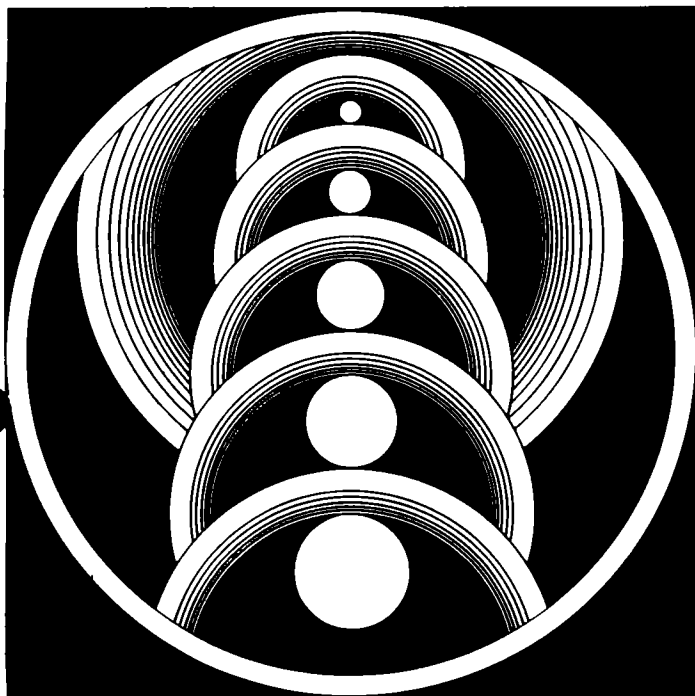


# DREAM NETWORK BULLETIN

Volume Four, Number Five



## Out-of-Body Experience:

### Inside or Outside the Body?

by LINDA RAVENWOLF

In an out-of-body experience, is the dreamer really outside of his body, or is the OBE a dream accompanied by the sensation of being out-of-body? Stephen LaBerge, in his book "Lucid Dreaming", proposes that "OBE's are actually variant interpretations of lucid dreams" and that "dream telepathy will provide the basis for an explanation of the occasional accuracy of paranormal OBE vision". Many researchers have similar opinions but LaBerge does a good job of presenting and questioning the evidence. Even so, while reading his book, I came up with more questions.

For example, if you take it for granted that dreams only occur within the cranial activity, then a valid OBE isn't a dream and an invalid OBE is a dream; however, if by "dreams" you mean "any phenomena which we experience when the body is physiologically asleep and the mind is actively creating/perceiving images" then the OBE is definitely a dream whether it occurs inside the body or outside the body. I prefer the latter description since it leaves the nature of dream experience open.

In an OBE, I experience the sensation of being out of body. To me, the question then becomes: has the sensation been correctly interpreted? Is it a mental illusion, or do I experience the sensation because I really am out of body? How can I tell for sure?

Awake, all I know is sensation-- including the sensation of thinking-- and I can never prove my thought, that is, I can't take the thought "a little black dog" and put it on the table to be weighed, measured, and verified by others. Even if my brain were dissected at the exact moment of thinking this thought, the thought can't be found; one electrochemical impulse is pretty much like another. To survive in the world, I have to take my sensations pretty seriously - but I have learned that I can misinterpret them.

Physicists tell me that matter only appears solid, that it really isn't solid at all. Should I, then, stop deceiving myself and start walking through walls? Should I deny the world of appearance and sensation? Maybe ALL sensation is illusory - an interaction of the nervous system and nuclear forces. Even if this is true, I'd better pay attention to my sensations as long as I want to survive in the sensational world!

(Cont. on page 3)

# DREAM NETWORK BULLETIN

Founded in 1982

**DREAM NETWORK BULLETIN** publishes six issues per year and has an international readership. The primary focus is upon "experiential dreamwork". Readers send in articles, personal experiences, research reports, art work and poetry related to dreams. Information about desired or existing dream groups is provided, a calendar of upcoming dream-related events, as well as reviews of books and other dream source material, including advertisements. We welcome sharing and communication regarding all aspects of dream work from both professionals and non-professionals.

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(O.O.B. continued from page 1)

Sensation is fact. It's a fact that I feel that I'm out of body at times. INTERPRETING a sensation is theory, and interpretations are based on what we already assume to be true. The interpretation may be right or wrong, depending on whether our prior assumptions are correct, but the sensation itself is a statement of fact.

Waking, I can check most of my sensations. That may be a banana peel or a sock lying on the floor, and if I get closer, I can find out for sure. But how can I know for sure that I'm really out of body? Is the current criteria for determining OB validity adequate? Some researchers assume that the environment in which the OB dreamer finds himself MUST be congruent with his waking, physical environment, and that there can be no "dream" elements or incongruities. Why? The assumption seems to be that if an OBE is valid, the person will find himself in exact physical space and time, only outside of his body. But

to my body, went to the cafeteria, and bought the pie.

Was I OB, or did I pick up the information "clairvoyantly"? If "clairvoyantly", what is clairvoyance? Apparently it's assumed by many that clairvoyance is restricted to something that happens inside the brain. But how does the information get inside the brain? If it's a reception of information, what and how am I receiving? All we know about clairvoyance is that DISTANCE doesn't seem to make any difference, and that the receiver often distorts clairvoyant impressions in line with his own concerns and preconceptions of the moment.

Other researchers allow a few incongruities in the OB environment but demand that if the OB is valid, the dreamer must be lucid. He must question and test the incongruities. Again, why? Why couldn't it be possible to be OB and not know it? Does a three-month old have to understand that he's on an airplane before he can BE on an airplane? When it comes to dreaming, we may be in our childhood, unaware of the kind of world we're in. We don't really know much about the nature of dream reality (though we know much about the biochemical correlates during dreaming).

Testing the validity of the OBE by having the dreamer go to a physical location and report his perceptions is valid only if, in the OB state, a person really is in the same spacetime relation to the physical, or if he is able to intersect closely with it. If he isn't, his perceptions would naturally show either no correspondences or some degree of distortion, depending on how close to the physical he would be.

Usually, we verify data by bouncing our perceptions off others. "Do you see what I see?" "Can the results of this experiment be duplicated by others?" Mutual dreaming has been presented as evidence that the OBE is valid and that inner reality is (or can be) objective. The standard objection to this interpretation is that mutual dreaming could be simply telepathic—however, this counter-explanation really explains nothing at all.

Researchers demand that mutual dreamers report the same details. If they don't, then inner reality is not objective. It's certainly reasonable to expect agreement - to a point. As in mutual waking experiences, there may be some discrepancies. Two people in a room will notice different items. Psychologically,



what if this isn't true? What if, in an OBE, the person is not in the same physical space and time that he would be in if he were in his body?

Examining my own OBE's, I get the impression that if I'm really outside my body, I'm NOT in the exact physical spacetime that I would be in if I were fully in my body.

Rarely, the distortions are minimal: once, fourteen years ago, I became very lucid when I tried to open a door and my hand kept going through the knob. I thought, "Darn, I don't have my (physical) body with me. That means that I'll just have to walk through the door..." The motivation for this OBE was a piece of lemon pie. I had fallen asleep in the nurses's dorm, wondering if they had any lemon pie in the hospital cafeteria - they rarely did, and I didn't want to walk over there for nothing. OB, I saw that they did - then thought, "Well, I can't pay for it and eat it in this condition", and immediately zipped back

they may each feel differently about an event. They may argue over the color of an object, its size, or whether it was even present - and I'm talking about waking experience.

In dreaming, this problem seems magnified. Subjective ideas and emotions quickly become events and images, and if it is possible to experience valid mutual dreams, it may take much practice, emotional strength, and skill for dreamers to see exactly the same dream environment. Most of the time, the dreamer's emotional state controls him, and if he does actually meet with others, the contact may be oblique.

What I'm saying is this: we know that dream reality, whatever it is, doesn't go by all the rules of waking reality, yet in the current criteria researchers impose waking standards on it. For example, in waking life two objects cannot occupy the same space at the same time. Is this necessarily true in dreaming? And when I say "dreaming", I am not assuming that I already know it to be "imaginary" or "objective".

Is it possible for two dreamers to be validly present in the same dream, yet one see a mountain and the other a molehill, one a tree and one a bush - according to each one's emotional state and associations? Just as we can defy gravity in dreaming, might two images be able to occupy the same space at the same time? Is the waking sensation of "space" valid in dreaming? What does it imply when we say that the whole of existence must be congruent with our waking experience? At the same time, some principles seem to apply to both waking and dreaming experience. In both we seem to structure our perception and experience according to what we believe and feel.

Mutual dreaming is a real challenge, and it happens most easily among people who have emotional ties and interests in common. From time to time I experience apparent mutual dreams with others, but there are always discrepancies.

A typical example, from one segment of a long dream, is: "I'm putting on a show for Ben (my husband) and Johannes (my son). I'm flying all over the place, doing loops and fancy maneuvers. Ben doesn't seem to be 'all here.'" In the dream, I noticed that his focus seemed slightly off-center, yet he seemed to be watching me. I wondered (in the dream) if the idea of flying disturbed him. The next morning, he enthusiastically reported that I'd put on

quite a show "dancing". I described my arm and leg movements to him and he said, "That's the dancing I saw". But he also saw others in the show, and musical instruments which I didn't. Why? The discrepancies fit our personality types and interests. He has always been interested in drama and the theatre, and is musically inclined. I am neither; I enjoy music and an occasional movie, but these rarely form the background in my dreams.

Suppose that, if mutual dreaming is valid, a dreamer may not only see what is there, but may also see his projections as well, and "fill out the picture" according to his tastes, interests, concerns, and general temperament? If so, the solution would be for the dreamer to develop greater discrimination (lucidity) and learn to tell which are his projections, and which images he shares with "valid" others - and develop the emotional strength to maintain his focus. It seems to me that this would require a great deal of dedication, but it may be the only way to maintain an "objective" inner reality during a mutual dream.

