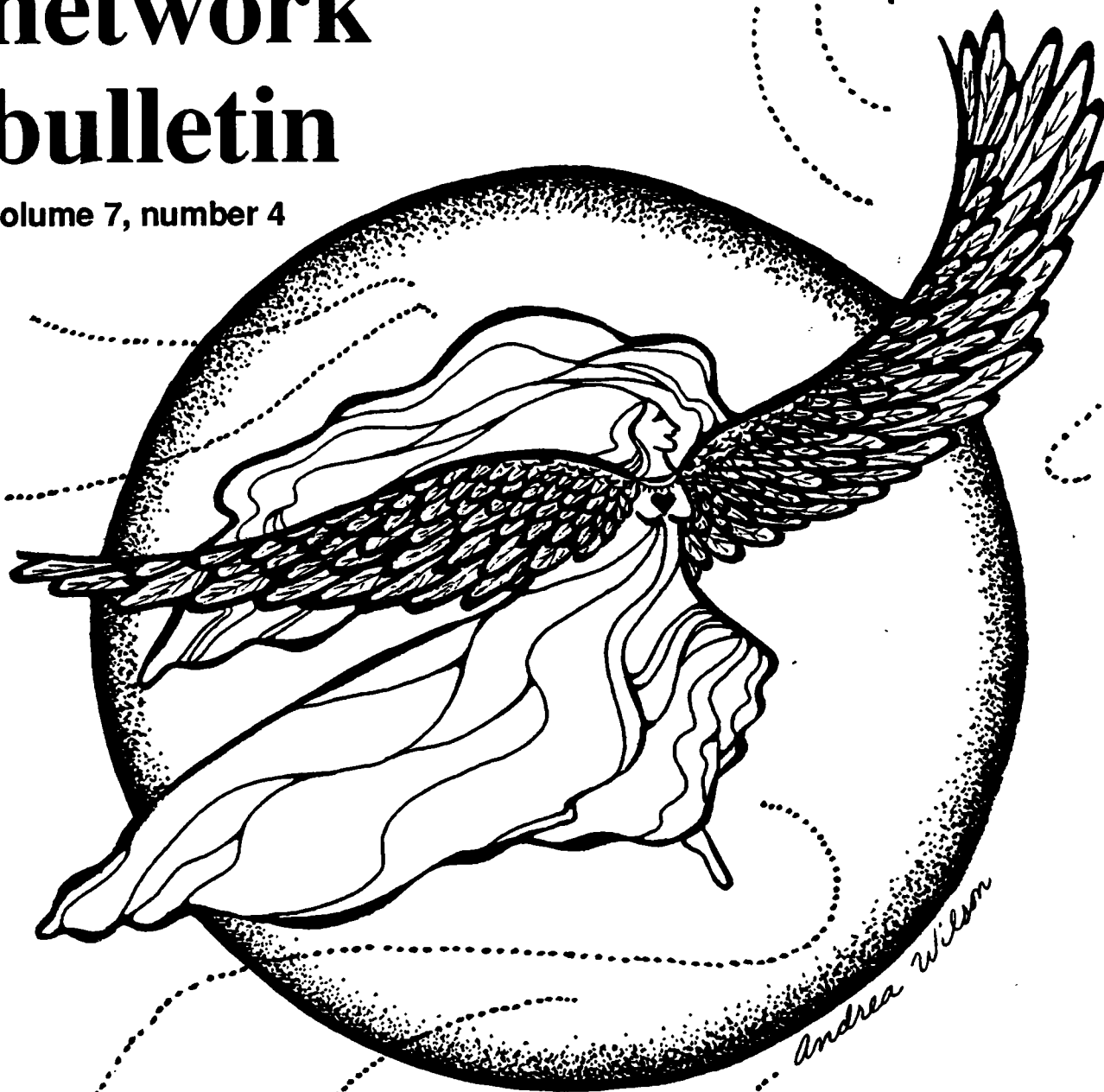


\$3.00

dream network bulletin

volume 7, number 4



Special Issue:

**Lucid &
Psychic Dreaming**

july/aug 1988

THEME FOR Sept/Oct Issue

DREAM ANALYSIS & INTERPRETIVE METHODS

Artwork & Articles
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Dream Network Bulletin

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DREAM NETWORK BULLETIN
1083 Harvest Meadow Court
San Jose, CA 95136

Lucidity Reports from Jayne Gackenbach & Stephen LaBerge

At a recent talk at the Dream House in San Francisco, dreamworkers Jayne Gackenbach and Stephen LaBerge presented their views and research on lucid dreaming.

JAYNE GACKENBACH

Jayne Gackenbach is a social psychologist from the University of Northern Iowa and editor of the Lucidity Letter. She has produced and gathered normative data using experimental methods in order to answer three important questions about lucidity.

Who's Likely To Have Lucid Dreams?

According to the statistical studies, lucid dreamers tend to be

- * Internal Risk Takers--open to hypnosis and tranquilizers.
- * Field Independent--having a bodily sense of whether a rod is parallel to a wall despite distorted cues. Such testing demonstrates the ability to remove the self from surroundings--the same process involved in becoming lucid.

* Vestibular System Intact--having good inner ear/body balance. Those with borderline pathology were nonlucid dreamers.

* Meditators--especially long time meditators.

* Able To Remember Dreams--the single most powerful predictor of lucidity.

What's "Normal" In Lucid (Vs. Non-lucid) Dreams?

This data was gathered from dream diaries, questionnaires and some laboratory studies. Either people evaluated their own experiences or independent judges analyzed the data using the Hall/Van de Castle method of content analysis. It was found that lucid and nonlucid dreams were more alike than different. However, lucid dreams contained:

- * Conscious cognition
- * Fewer dream characters
- * An increase in bizarreness (such as persons with purple faces) at state transitions and at higher levels of lucid development.

In addition, Gackenbach has been extensively interviewing people, as well

as using lab and research studies, and has gathered some statistical data in order to answer the following question.

What Is The Difference Between Lucidity and Dream Witnessing?

Dream witnessing is a phenomenon reported extensively by persons who are also involved in transcendental meditation. In dream witnessing the observer role is more dominant than the actor role. The dreamer is passive and quiet, watching the dream as if on a movie

screen. A single monitored subject reported fewer of everything (characters, interactions, etc.) than the norm for lucid dreamers.

In lucidity the dreamer enters the movie. The actor role is more dominant than the observer role.

The range of experience encountered includes: awareness of the dream, body awareness, content awareness and concept awareness.

