

Since 1982

Preparing for the Millennium

Dream Network

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Light at the End of the Tunnel • With Gary Bonnell
At the Gates of the Holy City • Suzanne Nadon
Following the River's Way • Arnold Mindell

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Frozen

In this dream, I was looking at a magazine.

On one page was a bird perched on green leafy branches.

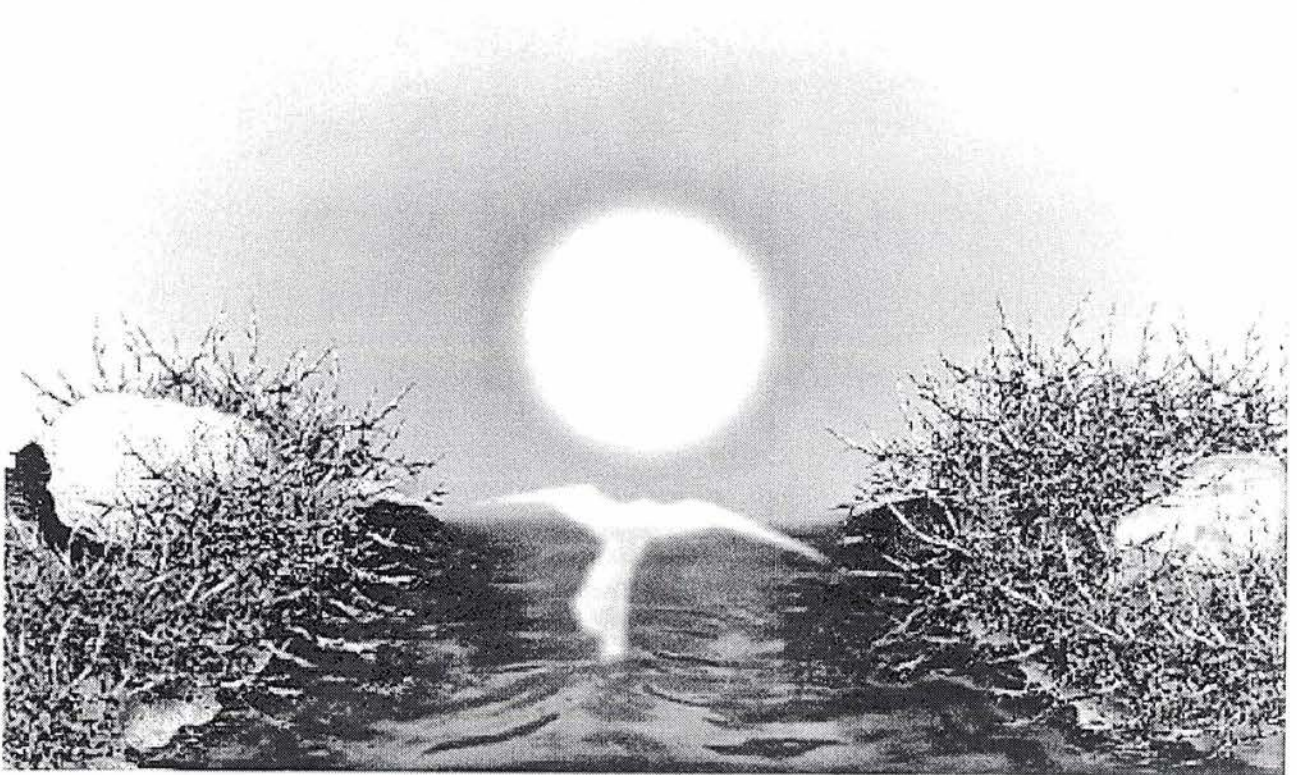
On the next there was an article

and on the bottom of the page,

a picture of a stream in wintertime.

The stream was quietly babbling

and running off the page.



Titanic

*I'm on a cruise ship, one as big as the Titanic,
and as I look out the window
I see there is a big storm brewing.*

I see water splashing at the windows.

I'm on the top deck so we must be in trouble!

*I run down the corridor toward the stairs
but water is starting to flood up the stairs,
so I run to the other side of the corridor*

where there are more stairs but it's flooded too.

*So I return to the window where I see people jumping out
and I'm so scared that if I jump out
I will hit bottom and die...*

and the bottom is no longer the ocean it is cement!

*So I am debating whether to die drowning in the stair case or jumping
out the window and just as I'm contemplating my death,
I hear a siren and the captain of the ship*

announces over the loud speaker

"This is just a test please don't panic! This is just a test."

I believe that the captain of the ship symbolized God, reminding me that my fears may feel like death no matter what I choose, but in the end it is all an illusion. As long as I don't panic and trust that I will be shown, all will turn out right..

Statement of Purpose

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Dream Network

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1337 Powerhouse Lane, Suite 22
PO Box 1026
Moab, UT 84532-1026
Phone: 435/259-5936

Website: <http://DreamNetwork.net>
email DreamKey@lasal.net

Founder

William R. Stimson, Ph.D.

Council of Advisors

Stanley Krippner, Ph.D.

Russell A. Lockhart, Ph. D.

Robert Moss

Ramsay Raymond

Graywolf/Fred Swinney, M. A

Editor/Publisher

H. Roberta Ossana, M.A.

Advertising

% Dream Network (435) 259-5936
Email: DreamKey@lasal.net
PO Box 1026, Moab, UT 84532

Front Cover: "Light at the End of the Tunnel"
by John Montero

Back Cover Artist: *Lisa Thorborg*

Book Review Editor

Dick McLeester

Contributing Artists, Editors & Poets

Janice Baylis, Ph.D.

Jaye C. Beldo

Deborah Koff-Chapin, M.A.

Chris Grassano

Lorraine Grassano

Joy Gates

Susan Hickman

Marlene King, M.A.

Angela Mark

Will Phillips

Maureen Roberts, Ph.D.

Noreen Wessling

Vicki Vlach

Editorial Assistance

Kelly MacArthur

Lynn Shafer

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

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

We seek to provide a balance and to give all nations, voices and schools of thought an opportunity to be heard.

There will be times when a particular area of interest will be given greater emphasis than another because of the limited space in the Journal and that which is surfacing that is of interest to the readership.

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

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

Dream Network

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Upcoming Focus

for Volume 19 No. 1

Animals

in our Dreams

What do animals in your dreams symbolize? Have they helped you to heal? To show you the Way?

Lifeline: 4 Weeks after your receipt of this issue.

NOTE Regarding Submissions:

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

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

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

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

♥ to ♥
Editorial

Y2K. Earth Changes. Armageddon. Apocalypse, Nuclear War or Accidents. Prepare! These are words that evoke a degree of anxiety very few on this Earth can avoid being concerned about as we bring closure to this most extraordinary thousand year period in time.

In September of '98, I received an article from Ramsay Raymond which she had downloaded from the Berkana organization website (<http://www.Berkana.org>-highly recommendable reading) focused on the many possibilities and uncertainties we face given the computer glitch called Y2K. I was alerted and frankly, quite anxious. It was as much an intuitive response—"This is IT!"—as it was to the contents of the article. I made copies, took them to all the major media in my town, began querying, informing in general, made my own 'comfort level' list, began checking it off as it was fulfilled and admittedly, I'm still working on it. However, after the bulk of the items were checked off, I wondered, "Why haven't I been doing this all my life? It makes so much sense!"

Then, along came Gary Bonnell's book, *The Twelve Days of Light* with the good news. He, as you will learn, is a reader of the Akashic records and compares similarities he was finding in his readings for individuals with many well-reputed prophets and prophecies. The Records show that we are now on the threshold of bringing to closure a 13,000 year cycle of separation and entering the *Dawning of the age of Aquarius* and Unity.

Ultimately, I have come to the

perspective that whatever is coming, we need it. As the good song says, 'Something's gotta give.' If it's the computer glitch, what a profound teaching about our shortsightedness. If it's the earth rumbling and spouting, well, one could say that's been happening since it's appearance in the universe; but this time around, we can't deny that some of its outbursts may be directed specifically at us for the abuses we've visited upon Her.

We have demonstrated that we do well, we humans, in crisis. A valued acquaintance once told me of having quite innocently been in Pearl Harbor when the bomb was dropped; she said she had never seen people come out of their shells so rapidly to be of assistance to one another. But, just as quickly—once the emergency was past—they went back into their shells.

The best informed, in alerting us to the unknowns and potential disruptions Y2K may bring see this as an opportunity for us to reacquire ourselves with and help one another, to remember community. So do I. In light of Dr. Bonnell's teaching, this event may well be part of the Greater Plan, providing the impetus for the movement from separation/isolation to Unity.

Nurture your soul and spirit with these marvelous sharings you hold in your hands. They are full of insight and wisdom. Let us follow the guidance in our dreams, reach out to our family, friends, neighbors and community, buckle our safety belts, and 'prepare' for the ride of a lifetime. It's been a long time comin'!

I mentioned two issues ago that I celebrated the 10th anniversary year since becoming steward of this wonder-full publication and work. That was true; it was on Summer Solstice 1989 that I was informed. On that day, I knew how a caterpillar felt coming out of its cocoon and taking flight as a beautiful butterfly!

I truly did. Then, there followed six months of the most intense learning curve I'd ever experienced... and the learning and wonder have not ceased since. Now that is a compliment to all of you... and to Dreams, because I had never engaged in a 'job' that sustained my interest and enthusiasm for more than five years prior to this time. Though my twenty some years work as a public servant was in the same 'field,' I always found myself needing more exposure, challenge and learning after a few years in each position held. The field of dreams will exact and deserves my deepest respect and amazement for the remainder of my lifetime. No doubt.

The issue you now hold in your hands is one that we can all celebrate as *Dream Network's 18th Birthday* and 10 years of actual publishing for yours truly; the first issue, *Making Dreams Real*, was published in January, 1989

I can say without exception that, in addition to having grown evermore committed, most valuable are the vast numbers of friends and acquaintances I've made over the years. I take this opportunity to express gratitude to each of you, with special thanks to each member of the Advisory Council and all contributing artists, editors and poets listed on page four. For exceptional assistance, I would like to thank Army and Amy Mindell, Stanley Krippner, Lucia Howell, Rosemary Watts, Graywolf Swinnery, Noreen Wessling, Frances Ring, Janice Baylis, Marlene King, Jaye C. Beldo, Russell Lockhart, Joy Gates, Lyn Shafer, Kelly MacArthur, Shirley and Deloy Lance. Each has made above the ordinary contributions of time, skill, energy, love and money. Here, I reach out to you here now and offer my love and prayers that we will soon join together, Dancing in the Light at the end of the tunnel!

Responses

Questions, Dreams & Letters

♡ From ↔ YOU! ♡

Preparing Body and Soul

I knew a few years ago that God was warning me to begin storing food and other necessities. To be honest, I ignored it. I've always had an interest in emergency preparedness so I thought it was "just me" and not God tugging at my heart. How dumb, I should have known better. Anyway, I had a dream one night that changed everything. I have also had prophetic dreams through the years. They were always about events that were going to happen in my own life. At one time, I had a series of dreams over a few months. All of them have come to pass but one. In that dream, I was living back home in West Lafayette, Indiana and was on the phone trying to warn someone that trouble was coming, but it was too late. There was a bright light, an explosion, and then I woke up.

The second to the last dream I had in that series was of the city in Iowa where we lived before moving back. As it turns out, God has given me a ministry on the web warning people to prepare and helping them do so. Here is the dream I had about a year and a half ago that woke me up to begin major preparations. You will see why the report of the storm caused goosebumps.

My family and I were huddled in our basement and I could tell there was a storm going on outside. It was a storm unlike any I've ever known. Although it was dark outside, the lightening just kept going and going—in the sky, not hitting the ground as such. I knew it was some kind of strange electrical storm. We had nothing to eat and had to go out into the

storm to find food. We split up though we knew that was extremely dangerous. There was no food at the grocery store, except one of us found a loaf of white "Wonder bread" (a well-known brand in America). That loaf of bread was glowing. We were all able to return home safely in the storm, but there was nothing to eat except that glowing bread and we don't usually eat white bread).

In my dream, I heard God tell me, "Brenda, I told you to prepare and you didn't do it."

I immediately woke up. I knew instantly it was a prophetic dream. I didn't know if the storm was to indicate there would be real storms continuously going on or if the storm symbolized something else coming. Whatever it was, it affected everyone. I immediately began major preparations after that. I wondered about the glowing bread. At first I thought it just symbolized empty calories, nothing we would have eaten. Instead about two weeks later, God showed me what it was. It was like He said, "Okay, you've started your physical preparations, now let Me tell you what the bread stands for." He said this is the Word of God, our spiritual preparations. At that time it was as empty as white Wonder bread. He told me for all He had warned me to prepare physically, I was also to "eat" His Word to be prepared. I couldn't do one without the other.

Brenda Nuland



The Unarius Perspective on the Y2K Problem

The Y2K problem could be considered a phenomenon, and as is true of all phenomena, they are dictated by historical factors. They have their causal basis in another time, in past civilizations such as Atlantis, Lemuria, and other ancient civilizations on this earth and on other

earth-world planets in our galaxy.

The programming fault, which is causing the present dilemma, exists because the programmers themselves contain the negative attitude of mind—a memory of their past lifetimes when they were computer programmers who had designed various chips that were programmed to control all factors of society. In some respects, we can see this programming evident in our daily lives, in all countries of the world. Particularly was it reflected in the Soviet Union under the Communist government.

We have published, in 135 texts, information about this glitch, which was developed in a very advanced civilization, known as the Empire of Orion, which existed more than 500,000 years ago.

Yes, it seems incredible, but, when we open the convoluted nature of our consciousness, basically the archives of our prehistory, we can discover the cause. Our present predicament is no happenstance, as there are no accidents in life.

You see, life is a continuity. This is the objective of the Unarius Academy of Science: to introduce a curriculum that reveals the truth about life's principles, which are of an electronic nature, an understanding of the inter-dimensional science of energy. History repeats itself, ever and anon, until the individual and society as a whole learns about the engineering of the mental properties existent with in each person.

We can heal ourselves, our own Y2K problem, because it is a personal responsibility. As it has been stated, "One bad apple results in a barrel-full of bad apples."

In fact, the Millennium Event is part and parcel of the Y2K problem, which I believe will be resolved positively.

The Historical Basis of the Y2K Problem

The Y2K problem has its history in an ancient civilization where advanced technology was the

weapon used to control the population of their world. The Orion government was the controlling mastermind. To all intents and purposes, this government, with its understanding of the electronic nature of the mind, enforced upon the citizens a system of artificial intelligence. They developed a central brain, so to speak, a central area of enormous size that contained super, super computers. This central system—which was used to control the minds of the citizens—more than 20,000,000,000 people—was developed and maintained by a core of advanced computer programmers who functioned under the control of this central government.

In every respect, this government was a dictatorship. To maintain order in the society, in the thousands of cities that spread out throughout the planet, a method was devised whereby, along with the daily news, the routines of daily life were enforced through the television receivers that were installed in the walls of every home, in areas of commerce, in recreational centers, etc. The people of Orion were hypnotized into believing this information, which was forced upon their minds as a seemingly natural event.

In order to maintain this huge computer system and the necessary programming, a city had been established underground. This history is documented in a three volume series: *The History of the Universe*. These volumes provide the details about this authoritarian regime, the Orion Empire.

Eventually, after a period of hundreds, or even thousands of years, the strictly secret tentacles of this computer network were discovered by astute individuals who had not given up their desire for freedom. The artificial matrix of computer programs, which spelled out each person's daily routines and weakened each person's ability to interact with his own intelligence, were broken into because these more sensitive individuals realized that they were being kept in the dark

about the nature of their consciousness.

The understanding of the nature of consciousness had been deleted from the curriculum of the educational systems of this society and this necessarily needed to be adjusted through worldwide education.

The present Y2K problem on planet Earth has its causal basis in this and other civilizations. Now we are faced with the reality of the continuity of consciousness. That is to say, each individual is functioning from his or her database, from the bytes of information that had been accumulated from life experience and which are now being reconstituted in the present and out-pictured by the individual.

This means that our thoughts are functioning in a manner that is similar to the transmission and reception of television and radio signals. Computer science necessarily provides the greatest example of this electronic science.

To this degree, then, each person today is the recipient of his or her own database, which is information that has been programmed, by that person. The information, the sum and substance of the entirety of their life after life experience, is being downloaded from their own hard disc. In this respect, then, we can see that the population of this world of 5 billion people is in the dark about the glitch, and if it were not corrected, this would have resulted in a world-wide trauma, the proportions of which would have resulted in a breakdown of civilization.

