



Dream Solutions!

Dream Realizations!

The Original Dream Quest Guide Book

**TRAILBLAZING INTUITIVE GUIDANCE
FROM YOUR DREAMS**

A 28-Day Experiment in Dream Incubation
With Four Guided Meditations for Inspirational Writing in a
Dream Journal with Daily Adventures

Henry Reed

Dream Solutions! **Dream Realizations!**

The Original
Dream Quest Guide Book

Henry Reed

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DREAM SOLUTIONS! DREAM REALIZATIONS!

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About This Book

Dreamwork Inspired by Edgar Cayce



This *Dream Solutions! Dream Realizations!* guidebook has helped thousands of people change their lives and learn to develop a constructive relationship with their dreams. This unique workbook has its origins in a proposition put forth by Edgar Cayce, the American Christian mystic, who was probably the first person to claim that people can learn to interpret their own dreams without intervention by a professional dream expert. He believed, in fact, that dreams are our main channel of communication with the God force.

Cayce described a unique method for learning to interpret dreams: Engage them in a constructive project, improving your life in some way. He proposed that your dreams will teach you how to interpret them if you will act upon what inspirations you think you are receiving from your dreams regarding your constructive improvement project. Assuming you act upon your insights, then your dreams will respond to your attempts to apply them. Your dreams will respond to incorrect interpretations and will direct you to more constructive approaches, either to a solution to your problem, to an answer to your question, or to a method for innovation. Follow your dreams, and they'll teach you about their deeper meanings.

In the mid-1970s, Edgar Cayce's membership organization in Virginia Beach, the Association for Research and Enlightenment, sponsored an international research project with its members, to see if people could make constructive use of their dreams following this basic premise from Edgar Cayce. The project employed a rudimentary version of this *Dream Solutions!* guidebook. The project was a great success. My previous book, *Dream Medicine: How to Get Help from Our Dreams* tells the details of this project as well as describing the various other dream interpretation tools I developed while I worked to make Edgar Cayce's dream ideas applicable. To explore opportunities for research into dreams and intuition, please see www.edgarcayce-intuitionschool.com

**For more information on Edgar Cayce and A.R.E. see
www.edgarcayce.org**

Peruvian Treasure Hunt

A Story of Dream Questing



Almost every night the same, recurrent dream invaded Ernil's sleep. A woman came from overhead, holding in one hand a golden sphere and in her other, a sphere of silver. Frightened, he fell backward into a bottomless pit. Ernil paid close attention in the following dreams to determine the exact location of the dream's setting. With close attention, his dream did become clearer, and Ernil noted that the woman descended from a

sharp-pointed hill. The dream's scant geographical detail spelled pyramid to Ernil. A native of the rising plains along the coast of Peru, Ernil was familiar with the ancient pyramids of the Moche people. They were burial sites, often filled with precious artifacts. Although the Peruvian government claimed all pre-Colombian relics as state property, natives (such as Ernil) felt that these objects were *their* rightful heritage and inheritance. Like many other *huaqueros* (Spanish for "looter"), Ernil was an avid amateur archaeologist. He was also a practicing student of metaphysics and parapsychology.

There was a pyramid site near his home, so he went there and took a nap, hoping for a sign. Wandering about, he dug on impulse and found a black stone, polished to a mirror finish. He could feel its powerful energy in his hand, and he returned home where he used it as an aid in his dreaming.

There followed more dreams and more excursions around the pyramid site. Ernil instinctively followed a secret dream principle known only to those who have followed their soul's call: by putting a dream into practice, future dreams become clearer. The more he pursued details from his dreams, the more details appeared in his dreams. He saw the positions of the sun and of the moon. Those clues gave him a general orientation as well as the time of the month to search. There was a bird in one of the dreams. At the appropriate time, he wandered the site area and awaited the flight of a bird to cross his view of the sky in just the right way. Then it happened, just as in his dream!

Ernil and a friend began digging at that spot. He found dog bones, the remains of many guardian pets. That find was encouraging, matching elements in his dream and also suggesting more to come. After unearthing human skeletons



PERUVIAN TREASURE HUNT



as well as hundreds of trinkets, silver and turquoise jewelry, Ernil had a dream warning him of poisonous fumes. That dream was encouraging, predicting he would come upon a major tomb, protected with a herbal mixture meant to kill would-be intruders. Ernil's dream proved true. He and his friend dug down to a level of adobe bricks and carefully uncovered the herbal mixture (containing mercuric sulfide); then they let the area ventilate. Below those bricks they peered into a deep, dark hole. Soon they discovered an abundance of golden artifacts, more than they plus the hundreds of friends who were called in to share the bounty could carry.

Not surprisingly, the police heard of this find and traced the looters in order to reclaim the artifacts. Ernil was ultimately killed in a scuffle with the police, but not before telling his story to Henize Plenge, a photographer friend, who was present when Ernil predicted his violent death. Although officially a grave robber, Ernil was a hero to his neighbors. Not an expert in dream interpretation, but willing to act on hunches from his dreams, he was the discoverer of the royal mausoleum of Sipan, the greatest pre-Columbian treasure ever found. *What treasure awaits you?**

*The original article, upon which this report was based, can be found as "The robber's tale: The true story," by Heniz Plenge. *Connoisseur*, February, 1990, pp. 76-85.

The Dream Quest Program

Mission, Features and Tools



This guide is a very unusual book on dreams. There is little to read in it, but much to do with it. The most important part of the book is the part you will write yourself. The book guides you through an experiment in learning by doing.

When you have finished performing the experiment outlined in this guide book, here is what you will have accomplished:

1. You will have learned several techniques for interpreting dreams.
2. You will have learned how to use your dreams to get creative guidance on questions and problems that concern you.
3. You will have learned how to use the journal meditation technique of "Inspirational Writing" to channel the wisdom of your Higher Self.
4. You will have made some meaningful progress toward answering some specific question or solving some actual problem, with the aid of guidance you perceived in your dreams and in your meditations.

Your *Dream Quest Guide Book* is designed to teach you some introductory skills of dream interpretation. There are many types of interpretive techniques. This guide book will teach you techniques that you can use by yourself, writing in your dream journal. You will learn the use of self-expository writing in a journal as a medium of dream interpretation. You will learn, in fact, how to use "inspirational writing" as a method of channeling wisdom from your Higher Self, both from your dreams and from the intuitions that come to you while studying your dreams during your exercises in the guide book.

You will learn these interpretation techniques in a "real life" situation--trying to obtain creative guidance from your dreams concerning some actual problem or question that concerns you. This approach will introduce you to a process by which you may solicit guidance from your dreams. It also will help you to overcome a frequent obstacle to learning to interpret your dreams and to receiving guidance from them—the "armchair speculation" trap—where a person sits back and speculates about the dream, but ventures no further than entertaining an interpretation that feels right.



The best interpretation of a dream, and the one which will help you to further your understanding of dream interpretation generally, is the interpretation that you *apply*. By testing out your interpretations, by putting them into practise, you receive feedback on your interpretation and are guided into a more refined understanding.

This guide book asks you to test out your interpretations in practise, by having you engage in a program of experimental problem solving. It will be quite an adventure!

Here are the Special Features:

The “Focus of the Quest”

The question or problem that you will pose to have answered or resolved with the aid of the exercises in journal writing and dream interpretation.

The “Meditations in Inspirational Writing”

These are the four, weekly programmed instructions for a sequence of steps in self-expository writing designed to teach dream interpretation skills as well as direct a process of creative problem-solving.

These meditations lead the dreamer through repeated cycles of *preparation, incubation, inspiration* and *application*, the known cycle of creative discovery. You will be asked to allow your self-expository writing to become “inspirational” by using a special process of writing in your dream journal, a written form of meditation.

The “Best Guess”

You will be asked to develop your own current conception of the possible answer or solution to the question or problem that you have posed. Over the course of the four-week venture in *Dream Realization*, it is hoped that your Best Guess will steadily improve until it becomes a satisfactory and working solution.

The “Weekly Contract”

Each week you will be asked to develop some form of application to test out, or put into practise, your current Best Guess solution. You'll make a contract with yourself to try out your solution every day that week. By applying your Best Guess, you will be doing all that you can to insure that any dreams that week will reflect your efforts and suggest a more creative solution.

The "Pillow Letter"

This device is a written petition to your dreams, asking for help in the search for a better answer than your current Best Guess. The Pillow Letter serves as an aid to concentration for the incubation of a dream. At night, you put the letter under the pillow, to *sleep on it!*

Design:

This *Dream Solutions, Dream Realizations* experiment is designed on a cycle of four seven-day periods. For seven days you grapple with your question or problem, testing out your current Best Guess, while you collect dreams. At the end of the seven days, you work with your dreams, interpreting them to gain new insights into your efforts to solve your problem. Then the cycle repeats itself.

You will choose *one night of the week* as a study night, preparing to spend *about three hours* that night of the week, for the *next four weeks*, performing the Meditations in Inspirational Writing for dream interpretation. Each study night is preceded by seven mornings of dream recording. Each study night includes work with the past dreams, developing an improved Best Guess, making a Contract for that coming week, and writing a new Pillow Letter for that week. The fourth and final meditation occurs on the evening of the 28th day of dream recording. The experiment in *Dream Solutions, Dream Realizations* can thus be timed to coincide with a lunar cycle, if desired.

Assumptions:

Certain assumptions were made in designing this guide book. The work of Edgar Cayce and Carl Jung (two people who ventured the most toward developing a theory of dreaming as a guiding influence) contributed most generally to the assumptions.

One assumption is that whatever question or problem you choose to work on, it will reflect something about you and how you are responding to your life situation. Dreams are also assumed to be reflecting something about you and how you are relating to your life. Dreams can then be applied to a problem area of your choice by discovering the personal issues that give rise to that choice of question or problem. The *Dream Solutions, Dream Realizations* guide requires, therefore, that you will be willing to engage in some personal introspection as you work on solving your question.

The major assumption in the design of this guide book concerns how dreams might be harnessed in service of a problem of your choosing. The assumption



is that *dreams will speak to those issues that occupy your mind and your efforts during the day*. Thus the guide book asks you to concentrate on your question during the day, to actively engage in activities during the day that are designed to help you resolve your problem.

The creative dreams in history, more often than not, came to people who were intensely focussed on their work. These dreams didn't just suddenly appear without prompting to a person who hadn't really been working on the problem. Dreams do their best, it is assumed here, when you are doing your best, in your conscious life, to work on your problem yourself.

The *Dream Solutions, Dream Realizations* guide attempts to recreate a similar situation in your own life, asking you to make your daytime a "laboratory" where you try out different solutions or answers, with the hope that during the night, your dreams will provide you with additional clues. The assumption is that the dreams are an innovative enhancer of your work efforts, not a substitute for work. *So be prepared to work!*

Scheduling:

The schedule built into the guide book is one of its major design considerations. The guide book was designed with a certain work schedule in mind, with consideration for the timing of the cycles of work, rest and inspiration. Since you may be inclined to modify the work schedule used in the workbook, the considerations used in the given design are presented to you here.

Since most of us find it difficult to make room in our schedules for dreams and other nonessential activities, the dream interpretation work was scheduled for only one night a week. That "study night" becomes a rather intense evening, involving about three hours of study and writing. The payoff is that such concentration of time increases the chances that the next morning a relevant dream will be remembered. The rest of the week may produce no dream recall for some persons, but the intense study night should prove productive. *Research with past editions of this workbook has indicated that the morning after a study night is the most likely morning on which an important dream will be remembered.*

For further hints on dream recall, see the section "A Few Reminders About Remembering Dreams."

