wanted to die? None of the interpretations seemed to fit. I struggled with it for half an hour, and then it was time to get back to work.

When I walked into the office, my boss said "There's a telegram for you at the Message Center." A strange, spooky feeling came over me, and I felt like saying "Yes, I know." I had received the message already. My grandmother had died. The funeral would be on Friday — the Friday after Easter.

My grandmother, being the person she was, had given me a very powerful piece of evidence of non-physical reality, by transmitting a message to me via mental telepathy from Taunton, Massachusetts to Frederick, Maryland, a distance of over 350 air-miles. ♡

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On Dream Education, Ullman  
Continued from pg. 9

trating or integrating projection: orchestrating because the group member tires to bring the diverse elements together; a projection because it is the group member who makes the selection and fits it to the imagery. It may just be his/her projections or it may be validated by the dreamer, in which case it can be very helpful.

There follows a final stage to the process, one that no longer involves the group. After a dreamer has presented a dream, and sometime before the next meeting, the dreamer is encouraged to take a second look at the dream. Being alone and not under group pressure a dreamer may sometimes see connections that were not apparent during the group session. At the next meeting the dreamer is invited to share any additional thoughts.

There are skills involved in dream work. They can be conceptualized and taught but they require practice. The two basic skills are the art of listening and the art of putting questions to the dreamer that help elicit relevant information.

Listening is a complex skill which requires not only listening to everything a dreamer says but also listening to the way it is said, listening to the accompanying feelings, listening to what is not said and, above all, listening without an *a priori* bias as to what is or is not important. What might seem at first like an incidental or trivial comment might assume importance as more information emerges. The dream comes out of the unique life history of the dreamer. The more one is in tune with that, rather than relying on foregone conclusions as to the dream's meaning, the more likely it is that the dreamer will be helped. For the neophyte this means more

listening and less temptation to yield to the impulse to superimpose a ready at hand interpretation.

The art of questioning is the art of putting questions to the dreamer that do not attempt to lead the dreamer in a particular direction, questions that do not go beyond the limits set by the dreamer and yet provide the necessary stimulus for the dreamer to come up with relevant information. It involves careful listening to the answer and the selective choice of follow-up questions. If, for example, there is an elderly woman in the dream about whom the dreamer has not offered any spontaneous associations it is appropriate in the playback part of the dialogue to confront the dreamer with the image and inquire if any thoughts come to mind as to why that image appeared that night. The dreamer might think for a moment and then say: "Oh yes, my mother called me last night." This is a factual response but since dreams come out of the feelings associated with facts and not the facts themselves, a follow-up question would be required: "Can you go back to that telephone call and say anything more about the feelings you were left with?"

All involved come to respect the amount of work necessary to get a dream to yield its secret. The group members and facilitator come to respect the dreamer's ability to make the connections between image and reality as the relevant information is helped to surface. The dreamer comes to realize that dream work is work that he/she has to do and that only he/she is the final arbiter as to whether or not it is done successfully. The dreamer experiences a sense of authority over the dream and comes to appreciate it as a powerful and available healing source. ♡

ask questions like are they alive or are they not alive. To me, when I dream something--or work with these patients--it's inwardly real and I don't care about it's outer reality. I just accept it. Things are so real that I just live them.

DNJ. It has always been easy for me to accept this dimension of reality, though there hasn't been much available until recently by way of instruction or confirmation. I personally have had very healing and comforting dream visits from both of my parents, who passed away years ago. But, I long ago recognized that things which seem very natural to me, are often very startling or frightening to my neighbor, you know? How would you suggest we open to this dimension of reality in a cultural way without causing unnecessary controversy or fear?

A.M. You see, I have a particular attitude toward 'them' (referring to spirits). They are so important psychologically, because being in contact with what we view as the world of the dead is crucial. If we're not in contact with the world of the dead, then we've a tendency to actually die. It's a healthy thing to want to be in contact with the world of the dead, it's physically healthy, because the more we repress it the more we tend to have fantasies of dying in order to have that contact. We need contact with the spirits or world of the dead, otherwise our lives are too boring. I mean, everybody knows there's more happening than what meets the eye, and that we're not just made of today and tomorrow.