Continued on next page

Jayne Gackenbach's Report On The Work Of Paul Tholey

Paul Tholey is a German sports psychologist. At age 40 he was the national skateboarding champion. He also does trick skiing and unicycling, activities high on risk and balance. He claims to perfect his athletic ability in lucid dreams and he has trained an Olympic equestrian from South America using lucidity.

Tholey has been working with lucid dreams since 1969. With psychotherapist Norbert Sattler, Tholey has developed a program of psychotherapy within the lucid dream.

Sattler first screens his clients for psychopathology using psychometric tests. Then he introduces them to the concept of lucidity and the idea of working therapeutically within the lucid dream. About one-third take him up on the idea. He then trains those clients in lucidity, using some ten variations, including induction devices, which Tholey has developed over the years.

Tholey uses a very stringent definition of lucidity: dreamers know they are dreaming, have full awareness of where they are and of the waking state, are in possession of all of their senses and in full control of what is going on within the dream.

It is Tholey's contention that the best psychotherapeutic technique is working with dream characters. He follows the Gestalt Theory that personality exists in a field, and aspects of the personality are the characters in the dream. Dialoguing with them permits resolution and integration of the personality. A question begins the dialogue. Tholey suggests the best wording is "Who Am I?"

Tholey is especially enamored of confrontive characters, preferably hostile ones, to enable conflict resolution. He suggests if the dreamer doesn't have one, to get one. He argues strongly that the dream has a built-in safety mechanism and is convinced that dreamers will only encounter that which they are prepared to encounter. He claims that lucidity provides quick resolution of inner conflicts.

He also argues that lucidity is preferable to the therapist's relationship because it is the dreamers' own self-contained field, their own dynamic, which is involved. The therapist is there to teach lucid dream techniques and to answer questions that come up in the process.

In order to use the lucid state as an athletic training ground, he suggests the following 3 steps:

* Model Building--Find a person to emulate, then take that model into the dream. Follow the dream character around (like a skier down a mountain) to discover the subtleties of movement and copy them.

* Practice--Perfect those movements without danger of injury.

* Expansion of Self--Stretch the peripheral senses (In skiing, expand the self to the tip of the ski and experience from there). Tholey believes this last point is the key to excellence.

STEPHEN LABERGE

Stephen LaBerge is a sleep researcher at Stanford University and author of *Lucid Dreaming*. LaBerge's definition of lucid dreaming includes the explicit realization that "this is a dream," a verbal and conceptual understanding which is a left brain function. He may have tacit knowledge of the fact of dreaming but never spell it out. Later, he may notice that he knows, and that's when he becomes lucid. His own process involves an intent to clean up his thinking in the dream state, a waking type of reflection on what is happening in the dream, and conscious shaping of how he wants to be in a lucid dream.

Lucidity doesn't always imply active manipulation of the dream state, however. The dreamer can also choose to let go--actively choose with active expectations, such as being guided into a higher state. LaBerge sees dream characters as parts of himself that need first to be owned, then integrated within.

LaBerge believes the primary determinant of dream experience is expectation. For example, if a dreamer expects to awake after the lucid dream ends, then that expectation can be manifested in a series of false awakenings. Goals determine context and progress in lucid dreaming.

LaBerge has studied two types of lucid dreams: dream initiated and wake initiated--involving a return to sleep during a rapid eye movement (REM) period. He says it is typical to encounter a period of darkness when reentering sleep and before entering the lucid dream.

When asked about atypical sleep habits, LaBerge said that the body's circadian rhythms indicate there is a high REM period 10 to 12 hours after a normal bedtime. Wakefulness so close to sleep primes the brain for conscious activity. Therefore, lucid dreaming is more possible in late morning when REM density is at its maximum.

Question: Why are we not lucid every time we dream?

LaBerge: We tend to overestimate our critical powers in the waking state. I have a simple illustration of this:

My father-in-law was telling me about a recurrent dream he had where he'd find money in the streets. He told me about one time more recently having found the money and saying, "I used to have dreams about this!" So I thought I'd play a little trick on him.

I asked him, "What kind of money was

it?" and he said, "Well, it was always four quarters." So I took four quarters and put them down in the corner of the bathroom where I suspected he'd be eventually.

Naturally, after he'd been in the bathroom, I went in and looked. The quarters were gone. Not a word.

So I said, "Um, did you find anything in the bathroom?"

It finally dawned on him that I'd put them there. He had the thought, "Oh, those must have fallen out of my pocket." And he wondered why they were lined up so neatly. But it didn't occur to him to go further: "But, wait a minute--how would those fall out of my pocket just like that?"

I think that's typical of the way that we think because we're not used to carefully understanding what's going on in our situation. So we're not that different from the way we are in the dream state.

There are variations in the metabolism of the brain during REM sleep. Larger pupil dilation indicates the brain is involved in more complex cognitive tasks. The lucid state seems to be more activated than on the average in REM. This may have to do with the kinds of activities we were having people do in our lab studies, for example, dream sex or signalling tasks. Fifteen to 20 seconds before the signal and realization, there's a relative activation of the brain. What it looks like is that the brain has to be "turned up" enough in order to realize, "This is a dream!"

During a good part of REM our brains are just not in good enough operating condition to be that discriminating--to notice that kind of event, or to make anything of it. So it seems that reflective consciousness is higher order mental function--it takes energy to do. Yet the suggestion is that during every REM period there is sufficient physiological activation so that at some point along the line we could become lucid. If we really wanted to become lucid and had a good reason for it, then we could probably develop it.

Comment: My dreaming self has a different awareness than I do. He knows people that I don't know. He knows things that I don't know. He has a different history. He lives in different places. So my waking consciousness is somehow quite different from my sleeping consciousness.

LaBerge: The way I see this is that it's not my dream self, he. Simply because he knows different things, we think he's a different person. My understanding is that right now we're creating an ego or self representation--this body, this person who's talking with you.

AMERICAN FLAG

by Edwin C. Bond

The "Stars and Stripes" are a symbol for the United States. Since we who are citizens, are the United States, the nation's flag is a symbol of *us* as well. Our normal way of considering this would be to see ourselves as a group of people on a physical level only.

A dream came to me through which I learned to view the flag as a symbol of each of us as an individual on a mental and spiritual level as well.

I am shown two American flags. One is positioned in the lower left hand corner of the scene and the second above the first in the upper right hand corner. Each flag is oriented so that the star-filled union is in the lower left hand corner of the rectangle and the stripes are in a vertical direction.

To the right of the lower flag is a cloud of white light. A shaft of light extends from the cloud and strikes the flag at the center of the sixth red stripe as viewed from the left.

The higher flag contains a red, white, and blue mandala at the point where the lower flag is struck by light.

A voice says I am to make a model of what I see.