The other aspect of the scheduling is that the workbook is designed to be completed in four weeks. For four weeks, with one study night a week, you are asked to intensely concentrate on your problem or question, make what progress you can, then stop. That seems to be a realistic approach.



Some of the people using this guide book have changed the schedule to spread out the work over a longer period of time. For example, a person might complete only the first five steps of Meditation One, then wait a few days until some more dreams come, then work on a few more steps, wait a few days, and so on. In some respects, it makes more sense to pace yourself according to your inner promptings, rather than adhering to the fixed, one night a week schedule. Be sensitive, however, *to the possibility of diffusing your energy and losing your momentum on the problem-solving task.*

If you modify the guide book schedule to a self-paced approach, but find that your dreams don't seem to be paying off for you, or you keep changing your mind about what question or problem you are working on, then try following the plan designed by the guide book. As the example will show, *you don't need an abundance of dreams* in order to have a successful experience with *Dream Solutions, Dream Realizations.*

The Example:

For each of the guided exercises, an example is given. The example was specially developed to maximize the advantages of giving an example and to minimize the pitfalls of examples. Although the work represented by the example is "for real," it is also "artificial." To create the example, a person went through the entire workbook sequence using the same dream.

Although it is highly doubtful that during your four weeks you will only remember one dream, the example demonstrates that you don't always need to have new dreams in order to continue the process. The example allows you to see, for any particular instruction, the intent of the instruction, that is, the type of written material that might be generated. However, by always working on the same dream, the example relieves you of any tendency to compete with the example in terms of the quality of the dream material, or to compare your progress on your problem with the progress made by the example.

Past experience indicates that the major obstacle to achieving creative solutions in dreams is the dreamer's doubts that there is any creative material in the dream. The example shows, however, how much can be pulled out of a dream. On the other hand, another obstacle is a person's tendency to compare oneself with others who are "creative," rather than trusting in one's own unique experience. Since the example always uses the same dream, whereas you will probably have several dreams reflecting your progress toward a creative solution to your problem, you will be spared the temptation of comparing your dreams with that of the example. The example thus encourages you to look for



creative information in your dreams without suggesting what your creative dreams “are supposed to” look like.

This seventh edition also contains two first-person accounts of people’s *Dream Quest* experiences. They show how people can use this *Dream Solutions, Dream Realizations* experiment to make significant breakthroughs in their lives. Beware of the temptation, however, to compare yourself with others.

Inspirational Writing:

The medium of dream interpretation chosen for *Dream Solutions, Dream Realizations* is self-expository writing—writing about yourself and your life. This medium was chosen because in the first place, most of us have well-developed verbal skills and know how to write. Using verbal skills is probably the easiest way to introduce people to dream interpretation. Secondly, self-expository writing was chosen because it is something that you can do by yourself, alone, in the privacy of your journal. Other mediums of dream interpretation can be very helpful but sometimes they either require you to develop a less familiar skill than writing, or work best when you have other people around to help you.

Self-expository writing, when focussed on dreams, can be a powerful tool of self-discovery. When coupled with an involvement to solve a real-life problem, or to answer a question about the “world out there,” self-expository writing about your dreams can be a source of inspiration.

It does require some practise, however, to develop a mental attitude that best allows the inspiration to come through in the writing. That is, even though we are all familiar with writing, we can be prone to “writer’s block.” To avoid this problem, you are encouraged to practise “inspirational writing,” a term coined by Edgar Cayce to describe a writing form of meditation.

The easiest way to understand inspirational writing is by observing your breathing and how it operates and interacts with your awareness of it. Inspirational writing is like when you gently observe your breathing without interfering with it. In fact, it helps to focus on your breathing for a moment, remind yourself that you can be aware of your breathing without stopping the flow, before you begin each writing exercise. With inspirational writing, you are aware of the purpose of the writing, and you are aware of what you write as you write it, but you experience the writing as almost happening by itself.

To perform inspirational writing, you reverse the usual procedure. Normally, in conscious, intentional writing, you first think up what you want to say, then



you record your thoughts. In inspirational writing, you do the reverse: you begin by writing, with your purpose in mind, and you observe what you write. You are not recording on paper your thoughts, but rather you are noting in awareness what you write.

As an additional guide to inspirational writing, see the special chapter, “*Inspirational Writing: A Channel of Communication with Your Higher Self.*”

Approach your *Dream Solutions, Dream Realizations* in the spirit of fun and don't allow your seriousness of purpose to make you uptight. Don't look at this book as a monument in which you will engrave your words of wisdom for all to read from now to eternity. Rather, look at it as a playground of learning. Like a playground, it is a safe place to experiment, to play with words and ideas, to “mess around.” You don't have to be neat! Relax and enjoy your adventure.

Getting Stuck: Going Around in Circles:

A few people who have experimented with *Dream Solutions, Dream Realizations* have “gotten stuck.” Nothing seemed to work out for them. The major complaint was that they seemed to keep repeating the same ideas over and over again. Not really getting any new ideas beyond the ones they had when they began, they felt they were “going around in circles.” It is possible to get stuck.

Examining in detail the written meditations recorded by these people, it was possible to determine the nature of the problem. Here are some of the findings:

1. If you choose a problem that you are not really ready to work on, one that is simply too “hot” right now, then it is unlikely that your dreams will present you with any truly relevant material (except maybe to suggest, “back off!”), and it is unlikely that you will be able to be open enough in your writing to come up with new ideas. The first few steps in Meditation One are important in helping you choose a problem that both interests you at the conscious level and that your dreams evidence a readiness to work on.
2. If you do not develop a realistic daily contract to apply your Best Guess solution, one that you are actually capable of carrying out in practice, then you will either become too passive during the week with regard to your question to stimulate your dreams, or else you will become “hyperactive,” attempting to perform impossible feats. Choose a middle road, not too ambitious, not too easy. Everything doesn't have to ride on this first experience with the work-



book. You can always do it again at a later date on a different problem or question.

3. In the writing exercises, coming up with the same ideas over and over again (“going around in circle”) sometimes indicates that the person is writing only what they know to be true. Such a constraint on what is written may prohibit new ideas from being formed. An attitude of playfulness and experimentation in the writing exercises is helpful. It is OK to write material that is meaningless, irrelevant, worthless or false. You are *not* committed to believe all that you write. In fact it is better to suspend judgment, while you are writing, about what you write. Later in each meditation you will have the opportunity to review what you have written and to pull out the most meaningful and significant material.

What you write is less important than what you decide to *do* with what you have written—that is, it is the development of applicable actions that test out your new ideas that is the crux of the experiment in *Dream Solutions, Dream Realizations*. If you find yourself stuck, going nowhere, check to see if you have been putting your “Best Guess” solution into practice each day. If you’re not, that could be the problem. To appreciate the importance of your following through on your daily contract to actually do something, see the report that follows a bit later, “*Applying Dream Insights*.”

The Guide Book: Guidelines but *not* Rules:

The guide book itself does not produce the results—you do! This guide suggests experiments in writing to try, experiments in problem solving to attempt, but these suggestions don’t guarantee any particular results. Nor are the suggestions meant as hard-and-fast rules. Although the various steps in the workbook have been carefully thought out and tested, they do not represent the only way to get guidance from dreams—you don’t have to go “by the book”!

Explaining on paper how to ride a bicycle, making sure to include every detail, would require a lengthy article covering many steps. It would help a beginner, but still that person would have to get on and ride the bike for themselves. To a person who already knew how to ride a bicycle, such instructions might contain some useful ideas, but would generally seem quite tedious reading. If you’ve never worked with your dreams before, the steps are useful in breaking down a mysterious process into steps anyone can follow. If you’ve worked with your dreams a lot, you may find some of the steps tedious because your own instincts will guide you to a more personally direct approach. *Follow your instincts!*

Inspirational Writing

Communications From Your Higher Self



I'd like to describe to you an approach to meditation that goes right to the heart of developing your channel of your higher self. To begin, simply focus on your breathing and study it for a moment. Note the obvious: breathing has two parts. There's an inhalation and an exhalation. During inhalation the chest and abdomen extend as the lungs fill with air. During exhalation the chest and abdomen relax.

The exhalations can be very relaxing. As you observe your breathing, allow yourself to follow your exhalations into relaxation. Every time your breath goes out, you can relax a little bit more. The more you relax, the easier it will be to do the next step.

What I'd like you to try next is to pay attention to your breathing without changing it in any way. Sneak up on your breathing so it doesn't know you're watching it. Observe it in its natural flow without influencing it by your presence. Make sure you're not touching it in any way.

If you're like most of us, as soon as you watch your breathing you'll feel that you're influencing or controlling it in some way. Maybe you'll help an exhalation complete itself and get the next inhalation going. Maybe you'll touch it ever so gently, to adjust it, or simply because you can't help yourself. It's hard to watch your breathing without feeling that you're influencing it.

Stop for a moment. Assure yourself that you can control your breathing. Take a slow, deep breath. Set the pace yourself. Decide how long you want to hold it. Now force the air out at your own pace. Decide when you wish to take in the next breath and make your breathing obey. Decide when you wish to stop this exercise in proving your control and let your breathing return to normal.

Think for a moment: if you're not controlling your breath now, who is? Most of the day, and all night while you sleep, your body naturally regulates your breathing without your help. Does your body need your help now as you sit there watching your breath? No, of course not. Keep that in mind and use it to reassure yourself while you try once again to watch your breathing without affecting it.



Here's a hint. As the breathing goes out, let it go while you relax. Then let the next breath happen of itself, in its own way. Try it. Focus on your breathing, watch it, let it be. Let the breathing happen to you. Think to yourself, "It breathes me."

Not only is watching the breath an ancient form of meditation, it's also an important and meaningful way to be a channel—a channel of inspiration. You're learning to allow the breath of life—the spirit—to flow through you.

All religious traditions have linked the breath with spirit. We all depend upon this invisible mover, the air, for our life—it touches all that lives. The word, inspiration, reflects an understanding of this relationship. There's a link between the process of breathing and being quickened by spirit, animated by genius, or aroused by creative intelligence from a source beyond our individual will. In meditation we can experience breathing as a similarly wondrous channel of inspiration.

If you relax, you begin feeling the breath coming to you on its own. If you can get out of your own way and trust in the coming of inspiration, it happens. Each inspiration feels like a gift—it comes from within, yet the spontaneity suggests that it's not your doing. There's a feeling of grace, ease, peacefulness and gratitude. The thought, "It breathes me," can be very soothing.

When you're calm, you can be a channel of inspiration simply by allowing yourself to be so. You don't have to think about when to breathe or worry whether or not you will breathe. You simply accept, experience and allow the inspiration to happen. To get out of your own way, to step aside and watch your breathing go by is to become a channel of inspiration. As much knowledge or wisdom can come through this channel as through any other. Practise it and you'll better appreciate its value.

Learn From Your Breathing

By focusing on your breathing, you've learned how to be a channel of inspiration. Our meditation on the breath can become a basis for learning inspirational writing.

Consider the three modes of breathing: controlled, automatic and inspired. Each of these modes of breathing corresponds to a method of writing.

We observed how, when we focused on the breath, we tended to control it. We can also exert full control over our breathing, determining when to take a breath, how fast to breathe, how deeply. Much of our writing is that way. We decide what and when to write. We control the entire process. We mull over our thoughts, and when we arrive at a satisfactory thought, we write it down. In

both cases, in controlled breathing and intentional breathing, it requires attention and effort.