DNJ. This reminds me of something that Jung said to the effect that people who conquer a foreign soil put themselves in an awkward position, because the Earth itself is infused with the spirits of those who had inhabited the land prior to conquest. Do you believe that Native American people, given that they have very naturally acknowledged their ancestors and

spiritual life, have something to teach us in this regard?

A.M. Native Americans have a lot to teach us, but anyone who is capable of altered states of consciousness or who come from a culture where altered states of consciousness are part of their culture--like the Native Americans or African shamans--have much to teach us. All the people I work with who are dying or who go into altered states, they all teach us that spirits are real and that there's an infinite world beyond our comprehension. They teach that there's a huge amount of love that's trying to happen, and that life is extremely rich and impossible. And it's all the same teaching, again and again, all over the world. We have to listen to all of our people who are capable of, or who are forced to go into altered states of consciousness, because that's where all the teachings come from.

DNJ. People in the western world are just beginning to reawaken to this, don't you think?

A.M. That's the problem. For us everything seems new, but you know every good Irish character has a ghost or two in their home.

## ABOUT DEMOCRACY

DNJ. The thing that's so intriguing about dreamwork is that we do have to be willing to step outside of the collective, outside of societal norms and expectations in order to do it. And as we are encouraging people to do this, I often wonder what community and culture will look like when many people follow this path. What do you see?

A.M. What would happen, I think, is that the dream world and the body world are trying to re-create society. They want to make a society that is more oriented to inward freedom. There's really no

democracy in the world we're living in. You know, democracy is only an outer concept. We're not democratic insofar as allowing and listening to all of our parts speak; I mean there's only certain parts we like and give expression. So, if we follow our inner world--in order to do it--we're going to have to learn to be democrats. And that's not an easy thing to do. Letting each part speak, and listening to it, realizing that only a concert of all the voices inside create a true democracy. I speak of this more in my Year I book. So, the whole democracy thing that's coming up on the Eastern block right now is a great outer idea, but we have to learn how to be inwardly democratic so that the whole concept of democracy really has a social root that's going to last.

DNJ. I love it. Don't you think that the reason there are so many people seeking other ways--understanding and living our dreams being one--is because it's becoming increasingly more evident all the time that what we're doing has clearly not been working?

A Right. We have lots of political ideas and transpersonal ideas and hopes and beliefs and ancient ideas, but learning how to bring our own reality out and mix it with everyday reality, that is something of a task.

DNJ. It certainly is. We've been schooled for how long--at least decades, if not centuries--to repress most of the sides of ourselves, and bringing those out in a way that doesn't become even more chaotic is a real challenge.

A.M. That's right. It means we have to be detached and let different parts arise and let them fall, and watch them really come and go.

## ON DREAMBODY WORK

DNJ. The impression I got from one of my friends who attended your seminar last year, is that your work becomes very animated. It

### Mindell, cont'd.

isn't sitting around talking. You're interfacing, interacting, touching, moving about, sitting on one another, etc.! Is that impression correct?

A.M. That's right! You see we're not working only with dreams, we're working with the dreaming process. The process of dreaming is not just the picture you had last night, but the experiencing of the process of dreaming it. By connecting with the process, the process itself explains it to me in images. And the process of dreaming is a very lively and energetic thing, and even in people who are seriously ill, it has an incredibly enervating effect. All people have to do is feel their bodies. That is the most rapid way of getting to their dreams.

DNJ. What would you recommend that people be aware of when they begin to bring the dynamic of the body into dreamwork?

A.M. Let me give you an example. Just this evening I was working with a man who is in the last stages of his life. He is dying of leukemia, he is so sick he can hardly talk, and he's lying in his bed, barely moving. You can't talk much to him, he's really not in much of a verbal condition, he's too exhausted. He was supposed to have died some weeks ago, but he's still holding on, for God knows what reason. He had just the vaguest fragment of a dream in which there's a woman being burned alive in a fire. So, I said to him, "Don't talk to me, just feel your body. What is it that you're experiencing in your body, and do it exactly". This is what I recommend to people. It is so simple. It's like asking people what are you dreaming? It's just asking what are you feeling in your body. He said: "Well, warmth." And I said "Where are you feeling the warmth?" Though it was difficult for him, he pointed with one of his fingers to a place between his legs. This was where his body felt the warmth, between his legs. And so I said to him: "Well, just concentrate on that, and