I painted a picture of the vision thinking this was my model but I was not satisfied. I repainted the scene with more care. Understanding began to dawn. A third painting of greater

If I were dreaming I would think, "This is Stephen LaBerge." I would be doing the same kind of construction that I am right now. My brain would be generalizing an image and a set of understandings and assumptions about what life is and what I am and so on. I would have different kinds of knowledge, perhaps, depending on what the unconscious parts are presenting. I don't think it is a different self just because there is an apparent dissociation. I think it's actually the same constructive process of building a self.

perfection brought the realization that the model was my comprehension of the vision.

The union is dark blue in color and is suggestive of the deep blue sea with its inaccessible depths. This must represent our unconscious whose contents remain largely hidden from us. Herein lies all of our past.

The union is filled with five pointed stars. Our bodies are five pointed with arms and legs outstretched. We have five fingers, five toes, and five senses. The stars, then, could have some human association. Due to the flag's orientation in the vision, the stars lay on their sides. This implies inactivity; however, we are all active. The reclining stars can be seen to represent a person's past experiences now laid aside but still in existence. These stored experiences are the source of future motivations.

Why are the flags upside down, thus violating the rule for displaying the flag? Anything dark and mysterious has been symbolized as being on the left. We think of the unconscious as being below our waking consciousness. Our motivations come up out of our unconscious. Because the flags are upside down, the union, representing the unconscious, is in the appropriate lower left position.

Four red stripes connect to the union and extend upward. If we think of our unconscious contents as coming up out of the unconscious, then the red stripes can be seen as representing the channels of expression for the unconscious. On the right side of the flag are three stripes extending the full length of the flag. They have no apparent association with the flag's left side. If these stripes also represent channels of expression, then the channels, due to their length, must manifest an individual's full potential.

The seven red stripes can now be seen to represent the seven chakras. The four short stripes are illustrative of the four lower "earthly" chakras while the long stripes symbolize the three higher spiritual chakras. White is the symbol of purity. White light contains all levels of light vibration. We assign attributes of the Divine to white light. The white stripes between each red stripe symbolize the Divine "glue" that binds our slower vibrating (red) psyche together. "We... have our being in Him."

When I awoke from the dream I could not remember the exact spot in the group of three stripes where the light struck or where the manala was located. One day I was listening to a tape on meditation by Hugh Lynn Cayce. It was as though he came forward to answer my question. He was talking about the white light pouring in through the sixth chakra located in the top of the head.

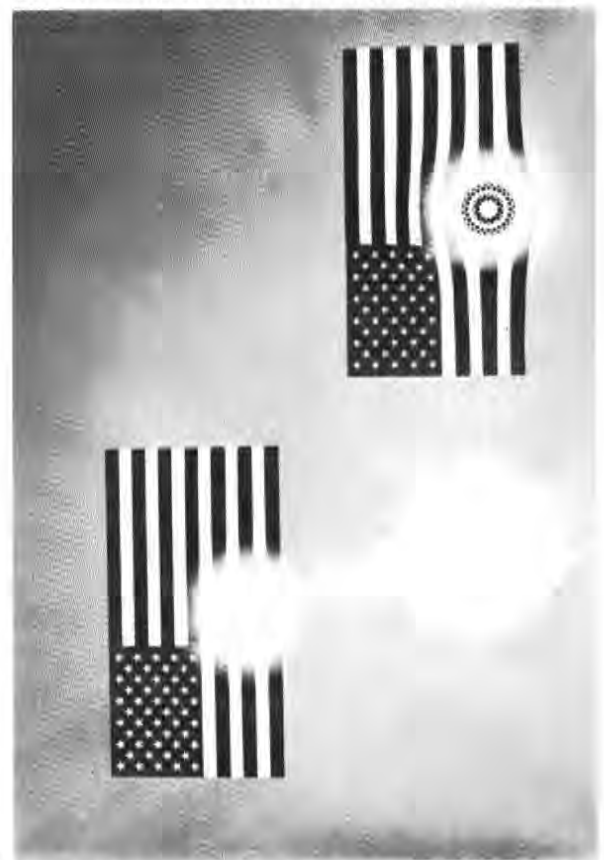
The inpouring of light is expressed in the lower of the two flags.

Comment: Related to that is whether those two selves ever merge and if you've experienced that. I've had a lot of dreams in which my dreaming self remembered prior events that took place before the dream and then I've had later dreams that referred back to that same history. But in my lucid dream I remember who I am as a sleeper but I've never plugged into the dream history that way. It makes me think those 2 parts of myself are not merging.

LaBerge: You will access different parts of your memory depending on your current state. Memory is designed to be used in a given context. If you have a different understanding of what's going on, you'll access a different set of memories. So as soon as you become lucid, you say, "What's going on here? I'm asleep in bed" and that brings up memories about lucid dreaming, for example, and principles that you've learned and things that you can do in the dream state.

The upper flag symbolizes a person's elevation to a higher level of consciousness after the light experience. The sixth chakra is energized and the Christ Consciousness awakes within an individual as pictured by the mandala. The sages tell us we are asleep and that we must wake up. What is the condition of most of us? We reside in the ego system located on the flag's left, the unconscious side. To wake up means to be motivated by the Christ Consciousness through its three powerful channels of expression represented by the flag's right, the conscious side.

All creeds, cultures, and races that come to our shores are joined as one under our flag. Every individual in the world is potentially a citizen of America and therefore can be symbolized



by this flag. No one is excluded from the symbol.

Why is the geometry of the flag such an accurate depiction of our psyche? Is it just coincidental or was the designer of our flag inspired by a wise Unconscious? Is there a Universal Unconscious as Jung proposed and my unconscious picked up the flag's deeper meaning and asked me to understand it? Is this the time in our history when we are to have a new understanding of who we are? Will the United States become enlightened as the flags suggest?

LUCIDITY:

WHERE REALITIES MERGE

by Jill Gregory



(All dreams are the author's except where indicated.)

One of the most sought after and highly prized levels of awareness within the dream state is known as lucid dreaming. In this case the dreamer is aware of dreaming while dreaming, thereby able to enter consciously into the dream reality, opening up a whole new world of possibilities.

My interest in lucid dreaming began 12 years ago when I read Ann Faraday's *Dream Power* which devoted a small section to the topic of lucid dreaming. The idea that I could feel awake and aware while asleep and dreaming revolutionized my attitude toward dreams and seemed to open my dream world to me in a new and powerful way. Within a couple of months I had my first lucid dream, a dream which introduced me to one application for lucidity, the ability to encounter nightmares from a more empowered position.