How can we learn more about the nature of the OBE? Dreamers interested in this subject could (and I am following my suggestions) by: first, developing lucidity and emotional strength (awareness and self-control) in dreams; next, learning dream skills (creating images, learning to discern possible "valid others" from self-projections, experimenting with space, time, movement, and so on. Then, the dreamer can find colleagues who want to experiment with mutual dreaming.

Right now, I confine my mutual dreaming experiments to people I enjoy being with, love, or with whom I share strong interests. It helps if you know them in the flesh- and this may be a psychological aid which won't be important later, but I need it now. I keep an open mind about mutual dreaming with people I'm not close to, or don't know well (or have never met physically), and have had some results. One of the most interesting experiments is to fall asleep with the intent to see whoever wants to see me the most. This approach almost always produces surprising results.

When there are enough skilled dreamers, we'll learn more about the OBE. In the meantime, my conclusion about the OBE is that it's sensational, whichever way you look at it.

(Author's address: 704 N. Verdugo, Glendale, CA 91206.)

# The Substitution Phenomenon

by E.W. Kellogg III, Ph.D.

In the past, men of all types have speculated as to the importance and meaningfulness of dreams. Although theories explaining dreams cover a very wide range of opinion, most basically fall between two extreme views. The first, based on a strictly materialistic reality theory, defines dreams as an entirely subjective, random replay of stored memory impressions in the brain, as a sort of mental potpourri served up to the dreamer each night having no intrinsic meaning or importance. In contrast we have the extreme opposing point of view, usually based on its proponents upon their own experience, that sees dreams as excursions into an alternate reality having just as much intrinsic validity as does physical reality. By and large, though I've had dreams which have fit either paradigm and most of the variations in between, I ascribe to the second point

of view. In this article I will describe a phenomenon I have repeatedly encountered in my own dreams that argues substantially in favor of the alternate reality theory.

To begin I have to describe my own qualifications and orientation in dream-work. I normally recall 3 to 5 dreams per night, and have over the past decade or so written down, interpreted, and then fairly comprehensively indexed by topic and type somewhere on the order of about 5,000 of my dreams. Of these dreams I have had several hundred that I characterize as fully lucid, meaning that within the dream I had the same degree of consciousness and free will (the ability to make conscious decisions) as in my physical reality waking state. During these dreams I have applied many of the tests for "realness" that one can make in our physical world (e.g. pinching myself, saying my name out loud, checking my body sensations, self-remembering, checking for consensus, etc.) and in every case these dreams have passed the test. Of course, dream reality has many profoundly different attributes compared to physical reality, and I do not in any way wish to make light of these differences. But from a phenomenological point of view, which bases itself in experience rather than in "theories about" experience, I have found no basis for assigning any less "realness" to the world encountered in my lucid dream state as compared to my awake physical state.

Although I characterized my lucid dream state as having the same DEGREE of conscious awareness as compared to my lucid physical state, I want to make clear here that my conscious mind in dream reality has functional differences from my conscious mind in physical reality. Specifically, and most important to my later discussion, the quality and accuracy of my "AUTOMATIC critical function of object identification" markedly diminishes in the dream state. Thus, I will far more easily make erroneous identifications about objects in a dream environment than I would while conscious in physical reality. For example, if I saw a hybrid fruit halfway between an apple and an orange in the physical state, I would immediately identify it, at the very least, as an "odd" fruit. However, if I saw such an object even in a fully lucid dream I would most likely automatically identify it



without thinking about it as an apple OR an orange. I would have to make a CONSCIOUS EFFORT to actually PERCEIVE the object as I actually SEE it. Hence, even in lucid dreams I have to make a special conscious effort to compensate for a loss of function of my "automatic object identifier". I have learned from experience that this particular mental function works far less accurately and reliably in my lucid dream conscious mind than in my lucid physical conscious state. Even so, I must add that within the dream state in general, I have found that my "automatic object identifier" works markedly better in the lucid as compared to the non-lucid dream state.

With this as a necessary introduction, let me now describe the lucid dream I had in 1974 that led to my discovery of what I call "the substitution phenomenon". In a rather dull dream, I have a conversation with "my family in our living room in Connecticut". At this point I wake up to full lucid consciousness, and rather than simply taking off for "the wild blue yonder", I decide to carefully investigate the dream scene. I immediately notice that although the people in the living room look

somewhat SIMILAR to members of my family, that they have enough DIFFERENCES that I would never have mistaken them for family members in physical reality. I also notice that the dream setting, the living room, also has a number of now obvious differences from the physical reality living room with which I had earlier identified it. Let me try to make this clear. Neither the people nor the living room changed when I "woke up" in this dream - only my ability to critically perceive them as they actually existed. At this point, I decided to go, and leaving a rather shocked looking group (I seemed to have broken the script), flew out the window to more interesting locales.

Since that time I have repeatedly encountered this same "substitution phenomenon" in both my lucid AND non-lucid dreams. For example I dream of a friend, but when I wake up in the dream to a more critical awareness, I usually find I do not dream "with" my friend (the person only has a superficial similarity, and neither really looks like my friend nor "feels" like him) but of a substitute who plays his part in my dream. Similarly, I often dream of my family home, or my apartment, yet on

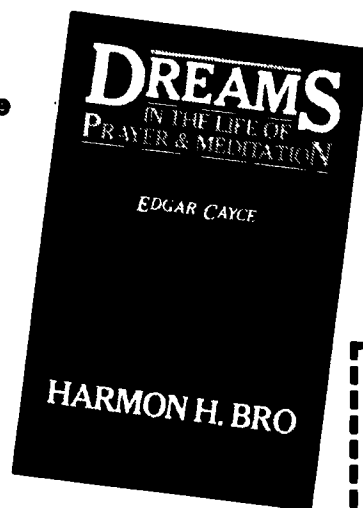
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attaining lucidity I notice many gross discrepancies between the dream place and the actual physical reality place. I find the same "substitution phenomenon" in my non-lucid dreams, in that I routinely find that my interpretation of the characters and events of a dream IN THE DREAM does not correspond to the more critical identifications of the characters and events made later based on a clearly recalled dream experience. Thus, recall of dreams has two obviously different levels. First, we have a verbal interpretation of the dream events and characters as identified DURING the dream experience. Second, we have the non-verbal dream experience itself.

I want to emphasize here that after I began to look for the "substitution phenomenon" I found it at first to occur not as the exception but as the rule in my dreams. However, after a number of years, the conscious level critical awareness I have of the phenomenon began to integrate down to my "automatic object identifier", and this has substantially reduced the occurrence of the more blatant mis-identifications of characters and locations in my dreams. I believe the phenomenon probably has widespread incidence, but has remained overtly unnoticed, perhaps because most people have difficulty clearly recalling even the main features of a dream, let alone the details that don't "fit". Also, people seem to mainly focus on their INTERPRETATION of dreams and not on their actual dream EXPERIENCE. Even accomplished dreamers distort their dreams when they try to describe them, simply by boiling them down into simplified verbal descriptions. Indeed, a first approximation approach seems the easiest, and sometimes the only way to "make sense" out of a dream. Still, a lot of square pegs get rammed down round holes when one uses this approach. Until the lucid dream about "my family" described above, I routinely ignored the "substitution phenomenon". Understanding my dreams seemed quite complicated enough without it! However, looking back I know that I did have an underlying awareness of its occurrence in many of my earlier dreams, though I did not really give any importance to the phenomenon when it occurred.

If generally validated, how would the "substitution phenomenon" affect the materialist vs. experiential models for dreaming? First, it contradicts the main claim of the materialist theory, that dreams consist only of a random hodge-podge of

stored memory images. If so, one would not expect the substitution phenomenon at all, as one would expect clearly identifiable overstocked memory images to predominate. For example, if I dream of a house that I actually lived in for twenty years, one would expect to have good and not half-baked reproductions of the house in a dream based on memory. Certainly I can easily and clearly remember my home, family and friends accurately and in detail. In my own experience such a close identity between a dream object and the actual memory object rarely occurs, exactly the opposite to that predicted by a simplistic version of the materialistic theory at least.

And what theory do I have for the "substitution phenomenon"? Well, I suppose I favor a sort of collective dream drama society, where various groups get together each night and act out different scripts, for their own education and enjoyment. Each of us has our own individual "script", and each of us may play many different parts simultaneously - the significance of the role depending on the point of view from each participant's individual script. Of course, this would lead to a number of compromises both to the characterizations (e.g. someone who I see as a casual acquaintance may have me playing the role of his brother, etc.). This would also lead to some pretty convoluted and illogical plots (especially in regard to details), and to some dream stage sets that, like the federal budget, don't really satisfy anybody, but will do more or less for the time being. I don't really want to push this theory too far, but it does at least have the virtue that it explains the bulk of my dream experiences, as well as the two different levels of dream recall (of the interpretation and of the experience) referred to earlier. Perhaps I can make this point clearer by likening a dream to a play. Thus, after seeing a play, on one characters AS IF they actually existed as portrayed in the script. Or one can recall the play more objectively as it actually occurred - the experience itself including the stage settings and props, the actors AS actors, the costume and makeup, etc, etc. As you can see, the existence of the "substitution phenomenon" itself leads to some interesting speculations as to the nature of dream reality.

I would appreciate hearing from dreamers (particularly lucid dreamers) who have experienced the "substitution phe-

nomenon" themselves, especially as to the estimated frequency of occurrence in your dreams both before and after you gained an overt awareness of the phenomenon itself.