watch what happens with it." After a few minutes, suddenly he takes a deep breath--and of all things--he starts to smile, and he says: "Well, it feels like heat, something like fire burning up inside of my body and trying to reach my chest." And I said "Well, what happens now?" He said: "Feels like I'm on fire and burning." And I said: "Well, go ahead and burn! What happens then?" Then, he sits up in bed--and you have to imagine, this is a very frail man--and he starts to yell: "LIFE, YOU HAVE TO GRAB IT! LIFE IS EVERYTHING! YOU HAVE TO GRAB IT!"

So, there you have it. You do body work sensitively, by feeling your body; it is one of the most rapid ways of experiencing the meaning of dreams, and one of the best ways to work with them.

DNJ. That's a profound demonstration. Thank you.

### ON INTEGRATING BODY WORK INTO GROUPS

DNJ. One of the things I've experienced in working in dream groups is a frustration in just sitting around talking. It's a genuine frustration, a restraint. Can dream-body work be integrated into dream groups.

A.M. 'Talking' groups are nice, but it's more fun to find out how to experience yourself dreaming. They are OK and a good beginning, but why not talk about something after it's been happening. Why talk about dreams before things happen.

DNJ. This kind of opening is so sensitive. We're still overcoming our defensive postures, our inadequate means of communications and politics. And, in groups people often dream one another up; all sorts of dynamics enter into dream group work that most people have little experience with. How do we open to the unexpected, to spontaneity, to trust...even with our bodies, in this work?

A.M. But, dreams are the way that we have of expressing our deepest human potential as individuals; we are still learning to

become familiar with that form of expression. You have to recognize that the dreaming processes are not just going on with the individuals in the group, but they are also going on within the group. So, dream processes should also be experienced between the individuals in the group, and among them as a function of the whole group process, itself. It's a limitation to understand dreams as being generated just by individuals. Couples, for instance, also generate dreams in their unconscious processes.

DNJ. Would you talk more about that?

A.M. Yes. I mean, it's great to think that people dream; we obviously do that—we all know that. But couples dream; when two people get together, they do unconscious things together, they create a dream together. They create their signals, their double-signals, their fantasies, hopes and wishes: all of these things create a dream field around the couple. It happens in groups too, and the dream field is something that dream groups need to work with.

DNJ. How would you recommend that groups come to recognize that as the dynamic which is at work?

A.M. All they have to do after a few moments is just freeze: not move. And just check out all the different things that they're doing which are not conscious, and those are their unconscious statements. When they can freeze, hold those physical positions that they're in while communicating with one another, and amplify those unconscious physical positions--then those unconscious physical positions turn into a posture, and expressions, or feelings, movement or dance, which is something very, very different than what they were intending to do. That makes relationships and life much richer.

DNJ. This relates to your comments about democracy, doesn't it?

A.M. Well, you see, that's just the whole thing about democracy. If we believe in the different parts of ourselves, we can believe in the

different kinds of people that come to groups. And if somebody is doing something unusual, or something we don't know about, or even something that seems crazy, they could be our dream teacher. You see, they are then bringing something that's unconscious to the rest of the group. And it's up to the group to develop a democratic attitude to thinking about and considering the shadow of the group, or to people with new ideas or crazy ideas...it's very important. Not integrating these things are what makes groups go to pieces, and what makes *people* go to pieces. If you don't pick up new ideas or the strange things happening inside of you--or if the group doesn't pick up its most unusual member and try to integrate her/him---then the group loses its energy.

DNJ. That's very true. I've seen that happen. Anything more you'd like to add about dreambody work in groups?

A.M. Yes, I'd like to make one more comment about incorporating or beginning body work with dream groups who have been used to doing only verbal dialogue, and that is perhaps the best way of to do it--to introduce new ideas--is by sharing with the group that what they've been doing is already courageous, already marvelous! And then ask their permission or allowance to experiment with something new; or, would they be open to experimenting? The best dream groups are experimentally oriented, because the unconscious is something that needs to be researched and experimented with by all of us so that we can better understand and become acquainted with it. So, I would be very gentle in approaching that. People are already afraid of unconscious materials. It *is* an act of courage to begin with, and then afterward, it's an act of courage to stop.

