

# DREAM NETWORK BULLETIN



January, 1983

vol. 1, no. 11

California edition

## MR. SANDMAN, BRING ME A DREAM... by Gayle Delaney

One evening a few months ago while I was hosting "Dream Talk" on KVI Radio in Seattle, a designer for the cover of a news journal called in to tell us that every month she could count on her dreams to help her design the cover for her magazine. Sabrina would simply ask for help before sleep, and in that night's dream she would see the cover she needed. Sabrina had, on her own, learned to incubate dreams, asking for ideas related to her work. What I find interesting in this and other cases like it is that Sabrina had never extended her use of incubation to explore its potential in other areas of her life.

In sleep we do our most sophisticated, insightful and creative thinking: Evidence of this is to be found in almost every dream we have. While it is my opinion that our spontaneous dreams are as important and as rich as our incubated ones, I would encourage everyone to make use of their mind's ability to ask for and receive dream answers to specific questions relating to daily love, work and spiritual concerns.

Incubating a dream is, for most of us, easy. If you would like to incubate one tonight, just choose a particular issue in your life with which you would like help resolving. In your dream journal, write a one-line question or request which clearly states what you want and think you might be ready and courageous enough to discover. Turn out the light and repeat your incubation question or phrase over and over in your mind. Each time your mind wanders, bring it back to a repetition of your written question. This will not only focus you, but it will help you to avoid worrying about your problem and thus keep yourself awake. When you awaken, write down whatever is in your mind, be that a whole dream, a fragment or the title of a song. Do not judge your dream yet. Wait until later in the day to work with your dream when one is usually better able to see the metaphors and the meanings. Only after you have realized what your dream means can you judge your success at having incubated it. In my experience in a decade of working only with dreams in my private practice, and in the last three years of extensive media work, it seems that most people can evoke a helpful dream the first time they try but that many people lack the skills to understand the incubated dream and they therefore do not see the wonderful answers within their incubated dreams. When people fail to call forth a dream relevant to a particular problem any of the following reasons can most often explain the miss:

1. The dreamer was too tired or intoxicated to

continued on p. 3

LUCID DREAMS AND APPARITIONS  
by Charles McCreery, M.A.  
Research Officer, Institute of  
Psychophysical Research  
Oxford, England

When we first started studying lucid dreams (dreams in which the subject is aware that he is dreaming) at the Institute of Psychophysical Research in Oxford, a phenomenon that came to our attention was what my colleague Celia Green has called the Type 2 false awakening.

In a Type 2 false awakening the subject seems to wake in his room, sometimes with a sense of tension or suspense in the atmosphere. If he attempts to move while in this state he may have an out-of-the-body experience; that is, he may subsequently, when he really wakes, find he has not moved from his sleeping position in the bed as he thought. Some subjects have reported seeing apparitions while in this state.

A number of habitual lucid dreamers have reported false awakenings of the Type 2 kind and their experiences seem to show a certain family resemblance. (Cf. Celia Green, *Lucid Dreams*, Institute of Psychophysical Research, Oxford, 1968, Chapter XVII.) One subject who has cultivated both lucid dreams and out-of-the-body experiences describes this type of false awakening as follows:

This consists of waking up, apparently in the usual way, then realizing that something is

continued on p. 4



Charles McCreery, M.A.

"Lucidity & Beyond" is a quarterly newsletter of THE DREAM NETWORK BULLETIN.

Editor  
Sally A. Shute

Consulting Editors  
Judith R. Malamud, Ph.D.  
Keith Hearne, Ph.D.

Printing  
Dream Tree Press

Art by  
Perrienne Simkhovitch

Ads: Classified ads cost 40 cents per word.  
Contributing dreamworkers/centers: \$25. Box ads: \$30.

INVESTIGATING STRUCTURAL  
CHARACTERISTICS OF LUCID DREAMS  
by Dr. Keith Hearne

The traditional method of studying dreams using recall-reports of ordinary (non-lucid) dreams, obtained on waking or some time later, never could advance our knowledge of dreams by any great amount. The uncritical psychological condition of the subject in the dream state was a major problem inhibiting detailed investigation. Studies were observational rather than experimental. In addition there was the worrying philosophical question of the accuracy of the dream account. Various effects could have altered it from the actual dream experience.

It is odd that the idea of using lucid dreamers did not dawn upon workers earlier. There was however a very great ignorance about lucid dreams among sleep researchers, and even disbelief that lucidity could ever exist in some quarters!

My first work, in 1975<sup>1,2</sup>, was concerned with the electrophysiological monitoring of lucid dreams which were identified in the chart record by ocular movements (so circumventing the bodily paralysis of dreaming sleep) made by the subject on becoming lucid and to mark specific activities. Among many other things, that work showed that the dream account is accurate within the normal limits of short term memory. The signalled events correspond closely with the waking report.

A considerable advantage of the lucid dream state over ordinary dreams is that the lucid dreamer can, within the dream, conduct experiments on behalf of the researcher and report back the results - either while still in the dream or on waking. The lucid state does seem to have its own logic, which is different from that of real life. Any consistent effects found in the lucid dream as a result of getting subjects to perform identical tasks, could form the basis of a new theoretical approach to dreams generally, since there is no reason to doubt that the essential structure and processes of the lucid dream are different from the ordinary dream.

I have heard and read many dream accounts over the years, and I began to realise that a fairly common report concerned an inability to switch on an electric light in the dream scenery. Here was a simple task which could be given to lucid dreamers to perform. Of course it is of no use to obtain many reports from one subject, as that person might have certain preconception about what might happen, which are likely to be reinforced in the dream. It is well known that suggestion can affect dream content. Eight lucid dreamers (5 females and 3 males) were used in my first study of this phenomenon. They reported "in isolation", i.e., they did not know one another, so that they could not bias each other. They were what is termed "naive" subjects.

They reported as follows:

1. "I went to the bedroom switch and turned it on. To my surprise a light came on behind me in a room to the side, but not in the bedroom. Then I tried the kitchen switch. Nothing happened. Quite annoyed and frustrated that I couldn't get the lights to turn on, I went back to the bedroom and said to the young man 'What's with the lights? They won't turn on!'"
2. "I switched it on and off several times and looked up at the light, which was a naked bulb. It kept sparking and flickering - I could see the filament light up and glow orangy-red. I thought 'typical of this place, nothing works properly.'"
3. "I just couldn't find the switch and seemed to search for ages."
4. "Attempting to switch on the (dream) bedside light is fruitless as the bulb will not come on."
5. "I tried to switch the light on - it would not come on."
6. "I tried switching on the lights in the corridor, but nothing happened."
7. "I know I'm dreaming when the bedside lamp will not switch on."
8. "I covered my eyes. I felt myself touch my eyelids and I couldn't see. I then felt the light switch and everything became very bright."