Necessarily so, in all traumatic civilizations that have produced dark clouds that hide the sun, which is the substance of all life, there is a silver lining. That silver lining is the reality of the polarity principle of energy. The opposite of ignorance is intelligence. Every trauma contains the kernel of a newer, fresher understanding of the nature of consciousness. Of greatest importance is gaining the knowledge of one's purpose of life as it is reflected from the individual and from society as a

whole. That society is our world, which is reflecting the idiom of its spiritual nature, the higher consciousness within each individual. That higher consciousness is the positive polarity that serves to raise the evolutionary physics of life.

The Y2K problem renders a historical statement, that history repeats itself.

This has been seen in the pre-history of life on the planet and at the present time. In closing, I would state that this computer problem, which would have caused worldwide pandemonium, can be considered to be a biopsy of the mind of all people. It reveals the malfunction so that a new science of life can and will be the means of healing the mind and brain/body system of the body politic.

The Unarius Academy of Science carries an immense library of information describing the new science of life, truly a science of healing. This will result in the emergence of a new consciousness that is based upon the reality of life as a continuity, life after life, and life after death. Of most importance is the reality that each person's consciousness will reflect its own relationship with the infinite creative intelligence, which is the spiritual transmitter. We are connected in this manner to the purpose of life itself and to learn of our true identity as spiritual beings.

Charles L. Spiegel, El Cajon, CA



From Sweden: Dreamwork with Children.

I am a social worker who, for the last ten years, has been superintendent of a little institution that I run in my own home. We take care of children, in the age range of seven to sixteen, with both social and psychological disorders. They are and have been living with me and my family for many years.

Since I had seen how useful dreamwork had been for my own

wellbeing, I wanted to see in what way I could use my own theories and experiences with dreams of my children. Dreams which they presented to me almost every morning.

I started to look for literature on the subject. But there was not a single little book to find, not in my own Swedish language and neither in any other language.

I started to collect their dreams and also wrote down the dreams they had told me before. Then we went ahead to systematically work with their dreams. I used many of the methods that I have utilized in my dreamwork with grown-ups. Then I had to create some specially designed methods which better suited the children's needs.

We have now been working for over five years and I'm more than astonished. What I have seen and experienced is that the dreams of children have as much to tell us about their inner well-being as those of a grown-ups. I have received so many clues to how I best can help a child to find his/her inner balance. Dreamwork has, for many years at my institution, become the most efficient therapeutic method in my work with these profoundly hurt and abandoned children. All the experiences I have gained and all the discoveries I have made I have gathered in a book named Dragons and Demons of the Dream that came out in September this year in Sweden.

Here everyone can see beautiful examples of what Jung called a "big dream;" here you also find many Archetypes. The Shadows lie in wait for them everywhere, until we, together, in our common dreamwork, lightened them up and integrated them in their consciousness and awakened life.

I believe there is a great difference between how we treat a child's dream compared with the dream of an adult. The psychological interpretations must never be presented for the youths. By working with their dream, using all the methods I have presented in my book, the young one

will in an intuitive way take care of what comes up from the exploration of his dream, without having the interpretation forced on him. They don't have to understand their dream with the intellect, since the dream works in its own way through intuition and the young ones are very close to this state of mind. They get all they need to recover from their "dis-ease" without having had one single symbol explained for them. That's how it works. I have seen it and verified it throughout all these years while working with children's dreams.

I think that I'm the first one who in a systematic way and over many years has followed, studied, interpreted and actively worked with the dreams of children, and also have had the unique opportunity to follow up my work, my theories, and the well-being of my children, since they live day and night by me. I cannot confine myself to only present my discoveries for the Swedish readers. This is much too important for all these children who fight a meaningless battle with all their shadows, which they project on events, persons and things and then accordingly respond to, while the grown-ups stand beside and shake their heads.

If we took their dreams seriously, we could avoid many of the tragedies we witness today.

Now to the point. I would like to find an interested editor abroad who can help me to translate the book into English, and bring it out in some English speaking country, so my message can reach so many more. I owe that to all the hurt and wounded children all over the world.

Any tips or proposals will be appreciated.

I could send you a translation of the table of contents, so you can better see what it's all about. I'm sorry that my English is not what I wish, but I hope you got it anyway.

Please respond to *Gunilla Caisson* ply.2105 -76010 BERGSHAMRA SWEDEN Phone: 0176/260948 gunilla.caisson@norttalje.mail.telia.com

Keeps Getting Better

Once again, congratulations on another superb issue! They just keep getting better and better, deeper and more reflective of the oceanic reservoir of Wisdom, Love, Guidance and Healing into which we dreamers dip and swim around during our nightly voyages, returning with infinite messages and priceless treasures of the Self.

Your continuing issues of excellence—and not without "struggle" and fierce determination, for sure—also tell me that whatever else is going on in your waking life, on those deep inner levels, you too are getting "better and better," becoming more en-Light-ened, and growing wisely and lovingly more and more into the fullness and beauty of who you already are.

Blessings Be .

Frances Ring, Waialua, HI

—*❁*❁*❁*—
Our 'Response' column is the place to ask your questions, state your perspectives, share your inspirations and dreams or even create a controversy!

We DESIRE to meet your needs and Urge You to Give Suggestions, Critique, Share Dreams, Related Experience and Ideas for Future Issues!

—*❁*❁*❁*—
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Symbolic Sound Forms from the Akashic Records

Light at the End of the Tunnel:

The Twelve Days of Light

An Interview with Gary Bonnell, Ph.D.

Interviewed by Roberta Ossana

DNJ: Dr. Bonnell, Thank you for being willing to share your unique gift and perspectives with our readers. By way of introduction, will you please share a bit of your background? How did you come to be an Akashic record reader?

Gary Bonnell: I began my journey into the Akasha as a child of eight. This actually came about as a result of a severe beating given me by my stepfather. I was knocked out-of-body. This experience (OBE) seems to have facilitated my ability to do so at will and I found it to be so delightful that I repeated it the next day. Thereafter, after school I would go immediately to my room, close the door and go out to my special place. About a year into this activity I met a guide by the name of E-Ly. He took me into the Akasha, or Great Hall of Records.

DNJ: How would you define or describe the Akashic records?

Gary Bonnell: E-Ly helped me understand the nature of the Records by way of taking me back

"It is said that the Records contain all that is or ever will be, including information from all of world incarnations of individual beings."



to when the Records were first formed by the originating Twelve Logos as a means of communicating their unique frames of reference regarding Creation in this realm without bias. As these original Souls began begetting, each subsequent Soul added their knowing to the web of energy spiraling around Earth. Eventually the concept of time was added as a means of self-discovery within the maze, or the dimensional layers of consciousness we call our reality. It was then that the need for an oversoul, a point of integration of all knowing, was added to the equation, thus creating the need to individuate self into linear formats to satisfy a progression through the

maze. It is said that the Records contain all that is or ever will be, including information from all of world incarnations of individual beings.

DNJ: In your book, you speak of consciousness and evolutionary cycles, in particular the 13,000 year cycles that swings on a continuum/pendulum from Duality to Unity. The Records indicate that we are on the threshold of completing a 13,000 year cycle of duality that began with the demise of Lemuria and Atlantis... and we are now entering into a cycle of Unity that will be initiated by an Event: The Twelve Days of Light. Would you summarize this Event and its implications for the Earth and humanity?

Gary Bonnell: There are rings of energy constantly emanating from the center of Creation. If we were to look back over time to the rise and fall of civilizations we could get a fairly good idea of the intensity and duration of past waves. This current wave began to overtake us some five hundred years ago. At the center of each of

these waves, no matter how long in duration, there is a period of great intensity. Every 13,000 years, a wave one thousand years thick in duration overtakes us. We are quickly coming to the center of this current wave (seventh month of 2001) and will feel an intensity event for twelve consecutive days. This event is the line in the sand between the Aquarian and Piscean ages. We, the whole of mankind, will move into a unification of body, mind and Spirit similar to that experienced during the end time of Lemuria and the height of the Atlantian period. This move from separation into Unity will be experienced by everyone, regardless of the level of preparedness.

DNJ: You have sited Old Testament prophets (Isaiah and Ezekiel), prophecies of the Hopi and Mayan people and those of noted prophets like Nostradamus and Edgar Cayce. Information from these various sources seem to corroborate that which you have gleaned from individual readings and questions you have posed directly to the Records.

Most prophets and prophecies, however, tend to focus on apocalyptic and/or negative 'endtime' scenarios. The Records indicate a place 'Beyond the Veil'—The Fifth Dimension—the ushering in of the long-awaited Age of Aquarius.

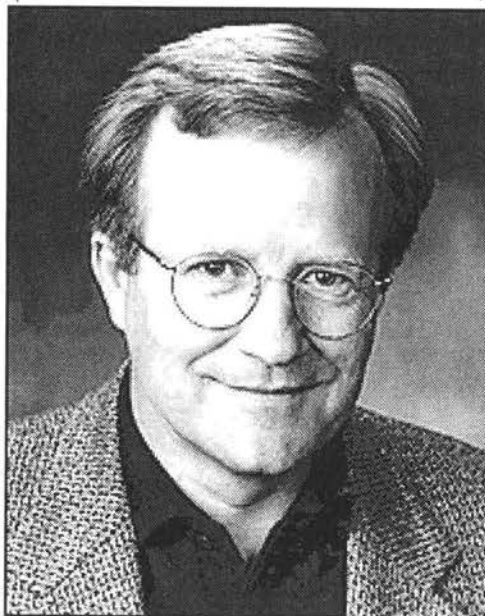
What is the Light you have seen beyond the end of this present day tunnel of chaos and approximately when will we arrive there?

Gary Bonnell: Timing of this event is the single most difficult aspect of this prophecy. It has

* * * * *

"This move from separation into Unity will be experienced by everyone, regardless of the level of preparedness."

* * * * *



been said that only God knows when. But then if everything is God... we know. The difficulty is in how time is determined on the other side, i.e. you have to break cosmic references into Earthly equivalents. Not as easy as it may sound.

This is where the Old Testament and ancient text stuff comes into play. As best as can be interpreted the exact timing of this event is around the 17th of July 2001 with the collective mind stepping beyond the boundary of time in the year 2011. The Light at the end of the tunnel is full realization afforded us by this current wave. The timing is immediate. The good news is, every lifetime you have had since the last shift in Atlantis has been the preparation for this event. You

will not be left behind again.

DNJ: Do you perceive that we often enter the realm of the Akashic records in the dream state? Could you give an example, please.

Gary Bonnell: The Akashic Records are our collective gathering of data that is freely shared without bias or prejudice. Because most of us have very strong waking opinions about what is right and wrong, we are kept from consciously entering the Records. The only other primary entrance is through our unconscious state, or dream consciousness. We all get data through intuition and hunches. But these are little snippets. Dreams are whole volumes of data that pertain directly to our concerns of the waking world, mainly our perceptions of how others view our contributions. This is the human predicament: how others perceive us. Not if we are clear and lucid about our place in Creation, but how others perceive our place. Dreams are extremely important streams of data that communicate the most direct path to our self discovery. The data released in streams of consciousness during the dream state are from an individual's personal Book of Life held with the Akashic Records. Because of this, dreams are very important.

DNJ: You stress throughout the book that our work Now is the release of conflict and that since profound conflict is the current state of the collective mind, conflict itself will self destruct. This sounds like Chaos Theory in its finest hour!

Is this (release of conflict) in your opinion **The** work we

Fourth Person Point of View

need to do, individually, in 'Preparing' Soul & Spirit for the Millennium? Please elaborate and provide, if you will, a Vision of how it will be for those who sustain consciousness.

Gary Bonnell: As we get closer to this cosmic line in the sand between ages, we will see a dramatic increase in collective conflict. This will act out in some very bizarre struggles as individuals, groups and cultures let go of the need to be right about their beliefs. The more individuals who are aware of the need to let go of conflict, the smoother the transition from third and fourth-dimensional awareness to third, fourth and fifth-dimensional awareness. It is up to the individuals within the context of their like-mindedness to let go and let God.

DNJ: Thank you, Dr. Bonnell, for sharing with us! ❀



A student of Metaphysics for over 40 years, Gary has studied in Europe, India, Canada and the USA. He is formally educated as a psychologist with a Doctorate of Philosophy from the University of San Moritz, London. He is currently enrolled in the Doctorate program at American Institute of Hypnotherapy in Santa Ana, CA. A certified hypnotherapist, and psycho intuitive counselor, he is also an ordained minister with the Church of Inner Light, a nondenominational church in West Los Angeles, CA. In addition to the Twelve Days of Light, other books by Gary Bonnell are Ascension, The Original Teaching of Christ Awareness and Your Book of Life, Accessing the Akashic Records. Order by calling 800/871-4996. Email Dr. Bonnell @ rrose8@mindspring.com

A girl child who reminds me of one of my nieces has a gift. No one else sees it but I do. I hold her protectively on my lap. I have to make sure we get to the end, when what she knows will bear out.

I have a kind of computer or machine — it's almost more like a table and has something like TV screens or computer monitors on at least 4 or 5 sides; its general shape is hexagonal. The machine shows moving geometric shapes which are some kind of formulae. There is a 'voice-over' describing, defining, explaining the images / formulae. Everyone gets these machines, and they all have the same information, except for the one the girl and I get.

It has something different on it. We understand it.

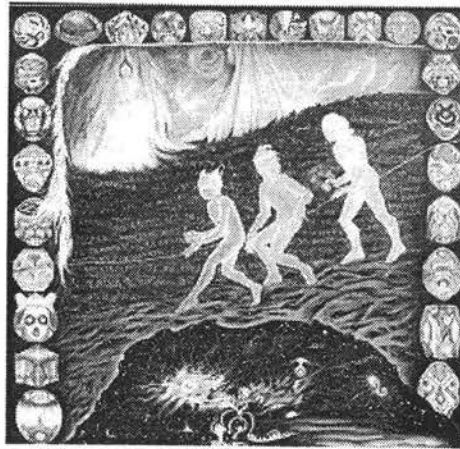
At some point I have a box of books with this information. I've apparently 'translated' the content of the machine into words — not the 'voice-over' part — but the actual information that the formulae shapes conveyed. I'm giving the books away. They seem like regular sized books at first. When I have only a few books left, someone challenges me. He is hostile and asks, no, demands to know where I got this information. I don't understand his belligerence. I say it came on the machine. He doesn't believe me. It's not on the machine now. I don't know how to reproduce it on the machine.

I try to explain that my machine came this way (with formulae / images different from the others). It was different.

I understand that the information is unlike anything people know — even the book isn't understood.

A man challenges me on it being so different and not understood. I'm anxious. I know what I saw was there. I know what is in the book is true to what I saw. He challenges the literary form. "Is it written in fourth person?" He asks: "Did you make it up? Is it your own view?"

I am afraid and don't understand why it's not on the machine. Why can't the information on my machine be reproduced / accessed by other machines? I know that I have to stay true to it — especially now. This is a dangerous, critical time; there are so few books left. I know that if I abandon this knowledge, much will be lost. It's somehow very critical that I maintain the validity of my experience, with regard to the machine



and the book... especially the book.

I don't see myself as anyone 'special' — I'm just trying to make sure that the information gets out, that it is available when it is needed.

I'm being challenged about the book's point of view. I say to the person challenging me "It's in fourth person." The guy snorts derisively. "There's no such thing as a fourth person point of view." I don't know what else to say. I know that a fourth person point of view 'doesn't exist' in writing right now

— but the book is written in 'fourth person.'

Later, enough time has passed. The information is becoming known in the people now. What they didn't see before they can see now. I can see it in their faces, as the information and knowledge 'comes up' in them, I see it. Some people realize that they are seeing in a new way. Others see in the new way, but don't realize it's new. I am glad because what I did was necessary and a part of the process of its birthing out into the rest of the world. My job is done. It is active / alive and out in the open for people to see. It happens inside of people — something shifts, and the fourth-person point of view makes sense. It is like people are saying "Of course!" and understanding that it's the only way

this information could be conveyed.

And now, the machines can all 'find' the information too — it's right there!

I need to stay around for a while as this awareness opens in people, but once it reaches a certain level — once enough people 'know' it and the information is established widely enough.

Then, I can continue on.

"Magic Line" by Skye Gentle

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Opening Gates

There is a hilltop and a slope below it. A high chain-link fence divides the two places. A group of people live on the hilltop and another group on the slope below. The hilltop people live in at-one-ment with cosmic law, the others do not. A man of the "higher" group — not the leader but one who had attained greatness — calls out to the "greatest" of the "lower" group and engages him in conversation to stimulate his thinking. As they talk, they go to a place in the fence where one of the sections of fence is open slightly, as a gate.

The 'higher' man suggests that they open this section wide, the 'lower' man agrees but said it should be just for a little while because he and his people have to go on with daily affairs.