Much of the time, our breathing proceeds automatically and we pay no attention to it. The subconscious mind controls our breathing and it transpires outside of our awareness. When our breathing is on automatic, it expresses our emotions. We may breathe shallowly when we are upset, or we may even momentarily hold our breath. We may feel tired, or sad, and heave a deep sigh. All these things happen outside of our awareness.

In a similar fashion, automatic writing is writing without awareness of the act. Not only is the writer unaware of what is being written, but also unaware of, and not in control of, the hand movements that are producing the writing. The handwriting happens by itself, controlled by the subconscious mind. Sometimes the handwriting is very different from the person's ordinary penmanship.

In contrast to automatic breathing, in meditative breathing, we are aware of the breathing process. Like automatic breathing, the flow of the breath happens by itself. Yet we don't feel out of control. We have voluntarily suspended our own interference with the breathing, yet we could assume control at any moment. We are consciously allowing our breathing to express itself naturally while we watch. By becoming very calm and relaxed, by trusting in our breath, we allow ourselves to be inspired.

The process of inspirational writing is different. It involves our maintaining an awareness of what we are writing. We allow the writing to proceed on its own. We put our pen or pencil to the paper, or our fingers on the keyboard, and allow writing to happen. We are aware of what we are writing, but we aren't intentional writing anything. We don't decide upon thoughts to record. Instead, we simply allow ourselves to begin writing, watching our thoughts reveal themselves as we write.

Learning to meditate on the breath helps us channel inspirational writing. To allow writing to happen by itself, we must relax and trust in the spontaneity of the writing process. If we are nervous about what we might write, we hold back, we choke up. A willingness to trust in inspirational writing without first knowing what you will write requires a meditative frame of mind.

Meditation, in fact, is the first step in beginning a session of inspirational writing. We meditate to attune our consciousness to our ideal, to the highest within us. At the end of the meditation, we simply continue our attunement by expressing it in writing.



Our formula for developing the channel of inspirational writing is as follows: First we tune ourselves to our ideal, and then we step aside to allow spontaneous expression. Inspirational writing becomes a perfect example of channeling the higher self.

Experiment with Inspirational Writing

Begin your experiment with inspirational writing by a period of meditation. When you feel you have entered into the spirit of your ideal, then begin your writing. Don't concern yourself about what you will write, simply write.

One way to get started the first time is simply to write out your ideal. Perhaps you begin with a single word or a phrase. Maybe you'll find yourself just writing that again and again. Whatever you write, it doesn't matter.

For example, perhaps my ideal is to be the best I can. So I write that down "to be the best I can." I want to keep the writing going so what happens next is that I find myself just repeating the phrase, "to be the best I can, can, can, the best is the best, I will be the best I can be my best." I am aware of what I am writing, I'm aware that I'm repeating myself, but I don't judge it. I don't do anything that will interfere with what my hand might feel inclined to write. And then I find that it's changing, evolving some more meaning, "I can be my best, the best in me can come through me when I am me to be myself the best I can be." I'm starting to warm up and it's getting a little easier to trust in the process. "I'm best at me when I'm just me, being me, that's the best I can be, not trying to be anyone else. Trying takes trying but just being me comes natural. The best in me comes from being me. When I let me be I sometimes surprise me. There's more to me than I can see." I'm still just playing around, but it's starting to be less trivial.

It helps to take a playful approach, especially in the beginning. Being playful can be freeing. Don't take it too seriously. Being self-conscious, concerned about doing something wrong, or feeling a need to write something important, can get in the way. Being a channel of inspirational writing, like most channeling methods, requires that you be willing to let go of any demands upon yourself for performance. You certainly need to forget about grammar and punctuation! You need to forget about whether or not you're doing it "right."

In training inspirational writing to others, I have found that most people have a tendency to hesitate before they write. They may wait for a "voice" or for a really inspiring thought to arise that they can write down. Asking yourself if your thoughts are important enough to record can be paralyzing. Evaluating, censoring, or filtering your thoughts before you write them will keep you from writing in an inspirational flow.



It's deadly to insist that you won't put anything down unless you know it's profound. It makes you feel like you have a chisel in your hand and you're going to carve these words into stone. Meanwhile television cameras tune in on what you're about to write and satellite transmission stations are ready to broadcast it live around the world on the evening news. You feel such a sense of stage fright you can't write anything.

I've found it easier to begin by just writing anything. Writing anything and nothing in particular, just playing with the words, is a good way to get started.

What you learn about channeling from inspirational writing is that it is a lot easier to receive ideas while writing than while sitting there waiting for the ideas to arrive. People who've practiced any of the channeling methods will confirm that starting the flow is the hardest part. You can verify this principle for yourself. Each time you sit down for a session of inspirational writing, the first words will take the longest. You'll also find that your most inspired writing won't be these first words, even though you may have spent five minutes selecting them. Your best work will appear while you're writing and it'll be material you didn't have even a second to think about first. You'll learn not to let getting started hold you back. Beginning to write is the beginning of wisdom.

You'll soon get used to writing without knowing in advance of each word you'll write. As you feel more comfortable with this process, you'll concentrate less on the mechanics and more on staying in touch with the spirit of your ideal. As you pay more attention to your meditative frame of mind, and less to what you're writing, your writing will become less contrived and more inspired.

Rather than focus on how you're doing, focus on your feeling of attunement and let it express itself in your writing. It may start as a trickle. How much, how fast, or what you write, doesn't matter while you're writing. While writing, don't evaluate what you're writing. Save judgment for later. A good session is one where you write freely, not where you write well.

When you're first learning inspirational writing, don't worry too much about an ideal preparation method. It'll only add to the burden of getting started. After you feel comfortable with the process of inspirational writing, however, you can experiment with perfecting the preparation period. Inspirational writing is really an extension of meditation. In addition, the creative arts can be a useful method for developing attunement. I've found that listening to music, and even dancing to it, are great ways to get in tune for a period of inspirational writing.



Do feel free to use your favored writing medium. Some people like the feel of moving a soft lead pencil lead across the paper. Others appreciate the ritualistic quality of using a fountain pen and ink. People who do a lot of typing or word processing prefer to use a keyboard.

Answers From the Higher Self

A genuine need is the greatest stimulant to the flow. Meditation, or an attunement to an ideal, shapes the flow. Need, and the opportunity to apply the channeled material into application, stimulates the flow. Responding to a need can be a powerful approach to inspirational writing.

One of the special values of inspirational writing is that we can use a form of role playing to get answers from our higher self.

When sharing his approach to inspirational writing, Ron Carey (author of *The Starseed Transmissions*) teaches to first imagine what it would be like to be God. Then pose a question to yourself. Imagine God hearing that question. Allow yourself to answer the question as God might.

Here's an alternative method. First imagine some person who's the personification of your highest ideal. It could be a real person you respect very much. It could be a religious figure, an imaginary person, or someone you encountered in a dream.

Second, for your meditative attunement, allow yourself to imagine what it feels like to be this person. Then begin writing down those feelings. Use inspirational writing to express what it feels like to be your higher self figure.

Now you can pose questions to that person. Use inspirational writing to obtain the answer from your higher self.

I imagine, for example, that wise old man from my dream. I feel his simplicity and his compassion. I imagine what it must be like to see into the depths of things. I begin writing and express more of this person's consciousness. "I see with my heart and feel with my eyes. I touch with my ears and listen with my hands."

Then, as myself, I pose a question, "What is the best way for me to explain the concept of inspirational writing?"

I shift gears, once again becoming the old man. "How has this writing been for you? What has been your experiences with it? How do you work with it? How do you struggle with it? Speak simply from the heart. Tell them of your own experience."

There's my answer.



You don't have to accept the answer you get. In fact, it's worthwhile to ask follow-up questions. Perhaps the answer you get is too simple, like "be yourself." You might point out to your higher self that it's not that easy. Ask it for more specific advice, pin it down. Wrestle with the angel and it will bless you.

The Inspired Word and Creativity

One of the things I value most about teaching inspirational writing to live audiences is to see the look on people's faces as the process begins to flow. I enjoy hearing their exclamations of surprise and their expressions of gratitude and satisfaction. It's hard, when you don't know what's going to come out, to let go and begin writing. Looking through the material afterwards, people find that perhaps half of it's either nonsense or old, familiar thoughts. Then they discover here and there real gems! People find phrases and sentences that are truly new thoughts, or bold or challenging notions. They sometimes channel downright inspired words of wisdom and beauty.

I can't count the times I've heard someone say, "Gosh, I didn't know this was inside of me! I never would've believed that I could've written something like this!" Because they weren't dissociated from the experience, because they were present at the birth of the inspiration, they can feel it as indeed coming from within themselves, from their attunement, their state of mind. They can reflect upon how it felt to be in the mood of their ideal and how the words came from that state of mind. They can feel that love, that peace, that stillness, or that joy, of their ideal. They can feel it in their bodies, in their minds, and their writing reflects their state of consciousness. It's a wonderful experience. Inspirational writing can be a profound experiences in channeling.

When the emphasis is on the process of tuning into your feelings, not on being inspired with holiness or wisdom, the pleasure of inspirational writing is available to all of us. Even people who feel they're not very verbal or good with words can enjoy it. Teachers of creative writing who work with the culturally handicapped or the illiterate often use an approach similar to inspirational writing. They teach these people to focus on their feelings and encourage them to play with the sounds of words. They suggest letting words just pop into mind, in any order, revealing creative word strings that surprise their authors at how well they express their feelings.

Such experiences testify to the important value and power of words—to create consciousness. Words bring our awareness into the consciousness of being. Recall, for example, the biblical statements concerning the creative power of God's Words: First, there was the Word! The ancient Mexican cultures echoed this awareness. They thought that the only way the finite human being had a



chance to touch the infinite was through what they called “hearts and flowers.” By this phrase they meant words of feeling—inspired words. Special words allow a transmission from the source to the audience. Attuning to the source, allowing your words to be guided by that source, you offer your audience a chance to resonate themselves with that source.

I have deep respect for inspirational writing and for speaking as well. When I lecture, I first prepare notes as a preliminary attunement to the material. Then I meditate before my talk to attune myself to the spirit in which I wish to address the audience. Once I begin the lecture I find myself speaking extemporaneously, saying many unplanned things. Often I find myself mentally standing beside myself, listening to what I’m saying, picking up new ideas. Someone may come to me afterwards to thank me because my lecture met a personal need. If so, it was when I was speaking inspirationally, and not while delivering any of my prepared remarks, that I touched that person. It reminds me that my subconscious mind is in contact with the subconscious minds of the people in the audience. Having set my ideal to meet people’s needs, my spontaneous remarks were not randomly telepathic, but guided by the ideal set in the governing superconscious mind.

In order to write or speak inspirationally, I have to set aside my desire for a noble accomplishment and simply join in the fun of the process. A sense of fun and playfulness often allows the inspirational mode to come to you. Don’t let your seriousness of purpose dictate a seriousness of style. Playfulness adds another link between inspirational writing and creativity. Play, letting yourself go into the fun of the process, is an important factor in both inspiration and creativity.

Inspirational writing teaches us that it’s not necessary to go into a deep trance or be a psychic clairvoyant to experience channeling something profoundly moving for yourself and others. We can develop our channeling ability in the conscious state as much as we like. The more we can accept ourselves as a channel while in the awake state, the more we realize a simple, yet profound, truth. Being ourselves, being who we really are, is an ideal and perfectly valid means of channeling our higher selves.