Here then is an interesting "light switch phenomenon", confirmed by lucid dreamers. Six subjects reported difficulties with the lights, one "could not find the switch", and only in one case did the light work. However, that last case is not quite like the others because the subject first abolished the imagery.

On the evidence of these findings I have suggested that there exists a ceiling-limit on "brightness" in the dream imagery at any one point. The ceiling can vary over time. Attempts, using dream control, to exceed that current level of brightness cause the central dream-producing process to make "excuses" to the dreamer as to why the light cannot be switched on. The bulb may not work, or the switch cannot be discovered. In case number 8, the level of brightness before "covering the eyes" and switching on the light may not have been very dissimilar. It may be possible to increase the ceiling level "bit by bit" using dream control.

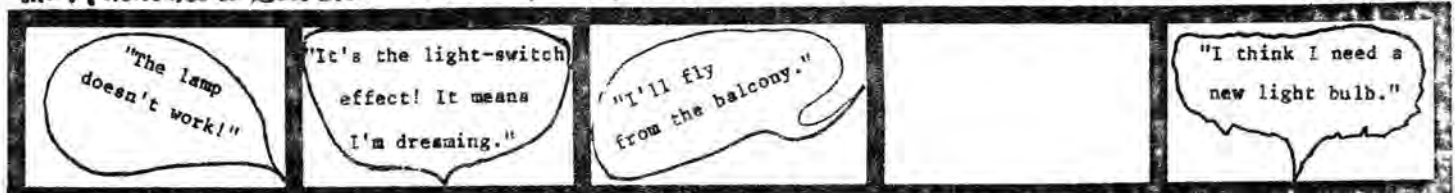
continued on p. 6

*The Adventures of Lou Gid*

Created by: Sally A. Shute

Story by: Keith Hearne, Ph.D.

Artist: Needed



Lou leans over to switch on the bedside lamp.

Lou looks excited.

Lou dashes over to the balcony.

Lou thuds to the ground.

Lou sits up on the ground, his head reeling.



MR. SANDMAN

continued from p. 1

focus on the incubation phrase, or even write it down, before sleep.

2. The dreamer's question was too vague and confused or it aimed at issues which are not of immediate concern to the dreamer.

3. The dreamer doesn't really want to resolve the problem. (We all know that one!)

4. The dreamer incubated the dream as an escape from dealing with more pressing concerns and his or her unconscious aborted the incubation effort and provided a dream on the very issue the dreamer was trying to flee.

Since incubation practices as described above and in detail in my book, *Living Your Dreams*, is so easy, some have suggested that it might be a dangerous way of "pushing the unconscious around." I have observed no ill effects from its use. On the contrary, dreamers report an exciting sense of rapport with their dreaming minds and, in my practice where I can follow them, they demonstrate a heightened sense of responsibility for their dreams and their lives. Insight is quickened and the courage to act on it is bolstered. In the few cases where clients have used incubation to escape more relevant issues, the process does not work and as noted above, the unconscious simply insists upon having its way. Without exception, every psychologist and psychiatrist whom I have trained in dream work reports that incubation is an extremely beneficial and efficient tool in therapy with a wide range of clients.

Many of my clients, like Sabrina, first discovered incubation by using it in an effort to solve a career/creative problem. In fact, one mathematician asked, "Doesn't everyone set himself a problem before sleep so he can dream on it?" Well, once Michael started incubating dreams on his personal life, things began popping. He had a terrible time trying to meet a mate. His work was esoteric and incomprehensible to non-mathematicians. Most of his colleagues were male. He incubated a dream asking, "Why can't I find a wife?" Now, that's a tall order for one night's dreaming, but here's what he dreamt:

"I am in my office looking all over for something I can't find. Then I look for it, whatever it is, in my car, then at home, but with no luck. I awake sad and frustrated. I fall asleep again and dream something about being very shy. Then I am in a co-ed chorus singing delightful songs and feeling great, just as I did when I sang in my high school chorus."

In this rather straight forward dream, Michael saw that he was looking for a wife in all the least likely places. He had not realized the obvious: that in his shyness he had almost convinced himself that either there were no good women or be found, or that the right woman would find him. At home? Well yes, most of his nights he spent in his library. Michael took the choral part of his dream literally, reanimated his love for song, joined a co-ed chorus, and has been dating a lady he met there. Not a bad beginning.

People often ask, "Can you trust the answers you get in an incubated dream?" Except for incubations asking for new ideas, most dreams do not give yes or no, or do this or that answers. Generally the answer comes in the form of a dream which explores and uncovers the dynamics of a problem, providing the new understanding necessary to resolve the conflict or to make a good start in doing so. I have never seen a dream give inappropriate or unsound information. I have, however, seen many inaccurate interpretations made in response to spontaneous and incubated dreams. Jumping to premature interpretive conclusions based on fears, hopes or theoretical prejudices is the most



Gayle Delaney, Ph.D.

popular pitfall.

In a later article, I will describe the best method I have found for interpreting dreams. In the meantime, the best caution may be that of common sense. Does the message you read in your dream make sense? Does it help you to understand your situation better? Can this insight make a positive difference in how you deal with your conflict? For me, the proof is in the pudding, not in the exhilarating "Ah ha!", nor in the enchantment of the symbols, but in a better, more harmonious life. Good luck!

Further reading:

Delaney, Gayle. *Living Your Dreams*, NY: Harper & Row, 1981.  
Roberts, Jane. *The Nature of Personal Reality*, NJ: Prentice Hall, 1974.  
Roberts, Jane. *The Nature of the Psyche*, NJ: Prentice Hall, 1979.  
Baylis, Janice. *Sleep On It!*, Ca: DeVorss & Co., Marina del Rey, 1977.

Gayle Delaney, Ph.D., is a dream psychologist in private practice at 337 Spruce St., San Francisco, Ca. 94118.