As they are opening the gate, the 'higher' man goes to the next section and opens it also. At this, the 'lower' people begin to murmur disapprovingly, for the fence had always been there and it was wrong to change things. The people on the hilltop began to encourage them, pointing out that now they could see the sky and mountains without the fence obscuring their view. They were encouraged and began to see other beauties that had been obscured.

A large white bird flew into the sky.

With mounting joy, they see more and more.... as more and more gates are opened. The joy reaches levels of ecstasy as the two groups of people join and became one. Together, they begin to ascend the hill and beyond.

They carry a huge flag of White, waving above them.

Dream Song "I'm your friend forever, if you will only follow me."

Dream Voice

"You live in the lair of the Holy Spirit."

(Received in spoken language while simultaneously being displayed in neon lights.)

Vermilion

An evening glow of vermilion red fills the sky.

Breathing into my body, I can hear the echo of my going to sleep chant:

“See God, see God...”

Another breath deep into myself as I see the vermilion glow of the dream. “See God, see God...” My voice reminds me of my task as I look around quickly. A marketplace swirls around me. I’m surrounded by the bustle of vendors and gypsies alike, selling and yelling their exotic stuff: meat hangs on hooks, monkey legs and feet of chicken.

I see a boy with a baseball cap and I bend down to ask him, “Show me God. I want to see God!” He leapt up wildly, disturbed by my loudness. Putting his fingers up to my lips, he grabs my arm and brings me close to him. “Out of the question for you! Besides I could get into trouble for this.” he says. I beg, “No trouble, no trouble.” Johnny

Bunch is his name. I have seen this little dream boy before when I was a child. I had grown but he stayed the same.

“C’mon Johnny Bunch, show me God!” His eyes widen, surprised and excited to hear his name. He then turns away and begins to whisper into the ear of an old man sitting nearby. Back and forth they whisper. Johnny returns and says: “Ok. Let’s go quickly.” Down a windy little road we go into a valley that winds up and over a hill past a tower to a brick temple in a grove that was dead.

Big doors stare back at us and they begin to shiver, then open.

A wind suddenly blows filling my sulu (a Fijian wrap cloth) with air.

A light streams out from within the doors, sending a thousand voices through my soul. Frozen in the light, I cannot breathe but only bask in its ecstasy.

And then the ego crept in.

I look down at Johnny’s face to tell him how great a dreamer I am to be in such a place. He leapt up like before and tried to cover my words but they have been blurted out. The light vanishes and is sucked inside the closing doors. Johnny shriekes, kicking his legs up at me.

I wake up yelling, “So close, so close!” I realize I have much to learn and will return again.



"Vermilion" by David Joaquin/Moen-Ju Chong

At the Gates of the Holy City

*“And then I saw a new heaven and a new earth . . .
I saw the holy city, the new Jerusalem,
prepared as a bride dressed for her husband.
And God will make his home among them;
they will be his people and he will live among them.”*

Revelation 21:1-4

Personal Reflections on Spiritual Evolution

by Suzanne Nadon

Wearing white chiffon, with a dapper young man at my side in a navy blue blazer and grey flannels, I approached the altar to meet my God in blessed union. There, I was told, I would partake in the greatest mystery known the human - God would come out of the heavens and become one with me.

If my crinoline hadn't been so prickly, and if my lacy socks had stayed up like they were supposed to, and if I hadn't been first in line (I was so short, I always had the awesome responsibility of leading the way in school processions) I may have paid attention to the Great Mystery as I received the host for the first time. But the sacred event, for me was to happen the following week.

Some time after my first communion, we filed into church as was the custom in our school every Friday. Now initiated, I would join all the other children in a holy procession to receive communion. I was towards the back of the line after all the senior children, and had much time to

reflect on the mystery, on my lessons about the Saints. And I prayed: "God, this is your daughter, I am a sinner but you can make it better " I felt very unworthy, very soiled, very sinful. But I knew that God was omnipotent and could forgive even a six year old sinner such as I. It was soon my turn to put my tainted hands under the white cloth, and look up . . . way up . . . to the priest in gold brocade and red satin, and to open my mouth, close my eyes, and feel the Holy Trinity on my tongue.

A warmth and radiance descended upon me. I felt tingling all over. Surely this was the Holy Spirit. A feeling

of being known, loved, cherished . . . surely this was the power of Jesus Christ, my brother, my teacher, my friend and protector. And I felt watched, perhaps even noticed, by the very eye of God himself. Even my sin could be forgiven, and in that blessed moment I became one with all.

The following week, I waited, expecting the same magic to flood my soul. Nothing happened. In my disappointment, I turned to my girlfriend: "The priest missed this one, my host wasn't blessed. I'm going back for another", and boldly, I went back up to the altar for "Communion: Take 2".

If anyone noticed, they were kind enough to refrain from comment.

In the days, months and years ensuing, my association of the presence of God with mystical experiences was a hit and miss affair. I am sure that I had more than my share of mysticism as I grew up, but I could never understand what would make an event secular (no peak feeling, no light show or magic, no kinesthetic warmth) and what would make an event sacred, which I described in words normally associated with orgasm and ecstasy.

Young children do not normally have such a vivid experience of spirituality, says Paloutzian. Perhaps what accounted for mine, was the relief salvation brought from the fear and guilt that permeated my life. Daily, I lived with the paradox of innocence and guilt. Months before my first communion I had been sexually molested by a sadistic teenage boy who, to relieve his own guilt, made it clear to me that I was a "bad bad girl". It had not been painful. The terror for me was in the threat of death if I

broke the covenant of secrecy.

I broke the vow of silence and begged my parents not to bring this boy into our house as a baby-sitter. To my knowledge he was never questioned and the abuse continued several times until we moved away the following year. What was seeded in me, was the notion that I was a terrible sinner. I awoke to sexuality and spirituality, sin and salvation, right and wrong. Paradox, the tension of opposites and it's companion "consciousness" made their home within me at a tender age.

To compensate for my great sin, I launched myself into a search for perfection, a desire for sainthood even though I feared that I had been forever soiled and would never know the glory of being stainless again. Ejected from the garden of innocence, having tasted the fruit from the tree of life too soon, I invested myself in trying to earn "heaven" through my attempts to master perfection. I became a straight "A" student, a prayerful daughter of God, a devoted caretaker to my own alcoholic mother. Later in life this would sprout in me a workaholicism in the name of God, and a tolerance for dysfunctional relationships which sucked at the very marrow of my existence.

As a teen, I started to question the hypocrisy in the church. I would no longer attend church until I could find some answers. Did God really exist or was God an illusion created by the weakness of humans? Not one of the many priests who paraded through my living room sipping "rum & coke" at my parents' invitation told me that they believed in God because they knew God personally. They all recited obligation to faith as the reason for their belief. I became an outspoken atheist, saw religion as a crutch that only the weak needed, and did my own thing. Religion, to me, was the confining dogma of an elite bent on keeping power over the masses. I considered it my job to rebuild myself independent of such corrupt systems. I would forge my ego until it was strong enough to withstand the next onslaught of insight and spiritual experience.

"Whether we like it or not, one of our tasks on this earth is to work with the opposites through different levels of consciousness until body, soul and spirit resonate together. Initiation rites . . . burn off what is no longer relevant, opening our eyes to new possibilities of our own uniqueness. They tear off the protective veils of illusion until at last we

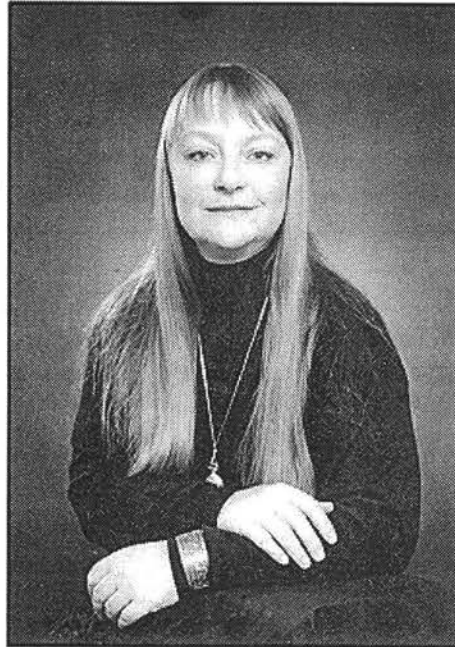
are strong enough to stand in our own naked truth." *Marion Woodman*

By the age of 25 I was in the top 5% of Canadian women in terms of my income, the regional manager of a computer consulting company, and the only woman in the management structure. I was the "pet" of the President, though I accepted mentoring from none. I needed to do it on my own. I needed to prove that women are equal to men. The ideal of sainthood had been replaced with the corporate climb. I married and was about to have my first child when my husband came home one day and announced that he was tired of feeling emasculated by me, and he was leaving for another woman, with whom he could feel more like a man, that is to say "in charge".

Six months later, while still on maternity leave, I suffered several days of debilitating kidney attacks. In the depth of despair borne of my kidney and marriage failures, I called for a priest and prayed: "OK God, if you're out there, I wanna hear from you." I was at the end of my rope, physically, emotionally, financially. "But please, God, if you are there speak loudly and clearly, because I have become very hard of hearing in the spiritual domain."

I was not disappointed. My experience of the light, warmth, presence and love of God happened on the road to my third surgery. Only this time, surgery was successful. Though I'd been soul searching since my marriage breakup, certain that millions of believers the globe over couldn't all be wrong, the experience of conversion was instantaneous and powerful. As Carl Jung has said, "I not only believed in God, I KNEW God" from that moment on.

Unable to reconcile myself to the Catholic Church's oppressive rules for women, I joined the United Church. Yet, spirituality was in the real marketplace for me, not in any ascetic monastery. I remarried, moved to the country and had three more children. While on the farm at Maplestone, I tended the chickens, made maple syrup, and chopped wood. I studied Creation Spirituality, the Tao, the Bible, Feminism and Native Spirituality. I gave earth-based spirituality workshops for women, wrote four books, earned most of the income for my family as a human relations adult educator. We lived on 15% of what we'd earned in Toronto, less than the amount we would have received had we applied for welfare. Though poor, I was compensated by finding the spirit of God in my



children, and the essence of the Goddess in nature. I discovered a love of writing which had heretofore been asleep in me. Most importantly, I learned how to sit, wait and be still.

Led by a powerful series of visions and dreams which I later documented in my book FULL BLOOM, we experimented with intentional community, severing our 50 acre farmland into building lots and inviting like-minded families to join us. But interpersonal stress constantly eroded the ideal of community, furthermore we realized we could not lead others in community. When our community became exclusive, it failed. We suffered many such failures and many losses in these attempts to connect intimately with other families. But I would always pick myself up and start over again. This period in my life is characterized by the constant and painful experience of going to zero and starting over. I was living a myth that if I was doing God's will, in service to others, I would be given the energy and means to continue. My arrogance was only mediated by what I still believe were the best of intentions. I had not yet learned to set healthy boundaries.

Not surprisingly, I spent two months in hospital for burnout and depression. My second marriage was composted when I came out of this depression, wrote a book about it and independently began to rebuild my life. My second husband also left me, citing that my power to emasculate him was intolerable.

Now in my mid-forties, after a long, arduous ten-year-long inner journey I understand the dynamics of this abuse scenario and I have made peace with my abusers, and begun to see how I have shamed the men I have loved, believing I knew even more than they, what was best for them. I live a quiet, simple and studious life, and my most frequent prayer to God is one of thanks for the Great Mystery that seems to have directed my path.

REFLECTIONS ON MY SPIRITUAL PATH

It has been said that the child as she grows from single cell to complex organism recreates in an accelerated manner, the whole of biological evolutionary history before her. Perhaps so too with spiritual evolution. I see the many phases of religious development in the world in my own story. Or perhaps it is more appropriate to say that as I view the world, I see developing global consciousness through the eyes of my own spiritual history.

Phase I - Child of God the Father

As a child, I believed as a child, being fed a plate of food and ingesting it as presented. It was a comforting faith. Believing in the omnipotence of God made it possible for me to trust in the salvation of my sins. I know several adults who live such a faith today, unquestioning, quietly accepting that the word of God is with the priest, minister,

boss or politician. The dogma IS the truth. Maslow suggests that this form of "religiosity" is that of "non-peakers". . . people who have not yet felt the personal revelation of God through a peak experience. He makes the point that though mystical peak experiences are available to all, few are brave (or foolish?) enough to accept the call, preferring the status quo of their fathers' faith. I am thankful that though difficult, my personal story opened me enough to question the second-hand faith of my fathers. And yet I understand that for many people, God as omnipotent Father continues to serve a perfectly useful and healing symbol.

Phase II - The Hero and the Zero Point

From the innocence of a ready-made faith, I threw myself boldly into what I call my Atheistic Freudian phase (age 15 - 25) citing all religion as illusion, and all religious people as compensating for ill relationships to their primary care givers. I believed in the "cause and effect" scientific model of life, it was up to me to create my reality. In this time I forged a new identity and built a self confidence independent of my parents' rules and beliefs. There was no thought that I might need to heal the relationship with my parents, only that I could transcend it. . . and show THEM! And I did, but in my patriarchal culture, I only accomplished this at great cost to my feminine nature. I had a high income, an expensive wardrobe, an MGB, a live-in nanny for my child, but most of all, I had the accolades from associates and relatives. I'd made it as a business woman. I was a local hero. I kept busy to stay the feelings of emptiness within.

In the world today, I see a growing movement of people who have left the church to search for satisfaction and wholeness in the secular world. Many, like my 25 year-old self are lost in the corporate climb, on the treadmill of daily existence, working only to pay their mortgage and tax bills. The mall is their Church. Kids are being raised in understaffed daycare centers. Homes are little more than garbage-processing resting stations. Mr. and Ms. Right measure their success by their income, status, size of home or even the school grades of their children. They live out the myth "more is always better". Products of this paradigm are expertise, competence, growth and specialization. Liabilities include: skyscrapers, runaway technological inflation, commuter stress, street people and child criminals, fast food and soil erosion, global warming, species extinction, etc. Some make it in this world and feel successful, many others get lost in the maze of KOYAANISQUATSI, "a life out of balance, a lifestyle demanding a change", according to the Hopi Indians. The lucky ones follow the Hopi Prophecies' way of purification and side step onto the path of the Corn Woman, a path of simplicity and plenty for all.

There seems to be a kind of sleep that permeates our culture which only tragedy can awaken. Floods,

earthquakes, layoffs, distress and personal lowest points are the wake-up call which often invite the person into a relationship with their Creator. What hubris to imagine we are self-made! We are perhaps coming to a global day of reckoning, like that day for me when all was lost: husband, health, means. . . the zero point. The capacity of the ego becomes defined through the experience of the zero point. In this second phase of religious development, individuals seem driven to till and sow their identity, isolated from the help of the Divine Gardener, until tragedy befalls. The worship of ego at the personal level is the same pattern as the worship of the hero in society. I believe that the journey of the hero/heroine is one of the principal archetypes for this phase of spiritual development. It enshrines "addiction to perfection".

Phase III -

Wholeness and Balance as Spiritual Ideal

The third phase of my religious life (age 25 - 42) came after my conversion experience. I call it my Goddess phase. I've also likened it to the journey through the valley of darkness, the winter of my life. Far from being rescued by God as payment for my conversion, I was thrown like Daniel into the jaws of life. And, like Job, I was tortured with failures I could just barely tolerate. Sobered by my lack of control over the events in my life I often reconnected with God. In this time, slowly and relentlessly, the feminine face of God was revealed to me through a series of visions and mystical experiences, many of them about the Moon, the Earth and the Sea.

I returned often to the zero point through depression, rejection, or just to be alone to heal. I saw insanity lurking at my doorstep and in the world around me, I felt my partner's abuse patterns, I heard my own weak voices and I remembered the abuse of my childhood. As I grew stronger and began to live out a new, healing pattern in my life I sought to balance the time spent nurturing outer achievement (mothering, writing books, doing workshops) with inner work (healing my relationships, dreamworking, prayer, solitude, a long period of celibacy). Synchronicity (the co-incidence of inner knowing and outer reality) were my signposts on the path to wholeness.

I created for myself a new theology of the Holy Trinity which enhanced the one-sided masculine Christian Trinity as I had known it. The new Holy Trinity for me was more like a Holy Family: When Mother God and Father God get together to create sparks of ecstasy with each other, they create a third being, God the Child. A new look at the Holy Trinity would reveal God the Father (like Yahweh, an unreachable, unfathomable God, an unseen shaping force, the invisible); God the Mother (the visible universe) and God the Child (product of the two in balance: inspiration and creativity). In a whole person, couple or community, the three are one. Yet to

know the whole, I would first need to know the parts.