The Dream Quest Experience

True Stories of Dream Solutions!



The four stories that follow are descriptions of actual experiences of people working the *Dream Solutions! Dream Realizations!* Dream Quest Program. You will discover the kinds of "Focus of the Quest" that people have chosen, the types of "Daily Contracts" people have followed, and the kinds of insights, realizations and solutions achieved. These stories may inspire you that although the *Dream Solutions!* process requires a lot of work, it's well worth the effort!



Confessions of an Experienced Traveler

Noreen Wessling

So what's it like to spend a month doing Henry's *Dream Solutions, Dream Realizations: The Dream Quest Guide Book*?

For me, it's akin to being stranded in a semi-dark magic labyrinth with Sherlock Holmes, his cleaning lady and a thick guide book left by a Jungian elf.

The process cajoles me to clean up my act and unravel a mystery or two, then *voila!* I see the light. Again and again this cycle repeats over the four weeks of intensive spiraling towards greater understanding. This is filled with the sweat of hard work and the fun of the quest.

Dreams Realizations is not for namby-pamby dreamers or those who want instant results to their question. You have to work persistently and keep applying what you learn, but that's the secret of its success.

I should know. I've done *six* of them in the last few years. Each was unique in what it gave me and helpful in a way that sparked me to USE the insights.

A typical session has me plunked down in front of my trusty word processor, geared up for the four hour session I know to be necessary. My previous week's dreams are eagerly waiting to be entered and creatively played with...following the directions in the workbook.



I find it best to come to each session with no preconceptions and a sense of innocence about where all this may take me. This is especially true of the *"Inspirational Writing,"* where you just let it all hang out and fly with your fantasies.

Each session usually goes great till about the third hour, by which time I'm bone-weary. I want to go to bed. I ask myself, "Isn't it time to clean out the dog bowl?" or "Better go to the bathroom (again)" and ultimately, "Gadzooks, why am I doing this to myself when I could be watching Johnny Carson?"

But like a good dream-trooper, I take a stretch break then doggedly persist, with the knowledge that somewhere in that last hour I will have some of the most helpful "breakthroughs." And no wonder! My defenses have already brushed their teeth and gone to bed, leaving the rest of me open to what I really need to hear. I suspect this is part of the plan of how the workbook is set up to do its magic.

Now about this workbook...how does it work and why does it work? I see it as a remarkable method for enticing my "intuitive knowing" to the surface where I can DO something with it, and therefore feel better about myself.

Each of the four weekly sessions is an adventure unto itself, although obviously connected with what came before. Initially, the most potent, image-exciting dream aspects are drawn out and experienced from various perspectives, in order to see the uppermost concerns of the dream and how this might coincide with waking-life concerns and questions.

From this, I come up with my *"Best Guess"* solution to my quest and take some ACTION every day till the next session, based on what I've just learned.

I find this action part a bit tough to follow sometimes, and have been known to say such rationalizing things as, "Henry's full of it...he's an action-nut...I've got better things to do." Then I pull myself up by the old bootstraps again and do enough of it apparently, because I DO get results.

The second session is geared at flushing out mistaken notions, if there are any, from the first session. One of my favorite techniques is called *"Personal Symbol Translation,"* where I write out spontaneous thoughts on what each symbol means to me, then rewrite the dream by inserting these sentences in place of the original symbols.

This technique always astounds me. The final version is as if written by another person (or at least my Higher Self) and has layers of insights not visible to me at the start. This process, which incorporates *Inspirational Writing,* manages to bypass the logical mind and zoom right into the intuitive mind where our truest answers lay.

Now these latest threads of understanding are woven in with the previous thoughts and a new *"Best Guess"* on how to solve the quest (although the initial



quest may have also changed by this point) is born and hopefully acted upon during the coming week.

The third week's session is what I consider the climax. My favorite week! This is where things start coming together for me and I see the light at the end of the tunnel. This is the "*Searching with New Eyes*" week, and there's lots of dialogue with enticing dream images. Yes, you talk to people and things in your dream as if they were real (aren't they?!) and let them give you some answers.

It's also time to relive a peak experience--a time where I felt wonderful--and see what relevancy this has now. I contemplate on how others will be affected by the fulfillment of my quest, then I put all this together and see if it suggests new ways to deal with my problem. It usually does, and up comes the *Best Guess* for the final week.

The end is in sight (insight). "*Taking Stock*" is the key for the fourth week. After reviewing and evaluating everything so far, I have a chat with a "Wisdom Source" within me who is now quite eager to be known. This is the final zinger for me and the last pieces of the present puzzle fall beautifully into place.

It's fun to celebrate all this good stuff by writing a poem or doing a painting (or something else tangible) based on the essence of what has been discovered. Stick this on the fridge or someplace where you can see it often. It has power. It shows me just how much creative intelligence I have inside myself, just waiting to be recognized and used. That's the best part of the *Dream Solutions, Dream Realizations* experience and why I have gone on this 28-day *Dream Quest* so many times. I hope you too enjoy your quest and realize your dreams!



No Need to Go Outside for Better Seeing

Margaret Dwyer

My first wholehearted attempt to "abide at the center of my being" was my experience using Henry Reed's *Dream Quest Guide Book*. It happened at a critical juncture in my life. I felt as though my back was against the wall, and both personal and professional doors were closing to me. I was anxious about my future and physically tired most of the time. I had decided I was going through a mid-life change. While I could intellectually understand this as "normal," even with its indescribable pain, that didn't stop me from being angry or confused about what to do.



I am now on the other side of that wall. I have gone through a transformation from who and what I thought I was to what I am truly becoming. My anger, confusion, and resistance have subsided. I am able to express myself in more creative ways. I am able to trust my inner voice and respond more appropriately. I have relaxed, let go, and become more agreeable to be with, both at home and at work. I have a sense of being on a fresh pathway, an adventure so searching and joyous that I can hardly remember my longing for public recognition, fame, and success. In short, I am discovering that there is far more to me than I had ever suspected.

In my teens and twenties, I believed I could have an important impact on the world and garner recognition in the molds of Madame Curie and Margaret Mead. Then 15 years in a difficult marriage forced me to reassess my purpose and goals and my beliefs about myself. Turning inward for guidance, I had a profound spiritual experience that revealed what I believe is my life's purpose. In the ten years since, I have struggled to make sense of that experience and to adjust to a difficult change in self-image from "world-renowned lecturer and author" to something much less attractive to me.

Without having resolved the self-image issue, I recently found myself at 46 as an educator, administrator, and counselor, facing my own professional crisis in a deteriorating urban community college. I also saw myself as a wife in a second marriage, concerned about my husband's work, and a mother of three children, estranged for a year and a half from my 22-year-old daughter.

Almost in desperation, I saw the dream guide book project as a new tool to work with. What follows is a personal report of that experience and its effect on my life.

Week One: Focusing on the Quest

Approaching dreamwork for the first time, I was eager but apprehensive; determined to trust that dreams could produce the guidance I needed, yet terrified that they would! As instructed in the guide book, I collected my dreams for seven days and thought about several problems. For the first "study night" (on the seventh day), I had seven dreams to work with in my first "meditation in inspirational writing." The aim was to learn if my dreams guided me toward a single problem for my focus during the dream quest project. Here's one dream:

I am in a senior citizen condominium trying to help out, going from one room to another in this vast complex. A number of movie and music stars breeze in, captivate everyone, and breeze out. I feel left out, ineffective, wishing I could be accepted like the stars.



To capture the essence of the dream and simplify the process of comparing dreams, I titled each dream. This one was *“Three’s a Crowd; Helping Seniors and Stars.”* About this dream, I wrote in my journal: *“Sometimes I try to help out in situations even when my help is not wanted or appreciated. I wish I were a star instead of just helping others become stars themselves.”* My unfulfilled ambition to become a “star” in my profession is a sensitive subject to me.

Here’s another dream:

“I’m on a trip in the dark, an “adventure.” I’m excited and afraid. A voice says, “Don’t be afraid; you’ve got your magic sword.”

This reinforced another dream about being at a crossroads in my life. This one says I’m in the dark about my life, but I’m protected by what I interpret as the spiritual forces within me. When I started the workbook, I was concerned about my health, a career change, my daughter, my husband’s work. The first week’s dreams seemed to point to an underlying issue: My identity was tied to being wanted and helpful; how I felt about myself was related to being protected and loved. I was at a crossroads, wanted to take a turn for the better, but not knowing which way to turn. In my meditation journal, I wrote a dialogue between my questioning self and my knowing self:

“How will I ever be able to know what is the right thing to do?”

“You listen, and you understand, but you do not act, and not acting begins to dull your understanding.”

I often avoided acting by being too “busy.” Piling up on myself all the “helpful” things I had to do may actually have created more self-doubt and trouble, rather than less. From the quiet confidence radiated by my knowing self, I wrote: *“I can be more truthful with myself and less demanding. I can take quiet action on the small things, a step at a time, and the larger problems will work themselves out.”*

As a result of this writing, I realized I no longer wanted to focus on “fixing” something in my external environment - my career or my relationship with my daughter. Instead, I wanted to focus on going deeper within myself and acting more confidently on what I found within. Waves of understanding washed over me, and I felt a sense of release.

My initial dream petition to be placed under my pillow each night simply said: *“I’ll listen to my inner voice first, then act. If I’m still feeling afraid or doubtful, then dreams, please show me a better way.”*

Week Two: Troubleshooting Mistaken Notions

I applied my affirmation conscientiously and collected a new set of dreams. I wrote in my journal: *“I’m impressed that, as I listen to my inner voice and collect my dreams, I am having actual experiences in the day associated with my concerns.”*



Each time I came to a decision or a need for action, I quieted myself, listened to my inner voice, and acted accordingly. Tuning in to that voice demanded staying close to the center of my being, listening closely before any response. Instead of reacting to my world with fear, and frustrated attempts to control others, instead of handicapping myself with anger and unhappiness, I found myself much calmer and quieter, more in control of myself. Frankly, sometimes it went well, sometimes not so well. But I concentrated on application.

I stopped trying to change the college, to get my daughter to communicate with me, to help my husband gain an important business contact. I also stopped rejecting what was happening to me, and two remarkable things happened.

First, I began to accept that my daughter was not contacting me, although that had been one of my deepest concerns. Then on the 10th day of the quest, she called me to arrange a time to meet, as though we spoke to each other every day. I couldn't believe it. Nothing I had done in the last 18 months had moved her to contact me. We met three days later, and coincidentally, she wore a new hat of the same turquoise color as the suit I wore. The meeting went well as I concentrated on inner listening and guidance.

I also quit looking at how awful the college was becoming. I remained quiet as the organization continued to deteriorate. I also began to look for signs of new life, of transformation. How could I improve myself, my contribution to the college? Then on the 11th day, I met a man who changed my mind about looking for a position elsewhere. We began working together to further the research begun with my doctoral dissertation. We have since written a major grant to bring a large program for ethnic students into the college.

At the end of Week two, following the guide book instructions, I reviewed my progress in fulfilling my application contract, seeking insights into how I might view my problem differently and compensate for anything I may have neglected or mistaken. Although I felt my initial efforts had gone well, I still had concerns about my health, about the stress at the college, and about my husband's work.

My study of one of the second week's dreams illustrates the value of this reappraisal and the recommended interpretation techniques:

A group of women are chatting around a round wooden table. Sunlight is streaming in through the windows. The walls of the room are painted yellow. Warmth and light surround the women. As I walk into the room they welcome me warmly and ask me to join them. I feel as though I have come home finally, am very feminine, and love it!