Since that time I have immersed myself in lucid dreaming through classes, reading, dialogue with other lucid dreamers, and my own lucid dream experiments and experiences. I currently teach classes, lecture, write educational materials and continue to experiment on my own and with others in this field. In this article I would like to share with you some of the things I have learned about lucidity; for example, levels and types, applications, and ways to encourage and maintain the lucid dream state.

I'll begin by describing levels of awareness in the dream preceding actual dream lucidity. These dreams can indicate a movement toward increasing levels of lucidity. The first of these I call the hyperconscious dream. This is a dream in which one thinks, reflects, reasons, recalls, carefully observes, questions or takes charge of the direction of the dream without ever questioning the state which one is experiencing.

I've been given charge of a special squirrel. According to my instructions I'm supposed to feed my friend Ellie to the squirrel. I don't have any problems with that in the beginning. But then I think that it would be a shame to kill my friend to feed the squirrel if the squirrel just took a few bites out of her. So I decide to feed another squirrel to the squirrel. I don't recall actually killing the other squirrel, but I think about it again and decide that the squirrel probably really wouldn't eat another squirrel either. (BobTrowbridge)

The next level is the pre-lucid dream in which the dreamer is aware that what he is experiencing is not waking reality. However, rather than considering the possibility that it may be a dream, the dreamer lights upon other explanations; some of the more common being that he has died and is in the next world, he's crazy, he's in another time dimension, he's on another planet, in outer space, he's been drugged or has a fever.

Looking down we discover a small blue plant. When I reach down to touch it I feel the plant before my hand comes into contact with the leaves. This is a magical land filled with marvels, beauty and wishes come true. The plant lights up blueberries on the bushes while the branches and leaves remain normal. I see a young shepherdess carrying grapes from the fields. I wonder where we are. Maybe I am dead and in heaven, I think, unable to understand this experience.

When the dreamer advances to partial lucidity, he actually wonders whether or not he may be dreaming. Depending upon his conclusions he may lapse back into non-lucidity (taking the dream to be physical plane existence) or move ahead into lucidity, knowing that he is dreaming.

On a window ledge I see the lower half of a blue and yellow plastic Easter egg. Perched inside is a yellow and orange plastic Humpty Dumpty man. He grins at me. I touch him and realize he is

alive. I wonder if this is a dream since something made of plastic cannot be alive.

Once we reach the level of the lucid dream we can differentiate the degrees of lucidity accordingly. For example, weak or minimal lucidity is easily lost. The dreamer is unaware of the implications of the fact that he is in the dream world. Or the dreamer is unskilled in applying lucidity or in responding to the dream.

I am with friends swimming, diving, splashing and playing together in a warm river in Florida. One friend and I skate on the water with our bare feet. I wonder how it is that the water can support us. I see the area beneath my feet and I see yellow soft mud and feel sucking sensations on the soles of my feet. I realize I am dreaming and it suddenly seems less real. I say to myself I am only dreaming and am disappointed. I wake up unintentionally.

Well established or strong lucidity is a dream in which lucidity is maintained with minimal effort, the dreamer is aware of the implications and is skilled or practiced in the ways to respond to the dream world.

I am running and moving through the air a few feet off the ground for a short distance and then landing, still running. There is a crowd watching me to whom I explain that I can fly, since this is a dream. I soar high in the sky, touch clouds and return to earth. I experiment with several variations in styles of flying. For example, flying backwards while standing, and directing my flight by choosing the distance of my visual focus. I am having so much fun flying I don't care about the crowds at all. I rhythmically skate backwards through the air, increasing my speed until I am zinging along without a care in the world. This freedom and grace of movement feels nourishing to me. I recall that in my physical life I have felt constricted recently and this flying is providing me with a needed balance. I awaken ecstatic.

Maximal lucidity is a dream which involves full utilization of the lucid dream state for optimal health and well being in any important area of life.

A friend of my friend is trying to help the peasant revolutionaries in Chile. I think to myself the man is a fool to involve himself in a dangerous cause. I see that five Chilean soldiers have surrounded our house, carrying machine guns. I tell my friend that she is a fool to put herself in danger when she's pregnant and has a family who need her in order to help this man help the revolutionaries. Suddenly I realize I'm dreaming since I would not ordinarily criticize someone for helping a friend in need. I ponder my self protective stance and realize it is connected to my own fear of death, a fear which has grown stronger through my commitments to my family.

I decide to let this dream continue to unfold to allow me the experience of dying. I'm ecstatic at the opportunity of experiencing my own death without fear. My friend and the others in the house are

tortured and killed by the gunmen. The five gunmen surround me and stare at me as I lay sleeping on my blanket (now back on my deck at home where I'm actually sleeping). I am surprised to feel happy to see them, welcoming them like old friends. Silently they pick me up by my arms and legs carrying me to the right side of the deck. I ask myself what I feel and think. I am surprised to find that I am predominantly curious as to how they will kill me. I note that this event is a major life event. I experience myself as localized within this dream body and yet somehow detached. As they torture and kill me I realize that fearless death is based on detachment. I need to cultivate detachment in my life.

I wake up to record this special dream.

Within lucidity itself, not only are there degrees of lucidity but there are a number of different ways that we can experience being lucid. The two most commonly written about are the out-of-body-experience (O.B.E.) and false

waking states. Since we don't really know where consciousness is located during dreaming, it's possible that all dreaming is O.B.E. However, as I am using it here I am referring only to those dreams in which we are aware of leaving our bodies and being for at least a brief period of time out of our bodies before returning to them. Much of the parapsychological literature describes these experiences. In my experience I have found that people tend to have mostly out-of-body experiences or mostly typical lucid dreams, sometimes using one experience to launch the other.

I am dreaming and suddenly become lucid. "Oh good," I think. "Now I can experiment with leaving my body like Oliver Fox." I whirl myself with a mighty whoosh up and then out through the top of my head. I float up to the ceiling corner thinking, "Wow, that felt great!" I put my hand through the wall. It seems that my arm, the wall and my hand dissolve into millions of particles. A strange sensation! I am bouncing against the ceiling feeling and looking like a round balloon. I look through the wall and see a beautiful English countryside with wild flowers and a stone fence. I want to pass through the wall but I feel fearful of the sensation. I decide to return to my body on the bed. I float back to my body and merge with it. I wake up feeling happy and proud of my accomplishment.

The false waking state involves the belief that one has either awakened or has stayed awake. If you subsequently discover that you are, in fact, asleep and dreaming, at that moment you become lucid.

I am resting on our bed at 7:55 a.m. waiting for my husband to bring me breakfast. It seems to be taking a long time so I go to the kitchen. I find him vacuuming the living room carpet using only the hose and head and no canister. I wonder why he's vacuuming at such an early hour. Then I see baby spit-up, food and bananas smeared on the carpet. "No wonder!" I think. "This floor has to be cleaned as soon as possible. He couldn't wait 'til he had finished making breakfast."