In this theology, when any two polarities are in balance with each other, they connect and conceive a third, the Holy Child. Jesus, the incarnated God, is the historical version of the archetypal Divine Child, born of a heavenly father and an earthly mother. Life in balance between mind and matter, inner and outer life, transcendence and immanence, masculine and feminine produces: creativity, wholeness, and evolution. In short, the whole person who lives in dynamic tension between opposites, births the future.

Says Thomas Berry: "Peace is not bovine placidity, but the highest degree of tension that an organism can creatively bear". My Goddess phase brought balance to an overly left-brained, patriarchal understanding of a human's relationship with God. It brought into awareness for me Berry's request that we need to "reinvent the human" if we are to adapt to the newest paradigm which he calls the ecozoic age. The new human, the whole human lives in balance and knows paradox as a divine womb.

I see this movement towards balance in our society: a renewed interest in aboriginal spiritualities, dreamwork, pagan religions, earth-centered experiences of divinity, mysticism; a wider interest in social, ecological and justice issues; a sense that it is more fulfilling to journey than to arrive; a renewed commitment to physical and psychic health. "Back-to-the-landers", professional electronic cottages, small owner-run businesses are all products of this movement today. Berry's new human has built her own little sailboat and is now letting the Breath of Heaven inspire her into a hopeful future, buoyed, challenged and nourished by the ever powerful and bountiful sea.

Phase IV - The Holy City

What happens when whole people interact with whole people? They form a network of whole people, of course! Each individual is self-directed and unaddicted to either substance, relationship or work. Each person has a sense of personal mission, comfort with the Divine as co-creator, and knows the dark as a place for regeneration. The energy between such people isn't entropic, it is synergistic. They form a community where the whole is greater than the sum of the parts. The work ahead, for me is to redefine my sense of mission and purpose based on my own God-given talents, to build networks of support with individuals who are themselves whole and self-directed, and to serve my family and community, dedicating a generous amount of time to personal recreation and inner work.

I believe that the archetype which best describes this pattern is one called the Hexagram. Unlike the mandala, which describes personal wholeness, this model describes interpersonal reality, a "whole person community". In the hexagram, the six points are made up of two trinities,

one masculine and one feminine. The masculine trinity can be seen in the Christian trinity of Father, Son and Holy Ghost, or Gillette and Moore's trinity of Warrior, King, Magician. The feminine trinity can be seen in the Chthonic Trinity of Maiden, Mother and Crone. When the points within these two trinities are linked they form a hexagram-like honeycomb, a container for the sweet juices of a fulfilling, creative and interdependent life. The hexagram is a more detailed elucidation and an evolution of the Father-Mother theology of my third phase. Interdependence has replaced personal wholeness as the spiritual ideal. (See Figure I, next page)

"In a mature religious context, mother and father God imagery is finally inadequate. Children outgrow mothers and fathers. Parental God imagery can perpetuate religious and psychological immaturity. Such imagery is not necessarily the door to adult responsibility. I believe the Sacred as interdependent sustainment may be [the new] symbol." *Edward Edinger*

In this model, the "honey" at the center of the honeycomb is a symbol for the soul of the individual, aura of the couple, or mission of the community. In the same way that bees create honeycomb communities, connections with others as defined by this pattern create a lattice work: a community of conscious, creative, whole, responsible individuals. These individuals dwell with God in the Holy City of the Christian scriptures.

"And God will make his home among them"
Revelations 21:4

This conscious community of co-creators with God, is my newest, most inclusive definition of the Higher Power whom I've known as God, then "not God", then God/Goddess. It contains within it all the definitions of the previous three phases of spiritual development.

I see buds of this new community-based organism sprouting today. Team-run relief organizations such as Calmeadow whose purpose it is to lend money to small businesses in partnership with individuals in developing countries or marginal oppressed groups; the Internet where there is no boss, only a limitless possibility for communication with others who share the technology; lay men and women facilitating worship services and giving communion in remote villages; AA groups or women's healing circles where there is no fee, leadership is shared, and the purpose is the emancipation of each individual in the group. I also believe that Quebec Separation and Native Land Claims are in part, responses to this archetype. These are just a few of the examples which bear some of the characteristics of a "community of wholesome, self-directing individuals".

I do not yet live in community, and the Holy City is still but a vision. Yet I feel it and sense it as if I were right there, at the threshold. Today I stand at the gate,

connected to only a few people. I often feel the pain of those still thrashing, blind in the wilderness. Yet despite the despair, disillusionment, pessimism, war and burning times which still rage on outside the great walls, I know there are also people ahead of me, inside the gates, building. One soulful gift, one piece of art, one lucid article, one volunteer service and one day of work after another, they are laying their conscious efforts like golden bricks in rows and columns. They are building paths of pearls and walls studded with precious jewels. They are forging the Holy City for all to share.

I am dressed as a bride, ready to commune with my destiny. Dare I enter? ❀

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Please address correspondence to Suzanne at RR#1 Owen Sound, Ontario, Canada N4K 5N3 Email: maplestone@hotmail.com

Fig 1 - The Hexagram

"My experience of God has changed. God, to me, is now a collective of conscious incarnations" . . . *from my journals*

"Wherever two or more of you are gathered in my name, I am with you" Matthew 18:20

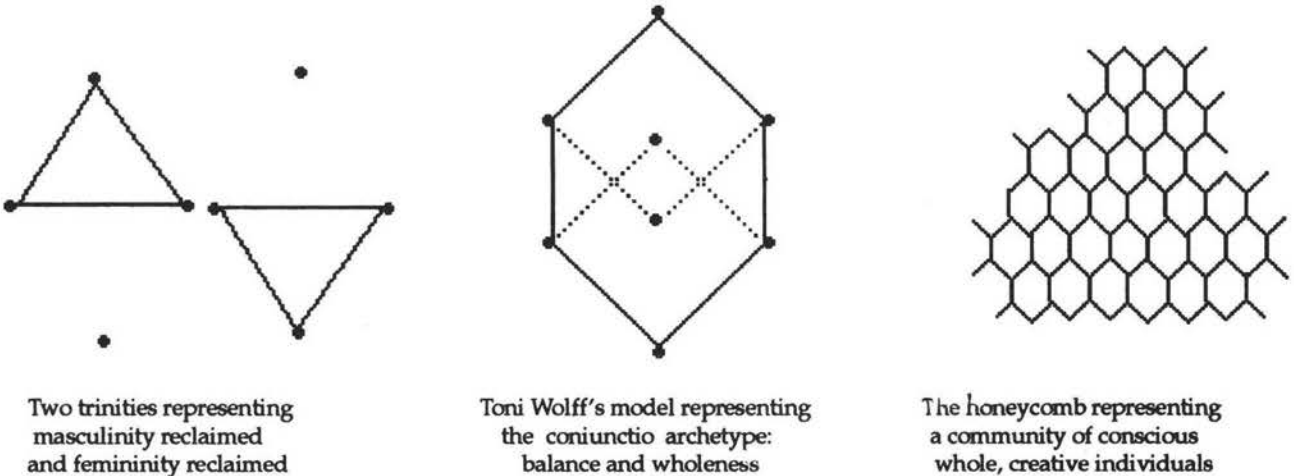
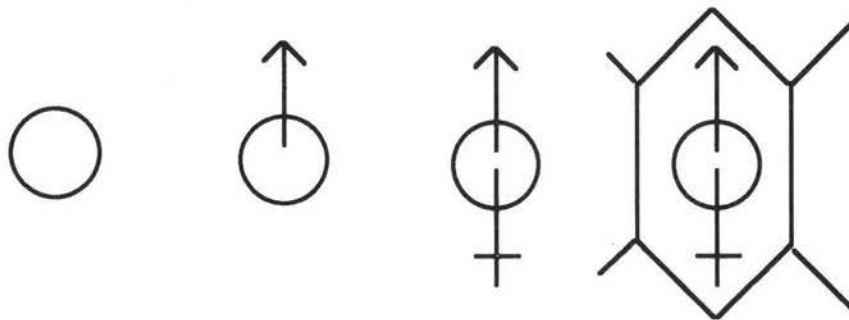


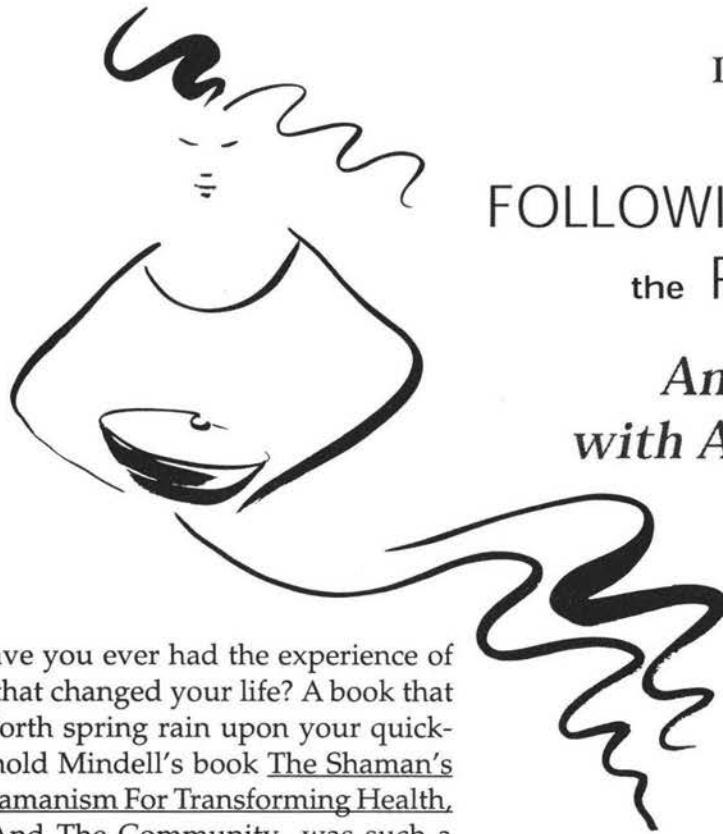
Fig 2 - Evolution of a symbol

I Father God II The Hero III The Goddess IV Community



Take one tried and tested faith (the milk), add a decade of hero-like behaviour (the wheat), balance it with another decade of goddess nectars & yeast, bake it in the inner life and let it rise and you'll end up with a delicacy fit for the land of milk and honey. Serve it hot and fresh, with a generous amount of love, in the Holy City to all your companions.

Interviewed by Joy Gates



FOLLOWING
the RIVER'S WAY
*An Interview
with Arnold Mindell*

Foreword: Have you ever had the experience of reading a book that changed your life? A book that seemed to call forth spring rain upon your quickening seed? Arnold Mindell's book *The Shaman's Body: A New Shamanism For Transforming Health, Relationships, And The Community* was such a book for me. I was so excited by the vision expressed in *The Shaman's Body* that I read all of his books to which I could gain access. The more I read, the more I felt that Arny Mindell's perspective was indeed in resonance with *another* book whose message had changed my life, a Chinese book of ageless wisdom, the *Tao Te Ching* by Lao Tsu. In fact, process work, as Arny shares on page 22 of his book *Sitting In The Fire*, has roots in Jungian psychology, physics and Taoism. The Taoist view of life assumes that the way things are unfolding contains the basic elements necessary for solving human problems." (See the sidebar for other important process work concepts.)

So when Roberta Ossana, who knew of my enthusiasm about process science, asked if I would do an interview with Arnold Mindell (known as Arny by many), I eagerly agreed.

It was my first experience with an e-mail interview and I found that it soon took on a life of its own. It seemed to become the voice of a *timespirit*, an energy communicating about deep awareness, aliveness to mystery and to our interconnectedness.

We invite you in to the quantum field of the e-mail interview between Dream Network Journal via Joy Carol Gates and Arny Mindell, author, co-founder of Process Work, and Process-Oriented therapist. Listen for the *timespirit*.

DNJ — I've read most of your books, so I feel that I have a good sense of your message. I wonder, after reading one of your more recent books *Sitting In The Fire: Large Group Transformation Using Conflict And Diversity*, if your time is becoming more focused upon working with large groups in addition to the Extreme States work you do each year. Is this so?

ARNY — I work about a third of my time in my practice with individuals, a third writing, a third with larger international scenes and seminars as a whole.

DNJ — It seems to me that the first several of your books¹ demonstrate process oriented psychology in regard to individuals and their unfoldment. Your more recent books² seem to evolve the focus more fully into the individual's context as well — upon group process, how we each can serve our community as we connect with our authenticity, how we can affect the world. In a sense, it seems as though process oriented psychology first came through in a fashion which was attractive to introverts in particular and now is extending into approaches appealing to a more extroverted population and to the more deeply committed social activist. Can you comment on this?

ARNY — I only notice now that there have always been two threads for me in psychology. One was

inner work, knowing yourself, your dreams, meditation, your relationship to the eternal. And the other has been the world, its problems, beauties, its tensions and awesomeness. Now the thread that my life has been asked to weave is braiding these two threads together. Today I realize that without dreamwork, you can not do what I call "worldwork," and without working in the world with large group situations and international disputes, with your community and family, you understand your dreams as if they had really only to do with you.

DNJ — I like the way you include some of the concepts of physics in your writing, such as "the quantum field," in which one's innerwork and processing of individual dreaming serve to vitalize and purify the atmosphere around one.

ARNY — I don't think of purifying as much as I think of stepping through consensus reality, through the reality of this person and that object, into the background of that person or object, into what I call the "quantum field," an uncanny potential from which all things arise. What happens by getting in touch with this field, by getting to the essence of your dreams, body experiences, projections etc., is that you connect to that non-local essence, are more at home on earth, and enable other beings to feel more at home as well. The home was not purified, it was always just trying to become conscious.

[For more on this theme we look forward to the publication of Arny's new book The Quantum Mind: At the Edge of Psychology and Physics, by Lao Tse Press, in 2000.

DNJ — DNJ's on-going project of collecting and printing "big" dreams that seem to be dreamed for the benefit of humanity as a whole ("Dreaming Humanity's Path," a regular feature now) appears to be another manifestation of this field. Can you suggest experiments that readers of DNJ might consciously use to expand their own individual daily dreamwork, taking this quantum field into account?

ARNY — In my other book about to emerge [in 2000], The Dream Maker's Mind, I suggest many such experiments. I suggest relaxing, breathing deeply, and closing your eyes. When you are ready, open them half way and notice what catches your attention first. Let your unconscious mind tell you what "thing" to focus on. Then enjoy that thing, ponder it, and ask yourself, what is its essence. And let that essence unfold in any way you like, in movement, in pictures, etc. The unfolding is probably going to help you understand the realm from which your dream images come.

DNJ — Would you say that amplification of one's process leading to "getting its message" is about the most fundamental tool of process science?

ARNY — Amplification is crucial. It is a tool in the sense that you can do it. But you can do it only because it is a process which is trying to happen. Process is creative, it self-amplifies, trying to make space for itself in our consciousness. Process wants to "unfold," and does so in various ways and channels, everywhere in our lives, every moment we perceive something.

So amplification is a paradox.



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DNJ — How could introverted dreamworkers get a sense of how their dreams might relate to or embrace their community? How could they contribute right where they are through their inner work? How might they realize that they dream for the world as well?

ARNY — The more you experience yourself, the more you know there are no real barriers between you and your desk, your meditation place, and the large world out there. Every time a sudden fantasy emerges, you may feel that another part of yourself is trying to emerge. But if you take time with your perception, and if you notice the very earliest stages of that fantasy, then you will also sense how it is coming from nowhere, so to speak. It's quite awesome. This no-where is non-local, or everywhere.

Now the same is true for dreams as well. If you meditate upon your experience, you notice how deep experience emerges into dream images. If you check on the outside, these dream images will often connect to experiences and events which others experience as well. Thus, simply working on yourself is, in a way, working on the world. If that is your introverted path, namely working alone on your dreams, then you are doing your world work in that manner.

However, the concepts of introversion and extroversion are a bit weak. What I mean is that I could just as well say that staying in touch with your deepest self while in contact with others is

dreamwork as well!

DNJ — You observe that the essential message of a dream is speaking also through events in our lives, synchronicities and even in our physical symptoms. Is it so then, that all of Life is supporting us in discovering our true nature, and that developing an alert, detached awareness of how the energy is flowing moment by moment in our lives is a very helpful thing we can do?

ARNY — Awareness work is the most exciting thing you can do because it is about the only thing we all are doing, all the time. We just don't admit it to ourselves. Once we do, we realize that everyone is involved in a spiritual practice, trying to follow themselves, their energies, their bodies and life as best they can.

DNJ — What would you say could be the most important attitude or practice that a dreamworker could employ with her/his dreaming process?

ARNY — What a great question. I don't know what to say. The most important attitude or practice? The one which is happening to the individual. What comes to mind in the moment is not trying to practice or do anything. Doing nothing. Noticing what is happening instead. Following, watching the river's way. It will bring you places you never even dreamed you could find.