Please support our growing network of dreamers by subscribing.

|                            |                 |
|----------------------------|-----------------|
| Indiv. Subsc. (U.S.)       | \$13 for 1 year |
| Foreign Subsc. (1st class) | \$19 for 1 year |
| Student Discount           | \$11 for 1 year |
| Group Discount (5 or more) | \$10 per person |

Send your name(s) and address(es) and a check payable to "Sally A. Shute" and mail to P.O. Box 1406, San Francisco, Ca. 94101.

Back issues of April's, July's, and Oct.'s "Lucidity & Beyond" are available at the cost of \$1 apiece.

**WORKING WITH YOUR DREAMS**  
by Ruthann Forbes

In the October issue of "Lucidity & Beyond" a portion of this article was accidentally omitted. Insert this section on page 8:

Over the years I have worked through a number of recurring dreams for both myself and my students. In preparation for dream work, write down your dream and any insights you may have on it. Then write down the day's occurrences to pinpoint any conflict areas in your life. Any one of the following methods of interpreting dreams can be used separately or combined in order to understand dreams.

1. Is the dream symbolic or literal? Can it be applied to thoughts, words, or activities that have occurred recently?
  2. **Decode** any major symbols by asking yourself "What does this symbol mean to me?" After decoding the symbols, reread the dream with the new definitions in place of the symbols.
  3. Is there a message or lesson in the dream? Look at the dream objectively and ask questions like WHY or WHAT can I learn from this experience?
  4. Relate the feelings that were experienced in the dream to that of a real life situation that has occurred recently. Ask yourself "When and under what circumstances have I had this same feeling?"
5. **Dialogue** - have a dialogue between yourself and one or more of the dream symbols. This can be done in your imagination or written out on paper (Gestalt or Role-Playing).

Ruthann Forbes is a lecturer, teacher, and workshop leader in the field of dreams. She holds a B.A. degree in psychology from Rutgers University, and a New Jersey certificate for teaching psychology and English. Write to her at 161A Boulder Hill Road, Lebanon, N.J. 08833.

**ANNOUNCEMENTS**

**Establishment of the  
Journal of Lucid Dream Research**

Dr. Keith Hearne has established a new scientific journal for professional workers, devoted to the study of lucid dreams and related phenomena (OBE's, false awakenings, etc.). As well as publishing original findings, the journal will provide a major, responsible, interactive forum for the field.

The publication is to be titled the *Journal of Lucid Dream Research*. It will appear bi-annually, starting from Spring, 1983. Annual subscription is \$20.00. Authors are invited to submit manuscripts (1 copy) shortly, for early publication in the first issue. A clear b & w photograph should be enclosed, with a brief curriculum vitae. Send to Dr. Keith Hearne, P.O. Box 84, Hull, England, HU1 2EL.

**HRO Nightmare Section**

The Hearne Research Organization now provides a special Nightmare Section for persons who suffer from frequent nightmare-dreams. One of the several functions of Hearne's "dream-machine" invention is to gently awaken the sufferer before a nightmare condition is reached. It is like having someone watching over the sufferer constantly and is therefore reassuring to users. The device could relieve much human suffering, without recourse to drugs. Frightening sleep-paralysis (where the person seems to awaken yet is unable to move) can also be terminated by the device. Further information from: The Hearne Research Organization, P.O. Box 84, Hull, England HU1 2EL.

'wrong'; the atmosphere grows tense and eerie and hallucinatory effects appear. The first few times this happened I was very bewildered for, in spite of the odd effects, it was unlike a dream and, moreover, I seemed to be exactly where I would expect to be at that time of night. The thought that I must be awake and 'seeing things' made me panic and struggle to get free. When, exhausted, I just lay still for a while, everything would suddenly 'click' back to normal. Even in retrospect I was uncertain whether I had been awake or dreaming. Gradually I lost my fear of these experiences, realising that I need only relax in order to wake. I started trying little experiments, such as moving an object during the false awakening and checking its position subsequently, and concluded that my apparent movements and speech did not actually occur, and that the experience was a type of dream. The sense of transition when the dream-body and physical body were not in the exact coincidence confirmed this. A similar phenomenon has also occurred in the drowsy state before going to sleep. The darkness which meets my gaze in the false awakening has sometimes been a heavy, unnatural one; usually there is some illumination (on one occasion I realised this was streaming from my eyes). (Quoted in Charles McCreery, *Psychical Phenomena and the Physical World*, Institute of Psychophysical Research, Oxford, 1973, p. 118. This book, and the other books referred to in this article, are available from the Institute's American distributor, State Mutual Book and Periodical Service Ltd., 521 Fifth Avenue, N.Y., N.Y. 10017.)

When we started to collect cases of apparitional experiences we found that in about a quarter of the cases reported to us the subject reported that the experience occurred just after waking, usually during the night. The question arises whether any of these cases are in fact Type 2 false awakenings which are not identified as such by the experient, either at the time or later. I.e., is it possible that in at least some of these cases an independent observer would see the percipient lying with his eyes closed and his body immobile throughout the experience, despite the fact that the percipient himself thinks at the time that he has opened his eyes and in some cases believes he is moving in bed?

The following is an example of an apparitional experience which occurred in the hypnopompic state. (The useful term 'hypnopompic', meaning 'immediately after waking', was coined in the 19th century by F.W.H. Myers.)

August, 1972, approx. 3 AM.

I went to bed at 12:30 AM, fell asleep around 1 AM, I do not remember any dream, I awoke suddenly with slightly increased pulse rate, 'aware' of 'something' in the room. I opened my eyes, but could not see anything as it was too dark.

Then to be more comfortable I turned over, then I saw the apparition of a young woman of 20 years wearing a long white and blue sprigged muslin dress, small white lace edged shawl or large kerchief draped about her shoulders, light brown curly hair showing below a white lace edged mob cap.

She was holding a baby 8 months old and very healthy looking, they both had fair skin and good complexion, the baby (boy) had sparse fairish hair.

She stood near the foot of the bed, looking towards the head, as if she was showing the baby to

LUCID DREAMS AND APPARITIONS continued from p. 4

someone in a bed about two feet to the right of our bed.

I sat up to get a better view, I contemplated waking my husband, but as he takes a long time to wake and does not usually register events immediately, I decided against it. I thought the disturbance might cause the apparition to disappear.