(Author's address: P.O. Box 1034, Boulder City, Nevada 89005)



## My Favorite Nightmare

by Sandra A. Bruce

I have been an avid fan of my own dreams all my life and have been keeping a dream journal since 1981. However, I have almost always been a passive observer of the dream experience, never trying to plan or program my dreams. Thus it was with great surprise that I realized that a dream had answered a question, quite neatly and thoroughly, that I had just posed to myself for conscious and laborious consideration.

I had been reading a self help book and had come to an interesting premise. The idea was that people fear becoming empowered and powerful and that this is one reason many of us unconsciously program ourselves for failure in our attempts to take control of our lives. "Well," I thought to myself, "why would I fear becoming empowered?" Then I put the book down and took a nap.

I awoke a half hour later from the most peculiar string of disturbing dream episodes, where everything was out of synch-

rony, where everything was disturbing and in some nebulous way, threatening. It was a familiar dream feeling, the sort of disconnected dream memory that can disintegrate quickly in the sharp light of conscious thought. But that's not what happened this day because I remembered what I had read and the question I had asked myself and I knew there was a connection.

I lay still and slowly reviewed the dream, episode by episode. Then I began to laugh. Each episode was an answer, a simple picture of a different fear of what would happen if I took full charge of my own life and behaved as I wanted--what would happen if I became empowered!

The following are episodes from this dream:

1. My husband and I are in our house. The ceiling is falling down in pieces.

TRANSLATION: If I become empowered the roof will fall in on my marriage.

2. I am taking a nap and both can't and won't wake up because what I am seeing in the nap is more interesting.

TRANSLATION: If I become empowered I'll become so wrapped up in the life of my mind that I'll ignore the world.

3. When I do wake up I see that every clock in the house has a different time on it and none of the times are right. I try to explain to my husband that it must have been a very powerful force that could disrupt electric, battery and mechanical clocks. He doesn't see my point.

TRANSLATION: If I become empowered the force will be too much for my household. All the systems and timetables will be disrupted. I'll be disoriented and not know what time it is, figuratively speaking. I will lose my referents to practical reality.

4. I forget to pick my son up at school. My husband somehow knows, leaves work early, and picks up both kids at their schools. When they arrive home, my husband and son are both sick. My daughter is scared. I ignore them and leave my husband in charge of the kids.

TRANSLATION: If I become empowered my own agenda will become so important to me that I'll neglect my family. I'll become uncaring. My husband will have to shoulder more responsibility than he has the strength for.

5. I get drunk on a Sunday morning at an antique show. I am so mellow and sleepy that I proceed to sprawl across a table



display of antiques. A strange man tells me I'm drunk. I consider explaining to him but then think, "Why bother?"

**TRANSLATION:** If I become empowered I will disregard all standards of propriety, have no respect for traditional values, and won't even care what people think.

6. I leave the scene above and go into the ladies' room. When I look in the mirror, I see that I'm a beautiful black woman with elaborate hair, makeup, and jewelry. I am wearing a little black hat with a veil. (This description in no way fits me.) I touch the hair in surprise, feeling the difference.

**TRANSLATION:** If I become empowered I will abandon my straight laced puritanical heritage completely. I will become so changed that I won't recognize myself. I will become very concerned with exterior appearances, adornment and sex appeal. I will become self-centered and self-satisfied.

7. I decide to go into a Catholic church and attend a mass. (I'm not Catholic.) I walk in during the middle of the service, then change my mind and walk back out. A nice, soft-spoken nun follows me out and tries to explain to me that it's

OK for me to go into the church during the service. I decide to be honest with her and tell her what I really think of organized religion and that I'm only there out of curiosity, to study it.

**TRANSLATION:** If I become empowered I will not respect other people's beliefs. I will be insensitive, even rude and obnoxious to the most unassuming and well-meaning people.

The lessons in these little scenarios were obvious to me. Although the exaggerations predicting disaster were funny, the fears instilled by old programming were not. However, these fears lost their power when they were forced out into the light of day. The untruths that had supported them in secret were revealed as silly lies. This dream was especially liberating.

Perhaps I will ask questions of my dreams in the future. Or perhaps I will simply remember what my questions are. There's no telling when, and in what guise, my dreams will oblige with answers.

(Author's address: 401 Parrish Lane, Syracuse, NY 13205)

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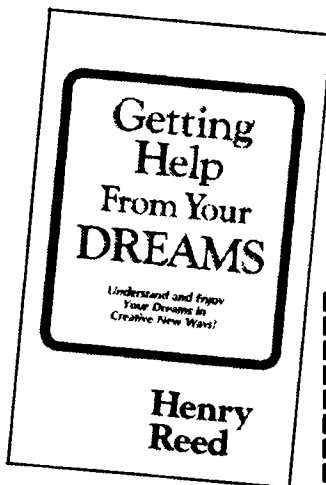
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By Henry Reed

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**About the Author:** Henry Reed is one of the most inventive dream researchers of our generation. He has designed dream research for the Carl Jung Laboratory in Zurich, and recently he devised a modern Dream Incubation Method that has led to many of his novel approaches to dreams. He also created and edited the unique *Sundance Community Dream Journal*, in which subscribers participated as a circle of dreamers.

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# =====**The Lucidity Project: An Experiment**=====

## =====**in**=====

# =====**Group Dreaming**=====

by LINDA MAGALLON

It is the early morning hours of December 16th and John is sleeping. He dreams of "walking though a corridor like a causeway at a large airport." His dream report continues:

"The man ahead of me sets up a step-ladder to several switch boxes. I ask, "You going to work that live?" He replies,

"Yeah, just like you did yesterday." I flash to earlier in the dream and remember doing just that: replacing a breaker box in the switch. Then I remember a fragment of a conversation with a girl who stopped to talk." (JE)

750 miles to the south, I am dreaming, too, but I'm aware of the fact. I decide to take advantage of my lucidity to try and contact the other members of my dream group:

"I walk down a corridor until I come to a window. Behind it is a room filled with electronic equipment. I ask the young man sitting there if he will broadcast the names of people so that they will meet me here. He indicates assent and flips some switches." (LM)

John and I have never met in person; just through written correspondence. We are members of the Lucidity Project of the Seth Dream Network. Each month we and the other members of our international group dream to a preselected target goal.

We don't often have parallel dreams. But we do have the opportunity to work on advanced dream skills: attaining lucidity, incubating dreams on the goal; experimenting within the lucid state.

The themes that emerge reflect the process of group dreaming. On the first dream date, we worried over the idea of dreaming with other people. The dreams contained phrases like "problems of infringement of privacy"; "they need privacy", "she needs help"; "fear of the known and unknown".

But in later months we seemed to be reassuring each other:

"...he finally says, "Maybe I went too far this time". But I tell him "No..." (EM)

"I didn't sound too crazy, did I?" "Not too bad," she says. (DR)

At the end of the eighth month we finally said, in effect, "enough's enough!" and all sent in dreams that reflected a new, bolder stance. Fear and pain were handled quickly or dispensed with altogether. Three of us shed clothing. Sexual dream symbols included an adult bookstore, a toilet paper mask, and the act of childbearing.

As we stretch our mind muscles, we tend to remember dreams more frequently and of greater variety. Throughout the project all types of dreams have been reported: nightmare and anxiety, mental dreams without images; flying and high dreams; precognitive and out-of-body experiences. Serendipity has played its part, too.

In February I attended a meeting of another dreamworker's group. That group decided to try a telepathy experiment and I was chosen as the "sender". I went home to concentrate on a magazine photo from my dream journal. Two days later John had the following lucid dream:

"I have on a parachute harness which is connected to a balloon by heavy piano wire. Away I go into the sky. Incredibly wierd! The balloon is so far above me it is almost out of sight. I am hanging in the sky seemingly without any support. Very lonely. Surface details are lost to be replaced with others like rivers, lakes, and snowy mountains. Strange feelings of dissociation from the surface. Confidence, but still lost in the sky." (JE)

What was the target picture? A skydiver! John had picked up the photo, and he wasn't even trying. True, there had been a time lag of two days. But time is wily in the dream state, mixing past, present and future with abandon. This makes it very difficult to utilize linear criteria to examine results.

Instead I must often use an approach that more closely approximates that of a dream artist. In August the target goal was a dream journey to a swimming hole. I took portions of our dreams and wove them together:

"I come across rooms that had been empty and now had peoples' belongings in them." (PS) "I'm somehow amused that I'm

dreaming of an empty room, so I start to decorate the place." (RW) "I meet 4 other persons who decide to "set the place up (decorate) for the owner...The activity involves hanging large sheets of paper up around the place." (MSE) "I was working on a large 4 panel oil painting of a large body of water surrounded by beautiful trees and plants...I attended a meeting with several people." (KL) "I am coming down a wide trail on a hill...There are bushy trees in places. I meet several people." (BW) "I end up in the University...among several other people." (JE) "I wandered through a school...Saw through an internal window a class watching slides." (PS) "...watching a movie on TV. A friendly, handsome man is explainin the art of creating reality... Telepathically, he says to me..." (LR) "(JS) and I (are) underwater in an ocean-like expanse of water." (ME) "I'm swimming with the leader out in the Atlantic Ocean. He is ...telepathing to me." (LM) "(ME) closes his eyes and holds his nose and dives in backwards...I feel that he will come back up...I somehow knew he would." (JS) "We saw things swimming in the ocean--perhaps turtles." (DM) "I consider taking one perfect red rose bud to the swimming hole." (SR)

The tales we tell form a special tapestry of inner group dynamics. We continue to learn about ourselves and each other through the unique, open medium of dreams.

(Linda Magallon is a teacher, writer and researcher of lucid and group dreams. She is an Executive Board member of the Association for the Study of Dreams and Coordinator of the Seth Dream Network. For further information on the Lucidity Project, write to Linda c/o Seth Dream Network, 1083 Harvest Meadow Court, San Jose, Ca 95136

#### EDITOR'S COMMENTS

Note the interesting sequence of how Linda develops her "dream painting". The initial background is an empty room that gradually gets decorated. People then start arriving and begin to observe slides or movies. Outdoor imagery becomes more prominent and the telepathic interaction begins when people start joining in an ocean setting and swimming together, which was the targetted goal: to meet at the swimming hole. The painting deserves the perfect red rose bud to commemorate it!