DNJ — When a dreamworker essentially works alone with process science and becomes enthusiastic about the flow of new revelations, how might she/he deal with the possibility of ego-inflation? What does process-oriented psychology suggest?

ARNY — People would not get inflated if another part of them

was not trying to put them down. So ego-inflation is not the problem, but the lack of relationship between the everyday mundane self, perhaps an inner critic, and another part which feels like it is god. Awareness of the relationship between parts of yourself is most exciting. We change through the dynamic kind of balance which is always trying to arise between little known aspects of ourselves.

DNJ — What can you say about the *timespirit* speaking through people's dramatizations around the calendar event of entering a new millennium (such as the Y2K concern)?

ARNY — The new millennium is a fate most of us will experience. It speaks about the past and the future. It asks each of us a central question: "What is our greatest hope, our greatest dream about the future of the planet earth, of humanity, of our universe?" Each of us is unwittingly answering that question through our experiences. We should not fear asking these great questions, and then putting the answers we sense into practice, even if these solutions take five life-times.

The problem is that we are not aware of our cyber-spatial interconnections, or our interlinkings. Most folks think about themselves only as individuals. In my mind, this is why Y2K is such a problem — it is showing us our in-credible interconnection, not only through the Internet, but through dreaming. If we become aware of our interconnectedness, there are very few problems on this earth which would remain problems.

DNJ — What *timespirit* do you feel needs most to be heard at this "millennial" time?

ARNY — Deep democracy, a deeper democracy is needed in our conscious minds, a democracy which takes all the spirits, feelings, dreams and people to be potentially valuable. A spirit which sees all these elements as needed, required, recognizes that they are, in fact, expressions of the Great Spirit. Only when these elements are in dialogue is our world going to feel "right."

DNJ — You refer also to the courage needed to move beyond consensus reality and its cultural/social expectations into the flowing current of the movement of one's full life, into the Tao. How did this challenge you? Has it been like an irresistible force flowing through your nature? Do you have periods of doubt, confusion, impatience? How do you deal with it?

ARNY — From my earliest childhood, life has seemed remarkable, unbelievable, impossible, and both real and imaginary. It has always been too much, too awesome to comprehend. I have periods of doubt, confusion, impatience, also ecstasy and love. I don't deal with them, but try to embrace what I experience. I watch closely what I am being asked to channel, and then notice all the other experiences I have which agree and disagree with the main one I am having. In this manner, I try to follow as best I can the deeply democratic experience of the Tao which brings all things in due time. When I feel I can not grasp or deal with the challenges facing me, *I let go* and dreams and body feelings appear which help me. Then I almost always realize that I feel like I am failing because I have not let other elements within myself help me, other people show the way. That is why today I know I can not

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Jung commented, "The main interest of my work is not concerned with the treatment of neuroses but with the approach to the numinous. But the fact is that the approach to the numinous is the real therapy and in as much as you attain to the numinous experiences, you are released from the curse of pathology." – Jung Letters

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Dream Nuggets

by Christina Moon

I have worked with my dreams on & off for many years. Recently I began to work with them seriously once again. I bought a new notebook, bought a new flashlight, put new batteries in my small tape recorder. I discovered the work of Robert Moss, discovered *Dream Network* magazine, discovered the Dream Cards of Noreen Wessling. I affirmed that I would fly, that I would awaken & remember my dreams as they occurred during the night. I got all set for the REALLY BIG dreams to come.

And what I got a whole lot of are what I have come to call Dream Nuggets: one-liner, or one-scene dream segments. At first, I was disappointed in these because they seemed so small, so insignificant, so late in coming. They usually occur during the snooze periods that I have for the purpose of lolling in bed to catch my dreams. These are eight-minute segments between alarms. On weekdays, I have about three of them before I really have to get out of bed.

Once I realized the value of these snippets, I began to call them by their rightful name, Dream Nuggets, the gems of my dreaming Self, gifts to me upon awakening. I would like to share some of these with you & what I have done with them.

The very first occurred just before the last alarm went off:

The Dalai Lama is striding toward me with MY dream journal in his hand.

He is going to write in it.

I created a Dream Card with this one. On the front is a photo of the Dalai Lama standing with his hands in a prayerful pose. The words on the back are simple: Dalai Lama/comes striding into my dreams./In his hands my book of Dreams.

Then I had a set of Dream Nuggets that occurred in a 14 minute period just before awakening. I am a Hospice nurse & had just had four patients die within a four day period.

It had drained me & I had gone to bed asking for a healing dream for my own soul, for my spirit.

Here are the Dream Nuggets:

I am walking along the beach at Believer's Ocean.

Next I am at a carnival. I am gliding in the Believer's Ocean as if I am flying in the air, but under water, arms outstretched.

I hear these words: *"If all ye hearts were one, no troubles there would be."* (As if seen on the inside of a card.)

My next one was a dream scene of one of the above-mentioned patients:

I am with Rose after she has died, giving her Reiki. I see her spirit rise up out of her body. I see her in a kind of parallel reality a lot like this one & like where she lived.

She is healthy & tells me she will just wait there for her family to join her.

I had gone to Rose's funeral where the hymn, "In the Sweet By & By," was played. Another one-scener occurred a day after another of the four patients had died.

I am leaving Frannie with a phone number for volunteers. As I awaken, the song, "In the Sweet By & By," is going through my mind.

I was adopted in August by a female dog who then gave birth to eight puppies under my front porch while I was away. When the pups were about a month old, I awoke with these words referring to them:

"The air, as little as they are, is just electric with anticipation!"

One morning I awoke hearing these words:

"The trick is having nine lives!"

Another morning I had two Dream Nuggets, one consisting of words & the other of an experience. I followed these with an invitation to the object of the experience.

I hear the words,

"You can't hide them. The dreams come. You can't hide them!"

I am following a little white light, about 3 inches long. It takes me flying & kind of plays with me, wrapping itself around me & lifting me off the ground. I follow it, then hear the words, "It's an earth thing. You have to come back to earth."

I invite the little light to play with me & it does - dancing all over me & touching me. It is a pleasant, tingly sensation. It even enters me & fills me with a very nice energy. I am given to understand that this is mine, this little light.... mine to visit with again.

Later on it dawned on me that the light dream (originally named just "The Little Light") is really This Little Light of Mine! I drew a Tarot card after asking why some nights I can bring back big lengthy dreams & other nights I only get these ones from the snooze realms. My card was the Abundance card. So, I created a Dream Card with this image on the front & these words on the back:

"Abundance/The inner riches of my Dreams./Not to be hidden, This little Light of Mine."

One night, not too long ago, Sadie, the dog who adopted me, barked all night long. It was a restless night for me, too, but, once I did fall asleep, I slept so soundly I didn't remember any dreams till my alarm went off. With the alarm, I saw an article entitled, "Prayer and the Gifts of the Spirit."

This one quickly became a Dream Card. It has a rainbow with praying hands superimposed over it. On the back I wrote: Prayer/and the Gifts of the Spirit/Always With Me.

A few nights later, I incubated a dream on how I could remember my dreams when I am startled awake by barking dogs. Here is the Dream Nugget I got that night:

I heard these words, *"Don't you think a lot of it is Myth, Magic & Medicine?"*

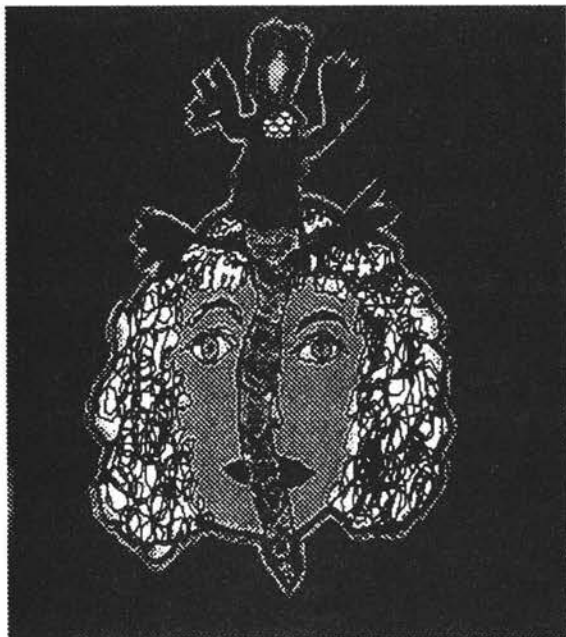
I have learned to treasure these Dream Nuggets just as much as my longer, more detailed dreams. While the great adventures of fuller dreams are tremendously entertaining & fun, these Nuggets seem to contain so much wisdom in so few words, or pictures, that they appear to be a digest version of a whole night's dreams.

I encourage my fellow dreamers to look for & welcome your own Dream Nuggets. ❀

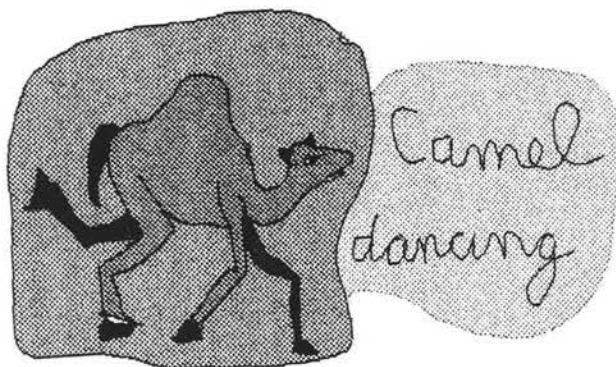
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The Secret

by Noreen Wessling



comical camels who keep nudging me with their noses to follow them. Jumping on one of them for a ride I say, "Let's go then." They are now in a row and I'm on the lead camel. A cave opens up in front of us and we enter. What a wondrous place. A band of Lizards are playing pipes and penny whistles with some jazzy tunes like, 'When The Saints Come Marching In' ... and now the camels are dancing, their long legs swaying back and forth to the music as their humps bounce around.



The Lizards are out sunning themselves as I pass them admiringly. They have Third Eye Knowledge. One of them startles me by jumping on my head with his tail laid across my nose. He says to me, "I'll walk with you to the rim of the Teide Volcano if you are brave." I take him on. As we approach the top, I hear an enormous deep roar and explosive flashes appear, spouting out in flaming fury from the Volcano. "Hang on to my tail," says Lizard, "we're going in." Down and down we go, drenched in molten lava, encompassed by flames of fire. "I will protect you," says Lizard as we enter the very bowels of the Earth, "but there is something I need from you ..." Before he could say what, everything reverses and now I'm part of the molten lava that is eating it's way down the mountain, swallowing villages, trees, animals ... anything in it's path till finally spilling into the sea.

As the water puts out the fire in me, I feel myself floating on the tide to shore like a piece of driftwood. Before long I am circled by seven

Singing, I join in the merriment. Wine is passed around, spirits are high indeed. Next, there is a crash of cymbals and a shooting star flies in the cave just as the great artist of Lanzarote, Cesar Manrique, blasts into the celebration.

"Hola," he shouts, "I have come back to tell you something." We all are quiet now, filled with great anticipation since we know Cesar has been dead for 4 years. He continues, "The Lizard and I are of the same knowing and it is a secret whose time has come to share with all of you. It is the secret the Volcano knows; the secret the wine knows; the secret the sea knows. FLOW ... that is the secret."

Dream Inspired Poetry

Double Vision

Splash my inner outer world one unto the other,
until there are no divisions and messages become perfectly clear;
Psychological chaos undoes itself into meaningful ventures,
fear turns into hopeful approach and
agonizing guilt into constructive behavior.
Let Divinity show itself in earthly, unmistakable ways,
comfort my weary heart and glistening eyes.
Lay me tenderly in the rich green pastures of serenity,
Excite my every molecule with the warmth of your embrace.
Purify my soul of nagging mental debris.
Come, let us sit by Heaven's outrageous firesides
and heal our stirring embers;
Unintimidated by evil's blustering illusion and utter protest;
Yielding to the beat of our Spirit's retreat, into birthing outspoken notes,
Trumpeting in the brilliance of a million doors
opening all at once in triumph!

Linda Grail

Eggs

Some nights there is nothing but eggs and darkness.
What is born on a night cries loud,
Cast anywhere naked and adrift in this mist of endless shadow.
But my eggs have not hatched yet.
They sit in the middle of soft seats or smothered in plates of food.
They spin into crowded night streets
And roll down hills of jazz and smoke.
They lurk in black and haunted alleys,
Waiting to break open, beating and alive.

I've always heard that something must die
Before something can be born,
And I suppose this is true.

But just once I would like to greet new life
In the riveting and plain light
Of noon's non-hiding,
The cracked and abandoned shell
Open and fully examined
Like the first leaf of spring.

Janet S. Emmons



The New Madonna

Myth is in the air
sensed
not seen.
Something new.

I will light a candle
in its honor—
red
for blood and passion.

And I will give it voice
breath
my womb as crèche.
I will flesh this myth.

Lillian Palermo

Epiphanies

Lately,
my dreams seem like paintings
of Old Masters,
backgrounds dark.

A black night
from which a single shaft
of soft light
illuminates
an apple, orange,
a loved one's face.

A scrap of cloth, bone, wood,
my shoes—or an old
tin cup suffused
with light.
As if to say
holy.

Lillian Palermo

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Personal Mythology

Part II

by Christopher Ryan & Stanley Krippner

In Part I of this article (*Dream Network*, Vol. 17 No. 3), we presented some concepts and techniques you can use to recognize several different types of dreams and to understand what they might be suggesting about the evolution of your personal mythology. In Part II, we will demonstrate how some of these techniques might be applied using as our example a dream report contained in a popular song by The Beatles: "A Day in the Life." But before we begin the dream appreciation, allow us a brief recapitulation of the basic points we covered in the first part of this article.

Our personal mythologies are our ever-changing systems of complementary and conflicting personal myths. A personal myth is a cognitive-affective structure or schema—a pattern of thinking and feeling that gives meaning to the past, defines the present, and provides direction for the future. It serves the functions of explaining, guiding, and sacralizing experience for the individual in a manner that is analogous to the way cultural myths serve those same functions for a society.

A mythic crisis occurs when a prevailing myth becomes so outdated or otherwise dysfunctional that the psyche generates a counter-myth to organize perceptions and responses which the old myth cannot accommodate.

We are most likely to become aware of a given myth when a change is occurring within it. Because dreams appear to synthesize one's existing mythic structures with the data of one's life experiences, any incongruity between these elements is often presented to us in dream content. Indeed, it appears to be the task

of many dreams to resolve any disjuncture between our personal mythology and our actual experience.

Because it is the nature of many dreams to expose and puncture dysfunctional personal myths and to shed light on the self-deceptive strategies we use to avoid initiating a more functional pattern of behavior, dream appreciation can be one of the most effective means of bringing these myths into conscious awareness.



"We're going to assume that the vast majority of our readers are familiar with the Beatles (in fact, we're going to assume that you have a copy of "A Day in the Life" to which you can now listen).

As you're listening to the song, notice that you are being led through a dreamscape."



A particular dream may include one or more of the following aspects: The dream may attempt to

strengthen an old, self-limiting myth (particularly when it is challenged) by (a) emphasizing past experiences which formerly provided evidence for the validity of the old myth; (b) resolving conflicts between the old myth and daily experiences through the assimilation of these experiences into the structure of the old myth; (c) providing glimpses of a future dominated by the old myth—a preview of the future according to the old myth, often with a sense of inevitability.

Dreams may create or strengthen a counter-myth which has grown out of the old myth's deficiencies by (a) reworking old experiences and interpreting them in a less self-limiting, more affirming manner, providing an alternative to the old myth's template of reality; (b) interpreting new experiences in this manner and/or accommodating the old myth to fit new experiences in a manner that corresponds more closely to the counter-myth; (c) by organizing possibilities into a positive future with wish-fulfillment qualities. While inspiration for pursuing these possibilities is often present, instruction for how to translate them into daily life is not generally evident.

Or, the dream may facilitate a cognitive-effective integration between the two myths (the previously existing old myth and the new counter-myth). This process is suggested in dreams that (a) feature experiences from the past in which the mythic conflict was evident and show ways it could be integrated; (b) highlight the conflict as it emerged in recent experience and show ways of resolving it; or (c) portend a future where the conflict is resolved, often hinting at ways in which the dreamer might ac-

comply the resolution.

Finally, feeling tone often gives an important clue as to the function of the dream. Old myth dreams typically feel defeating, hopeless, and draining. Counter-myth dreams typically have a hopeful, optimistic, even exhilarating tone. And integration dreams generally feel calm, positive and realistic.