The apparition seemed to have a source of light of its own, not bright, but enough to show up clearly in the dark room. Then the woman suddenly disappeared, leaving the baby suspended in mid-air for a few seconds, then the baby disappeared equally - if not more, quickly.



I had the feeling that the baby was in some way a member of my husband's family, and as you may realise (my name) is an unusual and rare name, it hardly seems likely.

My mind passed quickly over any other possible connexions, like residents of a previous dwelling on this site, this village has been settled for a very long time at least 600 years.

As I was unable to find any possible reason for the apparition's appearance I went to sleep.

It is interesting to note that in this particular case the subject describes waking with a slightly increased pulse rate; though whether this bears any relation to the feeling of stress or tension sometimes reported by lucid dreamers when they experience the false awakening is difficult to say.

If this was in fact a metachoric experience and the whole scene was hallucinatory while the subject seemed to be awake and not just the figures of the

apparitions, then it is possible that the subject also hallucinated her own physical movements in the bed, rather as a lucid dreamer may be said to be hallucinating the process of getting out of bed if he attempts to do so during a false awakening. It is possible that an independent observer would have seen the subject lying in bed throughout, apparently asleep, even though she herself believed she was sitting up in bed at one stage.

In a few hypnopompic cases reported to us the subject seems to have fallen asleep after the experience rather quickly than one might have expected. The following is an extreme example of this, in that the subject reports falling asleep again while the apparition was still visible.

I awoke during a night several years ago very suddenly, completely clear-headed, and with no sense of shock which usually accompanies a sudden awakening.

I felt impelled to look to the opposite corner of the room and raised myself consciously to do so. There I saw a "phantom" of my son (living), facing away from me. It was quite static and not apparently alive in itself, and appeared to be formed of a transparent substance like a 'plane vapour trail'. I could see a cupboard clearly through it.

It was in no way alarming and I took my time in checking where shadows fell in the room from the light of the moon and a light in the street outside, but found no logical explanation. After about half a minute the substance slowly began to disperse, and before it had completely done so I was asleep again. Oddly enough it never occurred to me to get out of bed and examine it closer. My own will and initiative seemed to be suspended.

The next night my son had a nearly head-on crash with another car, but was only slightly injured.

As in the previous case, it seems possible that an independent observer might have seen this percipient lying in bed, apparently asleep, throughout, and not raising herself in bed to see the apparition or opening her eyes.

The majority of hypnopompic cases are not like this last one, however, and the subject remains awake for some time afterwards and may even get out of bed to make him or herself a cup of tea, say, or discuss the experience with his or her spouse if they have one. It is nevertheless possible that even these, more typical, hypnopompic cases are related to the Type 2 false awakening. It is possible that at some stage in the experience a transition occurs from hallucinatory or metachoric experience to normal perception, without this transition being noticeable to the percipient, rather as an out-of-the-body experience may begin without the subject at first detecting it. My colleague Celia Green has suggested that many, if not all, experiences of perceiving apparitions may in fact be metachoric; that is to say, the subject's whole perceptual environment may be hallucinatory at the time of the experience, and not just the figure of the apparition. (See Celia Green, 'Lucid Dreams as Metachoric Experiences', *Dream Network Bulletin*, vol. 1, no. 3, May, 1982.) This interpretation may apply even to cases in which the subject is up and about at the time of perceiving the apparition (for the arguments in favour of this hypothesis see Celia Green and Charles McCreery, *Apparitions*, Institute of Psychophysical Research, Oxford, England, 1975). If this interpretation of apparitions is correct, this may be a further reason for regarding Type 2 false awakenings and apparitions as possibly related, since clearly a false awakening may be described as a metachoric experience.

Responses to this article can be made by writing to Charles McCreery, 118 Banbury Road, Oxford, England OX2 6JU.



A later study re-investigated the "light switch effect" and gave subjects other tasks to conduct. A sample of subjects from several hundred people who had responded to a questionnaire about their lucid dreams published in a British newspaper, were given two experiments and requested to report back.

#### 1. The light switch task.

Sixteen persons reported. Six found that the light would not switch on.

e.g. "When I got to the switch I flicked it on and off three or four times but nothing seemed to happen."

The light went off instead of on in one case: "I reached out for the light switch and turned it on. When I did this everything went pitch black and still for a period of about 5 seconds dream time until I turned it off again."

Five persons were "unable to find the switch" or felt disinclined to perform the task.

e.g. "My father came in and told me he had found a light switch, and when he switched it on it was like a helicopter or light-house light. I was unable to find one."

Dramatic consequences were observed by three subjects.

e.g. "When I switched the light on there was a bang and people screamed."

One person reported scene shifts: "On a couple of other occasions in other dreams when I switched the lights on, it had the same effect as changing TV channels, i.e., I found myself in a different dream or else I woke up."

In one case the light did seem to switch on: "I tried 5 different light switches. Four of them were in the down position (on) but the light was not lit. When I pushed the switches up the light came on. When I pushed the switches down again the light went off. The other switch, the last one I tried, worked in the opposite way."

#### 2. The electrical appliance task.

Here, subjects had to switch on an electrical appliance in the dream scenery. Nine persons (all female) reported on this task. Anomalous events resulted in seven cases. Four women tried to switch on the ignition of a car. Three experienced difficulties, which seemed to center on omissions in certain imaging modalities.

e.g. "I went over to the van, climbed in the driver's seat, and turned the ignition key. There was no sound at all from the engine and I heard myself sing. The van then began to move without my controlling it, going forwards. The only control to work was the steering wheel. The only time I could make it stop was when I pulled out the ignition key."

There was a scene-shift for one subject, and one woman reported an unpleasant emotional feeling on switching on an electric iron.

#### 3. The "close" or "cover" the eyes task.

The subject had simply to "close" or "cover" the eyes in the lucid state. Six persons (all female) responded. A scene shift was the result in four cases.

e.g. "I have tried to perform this experiment several times. Each time the surroundings seem to change, or the dream fades away."

One woman stated that the dream seemed to regenerate itself: "I close my eyes. It is hard to do so. There is blackness, then the dream is re-run."

One subject lost the visual imagery and experienced sleep paralysis, perhaps due to waking: "I looked towards the sun. When I opened my eyes, I couldn't see anything but I could hear people talking and the waves on the beach. I tried to walk but seemed to be fixed to the spot."