I interpreted this to mean I had been welcomed by the feminine aspects of myself - those qualities of being warm, enlightened, yielding, intuitive, and accepting. As if I had “come home” to myself, I felt complete, aware, effective, in balance and radiant. I realized that if I quit denying the feminine in myself - as I have been resisting the “woman’s place is in the home” role - I would attain inner awareness and wholeness.

Dialoguing with a troubled image in another dream, I learned I was turning others off at work by being too forceful, demanding, and “masculine.” In my career efforts, I had sacrificed many of my feminine aspects to the detriment of my inner life as well as my outer effectiveness. I would have to reduce the dominance of my male aspects and be more quiet and yielding in order to attune myself to the Higher Will. Thus I would feel “at home,” accepted and loved, effective and once again powerful, but through enlightenment, not power games.

When I revised my pillow letter to strive for more feminine behavior, I did not remember dreams for a few days. I took that as a sign of resistance to my statement. So I revised it again to strive for more balance between the masculine and feminine aspects. I could bring the feminine into focus: being more receptive to others, more intuitive, more yielding, nurturing, and encouraging, yet without losing useful masculine traits, intellect, assertiveness, creativity, and strength of will.

Week Three: Searching with New Eyes

After this revision, my dream life flowed again. My inner voice became more real each day, and I felt more willing to listen to it and be guided by it. I liked myself better. I made a doctor’s appointment, started an exercise class, bought some new clothes.

A dream from that week seemed reassuring:

I go to the doctor’s for a checkup. The doctor is warm and funny. He looks like Mickey Rooney in a bright green Hawaiian shirt with yellow flowers on it. Through the walls of his inner voice, I can hear his staff discussing the progress of my life. He seems to feel I am healing. On the wall is a picture of the doctor looking like a guru with white robes. He is smiling, and out of the top of his head flows a rainbow down to a bright sun shining on his nose! Yellow light streams in through the window, and two men materialize to my amazement and hug me. A woman tries to materialize, but is only a shadowy figure, and then fades.

I woke up happy about this dream. The shadowy figure of a woman confirmed my need to strengthen the feminine, while hugs from the men released a fear that I was too masculine. “Going to the doctor,” was indeed what I was doing, that is, seeking my inner voice and the healing forces within me. The



humorous image of the doctor seemed to suggest I lighten up. The guru picture with the rainbow and the sunny nose seemed to say I was “on the nose” with my spiritual quest.

In my journal, I reflected: *“In trying to be more feminine, I find I have a lot of work to do on myself - weight loss, yielding, listening and responding more patiently to others. My resistance is very high. I heard a message today saying: You don’t need sugar; you have me. Later in the day, however, someone brought me cookies and ice cream, and I ate them.”*

Part of my resistance to letting go and being more feminine is the fear that I will be left out or won’t get to do some things in my life. This fear is ludicrous because my dreams say the male and female aspects have to be in balance, and one cannot dominate the other.

I’m still not sure about the best way to carry out my life purpose, such as being by my husband’s side instead of in a career of my own. However, I’m going to act as though it’s a fact and watch for signs of confirmation. As instructed by the guide book, I recalled a past experience when I said “yes” to a spiritual life of service, when I felt dedicated and at-one with life. I was utterly certain that a new age of consciousness was coming and that the part I was asked to play would be successful.

Through an exercise in which I rewrote the “magic sword” dream, I realized that, in spite of my “spiritual commitment,” I had been trying to go it alone, not sufficiently attuned on a day-to-day basis to the Higher Will. Perhaps I had intellectualized my commitment, and my dreams were returning me to the need for moment-by-moment contact with my inner voice if I am to fulfill my purpose. They suggest that, if I so listen and respond accordingly, I will be more effective professionally, more loving and understanding with my family, in better health and less stress, and more satisfied with and accepting of myself. My new revision of my pillow letter said:

“If I strive to become a clear, balanced channel of service to others not only by listening to my inner voice, but also by responding fearlessly and in complete trust to its suggestions, yet still feel ineffective, then dreams, show me a better way.”

Week Four: Taking Stock

The very next dream was very moving for me:

A beautiful woman in riding clothes is training ponies. She befriends my young daughter and me. We move through her life, watching the men in her life fall in love with her while she is busy working. The dream shifts to an apartment where my daughter is playing with a mirror that cracks into fine pieces all over the carpet. My husband helps me pick up the pieces, but the feeling is that I didn’t move fast enough to prevent the breakage or even to pick up the pieces myself, so he had to act. He’s not happy to



have to come to my rescue, but not condemning either. The dream fades back to the pony woman, still not certain who she chooses to love. Approaching her is a pony man who looks just like her. The feeling is that maybe this match will work.

To me, the pony woman symbolizes those aspects of myself that are developing my energies (ponies). Beautiful and competent, she focuses more on her work than on making a successful match with the male aspects (men in her life). The incident of the mirror seemed to say that my facades, my reflections, were cracking into many pieces. But because my daughter symbolizes new life and joy to me, the mirror breaking in her hands was a positive expression of the good that would result as my facade crumbled. That my husband was helpful but annoyed is very much the way he is. He loves me and respects my competence, but thinks I have often misdirected my energies instead of carefully listening to the Higher Will and responding. The pony man approaching at the end of the dream seems to verify that my efforts are working; listening to my inner voice, balancing the male and female aspects, then responding.

When I took this dream to a dream group for help, I began to cry, then shake. I couldn't stop letting go, in spite of the embarrassment and the pain of self-revelation to a group of strangers. Beyond the pain, this dream was telling me, "This time it will work out." Self-doubt, anger, confusion, and resistance were washing away. The worst was over; the storm had passed. This time I was coming together as a person. I felt my existence deeply and profoundly confirmed. No longer need I struggle to please others, realizing now how deeply and unconditionally we are loved as we are.

Two other dreams of the final week seemed significant. One suggested I should listen in a more concentrated way (meditation) to the rain (inner voice) tapping and often pounding on my roof (brain) and at my windows (soul). Another dream suggested I don't listen enough. I felt these were telling me I should meditate more regularly, in addition to attending to my dreams.

The dream quest experiment, in short, played a central role in my transformation. My dreams became a private haven from the storms of my personal and professional lives, storms I often created for myself. My dreams seemed not to blame, no matter what my struggle was. They guided me to hope and resolution. I saw my life reflected in them and, to my joy and amazement, the reflected image seemed more vivid than the one in my mirror.

The process was not an entirely gentle one. I had to review my personal commitment to an image I had held for many years. I had to reevaluate the shame and anguish, the bitterness and guilt I experienced over my divorce, my rebellion as a housewife, and the subsequent deaths of my parents. I was slammed in the face with my past in my daughter's rejection of me. And out of this, I have come to believe that the premise of this workbook is correct: Dreams



will speak, sometimes dramatically, to those issues that occupy you during the day. They can become your inner companion with whom you can share your secrets and from whom you can expect support.

As to my daughter, our meetings have led us to new levels of mutual understanding. I came to realize the impact on a relationship when both individuals are going through a life-stage transformation. At 22, she was experiencing an identity crisis not unlike mine at 46. In her anxiety about being ill-prepared to step out into the world alone as a professional dancer and teacher, she mirrored my dark side. She felt I was thoughtless, greedy, destructive, and blind to her needs. One of my dreams made clear the parallels of our individual struggles. Our different life styles and goals had driven us apart, but this dream suggested that our love and respect were mutual, that is, if I accepted her world as being as significant to her as my world was to me.

Not every issue of concern in my life has been resolved, of course, but for the first time I am optimistic about what lies ahead, and I am more equipped than ever to go where adventure leads.



Life Force Exploding **Joan Gravallese**

The time was ripe, once again, to seek guidance from the invisible self—the self that is revealed when the conscious mind is laid aside in sleep. Sometimes it whispers to you, sometimes it leaps up and shouts, sometimes it must be almost forced into memory, sometimes its message is forgotten. Always, however, it is there, living a life that is woven inextricably with every waking hour. Dreams have spoken to me before, during many sessions of dream groups and in a forceful experience of Jungian therapy. I was certain that I could now tap into that source of strength and depth and newness at this time when I felt blocked.

When I ordered Henry Reed's *Dream Solutions, Dream Realizations: The Dream Quest Guide Book*, the thought of four weeks of intensive dream work was in itself stimulating. What turned out to be the most revealing moments of that month's experiment I have chronicled here, as a tribute to the Life Force active in our dreams.



Week One: Getting Focused

After collecting dreams for seven days, the first week's written exercises were concerned with the question of how to develop a "focus" for my "quest" and clarify my feelings with regard to it. Dream images showed a part of me that was starving, almost disappearing. Life seemed a treadmill of work, chores, and fatigue. I was ignoring those spheres of interest that motivated me greatly—religion, art, languages, music, the East. I felt too busy for these things and worked at my job and at home to exhaustion. I repeated to myself again and again, "No time, always rushing; where are my feelings?"

As I began the written analyses of the week's dreams, wonderful words sprang from my pen: "expression," "effusion," "brimming," "longing," "reaching," "changelessness," "giving." The feelings that these words conveyed were dimly starting to surface quite effortlessly and quite the opposite of the feelings occasioned by the situation troubling me. Instead of finding time and effort to do all my longed-for activities, my dreamwork suggested that I should simply allow a little mental time and these activities would be done in me. I must not revive my interests; they would revive me. What a surprise!

And then, another surprise. One of the guided exercises encouraged me to contact inner guidance by simply having an imaginary dialogue between the me who is troubled and the me who can solve problems. Startling thoughts emerged when I presented my problem:

"How can I be a good nurse and serve others and at the same time be relaxed, rested, in touch with my husband, have time for meditation, prayer, and all the other things I like to do?"

I was told to follow my heart, to do at every moment what fills my heart. Only then would I enjoy the moment and not rush. The inner guidance spoke on:

"Do what is most important and leave the details undone if need be. Pray to God for peace and calmness between every two things you do. This will not give you time for what you need—this is part of what you need. Cut out anything that separates you from the Spirit—job included."

So the initial formulation of my "quest" materialized and I was able to put it into words: "How can I change my attitude and my situation in order to serve others in nursing, be there for my husband, be relaxed, and have time for people and other interests?"

It appeared that the problem was caused only partly by the situation; the rest was caused by my attitude. Without changing that, a nine-day week would not satisfy my racing agenda. The question of perspective became clear. In the long run, the essence remains, but details of work fade away. As Emerson said,



spare moments are like uncut diamonds to be fashioned for lasting beauty.

In response to the guide book's instructions to devise a tentative plan of action, a "contract" with myself, I therefore decided on several concrete things to do to achieve my quest and asked my dreams every night of the second dream week to show me a better way if this tentative approach failed.

Week Two: Befriending Troubles

The next seven nights brought an abundance of dreams and daily effort to change my behavior. I slept a little more, spent some time on art, music, languages, and nutrition. I also meditated a little longer and took a few moments to pray for calmness between the things I did. I felt a little more relaxed, though still tired, and more satisfied to have spent time on the spiritual and the artistic. On the days I prayed for calmness, I was more conscious of the actual things I was doing instead of the number of things to do. One unexpected discovery was that I found myself more personable, interacting more with people and expressing myself more.