Now let's take a look at how we might apply some of these concepts to an actual dream report. We're going to assume that the vast majority of our readers are familiar with the Beatles (in fact, we're going to assume that you have a copy of "A Day in the Life" that you can now listen to). As you're listening to the song, notice that you are being led through a dreamscape.

"I read the news today oh boy,
About a lucky man who made the grade.
And though the news was rather sad,
Well I just had to laugh.
I saw the photograph."

A good place to begin is with the feeling tone of the dream (especially in this case, as the music provides us with a very tangible expression of the emotional context). What is the overall emotional sense we get from this dream? The voice is distant; it is detached from the scene being described, which is a tragic car accident. Notice the disconnect between the sadness of the news and the dreamer's reaction "well I just had to laugh..."

Leonard Bernstein once reportedly told an interviewer that this song was the most brilliant five minutes of music written since World War II. Indeed, what other piece of music so perfectly captures the strange, self-contained logic of a dream in which even the most unlikely juxtapositions appear to make perfect sense?

The next scene is similar to the car accident in that it is a scene of tragedy.

"I saw a film today, oh boy.

The English army had just won the war."

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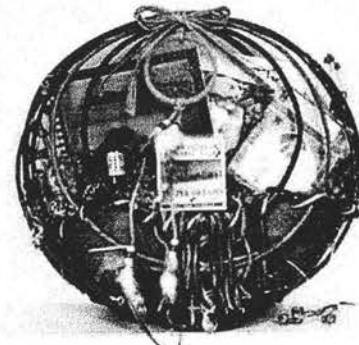
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DREAMING INSIGHTS INTO RELATIONSHIPS:
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PRENATAL DREAMS: LOOK OUT WORLD, HERE I COME! ©1999 by Janice Baylis

Prenatal dreams are dreams that mothers and fathers have about their children before they are born. It is to be expected, I think, because the parent-child relationship is such an intense one. Reports of prenatal dreams are sprinkled through history. When you think of prenatal dreams, you probably think first of great spiritual leaders like Buddha and Jesus.

The Dream of Buddha's mother:

"Having fallen asleep at Lumbini, Maya, the mother of the Blessed, had a dream which she told to King Cudhodana and his soothsayers.

'White as snow or silver, more brilliant than the moon or the sun, the best of elephants, with fine feet, well-balanced, with strong joints, with six tusks hard as adamant [diamond], the magnanimous, the very beautiful has entered my womb. I must understand the meaning of this dream.'

"To these words the Brahmins replied:

'Superabundance of joy... It does not announce misfortune for the dynasty. A son will be born to Maya, his body will bear the characteristic marks. Issue of a royal line, the magnanimous one will be a universal monarch.

'He will abandon his capital, his kingdom (all) desires of his own home, detached by compassion for the three worlds, he will become a wandering monk... he will be able to satisfy all worlds.'¹

Joseph's prenatal dream of Jesus is well known from the Gospel of St. Matthew:

"The angel of the Lord appeared to him in a dream saying, 'Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 'And she shall bring forth a son, thou shalt call him JESUS: for he shall save his people from their sins...'. "

"Then Joseph, being raised from sleep did as the angel of the Lord had bidden him." Matthew 1:20-21 and 1:24.

Lesser religious leaders have also appeared in prenatal dreams. In Japanese history, there is recorded a dream had by the pregnant mother of the future Prince Shotokutaishi. He is the monk who gave Buddhism its prominent place in Japanese culture.

"In her dream the future mother...

saw a monk the color of gold coming toward her. He said, 'I have taken an oath to save the world. For a brief moment I intend to take shelter in your womb.' The lady replied. 'Who are you, then, you who speak to me thus?'



The monk declared, 'I am the Boddhisattva, saviour of the world. My dwelling is the West.' The lady said, 'My womb is impure. How could you find shelter in it?'

The monk declared, 'I do not fear impurity.'

Then it seemed he entered her mouth with one bound, and she awoke from her dream. A son was born. He became the illustrious Prince Shotokutaishi."²

Just because of the fame of these babies who became spiritual leaders, some people doubt the authenticity of these dreams from far back in history. Moving forward in time we find that the Greek dream writer, Artemidorus, reported a common man's prenatal dream.

"Someone dreamt that he had wheat instead of wool in his mattress. This man had a wife who had never previously conceived. That year she became pregnant and gave birth to a son. For the mattress signified the man's wife and the wheat (seed) signified the male offspring."³

Still further forward in time, we find another prenatal dream whose report probably lasted because of the baby's future fame. "Dante's mother dreamed she gave birth to a son. He was at first a shepherd but later was transformed into a peacock. With this dream of glory in mind when the boy was born she named him Durante which meant "enduring to the last."⁴

Whether you attribute it to maternal and paternal instinct or extrasensory perception based on psychic ties, mothers often and fathers sometimes dream about their yet unborn children. In the Orient even to this day it is general, common knowledge and belief that some dreams give portend about a baby to come. There are in the communities, Buddhists who

specialize in interpretation of dreams. Dragons are a common symbol of masculinity. To dream of a dragon holding a pearl means the baby will become an important person.

A Korean-American woman I interviewed reported having twice dreamed of *misshapen peaches* before her two miscarriages. Then she dreamed of a *chestnut* before her son's birth and of *jewelry* before her daughter's birth.

In the modern day collection of dreams presented to the psychic, Edgar Cayce, there is a series of dreams submitted by a pregnant woman. Here is one near the beginning of the series.

"Q-1 I dreamed of my baby. It was born and weighed 11 pounds and 2 ounces. It had blue eyes, blond hair and was a boy. It had, however, a Jewish nose that I didn't like." [The parents were Jewish.]

"A-1 In this there is presented those conditions regarding the child. In the birth there will be seen the boy, weighing (9) pounds and blue-eyed, or dark gray - nearly blue, blond and presenting something of the characteristic condition as seen. This, however, is rather that emblematical condition... respecting the outcome of the purpose of the entity in its passage or experience through the physical plane - a messenger to the Jews." Cayce Reading 136-51.⁵

So far we have had only positive reports.

Moving to World War I, we have a mother's precognitive prenatal dream with an unhappy ending.

"From early childhood a certain [English] lady was in the habit of dreaming regularly a dream which left behind an impression of misery. She found herself *wandering in a woods, which became so familiar that she could describe it in detail*. Connected with the feeling of misery, there was some tragic incident which could never be recalled in the waking existence. She would see some strange women dressed in a curious costume similar to pictures in *Punch* depicting the bloomer craze in America. What they were about remained a mystery.

"This lady grew up, married, and had a son. In 1914, he was old enough to serve his country and was killed in action in France. She came across many woods and forests in her travels, but none were quite like that of her dreams. When the war was over, the mother went to see the spot where he fell, the forest of Compie'gne. There she recognized the woods of her dream and the sense of misery was now only too real. She described the dream to the officer who was accompanying her. On hearing of the "bloomer" dressed women the officer was deeply interested. He told her that at the time her son was killed, he was fighting near a group of Zouaves. Their baggy trousers resemble the bloomers of the American women."⁶

"Late in 1974, Nadia M. of Budapest, Hungary, kept having the same dream. She would wake up screaming and tell her husband, 'I've had it again. A pale hand pointing at me and there are six fingers bunched

together. What ever can it mean?' She learned its meaning when her son was born. The baby had six fingers on each hand. Budapest doctors are more interested in her dreams than the child's extra digits. They are trying to understand the link between the malformation and her nightmares."⁷

To bring us up to date, I asked over the internet for reports of current pre-birth dreams. The response was sparse but here are a couple of typical responses.

"I did dream of my son before he was born. He is three now. I dreamed exactly what he looks like at his current age - to the letter. *He was riding a roller-coaster and laughing.*"

"Nine years ago, my best friend dreamed I was pregnant with twin girls (not something I was hoping for at that moment). Surprise! They turned eight in June."

Last but not least, my favorite from recent reports. It isn't a mother's or a father's dream, it is from a future older brother.

"My mom had a special dinner for dad and me one night. After a neat apple pie, she announced I was going to have a little brother or sister in about seven months. That night I dreamed *it wasn't one little brother, but that two baby sisters were coming.*

I told mother the next morning about the dream, and she just smiled. About a month later she came home real puzzled and said the doctor for the first time had heard two heart beats. She said the dream was right after all because there were going to be twins in our family.

And when they finally arrived - guess what? Two baby sisters!"*

The next relationship dream column will feature dreams mothers have had about their living children.

Parenting is a tough job but dreams can help. ❀

NOTES:

1. Ch. VI of the *Lalita Vistara*, in *Les Songes et leur interpretations*, p. 237 in *The Understanding of Dreams* by Raymond De Becker, 1968 p. 42.
2. (*Konjaku-monogatari*, Book XI, Tale I,) *ibid* p. 56.
3. Artemidorus, *Interpretation of Dreams*, 2nd Century translated by Robert White 1975, p. 230.
4. *Do You Believe in Dreams?* by Russ Murphy, 1950 p. 27.
5. *Dreams and Dreaming: Part I* Cayce Readings, 1976 p. 102
6. *A Book of True Dreams* by Mary E. Monteith, 1929 p.114.
7. *Fate Magazine* November 1976.
8. *Crystallizing Children's Dreams* by Katherine Lee West, 1978 p. 51.



Janice Baylis is the author of *Sex, Symbols and Dreams*. \$19.⁰⁰ includes postage. Box 2914, Seal Beach, CA 90740

PREPARING FOR THE MILLENNIUM DREAM

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How are you preparing for the new year, century and millennium dream?

Predictions of cataclysmic episodes are rampant and the physical preparations for the new era that is about to dawn are prolifically available. But not many include how to prepare the psyche for the transition into the new millennium.

Looking for symbols of transformation (which is about to occur calendar-wise) in your dreams is one way to prepare the internal self for the imminent changes. Both personal and universal themes and symbols in dreams that point to the transformative process of our concepts of time can be found, if we start now to observe and note them. Looking at how they may serve you in the forms of inspired ideas or signposts in your own life are some ways to prepare for this auspicious series of new beginnings.

'Moments of transformation' will frequently be signaled by archetypal motifs appearing in dreams. Carl Jung believed that our psyche and soma are joined by the dream; that the dream is the mechanism where the drama of the archetype is played out to bring awareness to the dreamer. He also believed that we have innate organizing patterns within us, just as nature displays its patterns of organization at every level.²

In regard to dream material, a few of the major transformational themes/symbols to note are the following: death and rebirth motifs, journeys, loss of teeth, bridges/stairs, kitchens/cooking and marriage. These themes translate to both the personal and universal levels of awareness and are also the metaphorical equivalents found in alchemy. Literally, "'metaphor' means the 'transformer'".³ Therefore, the millennium dream can be the metaphor by which

we transmit signals from ourselves to ourselves for the magnitude of new beginnings happening within us. The change of a calendar year, century and millennium can be the metaphor of transformation in and of itself: In all life, in nature, there are signals when new development is about to take place, such as a bud preceding a flower. Jung discovered that in the psyche there were also signals or indications of a transformation possibility. Often such a signal is presented in the form of a crisis. Jung found that dreams frequently presented images signaling those moments of transformation.⁴

Have you noticed any symbols of transformation occurring in your dreams lately? Are they connected to the millennium change? Do they mirror personal as well as this universal change? These are some types of questions you can ask yourself before sleep in order to identify how you are preparing for your millennium dream.

The following dream is an illustrative example of the types of transformational elements found in dreams:

I am with a friend's husband and I am in my nightgown; he is naked and I am very uncomfortable with this. When I hear my friend come home, I make him go downstairs (there are numerous flights of stairs) to the kitchen which is kind of like servant's quarters in an old place, but this place is new, and he puts on a heavy white terry cloth robe. However, as he descends downstairs, he turns into my husband. I meanwhile have gone downstairs, too, and have many wooden splinters in my hands, but my friend helps me get them out.

The descent via staircases in the house (a self-symbol), to the kitchen (which is where cooking takes place ^ i.e., where raw foodstuffs are com-

bined and transformed into another material through heat, cold, combinations) are the two major themes. The change from the nakedness to being clothed, the change of the friends' husbands into each other are sub-themes that underscore the internal transformational processes at work in this dreamer.

Look for dreams that contain loss of teeth; they can mean a change from babyhood to adulthood and may appear at a difficult time in the dreamer's life. They can render the dreamer without teeth (clout or power) in their lives and may also occur at this time of vulnerability when the millennium is introducing humanity's psyche to the collective "adulthood" which we will all face together at some level.

Of course, journeys are the transition from one place to another, and we achieve this by utilizing bridges, stairs, modes of transportation (cars, planes, trains, et. al.). They are all symbolic of the transformative process. It might be interesting to note what method we choose for transitioning ourselves in dreams: on foot (close to the earth under our own power), through the air (our intellect?) or via automobile (a mechanical tool we manipulate to get us there faster perhaps?).

Consider dreams of marriage, a union of opposites; they speak about the potential of unification into a new and transformed energy when two combine as one. Look at the elements of birth and death in dreams. They, too, usher in transformation in terms of new life taking form and life taking a different form upon death. By examining these in your dreams and how they play out, you can metaphorically apply them to how the new millennium may look for you and your relationship to it in a whole new

THE DREAM CONNECTION

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Recently, I was fretting over the possibility that dreams could serve as capacitors to connect and recharge broken loops in space-time's fabric. At that time, I felt dreams could somehow recharge the coils to create dimensions which we could then explore as well as evolve in. All turning at a much more accelerated pace than we could if we were to consciously try doing so. Dreams could serve as holographic connecting links, spiraling between the past and the future by providing a present as well as presence unavailable to most of us during our waking hours. Dreams could allow us free travel to and from, even beyond these tenses which I felt were deliberately con-

trived to keep us inhibited and subdued. I felt that dreams were the unconscious mind's way of helping us break free from the malignant contingency of past, present and future, reminding us that time was not something infallible and absolute, something to be obeyed, but rather a kind of perpetual strange loop instead, that could bend to our whims if we wanted it to.

On that very day when I was pondering such a peculiar coil, Impermanent Press (www.impermanentpress.com) sent me Philip K. Dick: *The Dream Connection*. Impermanent Press publishes works of Robert Anton Wilson, his magazine *Trajectories* and such radically electric underground thrillers as the novel *MFU*.

As I paged through *The Dream Connection*, I felt that the benign synchronicity nicely substantiated my ideas of using dreams to subvert time even further. Thus charged up, I read further on.

I learned that throughout PKD's hyper-prolific writing career, where he wrote something like 16 novels in five years, that he was practically oblivious to linear time. Dick took a deep interest in the potential that dreams could help us activate an infinite expanse within which would then help us connect to higher worlds far beyond the usual bondages we are trapped in, self imposed or otherwise.

Philip K. himself called our servility to linear time and its history, 'The Iron Prison.' In many of his novels such as *Valis*, *Radio Free Albemuth* and *Do Androids Dream of Electric Sheep?* (which inspired the cult movie *Bla derunner* in the early '80s), he hints at the possibility of not only traveling beyond the prison but directly accessing otherworldly dimensions which held the keys to our

freedom. He spoke often of his precognitive experiences, yet seemed to doubt their validity or at least was feigning doubt in order to protect himself. He felt quite uneasy about his clairvoyant talents as well as his ability to articulate them and create such fantastic worlds for his readers. This uneasiness is revealed throughout the interview in *The Dream Connection* when Dick confesses that often he would write scenes for his novels and they would come true, sometimes within a year of his conceiving them. It is obvious from his guarded, ironic tone that he was very wary to talk about anything that smacked of the paranormal. Like many others from his time period (60's-70's), he feared persecution from mental health officials if he were to make such proclamations public. There was a kind of psychic McCarthyism rampant at that time and which, fortunately, seems to have waned now although the witch hunters indeed still exist.

Dick's angst over his remarkable prescience stemmed from what conspiracy writer David Icke calls 'prison warden consciousness.' I suspect that the wardens of the time prisons were tormenting him (see the story *The Eye of the Sibyl* in *The Dream Connection*). I feel that the Gregorian calendar is our current prison warden. Icke says "...the Gregorian Calendar became the fixed standard time for the planet. This means that the human mind is tuned to this *manufactured* (emphasis mine) flow of 'time' when we look at a watch, or plan the future with a diary." He goes on to say that the Zero Point of this contrived system is Greenwich in London, "across the River Thames from the City of London financial district." The Roman Catholic Church (iron prison) has imposed this chronological (or rather chrono-illogical) perversion upon us since the 16th Century. The calendar may still be with us today and may not go away any time soon, so I suggest reading *The Dream Connection* for potential clues as to how to at least begin the unravelment. ❀

DREAMTIMES (Cont'd)

world.

All of these concepts are metaphorically handled in the dream state and can be the key to how we actually handle the transitional waking dream in which we all participate, especially during this time of new beginnings.