## BACK ISSUES OF D.N.B. FOR SALE

Back issues are \$2 each, \$10 for all six available issues. Send check to DNB.

Volume 3, #3 (May/June, 1984): "The experiential dream group," Montague Ullman. "Dream Skills," Linda Ravenwolf. "Tangible dreaming and archetypal forces," D. R. Yonkin. "A dream from the collective unconscious," A. Ramer. "The intrusive dream," B. Knave.

Volume 3, #4 (July/August, 1984): "Both sides now: Do dreams really contain important secret meaning?" J. Maguire. "Four faces of Christ," Tony Crisp. "Dream entities," L. Hanze. "Dream state: Psychic abilities," D. McClanahan.

Volume 3, #5 (Sept/Oct, 1984): "Lucid dream consciousness," D. J. Hillman. "Parental guidance through children's dreams," Linda Ravenwolf. "Dreaming my way to the winner's circle: Dreams at the racetrack," John Perkins.

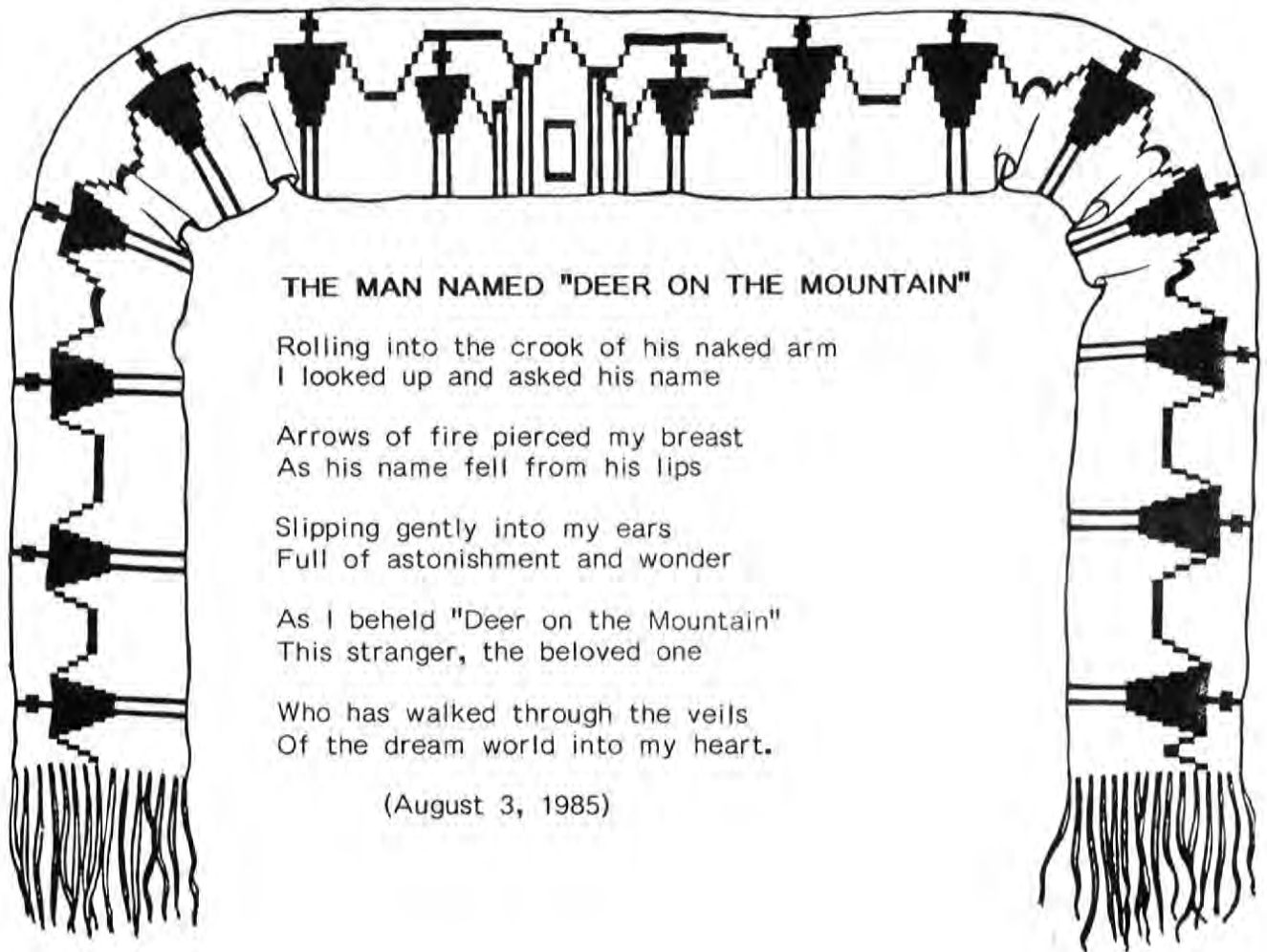
Volume 3, #6 (Nov/Dec, 1984): "The dream net project: Computer assisted dream interpretation," Henry Reed. "Precognitive dreams," M. R. Emery. "Working with your dreams," R. Forbes. "Striving for acceptance," Will Phillips. "Dreams come true," Kay Greene.

Volume 4, #1 (Jan/Feb, 1985): "Nightmares and nuclear menace," Jeremy Taylor. "Increasing awareness in dreams," Linda Ravenwolf. "Nightmare," Hyone & Tony Crisp. "Report from a Turkish dreamer," H. Ercan Arisoy. "Dreams and divorce," Dean McClanahan.

Volume 4, #2 (Mar/April, 1985): "Psi, the shared dreamscape and the family unconscious," Edward Bruce Taub-Bynum. "Simplifying complex dreams," W. Phillips. "Entering the mirror: A note on out-of-body experience and lucidity," D. J. Hillman. "Experiences in the astral & dream world," Jerry Kurts.

**Poems**

Norma Churchill

**THE MAN NAMED "DEER ON THE MOUNTAIN"**

Rolling into the crook of his naked arm  
I looked up and asked his name

Arrows of fire pierced my breast  
As his name fell from his lips

Slipping gently into my ears  
Full of astonishment and wonder

As I beheld "Deer on the Mountain"  
This stranger, the beloved one

Who has walked through the veils  
Of the dream world into my heart.

(August 3, 1985)

**RACHEL'S DREAM**

The dark serpent flicked  
His fateful tongue  
Into the face of the  
Calm woman, soft eyes  
Shining with love  
Unrestrained

For this awesome  
Cold blooded thing  
Pulsing with dangerous  
energy

Ready to strike, sinking  
Fangs fatefully perhaps  
Into soft flesh  
But no

It does not plunge  
Rather it is engulfed  
In the loving heart shining  
Through the deep eyes  
Steadfast and true

Alas, it lays it's head  
Gently upon her shoulder  
And submits to love.

(January 28, 1985)



## THE NORTHERN GATE

This man called Deer on the Mountain  
Now enters my dreams by night, stealthy  
Stalking my soul, he comes disguised  
As the wise guardian of the North, high up  
Upon the dark mountain where the old stones  
Lie circular, in the ancient way, round

And we are among them, within them watching  
By starlight, expectant, firey energy  
In our limbs, our hearts racing with the  
Shooting stars falling through the sky

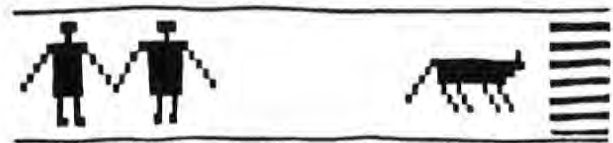
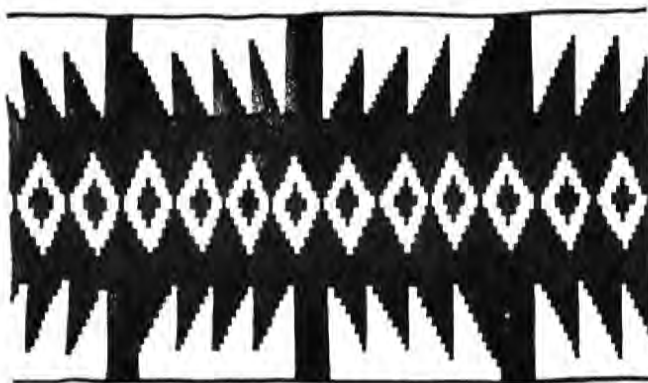
He leaps up, clutching a woven blanket  
'Round his shoulders so like an old Indian  
Ancient, housing power, energy, boldly  
Dancing now, leaping to the North gate  
Proclaiming his place of power majestically  
Flinging his blanket draped arms like wings  
Standing on the edge of time

Breathlessly I watch this dance of power  
The night wind chilling my naked skin  
I am connected to him, his power proclaimed  
For me, I will know the mysteries of the North

He sings his song to that sacred direction  
And plants his staff deep into the mountain  
Yarn and feathers flying in the wind

Suddenly he is approaching like a bird  
Running, flying, dancing, embracing me  
Sweeping me earthward within his blanket  
My breasts arch up to greet his lips  
My body swells with desire under the weight  
Of this rousing dream.