In summary of the study: further evidence was accrued confirming the universality of the light

switch phenomenon, with some apparent exceptions (but they may in fact not be exceptions on closer study). I think that sometimes a sudden facilitation of the imagery process due to random "phasic" stimulation. Also, it is possible that the ceiling limit on brightness might be forced up incrementally.

On the matter of the difficulties experienced by subjects with electrical appliances, it was noticeable that there seemed to be a lack of coordination between the separate imaging modalities. It seems they are rather loosely connected in the dream, and one form may have priority of effect at any one time. A "compensation" effect was also noted in three subjects. They sang or made noises in place of the noise which should have been present. "Closing" or "covering" the eyes does seem to result in a scene-shift. Coming on top of many other reports I have received, it appears to be a consistent feature of the lucid dream.

Further work is now being carried out in a long term effort to identify more of these curious consistencies within the dream. This type of research will eventually reveal the processes behind the dream. It is the period of the lucid dreamer in dream research.

One final point: There is an important lesson here for those who, on the shakiest scientific evidence, purport to "interpret" dreams. They have never taken into account the fact that there might be these intrinsic limitations in the dream. Perhaps they will now realize that their assertions could have been highly in error.

Keith Hearne, founder of the Hearne Research Organization, can be contacted by writing P.O. Box 84, Hull, England HU1 2EL, or c/o Lucidity & Beyond, P.O. Box 1406, San Francisco, Ca. 94101.

#### References

- Hearne, K.M.T. (1977) Eye movement communication from lucid dreams: a new technique and initial findings. 11th Postgraduate/postdoctoral Conference in the Behavioral Sciences. Hull University, April 15-18, 1977.
- Hearne, K.M.T. (1978) Lucid dreams: an electrophysiological and psychological study. Ph.D. thesis, University of Liverpool, England, May, 1978.
- Wagstaff, G.F., K.M.T. Hearne, and B. Jackson (1980) Post-hypnotically suggested dreams and the sleep cycle: an experimental re-evaluation. *IRCS Medical Science*, 8:240-241.
- Hearne, K.M.T. (1981) A "light-switch phenomenon" in lucid dreams. *Journal of Mental Imagery*, 5(2): 97-100.
- Hearne, K.M.T. (1982) Effects of performing certain set tasks in the lucid dream state. *Perceptual Motor Skills*, 54: 259-262.

#### SYNTHESIS

continued from p.7

- no. 5, 1982, p. 4.
- McCreery, Charles. "Lucid Dreams and Apparitions." *DNB*, vol. 1, no. 11, 1983, p. 4.
- Yonkin, David R. "Tangible Dreaming." *DNB*, vol. 1, no. 9, 1982, p. 2.
- Shute, Sally A. "Sleep Awareness." *DNB*, vol. 1, no. 5, 1982, p. 4.
- Op. Cit.
- McCreery, Charles. "Lucid Dreams and Apparitions." *DNB*, vol. 1, no. 11, 1983, p. 4.
- Shute, Sally A. "Sleep Awareness." *DNB*, vol. 1, no. 5, 1982, p. 4.
- Yonkin, David R. "Tangible Dreaming." *DNB*, vol. 1, no. 9, 1982, p. 2.
- Kellerman, Henry, Ph.D. *Sleep Disorders: Insomnia and Narcolepsy*. NY: Brunner/Mazel, Publishers, 1981, p. 54.

## COMPUTERIZED DREAM TRANSLATION

by Lint and Beck Hutchinson

Traditionally, technology is not linked to the world of visualization, regenerative processes or dreams. Technology is thought to be too narrow to contain or support that delicate, yet ever-so-strong inner world. It would seem that the binary, on-off, logic would render dreams lifeless and bruised. Yet the computer provides qualities that surprisingly lend themselves to dream work. Two of these qualities are storage and retrieval of the dream report and text editing.

In the development of a dream translation program for the Apple Computer, these two qualities have been incorporated. The software is designed to translate the dream report into a format that substitutes meaning for symbology. This is accomplished through the creation of an expanded, second dream report using the individual's personal symbology.

This one-to-one correspondence between symbol and meaning is only one technique and is not intended to fully contain the total meaning of the dream report. What it does provide is an alternative view that opens up other possibilities for self-exploration.

In the past these rigid formulas (symbol = meaning) were used for gleaned understanding from the dream. To dream of teeth falling out meant that you were pregnant. Period. No ifs, ands, or buts. The individual's dream reality was narrowed and constricted to fit a pre-fabricated system that had the effect of decreasing the understanding of the dream rather than enhancing it.

With the advent of 20th century technology, the individual is now able to create and store his or her own data bank of dream symbols and access them within a matter of seconds. These are then used in a substitution process to generate a second expanded dream report. The second dream report is a natural outgrowth of the individual's own understanding of his or her own dreams. As the personal data bank of dream symbols is constantly updated, the second dream report reflects the person's current life changes.

### Example: Original Report

I am in an old-fashioned puritan village. All

### Classified

A dream-enthusiast-organizer to start a dream community in San Francisco area. Call Sally: (415)282-2454.

**SYNTHESIS** continued from p.8  
Experiences. *Dream Network Bulletin*. NY: vol. 1, no. 3, May, 1982.

Kellerman, Henry, Ph.D. *Sleep Disorders: Insomnia and Narcolepsy*. NY: Brunner/Mazel, Publishers, 1981.

McCreery, Charles. "Lucid Dreams and Apparitions." *Dream Network Bulletin*. Ca.: vol. 1, no. 11, Jan., 1983.

Shute, Sally A. "Sleep Awareness." *Dream Network Bulletin*. NJ: vol. 1, no. 5, July, 1982.

Yonkin, David R. "Tangible Dreaming." *Dream Network Bulletin*. NY: vol. 1, no. 9, Nov., 1982.

### Footnotes

1. McCreery, Charles. "Lucid Dreams and Apparitions." *DNB*, vol. 1, no. 11, 1983, p. 4.
2. Yonkin, David R. "Tangible Dreaming." *DNB*, vol. 1, no. 9, 1982, p. 2.
3. Shute, Sally A. "Sleep Awareness." *DNB*, vol. 1, continued on p. 6

the colors are softened like an old film. Everywhere people are dressed up in puritan costumes and are enacting small scenes from the Bible. They perform them naturally as part of their lives. I, too, am dressed like a puritan. We are going to a production. Loretta is driving a V.W. We go around a country lane that has hedges sticking out which we can not see around, so we have to go very slowly. We arrive at the school. We are sitting in the back row. Some guys are sitting next to me and I ask them to move over so I can save a place for Robert. Outside I see the characters in the play.