### On Types of Dreams

DNJ. Does the type of dream you're working with, e.g. precognitive, lucid, warning, visionary, 'visitation', etc., have any effect on how you work with the dream and the dreamer?

A.M. I let people define their dreams. In other words, if somebody starts to have a vision or a dream, and tells me that it's precognitive, and that it seems to connect with other places and times, then I accept that.

DNJ. You work the dream from that level at that point, you shift into that 'channel'?

A.M. That's exactly right. If somebody says their dream is coming out of their body, then I assume it's coming out of their body, and we work physically. Some of my schizophrenic patients tell me that the walls around them are dreaming, so I assume that that's correct and I ask them what the walls are dreaming.

DNJ. So then what's required on the part of the dreamworker is flexibility and the ability to be eclectic?

A.M. Openness to the dreaming process. Instead of naming dreams, and saying this dream is this and this dream is that, what's more important to me is getting into the power of the dream, and let the dream tell us what it's saying. We use our rational minds so much. It's good to use it some, but as long as we're studying dreams, why not let the other world tell us about itself. You know, I used to be a physicist, and in physics the attitude is that we experiment with matter, and we let the experiment lead us to the conclusion. That is my idea about the unconscious: let people and let dreams tell us different things, and as our culture changes, people will have new names and new things dreams can do, but it's the dreaming process that has the power, and not the names of the dreams.

DNJ. So then you're more into eliciting the intrinsic meaning of the

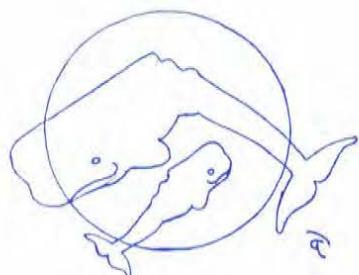
dream from the dreamer than you are into giving an interpretation?

A.M. Yes, I'm more interested in realizing the dream self and letting it come out. You see sometimes it's the dream's process itself to interpret. So that you can really see it then, that it's right for somebody to interpret. And that all dream methods are necessary, and **all of us together aren't enough!** The reason there's so many methods is that there's so many aspects to the dreaming process. We'll never have enough theories, and none of the theories will ever work in and of themselves. What we need to do is learn how to get along with the unconscious.

DNJ. Not how to label it or try to pin it down. That's one of the biggest areas I hope we'll move out of culturally as this work becomes more actively integrated into the culture, is the tendency that we have to pigeon-hole or stereotype individuals to their personal history or career, or whatever--which for most of us is full of mistakes, otherwise how would we ever learn--without recognizing that there's always a process of change and growth going on. We have an incredibly destructive tendency in this culture to label and then hold individuals to that label.

A.M. It's like seeing a beautiful man or a beautiful woman, and saying you're this age or that age, or you're this or you're that, instead of living with that person, and letting that person grow and change, so that one moment they're this and the next moment they're something else. It's funny, you know. Our dreams are like a huge immense fish in the sea, and labeling them is like taking pictures of the fish in contrast to learning how to swim a little tiny bit with it to understand its nature. It's alive and it's changing, and it's the Tao that we have to deal with. Dreams are pictures of the Tao. It says in the *Tao Te Ching*, the Tao is the one thing you cannot name. ♡♡♡♡

*Final opportunity to state  
your preference  
for our Logo*



*The Logo search has been ongoing for 9 months now; the above submissions represent those which have received the strongest appeal. The ONE receiving majority input between now and the Winter issue will become the image which best symbolizes our collective spirit. Please drop a postcard indicating your strongest preference. ♡*

*Pamphlet Listing ALL Articles  
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1982 - 1990*

*Available in January 1991: \$4.00  
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The pamphlet is being compiled as a result of the thorough indexing process the 'archives' of DNB/DNJ has recently undergone. In it are listed, in alphabetical order according to author\*, each of over 500 articles which have been contributed to the publication by individuals from around the world over the past 9 years.

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# Networking ♥ ↔ ♥ Groups

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12 week dream groups will use role play, movement, writing, visual art and more.