(September 10, 1985)



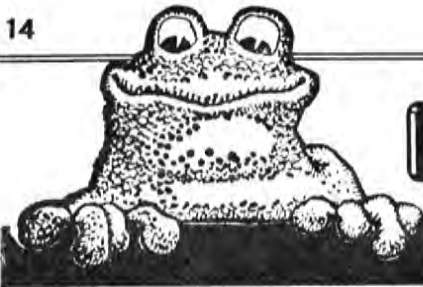
## NORTHERN MYSTERIES

I missed my flight up north  
Cheap air-fare down the tubes  
Cancelled holiday over stretches  
Where Montana lies serenely  
Amongst the mountains high

Deer on the Mountain called me  
Unexpectedly, and was secretly  
glad. I miss you, he said  
Softly. I will be your Shaman.  
An so you shall I whispered.

(September 16, 1985)





# EDITORIAL

Bob Van de Castle, Editor

Included on this page is a copy of the target picture I was attempting to "send" on the night of Nov. 17. I'll be eagerly looking forward to receiving your letters describing the dreams that you had the same night or in an adjacent time zone, like the night before or after. It's a well established finding in parapsychology that "temporal displacement" often occurs in experiments like ours and our dream watches don't work with perfect synchronization. I'll report some examples of the correspondences between the target picture and your dreams in the next issue and announce who won the free subscriptions.

Henry and I have been intrigued with the possible healing effects of telepathic group dreaming for a long time. We developed our "dream helper" ceremony about ten years ago and have used it with several groups since then. An early report appeared in 1977 in a book edited by J. Long entitled, *EXTRASENSORY ECOLOGY: PARAPSYCHOLOGY AND ANTHROPOLOGY* which was published by Scarecrow Press. Henry has written another interesting account of the procedure and some of the results we have obtained in a recent issue of the magazine *Venture Inward*, and an expanded version of this article appears in his new book, *GETTING HELP FROM YOUR DREAMS*. One of our more elaborate experiments with the "Dream Helper" ceremony used psychic consultants to provide a parallel source of information. Jean Campbell participated in this experiment, and wrote about it in her book, *DREAMS BEYOND DREAMING*. Her participation led her to develop a project called "Dreams to the Tenth," involving linking people through lucid dreams.

One of the participants in Jean's project then seeded the Seth group dreaming project described by Linda Magallon in this issue of DNB. Readers can obtain some appreciation of the intricate tapestry woven by collective dreams in Linda's story. I'll try my hand at weaving your collective DNB dreams together in a later issue.

We hope you'll also participate in our "dream commentary" section. As you have no doubt guessed by now, the theme we're trying to press is that of participation by sending

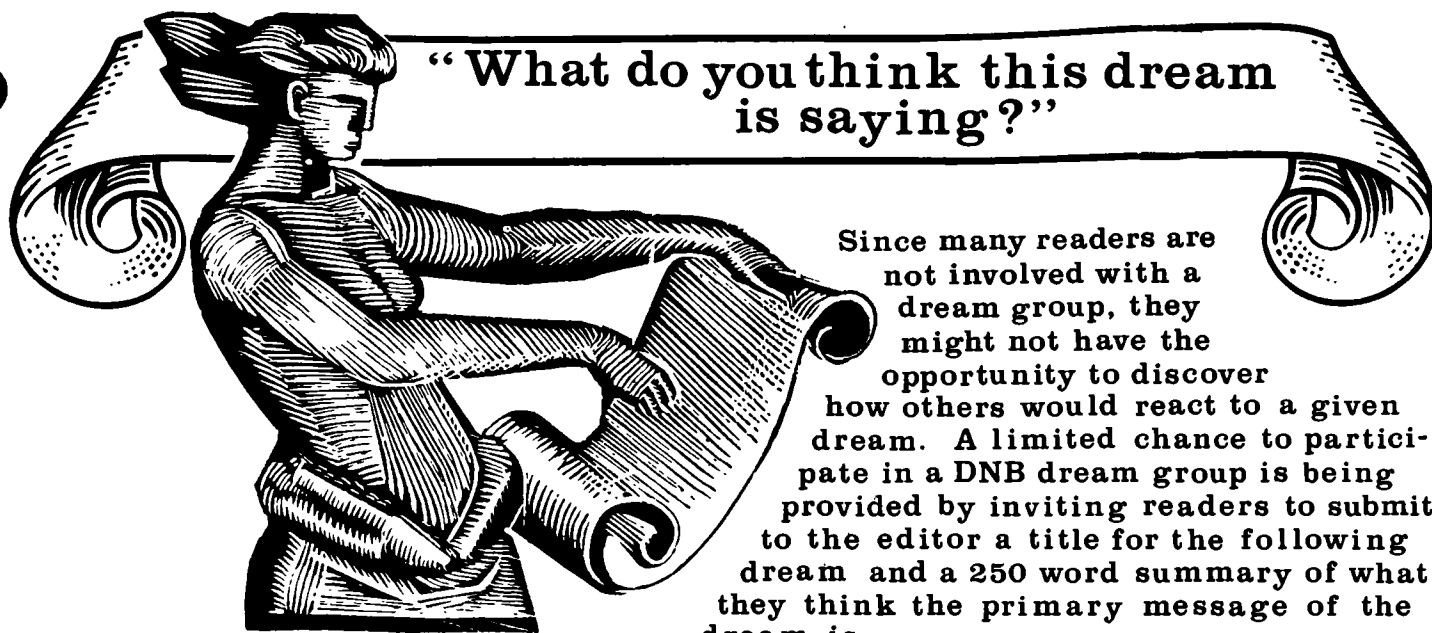
in dreams, short articles, art work, announcements, and subscription orders for or from your friends. We would like to see the concept of dream networking become strongly energized and it obviously takes lots of you folks to make that happen.

As we move toward the coming year, you might want to think about setting the dates of June 23-30 aside on your calendar to attend the ASD Convention at Carleton University in Ottawa. Those who attended the convention in Charlottesville were very enthusiastic in their feedback comments. It's a great opportunity to take in some workshops, hear some papers on the latest developments in dreams, dress up in dream costume and dance at the Dream Ball, and meet hundreds of like minded dream appreciators for chances to swap and share dream experiences.

**Let's all participate at whatever level we can!**

*Bob*





Since many readers are not involved with a dream group, they might not have the opportunity to discover how others would react to a given dream. A limited chance to participate in a DNB dream group is being provided by inviting readers to submit to the editor a title for the following dream and a 250 word summary of what they think the primary message of the dream is.

"The setting is the annual meeting of my Church Board in a large coliseum-like building with many entrances. My tunnel-like gate is flooded because of high tide. I enter finally, and don't recognize many people. I choose a seat front and center and watch an amazing performance of a Board officer playing with extra large playing cards on a wide grate (apparently suspended in air) until the audience is assembled and ready. He makes a speech designed to arouse enthusiasm at the end of which he introduces a movie with the suggestion that a source of difficulty will be removed at the end of the movie.

I have volunteered to sit in a seat where the spotlight can fall and am aware that the speaker is trying to push a large rubber snake out from under his shirt and wrap it around me. But I am not aware that the movie includes footage of me being awakened by bright light, looking startled lying on my back, nude, and two unidentified women are washing my chest and genitals with soap and water. I am to go through another tunnel to make an entrance after "starring" in this show, but it gets smaller and smaller and at the end I feel like it will close in on me from behind and not open up in front--something I try to prevent by jamming my file of papers into the hinges of the door that would close.

I wander through the coliseum, others avoiding me, until I meet F. at a lunchtable in a open dining area. I share with her the hurt that I feel. The President of the Board finally appears, looking thinner, and comes to shake hands. But there is no sense of apology or reconciliation."

The dreamer is a 40 year old professional man who is married and has two children. His dream has some rich imagery and should provide an excellent opportunity for readers to speculate about what issues they think are confronting the dreamer, how well he is handling those issues, and suggestions could also be included as to what steps the dreamer might take next to deal with the issues that have been identified.

We will publish three interpretations of this dream in the next available issue. If readers find this idea a useful one, we will begin to solicit dreams from them and establish a "dream commentary" section as a regular feature in future newsletters.



# DREAMWATCH

by THOMAS COWAN

The morning that Hurricane Gloria blitzed up the east coast, I taped my windows, stocked up on canned goods, and re-read my dream journal for the preceding few months looking for any precognitive dreams that she was on her way. Nothing. Not even a good rain dream. Actually, I hadn't expected to find any as I am not much of a precognitive dreamer. I even have trouble incubating dreams on selected topics or questions. In general I don't have very proficient control over my dreams.

It was with great pleasure, therefore, that I came across what might be considered a beginner's technique for using dreams to divine the future and discover information about coming events. In her little book titled "On Divination and Synchronicity." Marie-Louise Von Franz relates an archaic method for using dreams to discover answers to pressing life situations. In primitive societies, she says, the basic questions of life were rather simple. Should I go on a journey? Will my sick child live or die? Is my spouse deceiving me? Without engaging in subtleties, the primitive mind basically wanted Yes or No information. In many ways we are still primitive. There is still a primal spot in our own psyches that wants Yes or No answers. Sometimes we flip a coin, draw one Tarot Card, select one rune, tear petals off a daisy one by one.

Dreams can perform the same function, and it may not take advanced levels of dream control to divine such answers. If you basically want to separate lots of chaotic information, fears, hopes and desires about a crucial life question, a simple dream technique might be your first step.

Adopt the attitude of primitive folk (that is, acknowledge the primitive remnant of your psyche that wants a Yes or No answer), and as you fall asleep, request a dream to shed light on the question or issue that is disturbing you: should I take a certain job? Should I move? Should I marry this person? Should I bring up a delicate problem with someone at home or work? Should I spend all this money? In the morning take whatever dream came to you and decide if it was a Good or a Bad dream.

While it's true that there are no "good and bad" dreams as such, and we know most

dreams can be worked on and analyzed to reveal both "good and bad" aspects, for the sake of the divination exercise, let your spontaneous, intuitive response tell you whether it was good or bad. Don't think about the dream too much. You KNOW what it feels like for you to wake up and immediately think to yourself, "Whew, that was a bad dream!" or, "Wow, what a pleasant dream!" That's all you need to do.