I decide to help him by using the canister and a second hose. I direct the suction toward melted chocolate bars on the carpet. All of the chocolate immediately enters the vacuum. How could this happen? It should require a brush, rags and soapy water. Then I realize I must be dreaming. Yes, that would explain the vacuum working without

Continued on next page

ENCOURAGING LUCIDITY

1. Stimulate yourself on the topic of dreams and lucid dreams through classes, books, articles, seminars, workshops, lectures, and conversation. Especially helpful is reading, telling, or hearing accounts of actual lucid dreams.

2. Ponder some issue or question concerning dream lucidity. For example, "Where do lucid dreams come from?" and "What happens if you tell someone in your dream that they are your dream character and they either don't believe you or insist that you are a character in their dream?" When your mind is engaged in an inquiry on lucidity, it is more likely to produce a lucid dream to further understand the issue or question.

3. As you fall asleep, view your sensations, images and thoughts as possibly being the beginning of your dream. Eventually you may conclude that it was the start of your dream and so you are now dreaming lucidly.

4. Do dreamwork with these sensations, thoughts and images that occur while you are falling asleep or waking up. For example, ask yourself "What in my waking life might this be illustrating?" or "What feeling do I get from this image?" This draws out the moment and establishes you in the mode of connecting with your dream material--an excellent mode for lucid dreaming.

5. Develop your skills as an observer within your dream. Look for colors in your dreamscape. Try to see what you are wearing. Try to determine the actual numbers of crowds. Note if something is on your right or left side. Practice within-the-dream skills such as flying, dialoguing with dream characters, or training your recall. Note repetitions in the dream. All of these can be done in non-lucid dreams. As your observer self gets stronger, it will be better able to observe whether or not you are experiencing dream reality.

Excerpted from "Lucid Dreaming Tips" by Jill Gregory (See Classifieds)

Continued from previous page

the cannister and our carpet being such a mess. I drop the vacuum, walk into the kitchen, deciding I need a cup of coffee to really wake up.

At that moment my husband awakens me in bed, handing me a plate of applesauce pancakes and a glass of milk. I feel disoriented. It is now 8:06 a.m., 11 minutes later.

The hypnogogic state is a highly hallucinatory state that occurs when we first fall asleep. These experiences may or may not be remembered. They may or may not be lucid. They are brief, highly condensed, seemingly random visual or auditory experiences. The hypnogogic lucid dream is one in which a hypnogogic image is expanded to unfold into a full dream experience. Awareness is maintained from the hypnogogic state into the dream.

Holding the intent to "go to the mountains" throughout the hypnogogic state, I picture a wavy line against a grey-blue background. This could be the silhouette of mountain tops. When I sense that I'm suspended above a mountain, I stick my foot out into the dream to tap it on the sharp edge of the pinnacle. Then I let go with a feeling of sheer exhilaration. Swooping down I fly, then up, and level off at the horizon. Ahead of me is a bright, setting sun, its rays visible because of the juxtaposition against a huge dark mountain. "How wonderful!" I exclaim about the feeling and this Yin/Yang view. (Linda Magallon)

In Part Two of this article I will discuss additional types of lucid dreams and the uses of lucidity.

WIZARDREAMS continued from page 11.

Wherever the richness of imagery and experience comes from in dreams, it is clear that there is more for us there than simply physical, psychological or emotional healing. There is a wealth and diversity of aspects, facets of a greater Self, that our dreams challenge us to tap into, to expand into. In our waking lives we are prisoners of our own ideas about who we are. Dreams challenge us to break out of such narrow self definitions and try on new, different and "larger" roles. Who knows what energy and abilities might be released if we were to open our "I's" just a little wider.

MAINTAINING LUCIDITY

1. From time to time during the dream reaffirm to yourself, "This is a dream."
2. If you are feeling overwhelmed by the dream imagery give yourself a break from it until you are calm enough to return to it. One thing I do is tell the imagery to stay and I'll be right back. And then I fly, gradually relaxing, comfortable in my awareness of the distance between me and the imagery. When I am calm again I am often curious about the imagery and am motivated to return to it and let the dream move forward.
3. If you feel solid in the dream, but the scene itself is fading, focus your attention on yourself, your sensations, your feelings, your experience. This will help to reestablish the dream scene.
4. If the dream scene is solid but you feel as though you are fading away, focus your attention on something in the dream scene. Some suggestions are, colors, shape, designs, one's own hands or one's feet. Eventually this will reestablish your presence in the dream.
5. Do something which requires very little of you and with which you are familiar. For example, if you are a meditator, meditating will keep you in the dream.

Excerpted from "Lucid Dreaming Tips" by Jill Gregory.

REFERENCE LIBRARY by Henry Reed

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I.
I wanted joy and I wanted love--
I wanted the light of the stars above.
I wanted toast, I wanted jam.
I wanted to say, This is what I am.

I wanted milk, I wanted honey,
I wanted an everfull room full of money.
I wanted to dance, I wanted to sing,
but "I can't figure out how to work this thing!"

So I picked up my Hammer and struck the Nail--
the galaxy split--who'd have thought it so frail?
Then a face I saw that was surely my own
said, Sleep now and Dream;
there's no place but home.

II.
So I dreamed of pain and I dreamed of glory,
and many a merry forgotten story.
I dreamed of peace, I dreamed of blood,
and gallows and gardens and jewels and mud.

Angels and heroes and villains and thieves,
steamengineseggcustardsfortressessieves--
oh--I can't even think everything that I dreamed,
but all of my wantings
took form and grew wings.

And once in the dark magic mortar of space
I seem to recall I encountered a face
full of yearnings and questions,
yet surely my own.
I said, Sleep now and Dream.
There's no place but home.

Kyle Houbolt

FLYING

Dancing is flying high
an energy rush
body and soul
ecstatically united
Free form, like birds
playing in warm breezes
swooping, diving
erratic thrusts
Visible as flying saucers
the new gods
E.T.'s
Breathing deeply
sweating profusely
moving effortlessly

HIGH

Airplanes fly
listen to
the new dragons
of our senses
Butterflies fly, and dance
petal to petal
move over honey
bee
Dance your dream
fly high

*From a forthcoming
book of poems by Yeshua*



FREE TRANSPORTATION

When I'm asleep
A tranquil breeze is my flying carpet
As I propel to the outreaches of my dreams.