Call LeeAnna Jackson

Ph: 206.525.9162 Seattle, WA

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

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

WANTED: In No NJ (Bergen Co.) members to form a new group with Muriel Reid Ph: 201.569.4683

## Contacts for Dream Explorers

EDITH GILMORE 112 Minot Rd., Concord, MA 01742. Ph: 617.371.1619  
Ongoing monthly lucid dream study group. No fees

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

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

### SAN FRANCISCO BAY AREA DREAMWORKERS.

Contact Jill Gregory 29 Truman Dr. Novato CA 94947 Ph: 415.898.2559

### SETH DREAM NETWORK

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

CHARLOTTE BELL. Ongoing dream groups in Concord, New London and Weare, NH  
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TRACY MARKS Monday night group. Box 252, Arlington, MA 02174. Ph: 617.646.2692.

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Ph: 315.475.6361

ROBERT LANGS, M.D. Author: Decoding Your Dreams (Holt). Dream Group Mon & Thurs. eve 123 W 79th St. Lower Level, NYC Ph: 212.769.1616

EDGAR CAYCE Dream Group. Leon Van Leeuwen, 435 E 57th St. New York NY 10022  
Ph: 212.888.0552

JUDY WINE Brooklyn Dream Group open to new members 883 28th St. Brooklyn, NY 11210  
Ph: 718.338.1051

JUDITH MALAMUD Ph.D. Lucidity in dreams and waking life. Individual and group work. Manhattan, NY Ph: 212.933.0460

HEIDI KASS Monthly dream group meets in Central NJ  
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JEREMY TAYLOR 10 Pleasant Lane San Rafael, CA 94901  
Ph: 415 454 2793

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

NANCY PARSIFAL Dream Group, individual dream counseling and workshops. 106 Kenan St Chapel Hill NC 27516  
PH: 919.929.0946

RANDY WASSERSTROM, ACSW Dream Group Mon nights 3017 Leonard St. Raleigh, NC 27607 Ph: 919.781.0562

ATLANTA DREAM GROUP Wed. nights. Contact Walt Stover 4124 Fawn Ct., Marietta, GA 30068  
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JOAN H. THOMAS PH.D. Dream work with groups and individuals. 126 Wellington Pl., **Cincinnati, OH** 45219 Ph: 513.381.6611

12-STEP PEOPLE interested in forming a dream group, contact Tony S. P.O. Box 148006 **Chicago, IL** 60614 Ph: 312.929.2083

DFW DREAM GROUP: Carole and Jim Russell, 3424 Falcon Dr., **Fort Worth TX** 76119 Ph: 817.534.8257. Weekly study group. \$5 / meeting.

SUSAN CHAPMAN Individual dreamwork, classes, dream groups. PO Box 90691, **Albuquerque, NM**. Ph: 505.821.5077

BRAD MAY would like to start a dream group in **San Diego, CA** Ph: 619.546.0132

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

CHARU COLORADO. Private dream interpretation sessions and all day dream workshops. PO Box 374 **Venice CA** 90294 Ph: 213.396.5798

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DEBORAH D. WATSON, MFCC. Dream Group, Tue eve, **SF, CA** Ph: 415.441.2926

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

SUZANNA HART, M.A. Dream groups. SF and Marin County, individual dream counseling. Industrial Center Bldg. #282 **Sausalito, CA** 94965 Ph: 415.663.1184

DONNA KEAN **Los Angeles area** Ph: 213.530.2133

WANTED: To form a lucid dream group in the South Jersey/Philadelphia area. Contact Don Tereno 3104 Arborwood **Lindenwold NY** 08021 Ph: 609.784.2757

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RON OTRIN Tue nights 1934 W. Hill Rd. **Mt. Shasta, CA** 96067 Ph: 916.926.4980

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Ph: 703.242.8888

CENTER FOR THE INVESTIGATION & STUDY OF DREAMS  
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COL. MOCTEZUMA  
MEXICO 9, D.F. 15500  
MEXICO

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EASD: Ave de University 68-6  
1050 Bruxelles Belgium

### LUCIDITY ASSOCIATION

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Edmonton, Alberta T6G2L5 CA

### MONTREAL CENTER for the STUDY OF DREAMS

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## Call for Planetary Dream 1990