Performing the written exercises at the conclusion of the second week revealed how my dreams very clearly portrayed problems in my attitudes. In one dream I visit my parents' house and see how I learned from them to work compulsively. The tendency to a stubborn desire for perfection and simply overdoing it appeared and was strongly criticized by a dream character who was easygoing and did not take everything so seriously. In another dream my husband and I missed a bus because of my rushed agenda. We had been headed for Cape May, a favorite vacation spot filled with nature, beauty, and peace. And still another dream showed that when I left my place of work, I saw, beautifully arranged on the sidewalk, antiques, artwork of lovely colors and European influence, and artifacts from the sea. A somewhat amusing symbol pursued me in another sequence—a female derelict from Virginia Beach who was pleasant, educated, and likeable, but very much in need of care.

By turning these symbols round and round, I discovered that I was missing the essence of that I needed by concentrating on details, though the details were worthwhile. Because of my desire to squeeze in every activity even at the last minute, I lost sight of the Spirit within, Who could lead me to the answer I needed and Who is peace, beauty, art, and nature. The dreams were saying that my husband and I must wait for the Spirit, our "bus," our vehicle to take us to the perfect place of peace. Wait—not work, not rush.

How well this advice responded to my dream quest! My efforts to change my behavior during the week also related to the dream content. Concentrating on the inner life of dreams, sleeping more, reading, meditation, involvement with art, music, languages, and study—all these actions led to a little less



hurrying and more reliance on feelings. There seemed to be the beginning of making room for the spiritual and intuitive sides of me and rest for the physical body.

One writing exercise involved a dialogue with a “troublesome image.” I chose to interact with the symbol of the derelict. She had a great deal of interesting things to tell. She also insisted upon being cared for! We came to a bargain: I would let her rest, feed her, fix her up, and she would accept this treatment and teach me all she knew about entering into myself and slowing down. She would remind me of the values I encountered in my involvements with A.R.E. at Virginia Beach.

The blocked feeling I had when beginning the dream guide book did not seem pertinent any longer. I realized, however, that change is not easy and touching emotions is sometimes difficult for me. The part of me that is mechanical and compulsive tends to be defensive when criticized. Letting go of this did not seem like a big sacrifice at this point when compared to the benefits that spring from growth in the directions I favored. The key words became “balance” and “perspective.”

The conclusion of this week’s writing exercises involved a revision of my goals of action for the next week. For my daily contract I decided to follow these principles: Think of the correct perspective before doing anything. Pray between all things. Consider a four-day work week. Each day read something satisfying about the spiritual life (Monday), the psychic (Tuesday), nutritional therapies (Wednesday), travel (Thursday), dreams (Friday and Saturday). Sleep more, and above all, meditate with full attention.

I prepared my “petition” (a “pillow letter” to my dreams that I would sleep on) for the third dream week: *I will try to be rested, peaceful, in touch with God, art, and beauty, and I will try not to be compulsive, so that the richness that is inside may fill me and heal the neglected person within. If I can’t keep my actions and feelings in the right perspective, then, dreams, show me a better way.*

Week Three: A Creative Encounter

The third week was pivotal. New dream symbols were brought forth and the struggle to change behavior continued. I was not too successful in sleeping more or in achieving peace, but I was acutely aware of the part of me that tried to forbid these new things. Also, I noticed that the dreams did not focus on practical things—as I had done before starting this experiment—such as how to save time at work or in household activities. The change of attitude was emphasized in the dreams and this seemed more than ever to be the key to a solution.

This week’s dream symbols were exciting: visiting relatives, tea cups, horses, Oriental dance, growth, plants and replanting, exotic Egyptian eyes, more dance,



a lovely old house, a jailbreak in Madrid. But again there appeared a symbol of the neglected person—a young woman, looking sick and undernourished, with her hair cut off. Uncertainty about a new approach was shown by another young woman about to do an Oriental dance on ice skates accompanied by another woman. She needed little practice but her outfit was wrong for the part and she also had to spend some time waking up her dance partner for the rehearsal.

An important writing exercise of this third week was to converse with a “novel” symbol to find out its role and special qualities and to see what light it might shed on the dream quest. The most intriguing symbol in the week’s dreams was a reddish-brown horse being led down the staircase of a guest house in Cape May (the spot my husband and I could not reach because we missed the bus in last week’s dream). Two teenage girls took the horse through the living room into the backyard filled with yellow flowers. My husband and I were looking for a place to stay and decided that this strange house was not it.

I therefore found myself in the unusual position of speaking to the horse. The result was one of the best conversations I’ve had with a symbol. What was the horse doing in a run-down guest house? Trying to get out, of course. The backyard would make it much happier. The horse was filled with energy and needed too much exercise to be confined. It needed to run for pure enjoyment; it wanted to feel the sun and see green grass and flowers. This horse reminded me that it was the same earthy color as one I colored as a child, one that was criticized by my mother. It then asked me if I wanted to go for a ride! The time had to be right for it to be led outside, it said. Now that it was out of the house, my husband and I could go in and fix it up. It said that we’d be very happy because something that was confined no longer is.

I asked the horse if it was my creative side. *“Only the energy behind your creative side. You colored me, remember?”* The horse said that it was helping me to be peaceful and in touch with what I love. *“When energy is let out as it should be, there is enough to fill you so you can get your house in order. If you leave the house, you’ve missed the boat. If you try to fix the house with me inside, I’ll undo it. But, with me out, you’re free.”* The horse also told me to let chores wait, feel happy to be alive, and to do what satisfies my soul first. *“Use energy on the right things and it will multiply.”* It advised me to pray first, feel the sun, sit down and draw, and spend more affection on my husband.

Another writing exercise had me describe a peak experience from the past and write a motto for it. I remembered an afternoon several years ago when I was home drawing and suddenly felt exhausted, lifted to a plane of feeling where I was part of all created things—part of nature, part of the force of life.



My essence and the essence of nature seemed the same. I was compelled to draw what I felt, and the result was a vibrant young woman in a dress made of leaves, climbing a giant vine of large tropical leaves. Two mottos came to mind to describe the truth that was expressed in that experience: *"In You we live and move and have our being,"* and *"Life is one."*

As instructed by the guide book, I rewrote the horse dream with my peak experience and mottos in mind to see how I might have acted differently. In the new version, my husband and I saw the horse and followed it out to the backyard. We petted it and enjoyed the sun and the grass. We felt part of the nature in that lovely place. The two girls smiled at us and silently left. Renewed with energy, we went back into the house and thought about buying it, fixing it, and opening a guest house. In other words, we followed our instinct instead of rejecting it. This suggested to me that before plunging into work, we must first renew ourselves by becoming one with the Life Force. In practical terms, follow our instincts, sleep more, meditate in the morning, take the sun, and be out in nature more on the weekends. Let the spirit run free and this would give us all the energy we needed for the week.

These insights fit in with my dream quest and new ideas emerged. I was still focusing too much on things, even though they were the things that would satisfy my soul. Instead, I felt that I must follow the Life Force and incorporate it into all I do. How could that be done? The answer suggested itself: Follow any impulse, however slight, that drew me to God, peace, nature, beauty. This meant looking at trees and flowers on the way to work, gazing at the sky, eating lunch in the park and not inside, sleeping more to replenish the Force, looking for the life in every person I met and praying for them, eliminating rushing, meditating, reading, and asking for a four-day work week. These things would constitute the "contract" with myself for the next week.

My dream quest was slightly modified with all this in mind: *I will seek the Life Force, let it draw me to it so that I may be rested, peaceful, in touch with God, my husband, art, beauty, and I will let go of compulsiveness, let it melt in the Life Force; so that the richness that is inside may be nourished by that Force, so that it may heal the neglected person within. If I can't keep my actions and feelings in the right perspective so that this will happen, then, dreams, show me a better way.*

Week Four: Inspiration Realized

Thus I approached the last week of the dream quest workbook experiment. Every day I tried to keep the contract. Some moments I was very successful and enjoyed the time immensely. I felt closer to God, meditated more, followed impulses more, and showed more feelings with others. At other times, the compulsiveness won. But I felt that I had a handle on the new approach of



seeking union with the Life Force. One important outcome was that I finally decided to work only four days a week. This was approved by my head nurse and I felt elated.

Tentatively, the solution to my problem seemed to be not merely more time, but also seeking the Kingdom of God first, contacting nature next, and trying to put all things in the right perspective. Contacting the Life Force first would make energy multiply. It would loosen the life within me so that I might use it for people and for the right things in the right way. Its abundance would spill over into all activities.

My dream experiment had so far brought me closer to my real feelings. I learned that I could contact people better and follow my impulses better when other parts of me were satisfied. I realized again that I must follow the slightest impulse to the infinite.

Among the dreams of the final week was one with my husband and me moving into a new apartment. It was large, elegant, religious, filled with art and Middle Eastern objects, and had just been vacated by a psychic friend of ours. It was also near to my job and would save commuting time. This new dwelling meant room for expansion.

In another dream, the apartment was being shown to us by a woman I know, who took the role of real-estate agent. In reality this person was always tired because she was starved for beauty and art and tried to satisfy all her artistic needs by working eighteen hours a day; in the dream she looked rested, lovely, with a new outfit and hair style. This hopeful symbol was quite a change from the derelict lady of a couple of week ago—a true “agent” of change! The only flaws in the apartment were the frenetic shocking pink walls, showing my compulsion still alive, a clogged drain, and rich wooden floors covered over with old beige carpeting. There was work to be done, but the price for all this was less than my present rent. So it appeared that I would be working at healing myself for less output of time and money and energy. Another dream showed repairs being made on the walls.

The last dream of the week was a war scene in which I was being attacked by an army of soldiers in my parents’ house. I plotted various ways of destroying their power before it destroyed me. I survived and felt the dread of going into the house to clear out the corpses.

These dreams showed a change—a new dwelling, representing myself and the house of my spirit; a battle that was won, representing the beginning of a change of attitude.

An important writing exercise in this final week’s dreamwork was to let a dialogue emerge between myself and the source of wisdom which had given



me the dreams, the dream mottoes, and the peak experience of several years ago. My mind was pulled to a figure that I had discovered several years ago, conversed with then, and even painted. To my surprise, the image was as real to me now as then. She was still sitting there in her forest, surrounded by leaves, gazing at a lake as still as a mirror; still there in her flowing robes, lovely as a Grecian goddess, all serenity and peace. Her advice to me glowed, and still does:

"I am always here, within you. Do you see me rushing, cramming, compulsive? Yet I have peace at my feet. I do not study, but I have the wisdom of the ages. My link is with the Life Force, the Spirit the spark of God within. It gives me sustenance—all that I need. It is reflected in my lake. You have only to call me, come sit at my side, gaze at the deep waters and you too will find peace. Think of me when you are harried. I am in you, unhurried. I will be your anchor. I will lead you to the Infinite you yearn for, through stillness, quiet, nature. You must have your link to nature. Do not forget it. The sun, sky, wind, rain, trees, plants—all these will give you life. During the day, wear your white (i.e., uniform)—it is the symbol of purity and service. Give the Life Force to others during the day. But take off the white at night and don yourself in all the colors of the palette. Paint all the colors. Paint your plants and vines, and bless all that is living around you. You are God's instrument. Let His Spirit guide you as the water in my lake guides the leaves that fall upon it. Take my hand when you are tired or frightened or harried. For Life is always within you. And peace is at your doorstep. The world may howl about you, but you are safe in my forest."

The impact of these words was tremendous. They flowed from some inside source and reduced me to tears. How could such an answer be given to a problem I posed four weeks ago? And how could it come from within, when for months I had kept trying to change things without? We must always look in amazement and humility at the resources we have, given to us by the Spirit.