Begin to prepare for the millennium dream by looking for the transformational metaphor; allow it to transform and add depth to your experience in a meaningful and profound way for this most historical event. ❀

1 *Symbols of Transformation in Dreams*, J.D. and W.B. Clift, 1986.

2 "Stepping Over the Threshold," *Noetic Sciences Review*, Marion Woodman, winter 1993.

3 *Ibid.* ~~~~~

4 *Symbols of Transformation in Dreams*, J.D. and W.B. Clift, 1986.

Address inquiries/comments to Marlene King, M.A., DN dream consultant, P.O. Box 477, Murphy OR 97533 or marlene@chatlink.com

Listen to Lennon's intonation of 'oh boy.' The weary boredom in his voice is far removed from the enthusiasm this phrase brings to mind! This stanza seems to be referring to the famous films of the concentration camps made at the end of World War II, truly some of the most horrific film of the century. It isn't surprising that, 'A crowd of people turned away.' For them, it was too terrible to watch. But our anesthetized dreamer doesn't turn away...

"But I just had to look,
Having read the book."

Here again we have the perfect statement of the dreamer's distance from all that he is witnessing. As in the first scene, his reaction is somehow justified by having experienced an artificial depiction of the event. In the first sequence, he 'just had to laugh' because he'd seen the photograph. In this case, he 'just had to look' because he'd read the book.

At this point, the song takes us into a swirling orchestral tumult which ends with the ringing of an alarm clock. Then,

"Woke up, fell out of bed,
Dragged a comb across my head...."

The music has changed completely (as has the voice, from Lennon's to McCartney's). What had been remote and unconcerned is now matter-of-fact and busy. For the rest of this stanza, we are led through the morning ritual: the tea, being late, grabbing the coat and hat, almost missing the bus, having a first cigarette.... But then somebody speaks, our guide drifts off into another dream and we are once again in the parallel-world where traffic fatalities can be funny, and war can be nothing more than a curiosity.

What can we conclude about the import of this dream? In terms of the feeling tone, it seems that this is an old myth dream. Both music and voice are void of emotion. There is a sense of dissociation from everything being experienced. Even expressions that are used specifically to convey

emotion—"oh boy"—are delivered utterly empty.



**"The dream is so
inappropriately devoid
of emotion, so empty
and lonely, that one
cannot help but feel that
it is a call for help
of some kind.
Such numbness can
only be the result of ex-
treme pain, and the ex-
tremity of this pain may
presage a breakthrough
into a counter-myth
scenario, perhaps in
another dream."**

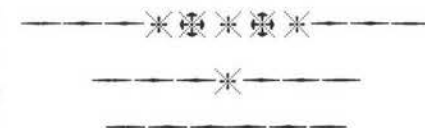


Nothing that we see in the content of the dream suggests that a counter-myth is being offered or strengthened, nor does there seem to be a process of integration taking place. Rather, it seems that our guide is dreaming of daily experiences (the traffic accident involving a member of the House of Lords, coming across a documentary about World War II being shown in a public place) that could easily lead to a challenge to his current personal mythology. But he is apparently not yet ready to gener-

ate a counter-myth to replace his old, entrenched myth. This dream seems to be performing the second function of the old myth type: 'resolving conflicts between the old myth and daily experiences through the assimilation of these experiences into the structure of the old myth.'

And yet, it seems our dreamer is on the cusp of a true crisis in his personal mythology. This crisis is suggested in the vast distance his dream suggests he feels between himself and his experience, as well as by the fact that the assimilation of these experiences seems provisional, at best. It is certainly a forced assimilation when tragedy has become funny, and evidence of extreme human cruelty evokes nothing beyond mild interest. The dream is so inappropriately devoid of emotion, so empty and lonely, that one cannot help but feel that it is a call for help of some kind. Such numbness can only be the result of extreme pain, and the extremity of this pain may presage a breakthrough into a counter-myth scenario, perhaps in another dream.

We hope that this example has been helpful in clarifying a few of the concepts and techniques one can use in dream appreciation. We would welcome other opinions and interpretations concerning this dream report, as well as suggestions of other dream-containing songs that might be used in future articles (please send them to cpryan@bigfoot.com). ❀



For further exploration of the concepts and techniques presented in this article, please see [The Mythic Path](#) by D. Feinstein and S. Krippner, New York: Putnam/Tarcher, 1997.

Dreams as a Mirror of Change in Personal Mythology, Part I

by Stanley Krippner, Ph.D. and Christopher Ryan appeared in *Dream Network*, Vol. 17 No. 3.

The Goddess Re-Visioned

Part One:

Treading Stars across Earth, Shadow & Soul

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It seems that dreams announcing this apotheosis of the Goddess are cropping up with increasing urgency, as though they're crying out for a mythic context in which to embed them as prophetic gifts to the world. Conceived through the seeds of new vision, such dreams ripen through Nature as their maternally enfolding context and gestate in World as the crucible in which we are challenged to refine pathology and shadow into soul.

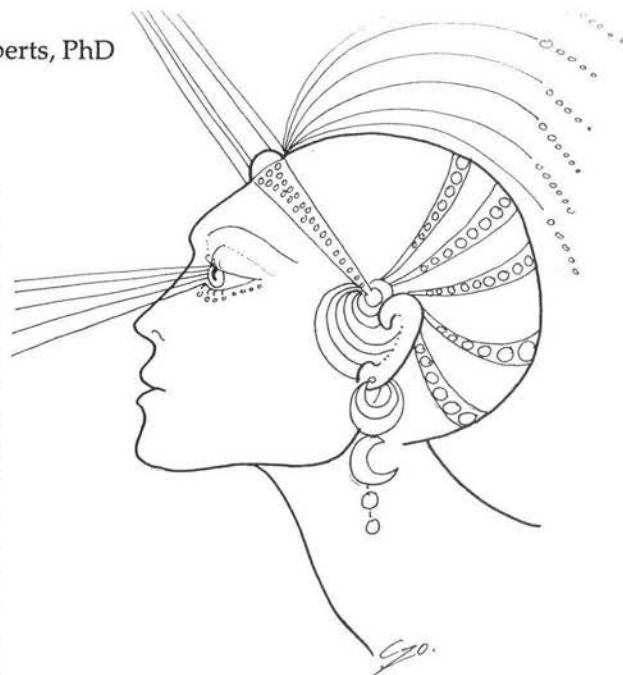
It seems that many, then, are being called upon to give voice and substance to that which is vaster and weightier than their merely personal concerns. As a psychotherapist, I see and hear the struggle of this new God-image to be born in the desperate visions and voices of schizophrenics (as potential shamans), and in the lives of those deemed mad, eccentric, inferior, sick, or weak. Many who feel the pressure of this impending birth are now being called to bear—through embracing the tension of soul's innumerable opposites—the preceding weight of pregnancy. Such is the price we pay for Incarnation on Aquarian terms—the only gods who can help us are now indistinguishable from the polytheistic chaos and symphony of our own divine humanity.

If this Aquarian holism undermines all Piscean dualisms, including human and divine, it also subverts the age-old privileging of the masculine. As Jung prophesied, the

Aquarian age will be dominated not by the masculine "Logos" of discriminating rational analysis—the harsh, solar light of dissection, division, specialization and compartmentalization—but by the feminine principle of "Eros" as the milder light of lunar blending, intermeshing and relatedness. Eros, symbolized by Moon's cyclic change, honors darkness as well as light, death as well as rebirth, growth as well as decay, the Dionysian explosion of the isolated ego as well as Apollonian focus, order and integration.

Through our nurturing of this new *Erocentric vision, the status of feminine, shadow, and matter go hand in hand in hand; these three entwine as counterparts of the multifaceted Goddess who, in turn, counterbalances the Trinity of light, masculine and spiritual that has been privileged throughout the waning Piscean Age. And if the fates of shadow and feminine embrace, given that shadow gravitates to depth, to dark valleys and labyrinths, to the night sea journeys that moisten soul in its four Hadean rivers, then the destinies of shadow, feminine and soul are likewise entwined.

A key facet of the Pisces-Aquarius shift is the reversion of a patriarchal, hierarchical paradigm—



God at the top of the pyramid, descending down through the spreading ranks to human, thence to animal, plant and mineral levels—to a lateral, non-hierarchical and organic web of relatedness, a Net of Indra in which each, equally vital gem—human, animal, vegetable, mineral—needs, affects and reflects the beauty and uniqueness of all the others.

The following two thematically related dreams, shared by Teresa and Kath respectively, evoke this reversion to an Erocentric perspective in terms of a re-visioning of Mary as one form of the Goddess.

Teresa's dream:

"In this dream.... I am praying in the right side of an old church before an altar which holds an old wooden statue of the Virgin Mary. The statue is worn smooth but is colorless and pale. I look at it and



think I could use my artist paints to restore its color, but I decide to go home and consult my husband about which colors to use, because he has such a keen color sense. When I return to the church the next day, I find the altar area completely renovated: two smaller altars have been installed side-by-side and all the artifacts have been replaced with white, gleaming porcelain, very fresh and new. The old carpet has been removed and the old wooden floors have been restored. I am moved to enter the sanctuary and begin to paint a mandala-like portrait of the Virgin using impasto painting technique on the floor - painting on my hands and knees again. The colors are partially laid in when two old peasant-type women carrying shopping bags enter and begin to rifle through a rack of used clothing hanging on a newly present rack. I don't seem to mind their presence and keep painting away, but I

caution them to be careful not to step in the paint and track it across the new floor.

When they have left and I get up on my feet again, I can see that they have tracked the floor badly.

They are wearing identical heavy-soled shoes which have star imprints and there are star prints everywhere. I am fearful that the people who

own the church will be upset."

As above, so below; the Dream earths the celestial realm, including Mary as Queen of Heaven, by treading across the floor the stars that are reflected in the stellar depths of the psyche. But I am reluctant to violate the dream's seamless weave and flow, a reservation which in itself subverts the Logocentric assumption that analysis is a preferred reply to the dream realm's mythic continuity. Through analysis we (literally) break down a dream into its components; the whole becomes a sequence of parts rather than a radiating web that spirals outward from its core symbolism.

Contrary to the analytic bias, the dream feels saturated with a vision of wholeness (as 'holi-ness'), drenched in religious depths (given that religion stems from L. 'religare,' meaning on one level the linking back to an original unitary ground of being). Here 'ground' takes on a literal significance to become grounding as the linking back to

Earth, matter and the simplicity of Nature which is implicit in the wood that forms the old Goddess statue.

In the dream, Mary is more like a Gaia, Demeter, or Earth Mother than a sanitized, pale, one-sidedly pure Virgin. In terms of the Christian splitting of the Mother archetype into light and dark (earthly), Mary has for the most been a rather ineffectual and lackluster Goddess image, precisely because she's been severed from her passionately chthonic shadow, the repository of much of our creative and instinctual energy.

Jung also discusses the Virgin as Virgo, the fruitful Nature Goddess who compensates the one-sidedly spiritual Christ, who embodies Virgo's astrological antithesis, Pisces. The wood of the Cross is thus a link to Nature, but a dead tree in the crucifixion, hence dead or dormant throughout the Piscean era. As we are embraced by a new Natural dominant, the tree as a symbol of the rejected feminine facet of God, comes to life again. As the dream suggests, no longer are the wooden floors of our sacred spaces covered by carpet, but are instead 'brought to light' again and repolished.

Significantly, the dreamer consults her husband about the statue's renovation, such that the alchemical marriage—as the restoration of both divine and human androgyny—comes into play. Only through the sacred marriage of male and female, symbolized in alchemy as the peacock's unfolded tail, is the rainbow spectrum of the dream artist's palate complete.

Following this male-female communion, twin altars appear, imaging perhaps the challenge for each marriage partner to find his and her own altar, hence the dreamer's need to retain her unique identity, to dance to her own drumbeat in her own marriage relationship.

But it's the two old peasant women who grab me at the soul level: what a fine Goddess Trinity the dreamer plus these two makes, with her husband, perhaps, as the fourth member of a '3+1' feminine qua-

ternity. The old women remind me of roaming 'bag women,' one form of the Madwoman archetype. As Hillman discusses, she is a key ingredient in the restoration of Dionysian creative madness to a collective consciousness which has for too long been dominated by Apollonian detachment, order and reason. Not surprisingly, then, this tramping about by decorum-despising, unruly feminine figures annoys the church 'owners,' the stiffly senex-dominated patriarchs.

Significantly, the dreamer is an active, creative force in the dream; it is she who paints the mandala as the universal symbol of divine wholeness, incarnating it on the floor. No longer, then, is the God-image purely 'spiritual' or light, illumined high above by stained glass; rather s/he has been earthed through the reclaiming of the denied feminine principle, such that the God-image is once again reunified through the bridging of Above and Below, spirit and matter (as the maternal 'mater'). Hiding underfoot a secret treasure, the two old women tread across the stellar realm of paternal Uranus, co-ruler of Aquarius, uniting heaven and earth by earthing the heavenly. And it is their mad and mischievous spoiling of order that imprints the Cosmos - as the chaotic yet ordered Shivaic Dance - across the artistic ground of this new mandalic wholeness.

These two also remind me of the sweeping hand that destroys the Tibetan sand mandalas, reminding us of the impermanence of all. I confess I was carried away imaginatively by the dream and perhaps that was part of its intent: to fire anew our gift for the imaginal as soul's most eloquent mode of articulation - and as a lead player in the unfolding drama of a new consciousness struggling to be born through the earthing of our dreams and visions.

This same honoring of the inseparable 'soul trinity' of creativity, organic unity and the Goddess, and the associated displacement of patriarchal orthodoxy surfaces in the

following dream by Kath:

"In the dream situation... I was required to participate in a ritual inside a church. There were no pews in the church. People had formed a circle. They were sitting in a meditation position on the floor. I joined them. Each in turn was required to stand up, complete a sort of fancy foot-work, and then run around the circle to where there was a gap. I was about to begin the ritual, when a voice said, "You can't start there! The whole circle must move away from that corner because the Prime Minister's ashes are there!" The circle moved away as one organism. I then stood up, did the fancy footwork and ran around the circle until I came to the gap. There was a tiny white statue of the Virgin Mary in the gap and knew I must clasp hands in prayer attitude and pray in praise of the Virgin Mary."

In this dream, as we jointly discovered, the right angle of the corner is the 'wrong angle,' a one-sided focus on one corner, or orthodox ('right thinking') bias, which in this case is a dead attitude, symbolized by the Prime Minister, who, as the dreamer intuited, personifies on one level the authoritarian, patriarchal God-image. The circle is the Erocentric symbol of wholeness par excellence; the square the imaging of the clear division of unity into discrete and orthodox ('right angled') corners.

In the dream, the waning patriarchal dominant is transformed, or alchemized through death by fire, and so it has birthed an enanti-dromia, or Phoenix-like resurrection, a reversal of perspective symbolized firstly by the human circle, the organic and Erocentric dance (as opposed to the rational Logos of the preached Word). Secondly, it is symbolized by the Virgin Mary, who as the emergent Goddess is still small but nonetheless coming to the fore of the collective psyche as an embodi-

ment of Eros. Everyone has a part to play; the circle is not complete until we each perform our own steps in the dance and find our unique place of relatedness in the *temenos* of the circumferential whole.

With the collapse of organized religion, including patriarchal Christianity, we've been left in an ethical vacuum - unless we can rediscover within us the sense of the divine that infuses Nature and the wider Cosmos as soul. If the destructive masculine—in the form of power, aggression, and disrespect for Nature—has been largely responsible for the mess the world is in, the constructive feminine as a respect and reverence for life, can heal the world's wounds and help restore the dialogue between nature and culture, science and the sacred, Apollonian order and the maenadic wildness of Dionysus.

Dionysus as the myth of the laterally spreading vine that symbolizes fertility, individual freedom and connectedness, doesn't gel with the assertive paradigm of Zeus-like, removed omnipotence. But the myth does mesh with the more earthed invitation to reconnect with humanity's shared vault of wisdom by tapping through the vine root into the primal ground of being within us all.

The irrational, the feminine, the Dionysian are not, in other words, equivalent to unconsciousness per se (an androcentric perspective). Instead, they are resurfacing as equally valid modes of consciousness—even if they initially have to cause havoc, or drag us down to the depths of soul—to get our attention.

And it's this facet of soul that will be explored in *The Goddess Re-Visioned: Part Two: Dreaming the Depths of Pathology as Soul.* ❀

Extracted from *The Erocentric Vision: The Mythogenesis & Dreaming of a New Wholism*. Not to be reproduced whole or in part without the author's permission.

Website: Jung Circle <http://members.xoom.com/jungcircle>

E-mail Dr. Maureen Roberts at nathair@camtech.net.au



Virgin Mary

I am on some sort of "mission" for God.