### Night of December 21-22 Winter Solstice

As did Bill Stimson, 1st Editor of Dream Network Bulletin (in 1982), we will again unite in inducing a Global Night of Dreams & Earth

#### Join Us:

- I. Before going to bed, become immersed in the call for a planetary dream
2. Just before going to sleep, induce the dream by a phrase such as:  
    ♡ ♡ ♡ ♡ "Tonight, I will dream for the Earth: ♡ ♡ ♡ ♡
3. On awakening, transcribe the dream as accurately as possible, whatever it may be, even if it is only one word or a feeling
4. Send the induced dream(s) of the night, following the instructions which will be given to you by the Dream Network or through the press.

Initiated in 1990 by Roger Ripert, Oniros, France

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Anonymity assured if requested. Send dreams or write for more information to:  
Patricia Keelin  
2437 Chestnut St.  
San Francisco, CA 94123

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

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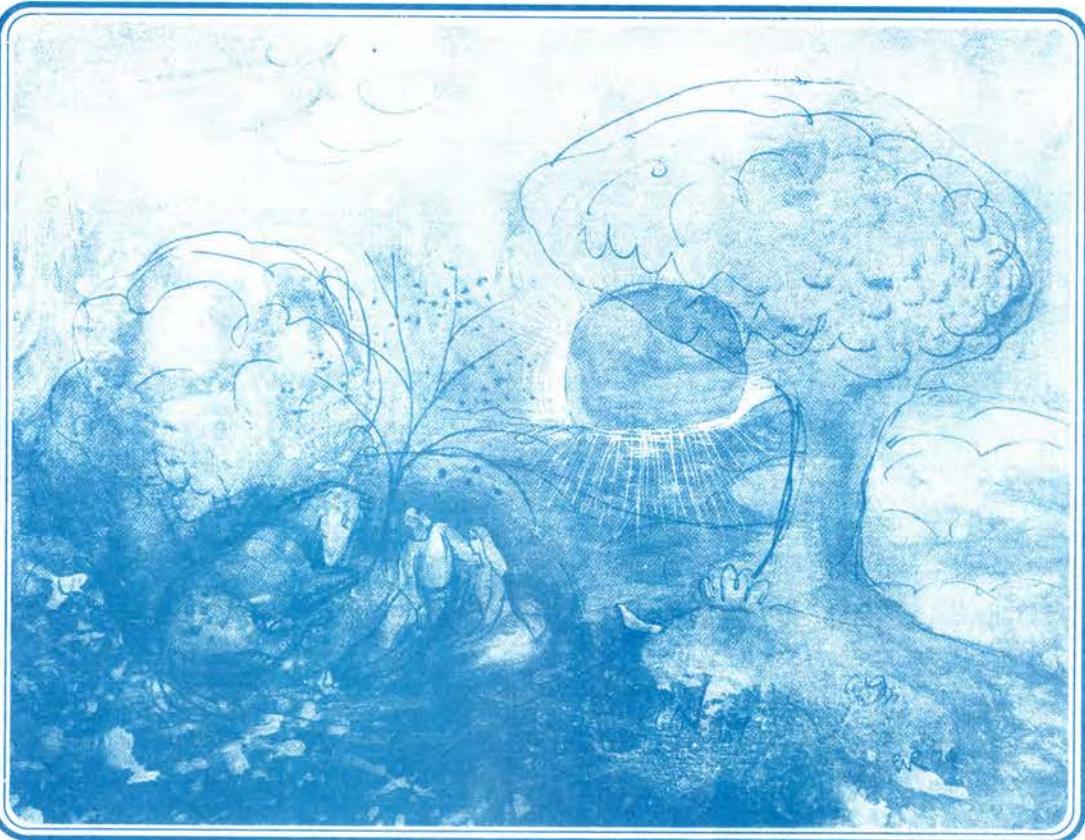
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It's easy if you try  
No hell below us  
Above us only sky  
Imagine all the people  
Living life in peace*

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*You may say that we're Dreamers  
But we're not the only ones  
We hope some day you'll join us  
And the world will live as One*

*words to 'Imagine' by John Lennon*

Peter Rogers

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