Pat Jacobs

Riding The Wind

by Andrea Wilson

(Illustration on front cover)

If you were a bird, and lived on high,
You'd lean on the wind when the wind came by,
You'd say to the wind when it took you away:
"That's where I wanted to go today!"

from "Spring Morning" by A.A. Milne

Outside: waves in the moonlight--crash, roll, pull and hiss; glistening, tumbling pebbles; liquid moonsilver everywhere.

Inside: the dream. Riding the wind--the culmination of flying--exalted joy, pure bliss, total ecstatic abandonment.

Riding the wind: an outward expression of abandoned exaltation, impossible to do otherwise.

Recurring dream gift: riding the wind, letting it take me where it will.

WIZARDREAMS

Whose dream *IS this?*

by Bob Trowbridge

One area of dream research and speculation that has largely been ignored, except in the esoteric literature, is the study of consciousness itself, a study for which dreams, and lucid dreams in particular, are peculiarly well suited. It is the question of the nature of personality and perhaps it is, at some level, also the question of the nature and mechanics of waking reality. Even though science chooses to ignore certain areas of research because of the possibility of "contamination" through subjectivity, it does not follow that these areas are not important, and they may be more important than many areas that lend themselves to the limited framework of scientific research. It is important to note that subjective or non-rational experiences (visions, dreams, intuition and imagination) are and have been the bedrock of scientific progress.

The specific question I want to pose to my dreams and suggest that others pose to theirs is, "Who is having this dream?" From the research we have to date, the primary trigger for lucidity is the recognition of discrepancies or anomalies in the dream. This is not too surprising. What is very surprising, however, is that we don't become lucid every time we dream.

My experience with my dreams, and the thousands of dreams I've heard or read from others, leads me to the conclusion that the vast majority of dreams have discrepancies and anomalies, diverging from waking life reality in small ways and great. If it is my waking consciousness that is either experiencing or, at the very least, observing the dream, why do I not find it odd, for example, to find myself, as Spiderman, clinging upside down on the ceiling? Why do I not become lucid immediately upon experiencing myself as a woman from the Old West in a long dress?

The simple answer is that dreams occur in an altered state of consciousness. This is undeniably true, but doesn't begin to answer the question.

In terms of trying to understand the consciousness of the dream state we have to acknowledge that dreaming is potentially at least *two* different altered states of consciousness. One is the "normal" dream and the other is the lucid dream. And the non-REM sleep periods themselves encompass a number of different states that we are aware of.

Another answer to the question of why we don't become lucid every time we dream is that our awareness is simply at a lower level during dreaming just as our waking awareness fluctuates and we sometimes "sleepwalk" through certain experiences during our day. This is a highly unsatisfactory response. Our waking awareness doesn't fluctuate so much that we confuse waking and dreaming reality (except under drugs, other altered states, in schizophrenia or in childhood).

But that's not the most damning argument against the lowered awareness hypothesis. The fact is that there's a wide range of awareness and alertness in dreams. In many of my dreams I do move through them without a lot of thought or awareness. In others, however, I'm quite alert, thinking and choosing quite a bit, still without becoming lucid.

Many of my dream selves, far from having a lowered awareness, are actually aware of information, experiences and persons that are quite different from those I am aware of in my waking life. If my dream ego lives in a different apartment than my waking ego, it is not lowered awareness that causes him to overlook the blatant discrepancies. The fact is there *are* no discrepancies for him. That's where he lives. He knows that apartment. He knows where all the rooms are and everything is quite familiar to him. My dream self lives in different places, has different friends, different jobs, different abilities and different possessions.

Now it can be said that the waking ego is in a lowered state of awareness in the dream state. This is obviously true. The waking ego must be involved and aware enough to be able to bring the memory of the dream experience back to waking consciousness, but it may not require a high level of awareness to do that and even high dream recallers do not recall every dream experience. That still does not explain the seeming variety of dream egos that perform for me

nightly.

Lucidity would seem to offer the perfect opportunity to explore states of consciousness and levels of awareness within the dream state. Lucid dream experiences themselves raise further questions, however. The simplest definition of a lucid dream is one in which the dreamer is aware that he or she is dreaming while in the dream. Now it is assumed in this definition that by "dreamer" we are referring to waking ego consciousness.

Ah, but what if the dreamer who becomes aware of dreaming is *not* the waking ego? I have had four dreams in which I fell asleep in the dream. Upon falling asleep I began dreaming. In that dream-within-a-dream I became lucid. But the "I" who became lucid was not my waking "I." It was the self from the initial dream who was lucid and when that self woke from the lucid dream it woke back into the initial dream setting.

In another dream I am with my youngest brother. In the dream he is only six or seven years old. "I" become lucid and tell him that this is a dream. "You're really 13 years old," I say. Who became lucid in that dream? My waking consciousness knows that my brother is 40 years old, not 13. Was it then my 21 year old self who became lucid?

Another aspect of consciousness that bears investigation and speculation is the question of the level of awareness of the other characters in the dream. Some of them seem to be mere props, playing a part without awareness or volition. Others, however, seem quite aware and even seem to know more about us than we ourselves. (See Linda Magallon's article in this issue.)



What are some possible explanations for the wide range of dream egos and experiences? Perhaps the simplest way to dismiss such speculation is to refer to these selves as subpersonalities. To the extent that these different egos are physically different (including opposite sex, different race or alien forms) they could be related to the phenomenon of multiple personality.

Of course sub- or multiple personalities are labels, not explanations. In fact, in terms of multiple personalities, while we know something of the circumstances in which such personalities emerge, we still have no idea where these full blown personalities come from or how they are formed. One of the things that our dreams may be telling us is that we're all multiple personalities, but our self image is so narrow that we act out only a small range of our own personality potential. Even stage hypnotism suggests that we act out what we believe about ourselves, not necessarily who we "really" are.

In this article I will only speculate on the dream egos, not the supporting cast. As far as reincarnational dramas in dreams are concerned they are either related to actual past life experiences or they are not. What we do know is that such dramas, whether from dreams, hypnotic regressions or visualizations tend to be powerful and effective healing and change metaphors. Even psychiatrists who do not believe in reincarnation have found such material to be more powerful and therapeutically effective than their normal procedures.

All we know for certain about dream egos with different bodies and from different time periods is that they accept the situation fully and in some cases even speak and understand foreign languages unfamiliar to the waking ego. This does not "prove" the existence of past lives but presents a legitimate possibility for such dream egos.

The dream egos I'm more interested in are those that are most like our waking self, but who live in different surroundings, have different friends, different vehicles and possessions and sometimes different mates or children. A theory coming out of the "new" physics--quantum mechanics--suggests one possibility for these close-but-no-cigar egos.