As Von Franz, a co-worker with Carl Jung, explains it, on an unconscious level, you know all things. You have a link with the collective knowledge of the universe. There is no time and space as we perceive them in the waking state. So-called past and future events are occurring simultaneously in the present Now. All is one. In other words, you already know on the unconscious level the Yes or No to your question. What any successful divination technique does is to bring that information to consciousness. In this case, the dream is merely the trigger or the tool to let that unconscious information surface.

By posing the question in its basic Yes/No form, you can impose a "binary order" on chaotic information swirling through the psyche in various forms of fears, hopes, questions, images, and confusing implications. The binary order is a simple yes/no, good/bad, favorable/unfavorable, lucky/unlucky. Remember not to analyze the dream too closely because all things contain their opposites, and you may end up not being able to decide if the dream was Good or Bad. Use your initial gut feeling about the dream. If by chance you can't because your dream was riddled with both good/bad imagery, it's possible that you have not yet received your binary answer. That particular dream didn't work as an oracle. As the Indian Chief in the movie "Little Big Man" put it, "Sometimes the magic works, sometimes it doesn't." So try another dream the following night.

Since dreams are calls to action, the answer you receive could be used to select a manner of action or an attitude to adopt toward the situation. In its most basic terms, the dream is saying "Go to it!" or "Go slow!" It may seem that using such a primitive technique is no different than



tossing a coin. You may be rightly hesitant to decide matters of money, love, career, or health on the toss of a coin! Usually such momentous decisions need more than a binary approach. But the Yes/No approach is a good starting point for learning what your unconscious feelings are about an issue. Heads and tails are valuable. If the coin comes up heads and your gut reaction is, "Oh, no!", you've brought to a conscious level your current feelings about the matter.

If, on the other hand, your initial reaction to heads is, "Whew, thank goodness!", again you know where your deepest sympathies lie. In both cases you've learned something you didn't previously know. And that's the point of divination.

You may want to take the divinatory dream a step further to address the subtleties and complexities of your question. Like the Chinese, consider the negative or positive dream answer as a CLUSTER of qualities. In fact, to avoid the terms "negative and positive" altogether, decide if the dream was primarily a Yin or a Yang dream. Which of your dream images are Yin and which are Yang? Traditionally, Yang attributes included: male, light, active, sky, open, hard, firm, and so forth. Their opposite Yin attributes included: female, dark, passive, earth, closed, soft, yielding and so forth.

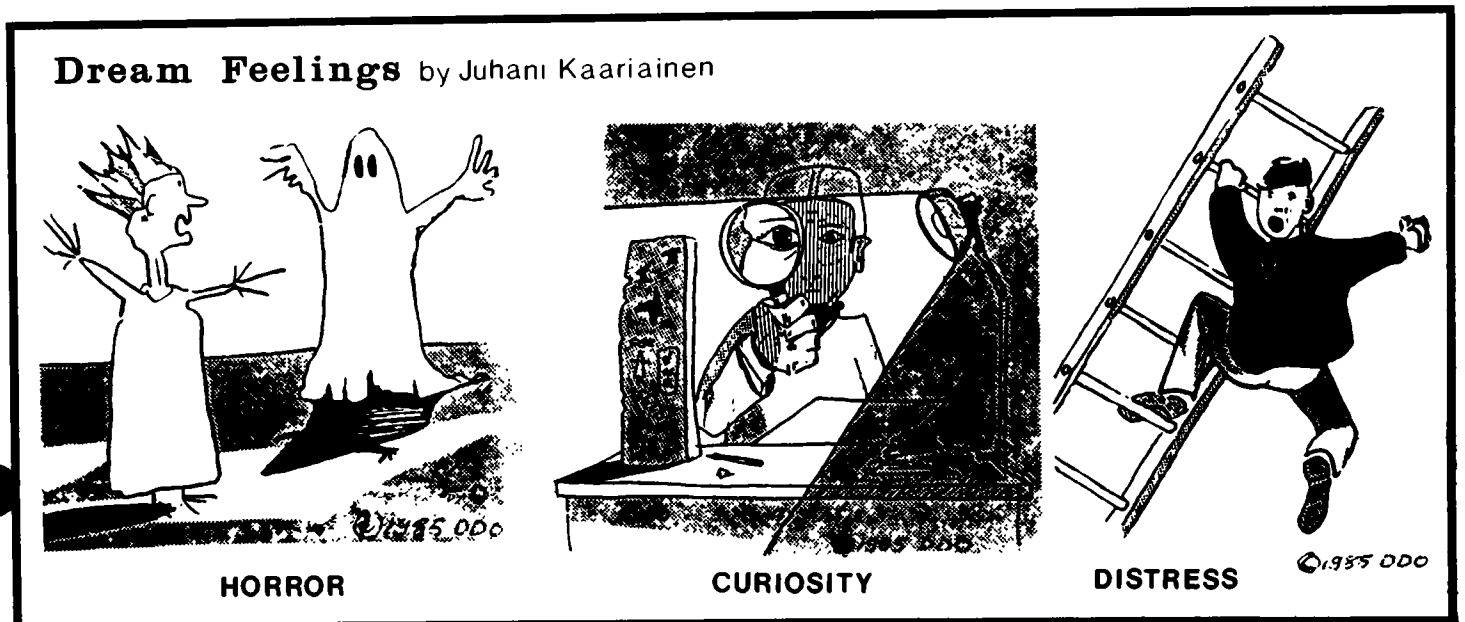
Once you've determined the Yin or Yang quality of your dream, your dream-answer

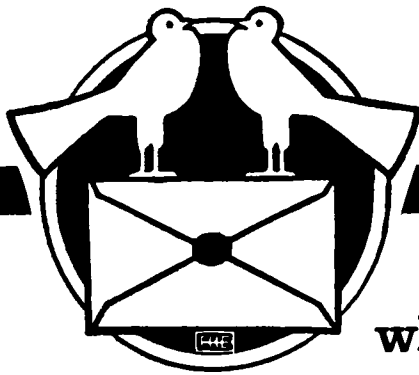
takes on richer dimensions. As a call to action it can advise you, regardless of its content, of the specific attitudes or roles you might play in the situation. A Yin dream might suggest: be yielding, get more light on the matter, let things take their natural course. A Yang dream might suggest: jump in there, take the initiative, be aggressive, don't bend.

In other words, the divinatory dream calls up a certain beat or rhythm for your response to the situation or question. It gives you a mental set for thinking about and acting on the issue. It offers a certain style for encountering the problem in waking life.

Will this work for you? Hard to say. Even the I Ching isn't for everyone. Try it and see if it works. Learn what your Good and Bad dreams are like. Test them against your questions. Discover your own success rate so you know to what extent you can trust your dreams when worked with in this way. A piece of advice offered by many psychic readers should be kept in mind: divinatory techniques usually only work on vital, critical life questions. They may not give information on trivial issues like, "Should I wear red tomorrow?" or "What movie should I see on the weekend?" or "Will a hurricane wipe out Brooklyn?"

If all else fails, remember the Romans used this dream technique sometimes with great success. Do as the Romans did: if you have a bad dream, it's an unlucky day. Stay in bed. Don't go to the Senate.





# LETTERS

Send letters to D.N.B.-tell people what's happening with your dreams!

## DREAMS AND COMPUTERS

I read with great interest the article in DNB pertaining to the indexing of dreams through the use of a computer. I have a Macintosh Computer, and I use the software product FACTFINDER. As the example enclosed shows, the FACTFINDER will effortlessly index all dreams, list all dream symbols (key words), give the frequency of occurrence of the symbols, and will search and retrieve dreams of particular interest (those which satisfy the search instructions you enter).

I have been using my computer with my dreams for some time and I find it very easy to do. I believe writing out a dream work sheet on the computer helps to analyze and interpret a dream. It also facilitates effortless reviewing, study, changing, and updating as the scanning process is immediate and you don't get lost in a pile of paper or notebooks. The filing program is efficient and lends itself to an immediate printout of pertinent data.

Omer E. Williams, 7770 Marriott Rd,  
P.O. Box 155, Cascade, CO 80809

File Edit Stack Factsheet Keys Utility Help

April 12, 1977

April 12, 1977

DREAM NO 1  
 "...inspection by the military  
 General...big house...funeral in the  
 big house...nurse fell and I saved her  
 from falling to her death..."

DREAM SYMBOLS:  
 Inspection = to look at.  
 Military General = higher self.  
 Big house = self Big relates to the  
 emotional and mental impact of the  
 thing.  
 Funeral = death or change in  
 consciousness.  
 Nurse = may symbolize higher self.  
 Desire to be nursed or cared for - to  
 be loved.

Find in Database 1977

Names Found

8 Factsheet in April 12, 1977

Keys for April 12, 1977

Created on 8/12/85  
 Modified on 8/12/85

DEATH  
 FALLING  
 FUNERAL  
 GENERAL  
 INSPECTION  
 MILITARY  
 NURSE

Add Delete Clear Keys

## A DREAM COLLECTOR

I am a graduate student in guidance and counseling at Southwest Missouri State University. I am using my long-time interest in dreams as a kick-off point to do research for my master's thesis.

I am working on dreams collected by a local man for nearly 18 years. I hope to find a woman who has collected dream information for a number of years, to make a statistical comparison.

I am also collecting dream information, in the form of a questionnaire, from as many people as I can. If I find enough willing dreamers, I will try to make some comparisons between my long-term data and the experiences of a wider group.

If you are willing to help me with my research, I would be happy to send you a questionnaire, and/or correspond with you about your dream work.