I am taking a pregnant woman to a safe place to have her baby.

All I have is a motorcycle, so she gets on the back and off we go.

There is a problem with the brakes, but it is soon remedied.

*We come to this area with very beautiful old stone buildings
and proceed to go inside. As we go inside I say I have to go*

to the door on the right and she follows me.

We see there are many people crying and praying.

When I look up, I see what they are crying and praying about.

In front of us stands a statue at least 150 feet tall

made of glistening opalescent marble.

It is a statue of the Virgin Mary. I am almost afraid

until the statues eyes become real and she looks at me.

All of a sudden, I feel this incredible feeling of joy and peace.

Like the Joy and Peace I'll feel when I die.

The statue smiles at me and I know that I have fulfilled my mission.

*When I awakened, I wished I could have stayed there a little longer.
I felt so completely full of Peace and Joy.*

The World Within

Inspired by Tibetan Dream Yoga

by Jan Janzen

We can examine and discuss Tibetan Dream Yoga outside of its cultural and religious context, yet truly it is inextricably interwoven into the tenets of Tibetan Buddhism. As such, unless we are (or become) Practicing Tibetan Buddhists, we are left to intellectualize without experiencing. However, it is possible to borrow and use some of the basic concepts as a template to create a personal Dream Yoga to suit individual symbology and mythology. This is a track I have taken as an explorer of hypnagogic state.

One of the Basic premises of Tibetan Dream Yoga is that it is possible to retain lucid mental awareness while the body falls asleep, and remain lucid throughout the night. This is the premise I worked with, and through trial and error, self experimentation and with other dreamers, I found it is not only possible, but repeatable. A lot of this work is reported in *Dream Network Journal*, Vol. 12 No. 2 & Vol. 14 Nos. 1&2; interested readers are encouraged to request reprints of these articles.

At this time, I would like to relate one fascinating aspect of hypnagogic dreamtime that I have observed time and time again. Over the course of my lucid ventures through the door of (normally) unconscious sleep and into dreamtime proper, I noticed that the pathway—its course and surroundings—had an actual structural pattern. That is, there is an actual structure of some sort which one passes through from waking time to dreamtime: some sort of interdimensional transition that takes us from the world of matter into the dreamtime. It consists of a portal (“door”), a vertical trajectory from that portal up to and through a higher smaller portal (“window”), a transit station (“gallery of faces”), and a central control building (“tower”)... where dreaming and *more* takes place. During my inner travels, I use my awareness of lucidity. Any deviation from this path brings about loss of lucidity or the normal falling asleep of the mind with the body.

I searched for confirmation of my findings in the literature of dreamwork, religion and the occult. I questioned many people and wrote several inquiries to try to determine if this was a personal or universal experience. I was a little surprised to find out that while lucidity is reasonably common and well documented, lucid entry to dreamtime is fairly rare. However, my efforts were rewarded with the discovery of parallel patterns described by separate and diverse sources. From the anecdotes of psychonauts to a ceremonial Masonic

tapestry, from myth to nursery rhyme.... the same symbols, in the same patterns, did crop up. And details and other views of the thing kept appearing in the land shapes in my dreams and psychic experiences.

The structure seems to function as a safeguard against waking minds entering Dreamtime, at the same time paradoxically providing a way for a waking mind to enter. The criteria for entering lucidly or not has to do with intent and readiness. This speaks of the validity of having this information within a religious context, particularly as in Tibetan Buddhism where right intent is integral and personal readiness is monitored by one’s guru or teacher. Be that as it may, the structure or system has its own safeguards and cannot be cheated or short-circuited.

The initial steps in process of falling asleep and one’s first movements through the structure can be experienced with little training or effort. Good intent and focus seem to be all that is necessary to get started. Lay down for sleep, relax and allow your thoughts to carry on without getting caught up in them. Look into the darkness behind your closed eyelids as if you were looking into the distance. Images and visions will eventually appear and soon it will seem as if you are embodied in this inner world. Maintaining an objective, somewhat detached state of mind, simply observe what is going on in your field of vision. Objectivity is crucial!

Some commonly experienced phenomena occurring at this time are a sense of moving forward, scenes of crowds of people moving along roads or down a corridor, joining such a crowd and/or seeing a doorway, gateway or some other portal or opening and feeling drawn to pass through it, alone or in a crowd. (Refer to previous articles for information on continuing lucidly.) Later on, at the transit station or “Gallery of Faces,” there is a time of common experience, usually vague but definite.

Finally, at the central control or “tower,” the space around it is filled with floating empty cocoon-like vehicles left by all those people who have entered and are now dreaming or receiving Dreamtime instruction.

The fact that there is a common experience (remembered or not) happening in a shared environment (this structure) gives rise to some fascinating and encouraging observations. It furthers the statement that we are not just individuals bouncing around blindly in an uncaring chaotic universe. It provides us with clues about deeper reality and gives signposts for future exploration and development. It is another part of the puzzle of the holographic universe wherein all parts of the whole contain the potential for recreating the whole. And lastly, it is a mystery within the mystery, encouraging us to look deeper and discover all that we are and can be. ❀

Please address correspondence to:

Jan Janzen, PO Box 437, Tofino, B.C., Canada V-R2Z0

Book Review by Dick Mcleester

Dreamcatching:
*Every Parent's Guide
to Exploring
& Understanding Children's
Dreams & Nightmares*
by Alan Siegel & Kelly Bulkeley.
Crown Publishing, 1998.
\$14.00, 290 pp.

Growing up in this culture, many people have learned to ignore, fear and forget their dreams. Often times the messages that dreams are not worth our time and attention begin in our childhood when our parents assure us, "Don't worry, it was just a dream. Forget it." While some have escaped this negative orientation to their dreams and many others have turned it around later in life, one has to wonder how things might be different if we started life with more encouragement and appreciation toward our dreams. In order to do that, parents need new information and new ways to think about their children's dreams. This is the best book I have seen for any parent to begin encouraging and exploring their children's dreams.

They begin by showing how encouraging dreamsharing with children offers a unique opportunity for parents to open new and deeper lines of communication with their children and offer guidance through the maze of social pressures and possibilities as the child grows. The book is packed with examples of actual dreams, becoming to guided tour of the inner landscape of children's dreams and nightmares. These examples are very important not only to illustrate their points, but to enable the readers to become more comfortable with what dreamsharing might be like. Most importantly, the examples show that there is nothing weird or mysterious about family

members discussing dreams—perhaps the most important lesson for many parents.

Right from the start the authors stress that the most important tasks are to listen to the child and appreciate the dream. They warn against rushing to interpret or resolve the dream in any way. And they point out that frightening dreams and nightmares are normal and healthy for small children, often being a way for the child to practice dealing with their fears and anxieties. The thrust of the book, illustrated by many examples, shows how dreams can be a natural way for children to grow and develop, to find their own way in the world. And they show how parents can have an important role in encouraging and supporting that process. In addition, they point out that there are some dreams the child will choose to keep private and that is fine. These are all important points, and one only hopes that parents reading the book can get the message.

The sections that discuss the kinds of dreams that can be expected at various stages of childhood, and the role dreams can play in dealing with and recovering from life crisis make excellent use of the scientific studies that have been done in this area. The chapter on dreams and the changing family looks at dreams in light of divorce, adoption, blended families and new siblings. There is a chapter on dreams and the spiritual life of children, as well as one examining the social influences on children's dreams, such as television, sex-role stereotypes and difficult events in the world. Each of these chapters are creative and courageous, offering parents excellent suggestions for thinking about and dealing with

each of these areas.

The section called the "dream catcher's workbook" offers practical activities to encourage children to remember, record and share their dreams. There are also many projects to explore and extend the creative energies of the dreams through drawing, painting, playacting and other playful ways to bring to life the deeper meanings of the dream. No one reading this book will ever be short of creative ideas and activities to try out.

While this may seem to be plenty, they have also included a few more chapters. There is one encouraging parents to pay attention to their own dreams of parenting, as an added resource to becoming a better parent. Another chapter aimed at including teachers, child-care providers, camp counselors, religious school teachers and others who work with children in the group that can support and encourage the child's dreams. And finally, there is an excellent annotated bibliography of children's books related to dreams.

All in all, an ambitious and well balanced book, which will hopefully be read and put into practice by many. What better way is there for parents to prepare their children for life in the twenty-first century than to encourage their dreams and creativity? We certainly know they will have plenty of difficult social problems even as changes sweep our world. As the authors point out, "In a very literal sense, our children's dreams today are going to be society's realities tomorrow." ❀

Contact Dick McLeester
@ 14 Chapman St., PO Box 92,
Greenfield, MA 01301
Ph: 413/772-6569

Email: dreaming@changingworld.com

Interview with Arnold Mindell (Cont'd from page 27)

do what I want, but that we can, together. Humility is a wise teacher. DNJ — What meditation style is particularly helpful to you? Or do you prefer the practice of alert mindfulness... or a creative combination? ARNY — I deeply respect all meditation styles which work for people. The one meditation which I try to do day and night is to ask myself, "What am I now experiencing?" "What is the dreaming showing me in this moment?" "What can I learn?"

DNJ — How do you center yourself or open yourself to the Greater Life when you feel "off" or "stuck"? ARNY — I talk to my partner Amy. If it's late at night and she is sleeping, I imagine being the moon, gently moving the waves of the ocean through the force of gravity, making waves, one of which is my predicament. And then, as the moon, I sometimes sense why I must experience what I do.

However, I never use any one method, unless of course you think of trying to respect experience as a method.

It is a good experience, letting all this flow as it comes! Thanks for inviting me to do it. Hope is it helpful to someone else besides me.

DNJ — Thank you, Arny! ❁



Afterword:

What I have experienced through the process of attending to this questioning is the warm feeling that a vaster energy than my own has been and is the true doer. This energy can well be called a *timespirit* whose message is particularly needed by us now. Or it can be called the Tao.

PROCESS WORK TERMS:

TIMESPIRITS — "A cultural rank, position or viewpoint that depends on time and place. Roles and timespirits change rapidly because they are a function of the moment and locality. Roles in groups are not fixed, but fluid. They are filled by different individuals and parties over time, keeping the roles in a constant state of flux." (*Sitting In Fire*, p. 42)

FIELD — "The atmosphere or climate of any community, including its physical, environmental and emotional surroundings." (*Sitting In The Fire*, p. 42)

DEEP DEMOCRACY — "This means that everyone must be encouraged to note and express whatever they are feeling. It means that everyone gives internal permission for these altered states to occur. . . . we give attention to overt and covert social issues and the people who have been marginalized, so we must give attention to the states of consciousness we have marginalized because they were unfamiliar." (*Sitting In The Fire*, p. 187)

WORLDWORK — "This deals directly with the atmosphere of a group — its humidity, dryness, tension and storms. This atmosphere, or "field," permeates us as individuals and spans entire groups, cities, organizations and the environment." (*Sitting in the Fire*, p. 19) "The roots of worldwork are found wherever people try to make better communities and care for the human rights of others." (*Sitting In The Fire*, p. 23)

PROCESS — "The flow of overt and covert communication within an individual, family, group, culture or environment. Process includes inexpressible feelings, dreams and spiritual experiences." (*Sitting In The Fire*, p. 42)

PRIMARY PROCESS — "The self-description, methods and culture with which you and your group identify yourselves. 'Process' in primary process emphasizes how identity changes in time." (*Sitting In The Fire*, p. 42)

SECONDARY PROCESS — "Aspects of ourselves that we, as individuals or groups, prefer not to identify with. Often we project these aspects onto people we view as the 'enemy.' We may marginalize or admire these qualities, creating inferior or superior traits in other groups." (*Sitting In The Fire*, p. 43)

DREAMBODY — "The part of you that is trying to grow and develop in this life . . . your wise signaler, giving you messages in many different dimensions. When it signals to you in the body, we call it a

symptom. When it signals to you through a dream, we call it a symbol." (*Working with the Dreaming Body*, p. 39)

AMPLIFICATION — "The basic idea of amplification is to discover the channel in which a dream or body process is trying to manifest itself, and to amplify according to the channel." (*Working with the Dreaming Body*, p. 9)

CHANNELS — "Signals may be differentiated according to the perception sense which picks them up. Signals and processes are therefore channeled by our senses." (*River's Way*, p. 15) "Discover the process, amplify its channel, and a symptom can turn into a medicine." (*Working With The Dreaming Body*, p. 15) [Channels include visualization, audition, body feeling or proprioception and body movement or kinesthesia, our relationships and the world.]

EDGE — "An edge forms a definition of oneself and comprises the boundaries of consciousness. It is always associated with ideas, with deep-seated belief systems, with personal identity, with a life philosophy about who one really is." (*The Dreambody In Relationship*, p. 47) "A communication block that occurs when an individual or group, out of fear, represses something that is trying to emerge." (*Sitting In The Fire*, p. 41)

Notes:

1. Dreambody — The Body's Role In Revealing The Self; River's Way — The Process Science Of The Dreambody; Working With The Dreaming Body; The Dreambody In Relationships: Working On Yourself Alone — Inner Dreambody Work; Riding The Horse Backwards — Process Work In Theory And Practice (with Amy Mindell); Coma — The Dreambody Near Death; City Shadows — Psychological Interventions In Psychiatry.
2. The Year One — Global Process Work With Planetary Myth And Structures; The Leader As Martial Artist — An Introduction To Deep Democracy, Techniques and Strategies For Resolving Conflict And Creating Community; The Shaman's Body — A New Shamanism For Transforming Health, Relationships And The Community; Sitting In The Fire — Large Group Transformation Using Conflict And Diversity.

For more information contact The Process Work Center; 2049 NW Hoyt Street; Portland OR 97209. Phone 503.223.8188; www.processwork.org; and Lao Tse Press; P. O. Box 8898; Portland OR 97207; telephone 503.222.3395; www.lao-tse-press.com

Unity

I am driving down a wide city avenue with heavy traffic in my direction, toward the center of the city. A landmark stands out several blocks ahead. It is a domed tower of old fashioned red brick which seemingly belongs to a university. The tower is beginning to tip over. Somewhere in the dream I am shown which way to go by a signpost with an arrow on it, helpfully pointing out the right route to me. (If only life could be so literal!).

My dream skips ahead to when I am actually inside the tower which is still in danger of tipping over. The room I am in seems to be student living quarters. Looking out the window from that height, I get a good view of a sky full of UFOs, the silver disk variety. I think to myself: "Really! Finally!" I feel, as usual, that this is real, that I am not in a dream. I watch intently, wondering what they will do. Several of the ships land or hover over a large athletic field and with a feeling of ceremony, like a halftime bank, they form into a shape. Their symbol is of two interlocking circles like the old Double Wedding Ring quilt pattern or part of the logo on an Olympic banner. I think it would make a good design for a crop circle!

The idea of Unity impresses me.

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Dream Research

Ph.D. Student writing dissertation on Wolves and Wilderness. Seeking dreams and visions of wild animals, negative or positive. All material will be confidential; nothing will be analyzed, nor will any material be used without the dreamer's written permission. Send to: Georgia Stout, PO Box 4449 Eagle CO 81631 Ph: 970/328-5280 Email: 73553.1115@compuserve.com

There is a research project we are proposing here in Switzerland. We would be very interested in learning about any research that has been done in relation to dreams and retirement. Anecdotal accounts by individuals who have experiences to share in which dreams played a role immediately before, during and following retirement are also welcome. Please send information to Dr. A. (Art) Funkhouser. Altenbergstr. 126 3013 Bern, Switzerland E-mail: art_funkhouser@compuserve.com

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

Maureen Roberts, PhD is writing a book exploring the interface between shamanism and depth psychology and is seeking original dream material from sufferers of schizophrenia and those who have undergone authentic shamanic initiation. E-mail nathair@camtech.net.au or post to 2/48 Fifth Ave, St Peters, SOUTH AUSTRALIA 5069.

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Dreaming & Dancing Humanity's Path



Dancing with Einstein

I am at a dinner party with a small group of people and look out at the sky. There are many, many fighter planes in the sky. So many that they sky is filled with them. They are "our" planes but they are mistakenly dropping bombs on us! I know this intellectually but am not afraid. What I am struck by is how beautiful and wondrous they look, like a bunch of fireflies or falling stars. I just stay here and look at them, feeling quite joyous and calm. Later, I go back into the house.

Albert Einstein is here! I tell him it looks like it is the end of the world. He suggests that we all pass the time until the end arrives by dancing. So we do.... and we have fun!

This dream was wonderful and has been truly inspirational ever since. I do feel that a level of fear about 'the unknown,' 'change,' and 'Armageddon' have left me as a result. I tell all my friends that my new thought about 'Armageddon' is that it will be fun.