On the quantum level we deal with probabilities and uncertainties. The action of subatomic particles seems to be suspended in probabilities until an

observation occurs, at which point they "collapse" into a definite event. In the "Alternate World" hypothesis in physics it is theorized that when two probable events present themselves it only appears that only one event is materialized. In fact the universe literally divides and *both* events occur, one being observed in one probable universe and the second in another.

Such a possibility has been spelled out in some detail in the writings of the trance personality Seth, channeled by the late Jane Roberts. Regardless of what one thinks of spooks, channeling or any other esoteric or spiritual tradition, either the phenomenon of probable selves in probable universes is valid or it is not. It does present one explanation of the variety of dream egos. Taken to the macro level of our waking lives, it simply means that each time we make a decision, where some emotional energy is involved, every possibility is followed, not just the one we're aware of. The universe divides each time for each one of us. That means we have an almost infinite number of variations on our current waking ego because of the geometric divisions involved.

My dream egos seem to point to something like this happening. I lived in one particular apartment for 10 years. Throughout that time, and even since I've moved (twice), I've dreamed of that apartment in many different variations. Sometimes, as I've said, it's slightly altered. Sometimes it's a completely different building, but in exactly the same location and my dream ego knows that apartment as intimately as I knew my own version. It's as if many of my probable selves were attracted to the same place even though that place was different because of slightly or greatly different histories.

Most of us are familiar with dreams in which even childhood homes and neighborhoods vary considerably from our experience. And yet the ego experiencing those alterations sees nothing amiss. The altered house, apartment or neighborhood are quite familiar and "normal" from their point of view. Again, it cannot be our waking ego experiencing those dreams directly or the discrepancies would be immediately apparent. A different ego experiences the dream. The waking ego is obviously at some remove, only aware enough to *sometimes* bring the experience back. If it were the waking ego experiencing each dream,



then the waking ego would be able to bring the dream back as fully as any lucid dream. This is obviously not the case.

And I am not saying that we have a waking ego and a dream ego. I am saying that we have a vast multitude of dream egos (and, if the truth be known, we probably have a multitude of waking egos as well, but the waking consciousness keeps the throng in strong check). And at least some of this multitude are alternate versions of ourselves, living out their slightly or greatly altered existences but still in intimate contact with us and with one another, closer than family and with a strong emotional stake in one another's lives.

The amount of information and experiences that one person can gather in one lifetime is pretty limited, but the information and experiences that such a multitude of selves can gather is incredible. If dreams come to us in the service of healing and wholeness, as I believe, then this multitude would be a deep source for that experience. Who else could be more understanding and compassionate than our own alternate selves? Who else could know us more deeply?

I believe there are many other sources of help and experience available in the dream state but I wanted to simply put out the two for now; past lives, and especially probable or alternate selves. I would suggest that you look at your own dreams and look at the circumstances of your different dream egos. See if you can't imagine where they might have split off from the you that you know, and follow the dream backward to that dividing point. Or go back to important choice points in your life and imagine where your self might be today if you'd made a different choice.

Continued on page 8.

DREAM TREK

BY LINDA MAGALLON



DREAM CHARACTERS

"What happens when you say your name in a dream?"

The questioner was obviously quite concerned. He and I had both heard that such an effort could terminate a lucid dream. But what was true for P. D. Ouspensky, was not true for me.

"Nothing," I replied. "Sometimes I say my name, address and telephone number in a dream."

"Your telephone number!?"

"It's pretty hard to concentrate on such linear information," I acknowledged, "without losing the dream."

Did I do so to practice accessing my memory in the dream state? I agreed that I did. The questioner seemed satisfied with my answer. I was only telling a partial truth, however. I didn't admit to him that I use the information to introduce myself to my dream characters.

"Hello, my name is Linda Magallon," is my usual approach upon reaching lucidity. "What's yours?" Often I'm met with a blank stare; every once in a while with a slew of phrases in a foreign language that I don't recognize. Even characters who can otherwise converse quite freely may not be able to recall their own names.

In groups the problem is multiplied. "Are there any lucid dreamers here?" I'll question. The reaction will usually be hands raised in answer. But if I persist, I am rewarded with lucid conversation.

Sometimes the dream characters know me already. "Linwood" came hurrying up the stairs of a rotunda after I inquired, "Is anyone here lucid?" He was a young man with medium-short length, slightly wavy, light brown hair. Somewhat anxiously he asked, "Remember, Linda, we met last year?" He was very disappointed when I couldn't remember him.

Another dream personality called me by my maiden name and mentioned my son's name, too. As do most people in waking life, he pronounced our last name "Ma-gallon" instead of the Spanish "Ma-ga-yone". But he should have known better. His name was "Emilio Rodriguez".

Dream characters can provide me with very specific identifying information. "Melvin" stated he was from New Mexico; "Stacy Marks" from "Delaquoi." "Stephanie Age" gave her age as 18.

"Julia Yen" said she lived on Samoa Street in San Francisco. She even gave me a telephone number: 525-4050. Is there such a San Francisco phone or address? Not in this waking universe. That's why when "Carol Torres" told me she lived on 316 Jan Drive in Carmichael, California (an address similar to one from my past), I thought I'd better double check her references.

"Oh, but what probability are you

**"WHOOOOOOO are
YOOOOOOOU?"
(The Caterpillar to Alice)**

from?" I ask, "Who is President?" Carol leans forward and replies, "Ford." I say, "No, with me it's Reagan." She begins a litany of presidents, starting with "McDonnell followed Roosevelt..."

I recognize none of the other names. I think, oh well, I won't be able to meet her in waking reality.

Just Like the Waking State

6/14/85

Not all characters have standard nomenclature. One blonde man told me "Flown" was his first and last name. Long, curly-haired "Jena-sais" wrote his unusual name on a paper bag for me to read. There have been "Glidque," "Apeara" and "Ham--like on wheat toast!" who told me she was from New York City. I figured anyone with a name like "Gotham Macro" would be from a megalopolis, too. "I'll probably move back to Utah," he responded instead. "My two sons are there."

Once, a male companion and I were addressed as "Jo-leen" and "Kath-leen." I asked him in surprise, "My name here is Kathleen?" "They gave them to us," he responded. Whoever "they" were, they weren't too far off. My middle name is Catherine.

Other characters seem not to be as aware of who I am. I was called "Li-ona" by a woman who couldn't pronounce her own name, either. Then there was the holiday group.

I walk to the center of the room where most everyone is seated in a semicircle. "What is my name?" I ask them.

There is a chorus of one-syllable answers including "Joan" and "Jan."

"No," I say, shaking my head, "My name is Linda, Linda Magallon of San Jose. And it's Christmas 1985 in my time/space line."