To end the project, the guide book instructed me to write a poem about a dream, its interpretation, and the realizations derived from the dream quest. A long poem developed about the entire experience. The instructions also explained how to write a briefer version, a three line "Haiku." This short poem rushed out instantly, ready-made:

*Life Force exploding,
Channel unblocked and flowing.
Peace is within me.*



The effect of what I learned stayed with me for many weeks. I felt revitalized. I tried to fix up my “new dwelling” and respond to the feelings that arose, though the battle with overextending was far from over. For several months I dreamt of guest houses, Cape May, and the peace it symbolized.

One added and very unexpected benefit from the entire experience was that I was drawn inward by a great desire to meditate—as though some invisible fisherman were reeling me in with no effort on my part. This feeling insists upon being obeyed while it is with you, or else it fades as imperceptibly as it comes.

A chronicle of this dream experiment can never be as deeply vital as the experience itself, but the truth expressed still touches me and still has the power to renew and refresh me. From time to time I read through what I wrote in my *Dream Quest Guide Book*, meditate on my poem and am grateful for having had the opportunity to touch once again that deeper part of me—the Life Force.



Healing from Within

Jinna van Vliet

As far as I remember I have always been fascinated with dreams and their various interpretations. I felt that the strange dream scenarios carried a message for me and that this unique sleep stage was a very important part in my life’s journey. I struggled with the intricate dream symbols and became more confused and frustrated until I experienced Henry Reed’s Dream Quest.

I had reached an impasse in my life and needed the guidance from my dreams to help me deal with long buried issues. I had gone through a painful spiritual growth process, which led me through a path of physical pain, and emotional trauma. I thought that I was finally on my way and that I had faced and released all of my anger, fear and frustrations. I assumed that I was right on track and could look forward to a peaceful retirement. All was not what it seemed however and when my nightmares began to resurface I realized that my healing was far from over. The answer to my prayers for guidance appeared on my computer screen soon after in the form of Henry Reed’s Dream Quest.

The following sequence of events unfolded as I followed the dream guide-book.



Week One: Focusing on the Quest

Wishing to discover and confront the deeper issues hampering my spiritual progress, I began by asking my dreams to show me what area I needed to look at for that first week. Following the guidebook I collected my dreams for seven days and tried to think of several problems I might be working on. I began by writing story titles for each dream to discover some perspectives on my life situation. Using key words I used the suggested inspirational writing technique to draw forth a specific concern that I needed to work on. What emerged was a shock, a rude awakening from my self-imposed slumber. Here are some very revealing dreams:

I am wandering around looking for a bathroom but they are all occupied. When I finally found one there was no door and thus no privacy at all.

I am with a group of people and accused one man of raping me. The other people immediately put him on trial but he denied the charges.

I see myself in a huge mirror but did not recognize my image. I asked the people around me, "Who is that beautiful lady?"

My difficulties in communicating my feelings and emotions were expressed in my search for a 'bathroom' a place for elimination. I value my privacy in all areas and although sometimes given the opportunity to show my feelings I frequently choose to keep quiet. The effect of this choice was apparent in the next dream where I realized that my relationship with my husband was deteriorating. I felt unloved, used and very lonely and had not realized that I held the key to all my problems. Accusing a man of 'rape', to me an act without love, was showing me the need to feel loved. The next dream suggested my lack of self-worth, not realizing, not recognizing the beauty, the Divine within reflected in the mirror.

The dialogue between the Asking Me and the Me Who Knows the Answers established the base for my "Best Guess" solution which led to my first contract and petition to my dreams. For the next seven days I set up a specific schedule for me to follow and asked my dreams to show me a better way if I am not meeting my goals.

Week two: Ironing Out the Wrinkles

I put a lot of effort into my contract this week and went through some painful, emotional releases. It was a good learning opportunity and my relationship with all members of my family reached a more peaceful state. I began to review the abundance of dreams I have collected and found more surprises. Using my own definitions of the dream symbols I developed a smoother translation and was able to come up with a personal interpretation that related to the



focus of my dream quest. One of my dreams showed me a number of beds, a clear symbol of the need for more rest. In another one I saw myself driving a car and changing lanes suddenly without looking. I interpreted this one as having control over my own life and the ability to initiate a change of direction. The next significant one was a scene myself teaching and experiencing the feeling of frustration as I faced an unresponsive audience. Here was a clear symbol telling me that I needed to improve my communications skills even further.

Based on the dream symbols I concluded that a revision of my goals of action for the next week was in order. For my daily contract I resolved to have more rest, to work on my communication skills and to embrace the changes coming into my life.

Week Three: Reaching Out

The third week was filled with vivid dream scenarios and new dream symbols. Exciting scenes of confrontations with a religious Guru, myself creating a beautiful vest in one day, and a huge hand reaching down from the sky towards me, filled this week's collection. Working with the dream titles and developing a dialogue with one of the symbols revealed a possible new direction, a different approach to my problems.

The confrontation with the Guru exposed my fears of intimidation; being pushed into something I do not wish, do not believe in. The dream presented the choices I have, in dealing with this problem by showing me how I 'smiled at the Guru and gently refused to join his group without getting angry'.

My creative side was one that I have neglected over the years. Again the dream symbols reminded me the importance of rest, relaxation and of nurturing, and exploring my creative abilities.

The Hand in the sky had quite an impact on me as I opened a dialogue with it. A change in attitude was needed on my part. Why was the hand there and whose hand was it? The questions I raised elicited surprising answers. A hand is a helping hand of course, one that I am always ready to extend to anyone. From the conversation I concluded that 'My Higher Self', the Hand from above is always there to give me a hand, and at the same time I need to reach out through my fears with confidence and love. I have the choice of putting my hand in the Huge Hand, a symbol of Divine power and might, with faith and trust. The hand is also a symbol of other people offering their help, and I need to overcome my reluctance of accepting this gesture of assistance.

My Dream letter had to be modified and my focus for the following week was to extend myself, to reach out and use the creative tools within to grow.



Week Four: Coming Full Circle

Every day I tried to keep my awareness focused on my contract schedule. I began to experience more message-like visions during my meditation and felt more energetic and peaceful as the week progressed.

As I collected my last seven dreams I felt a sense of anticipation. I had experienced more vivid dreams during the week and knew that there were a number of exciting revelations within my dreams. The first one definitely set the tone for here I see myself opening, taking down a number of dark curtains, allowing light to come streaming in through huge glass windows. A symbol that I am releasing my fears, opening up, and beginning to allow the Divine Light to enter, moving me towards growth in consciousness.

The last dream of the week was about my own wedding. I am walking down the street in a beautiful gown meeting my groom, not my present husband, but someone I know and love. It was a wonderful final ending to my four-week dream quest. I realized that I am an active partner in a spiritual marriage with my Higher Self and that this partner will always love me and never fail me.

The action plots of my dreams gave me an indication of what I have learned on my dream quest and it gave me the inner healing I was in need of. The result of my dream quest was very beneficial both physically and spiritually for me. I intend to continue to seek guidance from my dreams and plan to keep my dream journal up to date. The Haiku poem I wrote was fun to do and proof for me that my creative energies were alive and well.

*Dark blindness lifting
Divine Light blazing within
Healing has begun*

Reminders About Remembering Dreams



Will you be able to remember your dreams during your adventure into *Dream Solutions! Dream Realizations!*? It is a natural concern. But don't worry, you can improve your memory for dreams.

In our study on "Applying Dream Insights" we saw that active involvement working with dreams improves dream recall. Your intention to remember your dreams, coupled with a few specific actions, can easily provide you with sufficient dreams to have a satisfactory *Dream Solutions! Dream Realizations!* experience. You don't need to recall an abundance of dreams to be successful on your quest. It is more important to work with the insights you gain from the dreams you recall than it is for you to remember all your dreams. Your active involvement applying your dream insights will, by itself, improve your dream recall. In addition, here are some specific things to consider as you begin to remember and record your dreams.

The Power of Auto-Suggestion

A positive attitude about dreams will mean you will plant suggestions within yourself constantly through the day:

"My dreams are important."

"I'm going to remember my dreams."

As you give yourself these suggestions, visualize yourself waking up in the morning with a dream on your mind. And when you go to bed at night, practice the routine of recalling a dream. Imagine yourself waking up in the morning, lying very still, with your eyes still closed, and recalling a dream. Then reach over to your bedside table and reach for your tablet or dream journal. Practice this sequence in your mind as you get ready to fall asleep.

If you don't have something to write on nearby, then beware! It will be difficult for you to record your dream, and you may forget it—they're slippery! But more important, you may be giving yourself a negative suggestion that you aren't

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What's Your Attitude Toward Remembering Dreams?

The ten factors in the questionnaire below may be among the most significant for you. This questionnaire gives you a chance to measure some of the variables that contribute to whether or not you remember your dreams. You must decide for yourself how influential each factor is in your own recall habits. Then enter a rating, from 0 to 4, with higher numbers meaning greater influence.

For example, Item 1 is, "Waking up at the right moment." Does the timing of your awakening make much of a difference in whether or not you remember a dream? If it makes little or no difference at all to you, score that item either a 0 or 1. If it is a very important factor, score it either a 3 or 4.

Now evaluate each of the ten questions in terms of your own recall patterns. For each, enter a rating, from 0 to 4.

Vital influence: 4
Important influence: 3
Moderate influence: 2
Minor influence: 1
No influence: 0

1. ____ Waking up at the right moment.
2. ____ How much I sincerely expect to remember my dreams.
3. ____ How emotional my dream is
4. ____ Giving myself a bedtime suggestion to remember a dream.
5. ____ Something the next day reminding me of a dream
6. ____ Placing my dream diary by my bed at night
7. ____ Being awakened by an alarm clock
8. ____ How much morning time I spend trying to remember my dreams
9. ____ How colorful, extraordinary, vivid, or bizarre my dream is
10. ____ How much time I have devoted recently to dream study



REMINDERS FOR REMEMBERING DREAMS



Total up your scores separately for the even and for the odd numbered questions.

Total score for Even Numbered questions _____

Total score for Odd Numbered questions _____

Your score for the odd numbered questions reflects how much importance you place on factors outside your control.

Your score for the even numbered questions reflects how much importance you place on factors within your control.

We'll call your total score on the odd numbered questions your external score, as those factors are external to you, or outside your control.

We'll call your total score on the even numbered questions your internal score, as those factors are internal to you, or within your control.

If you don't recall dreams very often, perhaps the results of this little test can give you some clue for what you might change.

If your external score is higher than your internal score, then you are too passive with regard to dream recall. You believe more in fate than in your own efforts. You need to take a more active role in remembering dreams.

Rather than allowing external factors to play such a large role in whether or not you remember dreams, try to work on the internal factors.

Can you work to improve, for example, how much of an effect item #2 has on your dream recall? Reading about dreams and making a date with someone to discuss dreams the next day are two ways you might work on "expectancy."



going to remember a dream. Having a tablet within reach, already dated and marked "MY DREAM THIS MORNING" is a good suggestion. It shows you mean business.

The Power of Water

A very healthy way to improve your chances of remembering dreams is to drink plenty of water during the day. It is a good idea, anyway, to drink at least eight glasses of water a day. Drinking this much water, especially toward the latter half of the day, will have the effect of making you wake up during the night to go to the bathroom. And the timing of those awakenings is quite specific: they occur at the end of a dream period! That's right, the call of nature comes at a time when we can most readily respond, at the peak of the waking up cycle, which occurs at the end of each dream period. The power of water is that it will approximate the benefit you can receive at a sleep laboratory, where a technician monitors your sleep cycle and awakens you at the end of each dream period to collect your dream report. At home, the call of nature can do the same thing!