### Second Dream Report; Created by using the individual's personal symbology data bank

A part of myself is in an old-fashioned controller community. All the moods are softened like an old sequence. Everywhere people are dressed up in controller disguise and are enacting small scripts from the life. They perform them naturally as part of their lives. A part of myself, too, is dressed up like a controller. We are going to a revelation. Sabateur is driving cheap transportation. We go around primitive route that has obstacles sticking out which we can not see around, so we have to go very slowly. We arrive at the place of growth. We are sitting in the back perspective. Some guys are sitting next to me and a part of myself asks them to move over so a part of myself can save a place for light. Outside a part of myself sees the roles in the belief examples.

The computer generated report insures an abstracted perspective built upon the individual's personal view of dream symbols. Therein lies the major effort on the part of the individual of creating a personal dream symbology which becomes the link between the dream and the computer.

This software is available for use on the Apple Home Computer System from Eastbank Institute. Cost: \$20.00. Eastbank is a non-profit educational institute that designs and funds projects, seminars, and activities.

EASTBANK INSTITUTE  
724 Bonita Drive  
Winter Park, Florida 32789

### EXPERIMENT CORNER

I am particularly interested at this time in SCENE-CHANGES in lucid dreams. Consistent effects seem to apply to these events and I would urgently like lucid dreamers to perform the following experiment:

Attempt to change a scene in a lucid dream by, say, covering your eyes and 'willing' yourself to another place. Observe very carefully the scene immediately before and after the shift. Draw pictures of the before and after scenes and indicate the colours present. Do not discuss the matter with other people until after you have tried the experiment. Your information could be very important in revealing another basic structural characteristic of dreams. Please send your information to me: Dr. Keith Hearne, Hearne Research Organization, P.O. Box 84, Hull, ENGLAND HU1 2EL or Keith Hearne, c/o Lucidity & Beyond, P.O. Box 1406, San Francisco, Ca. 94101.

I am interested in the symbolic meaning of earthquakes and tidal waves in dreams. Please send dreams, dates of dreams, and possible life event connected with dream or your interpretation. If the relationship is unknown, please state this. Send to Sally Shute, P.O. Box 1406, San Francisco, Ca. 94101.



**SYNTHESIS:**  
**STATES SIMILAR TO LUCID DREAMING AND**  
**THEIR RELATIONSHIP TO SLEEP PARALYSIS**  
 by Sally A. Shute

As the area of lucid dreaming becomes more clearly defined, similar states are being recently recognized by people in different areas of the world. Celia Green (Green, 1982) and Charles McCreery (McCreery, 1983) of Oxford, England, have described a type of metachoric experience termed a Type 2 false awakening. David Yonkin (Yonkin, 1982) of New York has described tangible dreaming, and Sally Shute (Shute, 1982) of California has suggested lucid sleep for this state similar to lucid dreaming.

There are some common elements among all three labeled states. An inability to move or awaken at will, which is at first a frightening experience, changing over time with practice to either learning how to awaken or to relax, or deciding to experiment, were common in all three descriptions. McCreery cites an example: "Gradually I lost my fear of these experiences, realizing that I need only relax in order to wake."<sup>1</sup> Yonkin writes, "I would try to...open my eyes, only to find that my facial, vocal and body muscles were completely paralyzed;...At first I would try to open my eyes, which took an enormous amount of effort, and I always succeeded in waking myself up...With practice, I was able to learn how to calm myself during the paralysis."<sup>2</sup> Finally, Shute cites "(I) tried to drag myself out of bed to awaken myself...and decided...to give up trying to escape to wakefulness and to lie down and wait...or try an experiment!"<sup>3</sup>

All three states describe the experience of being aware of one's body and its location in bed. An account by McCreery describes the experience: "I seemed to be exactly where I would expect to be at that time of night." Yonkin writes, "the Dreamer is not totally immersed in the dream environment and is still very much aware of the body and where it is", and Shute agrees that the "location of dream (is)...in bed and bedroom where I actually sleep (realistic)."<sup>4</sup>

Finally, these states involve dream characters entering the room. McCreery writes that often there will be an apparition that is perceived. Yonkin states that "strange people begin to enter the room through the door (or windows), sit on my bed, talk to me and to each other."<sup>5</sup> Shute experienced others being in the room with her on the bed.<sup>6</sup>

Another point of agreement, although not mentioned by Yonkin, is the difficulty in differentiating this state from waking reality. McCreery cites an example, "The thought that I must be awake and seeing things made me panic and struggle to get free."<sup>7</sup> Shute states, "I believed my eyes and was shocked by the 'realness' of the sensations."<sup>8</sup>

While McCreery relates the Type 2 false awakening to apparitional experiences, Yonkin and Shute concur on a few additional points. This state seems to occur the most frequently during a nap, and there is an awareness or consciousness that is different from being aware that one is dreaming, as we find with lucid dreaming. They also share the belief that this state is experienced as two co-existing realities or the overlapping or two worlds.

Thus far it appears as though the Type 2 false awakening, tangible dreaming, and lucid sleep are attempts to define the state similar to, but qualitatively different from, lucid dreaming. Do they all represent the same state? If so, further study is needed to define the requirements of this state upon which further experiences can be built. I

would agree with Yonkin, who sees this state as a "type of landing field from which the Dreamer can take off to different realms"<sup>10</sup> (OOB's, spirit contact, etc.).

It is my contention that this state is related to the experience of sleep paralysis. Sleep paralysis occurs as a symptom of the sleep disorder, narcolepsy, which is accompanied by hypnagogic hallucinations. The fact that sleep paralysis can occur in non-narcoleptic people makes this comparison plausible. There is a noted similarity between the hypnagogic hallucinations during sleep paralysis and what was described above. Characteristics of hypnagogic hallucinations during sleep paralysis have been described as (1) the dreamer's inability to differentiate this state from reality, (2) an "intruder in the house" experience generating fear or detached observation, (3) an anxiety dream or nightmare, and (4) floating, OOB's, and flying (Kellerman, 1981).