Pamela Seid, 821 S. Kimbrough,  
Springfield, MO 65806

Of my first 80 dreams in Sweden (Aug.-Dec.), 70% involved a setting in Finland, 10% a setting involving both countries, 8.75% a Swedish setting, 8.75% a setting combining Finland plus another unidentified place and 2.5% of dreams were impossible to locate--they could have taken place anywhere in the universe. Overall, Finland figured in some way in 90% of my dreams after I first arrived in Sweden.

The difference between Sweden and Finland is quite small, both economically and politically, so a more remote place like Egypt or China would have provided a more marked contrast in settings.

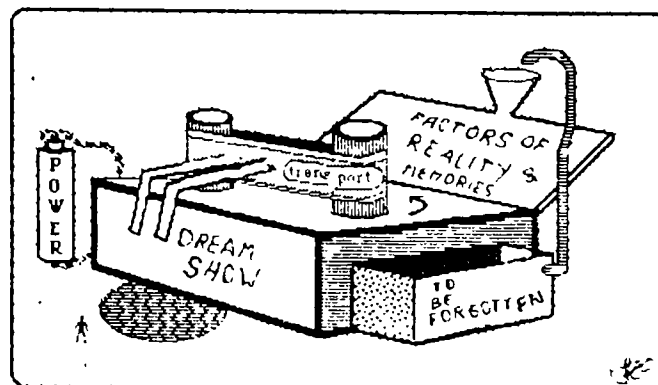
This kind of finding interests me and I hope DNB attract reports of similar experiences, or upon questions such as, when does the new language take a major part in "dreamwork"? [ED: Years ago a magazine reported that Peace Corps volunteers noted that their dreams took several months to reach them at their overseas location.]

Juhani Kaariainen, Attekullagatan 10,  
253-68 Helsingborg, Sweden

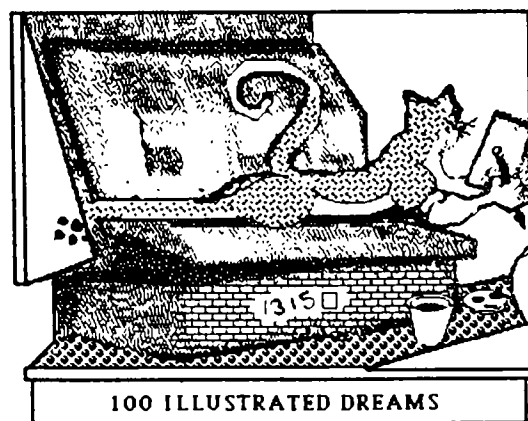
## DREAMS AND EMIGRATION

Marc Chagall is a good example of how old memories and dreams can stimulate an artist to create beautiful paintings. [ED: Two of Juhani's drawings from dreams--computer drawn "MacDreams"--appear here in DNB.] What percent of Chagall's fantastic paintings comes directly from his dreams is difficult to say. He worked in France but was born in Russia. Most of his paintings show views from his home village with flying people, houses, flowers and animals.

A man who emigrates never gets completely rid of his roots. Dreams don't respect national boundaries, customhouses or travel agencies. I came to Sweden from Finland in 1980 and could already speak Swedish. Some interesting facts emerged when I examined my dreams from that time period.



A DREAM MACHINE



100 ILLUSTRATED DREAMS

# DREAM RESOURCES

**DREAM RESOURCES** provides brief information about commercially available source materials (books, audio- and videocassettes, etc.) dealing with dreams. Send material for review to Bob Van de Castle. Items will be initially presented and reviewed free. Authors and publishers who are then encouraged to pay for continued publicity for their products are invited to inquire about advertising opportunities in DNB. We know where the dreamers are!

## ALCOHOLISM & SPIRITUALITY

Charles L. Whitfield, M.D. The Resource Group, 7402 York Road, Suite 101, Baltimore, MD 21204. 142 pp. \$9.00

The complete title of this book is "Stress management and serenity during recovery: Alcoholism, other drug problems, and spirituality--A transpersonal approach." Dreamworkers with an interest in applying dreams to common problems will want to see this book, especially if you have an interest in the spiritual, or transpersonal approaches to healing. Alcoholism is treated as a spiritual adventure and many important topics and techniques in transpersonal psychology are brought to bear upon the problems: stress, levels of consciousness, surrender, transformation, detaching, meditation, communicating, telling our story, unconditional love. Read how Dr. Whitfield sees "Creative Dreaming" as a major avenue of recovery. Many tables, illustrations and cartoons, as well as a substantial bibliography. This book will also help you design new workshops that could have wide appeal.

## DREAMS: NIGHT LANGUAGE OF THE SOUL

Phoebe McDonald. Mosaic Books, Baton Rouge, LA. 1985, \$19.95, 233pp.

Ms. McDonald graduated from the David Seabury School of Psychology in Los Angeles and has been a personal counselor in the field of psychoanalysis for over thirty years. The author discusses some of the key Freudian and Jungian concepts regarding dreams but pays practically no attention to other dream theorists in her comments or bibliography. Although Ms. McDonald includes a large number of dreams in her book, they are generally handled by giving a few brief associations of the dreamer and the author's interpretative remarks, which frequently stress a sexual or instinctual issue.

## THE MYSTIQUE OF DREAMS

G. William Domhoff. University of California Press, 1985, \$14.95, 146 pp.

Dr. Domhoff is a Professor of Psychology and Sociology at the University of California, Santa Cruz. In this book he explores how Senoi Dream theory became popular in this country and speculates upon reasons for its quick acceptance even though it was based almost entirely on some popular anecdotal accounts provided by Kilton Stewart. Domhoff does an excellent job of investigative reporting on Stewart's life and travels and documents how sparse a data base Stewart had for his greatly exaggerated claims about the role of dreams in Senoi culture. He also presents an interesting sociological analysis of the attitudes towards dreams in our culture.

## INDEPENDENT STUDY IN DREAMS

TS:506 (Three Credits) "The Inner Life: Dreams & Meditation." Instructor: Henry Reed, PhD. Atlantic University, POB 595, Virginia Beach, VA 23451.

A Master of Arts degree in Transpersonal Studies is offered by Atlantic University, a branch of the Edgar Cayce Foundation. Courses include Introduction to Transpersonal Studies, The Nature of Reality, Principles of Parapsychology, Paradigms of Consciousness, Paradigms of Healing, Religious Traditions: East and West, and The Inner Life: Dreams & Meditation. Courses are offered both on campus and on an independent study basis. The "Dreams" course, as an independent study, combines guided exercises in dreamwork, meditation and reverie, reading, written and other appropriate means of self-expression, well as telephone tutorial sessions with instructor. Tuition is \$65 per credit hour. Contact James Windsor, PhD, President, Atlantic University.

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# DREAM RESOURCES

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## LUCID DREAMING

Stephen La Berge, Ph.D., Jeremy Tarcher, Los Angeles, 1985, 277 pg. \$15.95

Dr. La Berge is a psychologist associated with the Sleep Laboratory at Stanford University Medical Center. He provides a very thorough review of the history of lucid dreaming and describes how he initiated efforts to study such dreams in a laboratory setting. After the reader is given suggestions on how to develop lucidity, some of the potential benefits of acquiring this skill are described. Extensive notes and references are included in the appendices.

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## DREAMS AND SPIRITUAL GROWTH

Louis M. Savary, Patricia H. Berne and Strehon K. Williams. Paulist Press, NY, 1984, 241 pg. (paperback) \$8.95

The authors are a priest, clinical psychologist, and Jungian therapist. They provide a historical account of how dreams were viewed in the Old and New Testaments and the circumstances in the 5th century associated with Jerome preparing the Latin Vulgate version of the Bible which led to dreamwork being linked with witchcraft. Readers are provided with a description of 37 dreamwork techniques to help advance a better understanding of their own dreams.

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## WORLD PEACE DREAM TAPE

Academy for Peace Research, Center Hill Road, Plymouth, MA 02360. \$11.50

The publicity release says this tape "will help you tune into the dream mind for ways to create world peace". After some relaxing suggestions, the listener is encouraged to review the upsets of the day and to then forgive yourself and others to release lingering tensions. After a suggestion about a possible dream to create world peace, is a suggestion to dream about personal problems or challenges. The Academy requests copies of peace-related dreams that are induced by the tapes.

## DREAM WORK

Jeremy Taylor. Paulist Press, N.Y. 1983, 280 pg. (paperback) \$8.95

Jeremy Taylor is a Unitarian Universalist minister in the San Francisco Bay area. The author examines the power of individual and group change through dreams and offers 17 hints for working with individual dreams and 21 hints for group work with dreams. A Jungian-Spiritual approach is emphasized. There are 37 pages of annotated references to dream-related books arranged under several topics.

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## F-STATES:

### THE POWER OF FANTASY IN HUMAN CREATIVITY

by Stephen Starker. Newcastle Publishing, Van Nuys, CA, 1985, \$8.95 (paperback), 176 pp.

Dr. Starker, the Chief Psychologist at the Portland, V.A. Medical Center explores the role of waking and sleeping fantasy in stimulating creative thought in the arts, sciences, and in daily living. The author attempts to demystify the creative happening by relating it to the fantasy states that everyone experiences.

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### THE HARRIS VISITS THE GARDEN OF EVERYTHING

Text by Shaun de Warren, Illustrations by Gill Coupland Stillpoint Publishing, Walpole, NH 1985. 31 pg. \$12.95

This slim richly illustrated book describes how The Harris, a cuddly short legged creature, is taken on a "dream journey" by The Dream Leeper who arrives in his mushroom car to take them to The Garden of Everything. "Everyone comes here in their dreams to do the things they would really like to do and find the answers they would really like to have." Amidst characters like Gilly Willy Fluff and a pink unicorn, Harris visits King Hu in his golden palace and receives a jewel from him that is still with him after he awakens from his "dream world". A great Christmas gift for the young at heart!