The Seven-Day Recall Test

Some people tell me they can't remember their dreams. They say they are blocked. Thinking about blocks comes from what we think we've learned about dream theory and censorship. We fear our dreams may have dark or worrisome secrets to reveal. That worry itself creates a block. Usually the lack of dream recall is not because of any block, but rather reflects the lack of time that has been devoted to trying to remember them.

When I question people who say they can't remember their dreams, I learn that most of them give it only about 15 seconds. If a dream is not immediately there for them, right away, then forget it! And they do.

I've found that for many people, it isn't actually the recall process that's difficult, but taking the time in the morning to let the dream memories appear. It requires patience to fish for dream memories, to wait for the feel of the fish's presence, hook it, and bring it to the surface.

So I've devised this special technique. It's a way to test whether or not there is any kind of blockage or if it's just a matter of spending the time it takes to open the channel of dream recall.



REMINDERS FOR REMEMBERING DREAMS



If you're serious about learning to remember your dreams, you would do well to conduct this experiment to see if you pass the patience test. Make a commitment to yourself that for one week, every morning when you wake up but before getting out of bed, you'll write a full page of your thoughts. Regardless of whether you believe you remember a dream, write down whatever comes to mind, no matter what it may be. It doesn't matter what you write, just write whatever comes to mind. Write stream of consciousness style.

By writing out your feelings and ideas, you'll be inviting dream memories. You'll also be allowing sufficient time in bed to allow the dream memories to materialize. Everyone I know who has completed this test was writing down dreams before the week ended.

Applying Dream Insights

A Study of the Dream Quest Experience



Dreams are not easy to understand. How we respond to them makes a difference. If we act on a dream, based on whatever insight we might glean from it, the next dream will be easier to understand. That's what this research project concluded.

When 200 people worked with their dreams for a month, meditation helped them recall their dreams, but putting their dream insights into action was an even more powerful stimulant to dream recall. The participants in this project used my *Dream Solutions!* guidebook, because it provided them a problem-solving, dream interpretation adventure consistent with Cayce's recommendations. The workbook provided a structured, 28-day learning experience, with weekly exercises in a dream journal using "inspirational writing," a special form of self-expository writing recommended by Cayce.

The process began with seven days of dream collection while the participant thought about a variety of personal questions or problems that might be desirable to resolve. The major task of the first weekly "study night" (the seventh day) was to use the past week's dreams to select a single problem to focus on for the rest of the project. The written exercises led to a clear statement of the problem, called the "focus of the quest." Also developed was a tentative "best guess" solution to the problem based on interpretive dreamwork. From this educated guess, the participant developed a plan for applying this working solution experimentally on a daily basis that coming week, along with a "daily contract," promising to attempt daily application. Each night the participant also placed a "dream petition" under the pillow to sleep on it.

The petition was of the form, "If I abide by my daily contract and try out my best guess every day, but it doesn't work so well, then dreams, show me a better way."

While applying this working solution during the second week of the project, the participant collected another week's worth of dreams. On the next study night (the 14th day) and similarly on the third and fourth study nights (21st and 28th days), the workbook led the participant through another series of



new dream interpretation exercises. These guided, journal-writing experiences focused on what the dreams might have to say about the results of applying the preceding week's working solution. It also led the participant to further modify the solution, based on the dream interpretation work.

By the end of the project, participants had learned several new ways of interpreting dreams using inspirational writing in a dream journal. They had also been guided through an experience of Cayce's recommended cycle of dreaming, dream interpretation, insight, application, and further dreaming and interpretation. And, most significant to the participants, they made some progress on the problem at hand.

During the project, participants maintained a daily log of events related to dream recall, meditation, and application. In the morning, participants rated their dream recall and the clarity of these dreams, which is relevant to Cayce's prediction that dreams can become easier to understand. In the evening, they recorded whether or not they had meditated during the day (meditation was not required by the project) and whether or not they had fulfilled their daily contract that day.

The results reported here are based on an analysis of the data of the first 200 participants to submit responses.

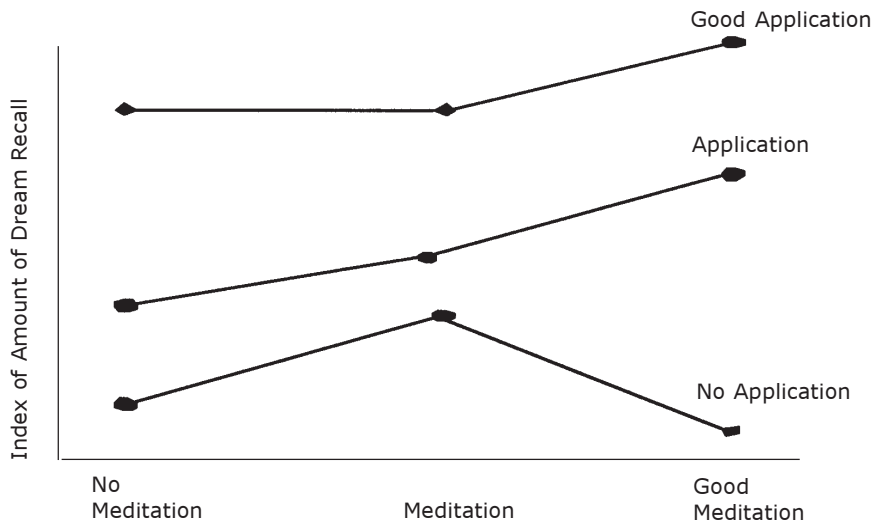


Figure 1:
Amount of Dream Recall as Function of Yesterday's Meditation and Yesterday's Application of Dream Insights

On the average, participants recalled at least some dream material on 38 percent of the mornings during the four-week project. The chances were approximately 50-50, however, that the dream material wouldn't be at all understandable upon awakening.

On the average, participants meditated on 61 percent of the days during the project. Participants indicated that they did something to fulfill their daily contract on 76 percent of the 21 days when contracts were in effect. They indicated that they had an especially fulfilling application experience on about one-third of those days (24 percent of total days).

Stating our research hypothesis in terms of these log entries, our prediction was that, on days following application, more dreams would be recalled, and those dreams would be easier to understand than on days following no application.

To test this hypothesis, the daily log data were analyzed as shown in Figures 1 and 2.

The average amount of dream recall observed (Figure 1) is presented as a function of the meditation and application ratings made the day before, allowing

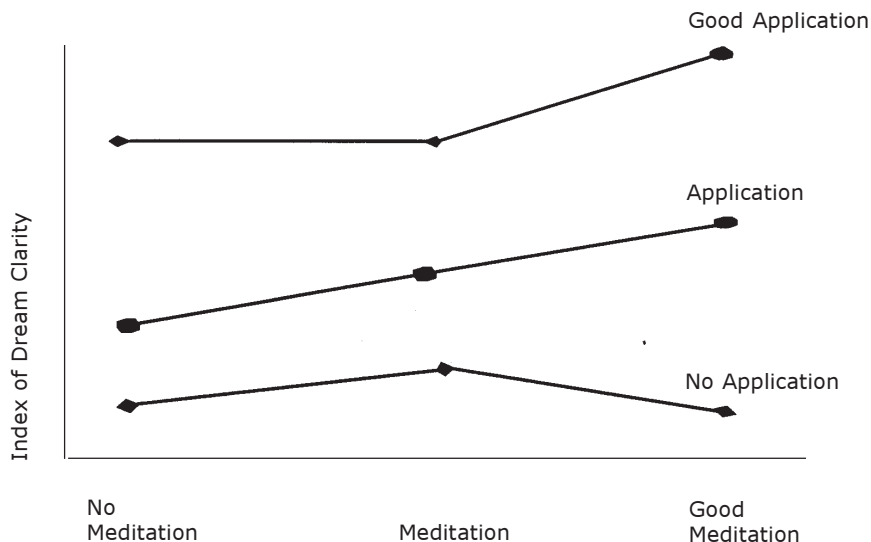


Figure 2:
Clarity of Recalled Dream as Function of Yesterday's Meditation and Yesterday's Application of Dream Insights



us to see the contribution of meditation and application to improvements in dream recall on the following day. The three lines correspond to the three possible application ratings from the day before: the highest line (“good application”) represents the most dream recall. The bottom line (“no application”) shows dream recall when there was no application the day before. Clearly, good application leads to more dream recall than no application. Each line connects three data points, each of which represents a subset of the data divided according to the meditation rating given the day before. Notice that as the lines move from the far left (“no meditation”) to the middle point (“some meditation”), dream recall improves. Moving from the middle point to the point on the right (“good meditation”), the top two lines continue to climb up, but the bottom line doesn’t. “Good meditation” improves dream recall relative to “some meditation” only in the two instances where there was at least some application. Looking at Figure 1 as a whole, it is clear that dream recall is more a function of application than of meditation.

More pertinent to our hypothesis are the results shown in Figure 2, where dream “clarity” is plotted as a function of both meditation and application. Again, the same pattern of results can be seen. Although meditation has some degree of influence on the clarity of dreams recalled the next day, the application of ideas from prior dreams has a greater influence than meditation on the understandability of subsequent dreams. In fact, as with dream recall itself, a good meditation with no dream application leads to vaguer dreams than no meditation at all if there is at least some dream application.

These results appear to provide clear support for Cayce’s admonition that “in the application comes the awareness.” When participants did apply the insights gained from their dreams, the next day their dreams were clearer and easier to understand.

That application proved to have more effect on dreams than meditation gives us all something to think about. *Attunement itself may not be that helpful unless the person is also attempting to put the results of that attunement to work.*

In Summary

Trailblazing Intuitive Dream Guidance



“Be true to your dreams and they will be true to you!”

The best way to learn about interpreting dreams is to engage them in a relationship to help you accomplish something constructive in your life. *Dream Solutions, Dream Realizations* is a programmed guide to an experiment in creative problem solving using dreams. It asks you to focus on a problem or question that you would like resolved or answered and then guides you through a four week process of using your dreams to develop and test out a solution to your problem. It does so by introducing you to various methods of interpreting your dreams and applying the results of these interpretive exercises to working on your problem. At the end of the four weeks, you will find that you have made significant progress toward answering your focal question (although you may also have discovered new questions), and that you have learned several different methods of using your dream journal to work out dream interpretations. You will then have these methods available to you in the future to interpret your dreams. You will also have the experience of solving problems through your dreams to guide you in developing your own self-designed, trailblazing approach to creative problem solving in dreams.

Begin Your Dream Quest

Select Your Study Night



To begin, you *do not* need to know what problem you want to work on. The first week's exercise will help you define your focus. So please don't feel that you need to know for sure exactly what you want to focus on before you can begin the *Dream Quest* experience.

Begin by choosing a night of the week that you would be free to spend two to three hours working on your meditations in inspirational writing and dream interpretation. On the morning of the day after your chosen study night, begin to record your dreams. (If, for example, Sunday night is going to be your study night, begin recording your dreams on a Monday morning). Record your dreams for seven mornings and be thinking about what it might be like to discover a dream solution. On the evening of the seventh day (that would be Sunday night if you began recording Monday morning) do Meditation One. Meditation Two will come one week later (again on a Sunday night in this example), after seven more mornings of dream recording.

The Day of the Week for My Study Night will be

_____.

**I will begin recording my dreams on a _____
morning (the day after the day of my study night).**