Both McCreery and Yonkin describe the experience occurring just after awakening, and McCreery includes a case where the experience commonly occurs in the drowsy state prior to going to sleep. This, too, fits in with the experience of sleep paralysis. Kellerman reports that sleep paralysis occurs "during the period of relaxation or reduced consciousness between falling asleep and the state of sleep itself, as well as between the points of unconsciousness - when one is asleep - and semi-consciousness when one is awakening."<sup>11</sup>

Just as the term "lucid dreaming" emerged out of common experiences with different labels, such as the "Dream of Knowledge" termed by Oliver Fox in *Astral Projection*, we should attempt to find one label to describe the experience herein discussed as long as common elements can be agreed upon. More extensive analytical work needs to be done before this new horizon is reached.

Your assistance is requested. Please send dream accounts that contain any of the above elements, as I will be trying to determine more discriminantly the determinants of this state as an independent study in graduate work. Include with your account when the experience took place. The results will be published in an upcoming issue. Send to: Sally A. Shute, P.O. Box 1406, San Francisco, Ca. 94101.

**References**

Green, Celia. "Lucid Dreams as Metachoric  
 continued on p. 7

Lucidity & Beyond  
 P.O. Box 1406  
 San Francisco, Ca. 94101



Bill Stinson  
 333 W. 21 St. - 2FW  
 N.Y., N.Y. 10011



CALENDAR OF DREAM EVENTS - WEST

January

- 3 Wa. Women's Journey: Psychological/Spiritual Path led by Elizabeth Rush and Ruth Ashton, spons. by Univ. Congreg. Ch., Seattle. Info: call Ruth at 206-632-4358.
- 4 Ca. Jungian Psychology Training, "Transforming the Myth of Childhood" at Jungian-Senoi Inst., Berkeley, Tues. eves. through Mar. 22, 6:30-8:30 PM, 415-848-0311.
- 5 Ca. Dreamwork Training Level I I (prereq.: Level I), Jungian-Senoi Inst., Berkeley, Weds. eves. through Mar. 23, 6-8 PM, 415-848-0311.
- 5 Wa. Dreamwork Training/Supervision for prof. and student therapists. 3 mo. classes begin Wed. 10 AM-12 noon, Fri. 3-5 PM. Call Center for Dream Studies, Seattle: 206-523-8271.
- 6 Ca. Dreamwork Training Level I, Jungian-Senoi Inst., Berkeley, Thurs. eves. through Mar. 24, 6-8 PM, 415-848-0311.
- 6 Ca. Psychology of Dreams taught by Gayle Delaney at Ca. Inst. of Integral Studies, Thurs. through Mar. 24, 9-11:30 AM, 33494 21st St., S.F. 94114. 415-648-1489.
- 7 Ca. Key Questions: Unlocking the Dream's Mystery intro. workshop at Jungian-Senoi Inst., Berkeley, 7-9 PM, \$4, 415-848-0311.
- 7-9 Ca. Basic Shamanic Training Workshop with Michael Harner, Ca. Inst. of Integral Studies, 3494 21st St., S.F., 415-648-1489.
- 11 Wa. Dreambodywork and Inner Growth led by Doug Cohen, MA, at TLC Prog., Unity Church, Seattle. 7:30 PM, \$5. 206-325-6148.
- 13 Wa. Untold Stories of the Self, ongoing transpersonal therapy

# D.N.B. CALENDAR

(Remove & Post)

- growth group with Doug Cohen and Sally Ashford, Seattle. Thursdays, 7-9 PM, \$18/session. Call 325-6148 to register.
- 14-16 Ca. Basic Shamanic Training Workshop with Michael Harner, Center for the Healing Arts, 11081 Missouri Ave., L.A., 90025, 213-477-3981.
- 14 Ca. Endings and Beginnings: The Death-Rebirth Archetype, intro. workshop at Jungian-Senoi Inst., Berkeley, 7-9 PM, \$4, (415)848-0311.
- 15 NM. The Art of Dreaming led by Pat and Larry Sargent, 10 AM-4:30 PM, \$35. Box 900, Suite 50, Taos, 87571.
- 15? Wa. Intro. to the Theory and Practice of Dreamwork, survey course led by Elizabeth Rush and Doug Cohen, Antioch U., Seattle. Call Eliz. at Antioch: 206-343-9150.
- 16 Ca. Dream Actualization Day led by Strepthon Williams at Jungian-Senoi Inst., Berkeley, 10 AM-5 PM, 415-848-0311.
- 18 Ca. Creative Dream Group led by Beth Beurkens, MA, in Aromas, Tues. through Feb. 8, 6-8:30 PM, \$55, 408-726-2161.
- 19, 26 Wa. Exploring the Inner Depths, talks on Jung and dreams by Virginia Hoyte, Eastshore Unitarian Church, Seattle.
- 20 Ca. Dreams: Meaning and Power, 8-wk. course given by Kenneth Kelzer, MSW, at the College of Marin in Kentfield. 415-897-2300.
- 21 Ca. Dialoguing with Dream Spirits, intro. workshop at Jungian-Senoi Inst., Berkeley, 7-9 PM, \$4, 415-848-0311.
- 22, 23 Wa. Weekend Workshops on

- Dreams and Jungian Psychology led by Doug Cohen, MA, 12 noon-6 PM, \$25 each day. Seattle, call 325-6148.
- 23 Ca. Awakening the Dreamer and Dream Workshop led by Beth Beurkens, MA, in Aromas, 1-4 PM, \$20, 408-726-2161.
- 23-30 Ca. Basic and Intermediate Shamanic Training Workshop with Michael Harner, Esalen Inst., Big Sur, 93920. 408-667-2335.
- 26 Ca. Dream and Dreaming taught by John Van Dam at New College of Ca., 777 Valencia St., S.F., 94110. Weds. through Apr. 27.
- 28 Ca. The Journey Archetype, intro. workshop at Jungian-Senoi Inst., Berkeley, 7-9 PM, \$4, 415-848-0311.
- 29 NM. The Role of Dreams in Holistic Healing, intro. workshop led by Pat and Larry Sargent, 10 AM-4:30 PM, \$35. Box 900, Suite 50, Taos, 87571.