# REFERENCE LIBRARY

Listed below are recent publications on dreams taken from information and reference data bases. Where available, author's address is provided. Enclose \$2 (for copying and postage expense) with any request to an author for a copy of their article. Please alert DNB to any magazine articles and book chapters for inclusion in our REFERENCE LIBRARY.

"Don't ignore your dreams!" College professor advises." VIRGINIA BEACH BEACON, Oct. 15, 1985. Ida Kay Jordan.

"Freud's Irma dream and the origins of psychoanalysis." PSYCHOANALYTIC REVIEW, 1984, 71(4), 591-617. Robert Langs, 30 E. 60th St., #409, New York, NY 10022.

"The dream of Irma's injection: Freud and the pregnancy of his wife." DREAMWORKS, 1985, 4(3), 201-213. M. Groth, City University of New York, New York, NY 10021.

"Lucid Dreaming." NEW AGE JOURNAL, Nov., 1985. Judith Hooper & Dick Teresi.

"Visionary dreaming: Lucid dreams, reality, illusion, trance & shamanism." DREAMWORKS, 1985, 4(3), 190-199. R. Rawles.

"The use of dream material in reconstructing birth experiences." DREAMWORKS, 1985, 4(3), 201-203. L. B. Hopkins, Philadelphia School of Psychoanalysis, Philadelphia, PA.

"Symbols of transformation in a dream." J. of ANALYTICAL PSYCHOLOGY, 1985, 30, 347-352. C. A. C. Salles, M.D., Hottingerstrasse 36, CH 8032 Zurich, Switzerland.

"Comment on 'Symbols of transformation in a dream'." J. of ANALYTICAL PSYCHOLOGY, 1985, 30, 353-357. Kenneth Lambert, Binfield, 67 High Street, Girton, Cambridge, England.

"The 'Ordinary' dreams of the Yolngu in Arnhem Land." AUSTRALIAN & NEW ZEALAND J. of PSYCHIATRY, 1984, 18, 236-243. John Cawte, M.D., Psychiatry, Prince Henry Hospital, Little Bay, New South Wales, Australia 2036.

"Photography as an aid to understanding dreams and the Jungian collective unconscious." DREAMWORKS, 1985, 4(3), 174-177. D. Cordell, West Side Coalition of Artists, New York, NY.

"The first analytic dream: Mirror of the patient's neurotic conflicts and subsequent analytic process." INTERNATIONAL J. of PSYCHOANALYSIS, 1984, 65, 461-469. Stavroula Beratis, Ermou 23, Patras, Greece.

"The use of dreams in brief therapy." PSYCHOTHERAPY, 1985, 22(2), 248-255. J. B. Hersh, U. of Massachusetts, Mental Health, 127 Hills N., Amherst, MA 01003.

"Hypnotic change in combat dreams of two veterans with posttraumatic stress disorder." AMER. J. of PSYCHIATRY, 1985, 142(1), 112-114. Burr Eichelman, M.D., V.A. Hospital, 2500 Overlook Terrace, Madison, WI 53705.

"Creativity, sleep and primary process thinking in dreams." J. of CREATIVE BEHAVIOR, 1985, 19(1), 38-55. Ingrid Sladeczek, Psychology, U. of Arizona, Tucson, AZ 85721.

"Fairy tales and dreams." DREAMWORKS, 1985, 4(2), 130-136. R. Ekstein, U.C.L.A., Los Angeles, CA 90024.

"Frankfurt on Descartes' dream argument." PHILOSOPHY FORUM, 1985, 16(3), 237-245. M. Seidel, Bowling Green State University, Bowling Green, OH 43403.

"Vicissitudes of the suicidal impulse in dreams." SUICIDE & LIFE THREATENING BEHAVIOR, 1984, 14(3), 201-206. Harold Levitan, M.D., Allan Memorial Institute, Montreal, Quebec, Canada.

"Each man has his own friends: The role of dream visitors in traditional East Cree belief and practice." ARTIC ANTHROPOLOGY, 1985, 22(1), 1-22. R. Flannery, Anthropology, Catholic U., Washington, DC 20064.

"Cognitive asymmetry and dreaming: Lack of relationship." AMER. J. of PSYCHOLOGY, 1985, 98(3), 353-361. P. Lavie, Sleep Laboratory, Israel Institute of Technology, IL-32000 Haifa, Israel.

# CLASSIFIEDS

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## groups wanted

I WOULD LIKE to help start up, or join a dream group in the San Diego area. Fran Zuehlke 6333 Mt Ada Rd, #270 San Diego, CA 92111  
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REACH OUT to like-minded dream students with a DNB classified notice!

## ongoing groups

SETH DREAM NETWORK. Linda Magallon, Co-ordinator, 1083 Harvest Meadow Court, San Jose, CA 95136  
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Will Phillips P.O. Box 17431 Orlando, FL 32860  
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Anderson Hewitt, XAT American Indian Medicine Society, 1404 Gale Lane, Nashville, TN 37212 (615) 297-4714  
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Rita Mary Dwyer, 117 Kingsley Rd., S.W., Vienna, VA 22180 (703) 281-3639

## help wanted

STUDENT NEEDS HELP with research project. See my Letter, DREAM COLLECTOR!

## publications

SUNDANCE COMMUNITY DREAM JOURNAL. Only last two issues remain in print. 288 pages. \$5. Henry Reed, 503 Lake Drive, Virginia Beach, VA 23451.  
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LUCIDITY LETTER. Newsletter devoted to lucid dreaming. For sample copy, write Jayne Gackenbach, Psychology, U. of Northern Iowa, Cedar Falls, IA 50614.  
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DREAM INDEX. Monthly print out of "REM" and "DREAM" reference citations. \$60/yr. For sample, write Thomas A. Bearie, Dream Data, PO Box 10625, St. Paul, MN 55110.  
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DREAM REALIZATIONS. Dream Incubation & Interpretation Techniques Workbook. \$15. Henry Reed, 503 Lake Drive, Virginia Beach, VA 23451.  
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## events

ART IMAGERY AND DREAMS An intensive workshop (Jan. 19-24) with Ann Sayre Wiseman at Lesley College Arts Institute. (617) 868-9600 Ext. 480. Workshop with Ann (Jan 27-Feb 2) at Cambridge Center for Adult Education. (617)547-6789.  
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HAWAIIAN DREAMWORK Intensive. Feb. 8-14, with Ken & Sharon Kimmel, at Wood Valley Retreat Center, Hawaii. \$550 (excl. air fare): \$100 deposit due Dec. 31. Center for Dream Studies, 219 First Ave. So. Suite 405, Seattle, WA 98104  
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ASD ANNUAL CONVENTION at Carleton University, Ottawa, Canada. June 24-30, 1986. Dream workshops by well-known leaders in the dream field. Write: ASD, Box 590475, San Francisco, CA 94159-0475  
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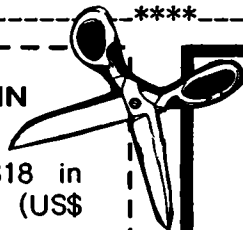
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# HENRY REED'S DREAM JOURNAL

## SHRINE INCUBATION

Among the forms of dream incubation, perhaps the oldest variety is that of "shrine incubation," which is a ritual of going to sleep at a special shrine or sanctuary of a divine beneficiary, such as the classical of "temple sleep" at Epidarus undertaken by ancient Greeks to receive a dream blessing from Asklepios, the divine physician. Although most dream psychologists today would emphasize the auto-suggestive component of intentionally solicited dreams ("dream induction"), the original mystery of divine intervention in the incubation of dreams continues, nevertheless, to exist. Reporting in the journal, Psychiatry ("In search of the Saddiq: Visitational dreams among Moroccan Jews in Israel," February, 1985, 48, 83-92) two Israeli university behavioral scientists, Yoram Bilu and Henry Abramovitch describe the dream incubations occurring today at the shrine of Rabbi Shimeon Bar-Yohai (second century mystic and author of the Kabbalah), which parallels in many respects the Epidauran pattern of incubated dreams. These researchers spent three years (1980-1982) collecting 200 dreams from religious pilgrims participating in the annual veneration festivities of this Jewish saint at his enshrined tomb near Safed, Israel.

The dreams collected were "visitational" in nature, involving the appearance of the saint in "true to life" form, just like his depiction in popular pictures, or in symbolic guise, such as a powerful animal, but most frequently as a physician (reminiscent of Asklepios). The saint typically initiates the interaction with the dreamer with the commanding salutation, "arise, arise!" The ensuing transaction between the saint and the dreamer is the vital part of the experience, as most pilgrims are anticipating, not necessarily to dream, but to enter into a "therapeutic alliance" with the saint. For many, who were initially ambivalent about making the pilgrimage, the saint appears in a dream prior to the pilgrimage and insists upon their participation. Such "invitational" dreams reaffirm the importance of the pilgrimage and insure its faithful

continuation. For others, whose dreams materialize on the site of the shrine festivities, the nocturnal visitation of the saint is directed to resolving some life difficulty confronting the dreamer: infertility, the naming of a child, the protection of family members active in the military, the overcoming of economic difficulties, as well as the healing of specific illnesses. The purpose and impact of these dreams, according to the authors, is to establish a direct connection between the pilgrim and the saint and thus reaffirm the active practise of the faith in a time of increasing "modernity."

The authors further note that a primary characteristic of these visitational dreams is that, in contrast to ordinary dreams that are cast at a time and place unrelated to the dreamer's current situation, these incubated dreams are cast in the "here and now," occurring at the dreamer's bedside. In my own original experiments in dream incubation, I demonstrated that the archetypal power of visitational dreams remains potentially active among today's westerners who may not "believe" in either shrines or deities ("Dream Incubation: The reconstruction of a ritual in contemporary form." J. Humanistic Psychology, 1976, 16(4), 53-70). In those experiments, I also observed this very same "here and now" quality--the hallmark of the visionary incubated dream.

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