February

- 2-9 Wa. Exploring the Inner Depths, talks on Jung and dreams by Virginia Hoyte, Eastshore Unitarian Church, Seattle.
- 4-6 Wa. Weekend Workshop with Robert Bly, spons. by Men's Counseling Network and Metrocenter YMCA, Seattle. 206-329-9919.
- 4 Ca. Dreams and the Creative Process at Jungian-Senoi Inst., Berkeley, 7-9 PM, \$4, 415-848-0311.
- 11 Ca. Anima, Animus and Relationships at Jungian-Senoi Inst., Berkeley, 7-9 PM, \$4, 415-848-0311.
- 12 Wa. Dreams as Our Challenger and Guide with Virginia Hoyte, 9:30 AM-9:30 PM, Bainbridge Is., 206-522-3502.
- 13-19 Wa. Moi Uhane; the Spirit of Sleep, dreamwork intensive led by Ken and Shawn LaSala-Kimmell. Center for Dream Studies, 219 First Ave.

**CALENDAR OF DREAM EVENTS - WEST**

**February**

So., Suite 405. Seattle, 98104.  
206-523-8271.

18 Ca. Understanding Dream Symbols: Amplification and Immersion at Jungian-Senoï Inst., Berkeley, 7-9 PM, \$4, 415-848-0311.

18-20 Wis. Dreamwork led by Jeremy Taylor at Unitarian Church, Racine. Call for details.

20 Ca. Senoi Dreaming Workshop led by Beth Beurkens, MA, in Aromas, 10 AM-4:30 PM, \$35. 408-726-2161.

25 Ca. Enhancing the Creative Feminine in Men and Women at Jungian-Senoï Inst., Berkeley, 7-9 PM, \$4, 415-848-0311.

25-26 Wa. Second Annual Dreamworks Weekend in Olympia at The Evergreen State College. Call Seattle: 325-6148, Olympia: 866-4566.

26 NM. The Role of Dreams in Holistic Health led by Pat and Larry Sargent, 10 AM-4:30 PM, \$35. Box 900, Suite 50, Taos, 87571.

**March**

4 Ca. Bringing Resolution to Dreams: Rewriting at Jungian-Senoï Inst., Berkeley, 7-9 PM, \$4, 415-848-0311.

5 NM. The Art of Dreaming led by Pat and Larry Sargent, 10 AM-4:30 PM, \$35, Box 900, Suite 50, Taos, 87571.

11 Ca. Which Way to Go? Creative Choice-Making at Jungian-Senoï Inst., Berkeley, 7-9 PM, \$4, 415-848-0311.

18 Ca. Re-entering the Dream at Jungian-Senoï Inst., Berkeley, 7-9 PM, \$4, 415-848-0311.

20 Ca. Dream Vision Quest Workshop led by Beth Beurkens, MA, in Aromas. 10 AM-4:30 PM, \$35. 408-726-2161.

26 NM. The Role of Dreams in Holistic Healing led by Pat and Larry Sargent, 10 AM-4:30 PM, \$35, Box 900, Suite 50, Taos, 87571.

31 Ca. Individuation and the Self at Jungian-Senoï Inst., Berkeley, 7-9 PM, \$4, 415-848-0311.

**CALENDAR OF DREAM EVENTS - EAST**

**January**

15 Ohio. The Language of Dreams led by Belinda Berkowitz and Anita Hamm in Columbus. 12:30-5 PM. \$20. 4669 N. High St. #C. 43214.

17 Florida. Dreams and the Dreamer led by Joan Medlicott. 8-wk. adult ed. daytime class held at Florida Atlantic University, 395-5902.

17 NY. Dream Colors, Lights, and Energies led by Carolyn Mulca, 140 West End Ave. 5th, NYC. 7:25 PM, 212-447-1426.

18 NJ. Dreamtrak led by Fabrice Shor, 147A Fort Lee Rd., Teaneck, NJ. 7:30 PM, 201-692-8117.

22 Maryland. Eidetic Life Cycle Imagery led by George E. Trante, MD, Washington, DC. Contact Marilyn Saunders, Imagery Assoc., 9000 Old Georgetown Rd., Bethesda. 20814. 301-946-5228 or 301-493-5450.

30 NY. The Bagel Dream Brunch hosted by Diane Moir, 1068 2nd Ave., NYC. 1 PM, 212-758-0161.

**February**

3 NY. The Awesome, Totally Awesome Dream Workshop led by John Perkins, 684 Washington St., 2B, NYC, 7:25 PM, 212-242-3871.

8 NJ. How to Demystify the Messages in Your Dreams led by Helen Kramer at 147A Fort Lee Rd.,

Teaneck. 07666. 7:30 PM, 201-692-8117.

10 NYC. Dream Awareness: A Path to Self-Understanding, Creativity and Intimacy taught by Judith R. Malanud, PhD, by NYU School of Continuing Ed., Thursdays through May 5, 6-7:40 PM, at Wise Community Center, 123 W. 53rd St., NYC. For bulletin: 212-598-7064.

27 NJ. Dream/Fantasy Psychodrama led by Rose Kazzerman, MSW, at 147A Fort Lee Rd., Teaneck, 07666, 3 PM, 201-602-8117.

**March**

13 NJ. Bioenergetic Dreams: Discover Your Invisible Body led by Elaine Waldman at 147A Fort Lee Rd., Teaneck, 07666, 3 PM, 201-692-8117.

**NEW DREAM GROUPS**

Boca Raton, Fl. Small dream group meets twice monthly, Sun., 3-5 PM. Joan Medlicott, 498 N.W. 10 St., Boca Raton, Fl. 33432.

Berkeley, Ca. Dream Actualization Groups, Jungian-Senoï Inst., limited to 5, Weds. or Thurs. eves., 6-10:30 PM. Other times available. 415-848-0311.

Seattle, Wa. Ongoing Dreamwork with Virginia Hoyte. 206-522-3502.

Life Service Foundation, Huntington, NY: 516-673-3173; NYC: 212-869-3050; London, England: 1-693-9951.

**NEW LUCID DREAMERS' STUDY GROUPS FORMING**

Contact:

|                         |                |
|-------------------------|----------------|
| Fred A. Ennerson        | Thomas S. Page |
| 6671 Berkshire Terr. #4 | 4089 Marr      |
| Isla Vista, Ca. 93117   | Howell, Mich.  |
| (805)685-2542           | (517)546-4177  |

Artist needed to illustrate "Lucidity & Beyond". P.O. Box 1406, San Francisco, Ca. 94101!