Christmas 1985 12/24/85

Why would dream characters have such a hard time identifying me? I got a clue when I asked one character how she could tell if I was lucid. She replied, grinning, "You sure change form a lot!" After I asked some others in the same dream if they changed form too, they responded, "Yes...lasts longer when we're awake." I got the impression that when they are awake their dream forms flicker like almost-spent Christmas tree bulbs.

But such malleability wasn't true for the "uniforms."

"It appears that this is a dream," I say. Yet, as I gaze fixedly at the man I realize that he's as clear and real as anybody in waking life.

"A dream?" he retorts, turning his head slightly in disbelief.

"Have you ever known of anyone who held the same viewpoint?" I ask.

"Well, yes," he replies, "The uniforms do."

"The uniforms?" I repeat. I wonder if he means people who wear regimental clothing.

"Yes, the uniforms," reemphasizes a dark-haired Caucasian woman to his right. Suddenly I understand what they're talking about.

"Oh, you mean uni-forms, shapes, people that retain the same outline!" What an interesting thought--they must be those who are so closely identified with the earth ego that they don't realize they can change shape.

At any rate, the woman seems to be inferring that I'm one of the "uniforms," but she's not. Oh, yeah? I think.

"So I can put my hand through your arm," I say and reach out, grab her right arm with my left hand, and begin to pass my right hand through her arm.

"Ouch!" she yelps. My hand is stopped halfway--as though my fingers have passed through the muscle but are being resisted by the bone. "Oh great!" I think, "I'm going to be stuck in this woman's arm!" So I concentrate to complete the job, closing my eyes in the process. It feels as though my hand goes through several layers and out the

bottom.

When I open my eyes, the woman is Black. I'm still holding onto her arm.

"Now you try with my arm," I invite her. She hesitates. "Go ahead, you can do it. It's just a belief."

"A Belief?!" she exclaims unbelievably.

The Uniforms 1/11/86

Recognition of the fact of metamorphosis in the dream state led me to inquire if there might not be someone else behind the facades presented to me. A series of dreams about the television characters from "Mash" finally prompted lucidity.

Now we seem to be on a balcony. I turn and see quite clearly that the two people with me are Alan Alda and Loretta Swit. I become lucid.

"I've been having a lot of dreams about you," I begin.

Grabbing hold of Alan's left arm, I ask, "Who are you?"

His visage immediately changes to that of a swarthy dark-haired young man. Loretta also changes to a girl with long, dark hair.

Worriedly, he replies, "Angelo, and my sister Anne."

Alan and Loretta 2/11/85

Those metamorphosing dream characters can be quite disconcerting. Once I found myself conversing with a talking head on a pedestal! But despite this, still others seem to be more stable than I am.

Flying down the road, I hear a man calling, "Linda!"

Looking down, I see a dark-haired man riding a bicycle and land just ahead of him.

He dismounts, comes around to my right and takes me by the hand. We begin walking down the hill. On this side of me he has curly grey hair and a beard.

"What's your name?" I ask.

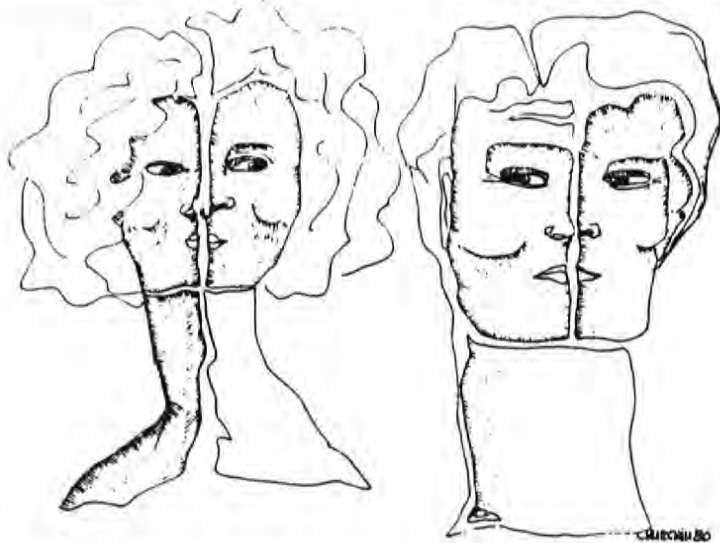
"Oliver James," he replies.

Even in this dream I recognize the combined names of Oliver Fox and William James. "Is that your real name?" I ask wistfully. He pulls back, as if affronted that I don't believe him. "I'm sorry," I apologize.

"That's all right," he answers soothingly as he crosses over behind me to the left side. Now he has dark hair again.

The dream begins to fade. "I've got to keep focus!" I yell, while grabbing him in a bear hug for support.

"Look at the foundation," he orders.



I look to the side of the road at a small concrete barrier. Though we are still moving forward, the dream stabilizes.

The scene is bright but blurry. "This is my world," I say, as both a question and statement.

"Yes," he agrees.

"I want to stay lucid," I declare.

"Why?" he asks. We begin to ascend some steps which lead to a small theater. Once again he has grey hair.

"So I can go back and forth to all the realities!" I exclaim.

He reaches for the doorknob, turns and grins at me.

"Take a peek," he says.

Oliver James 1/1/85

So what "other reality" did I see as he opened the door? This one! I woke up. What a rotten trick!

Sometimes I get, not a name, but a descriptive explanation.

I am seated at a table with several other people. I become lucid enough to lean over and ask the Caucasian woman, seated there dressed in a caftan, "Are you an Aspect or Entity of mine?" She laughs.

We go over to a side table for two next to a window to talk. The discussion doesn't seem to answer my question but provides the background for what follows.

Finally, back at the larger table in the middle, she tells me, "You know when you argue with yourself? You'll say, 'Yes'? Well, I'm the voice that says, 'No.'" I get the impression that there is no dissension involved, rather her "no" is the other side of the coin, and serves as a contrast to distinguish between two points of view.

The Voice That Says, "No" 1/27/86

Does this mean that all dream

characters are "parts of me?" Some of them seem to take exception to that notion. When I called one group "figments of my imagination," they were so astonished, they all sat down on the floor!

I decided on a little experiment to take this Gestalt approach to its limits.

I am walking down a corridor when I become lucid. The walls seem quite substantial. To test this I walk over to the right-hand wall and put my fist into it.

Through the hole I've created, I can see on the other side, an office in which two women are seated at a desk. I barge into the office and announce loudly, "This is all part of me, isn't it?"

There is a long pause. The two women just look at me. The dark-haired one behind the desk responds first.

"Oh, sure, this is all for my benefit!"

"Yes, this is all for me!" chimes in the blonde beside her.

Oops! Their sarcasm stops me frozen in my tracks.

"Oh, I get it," I say, ducking my head in humility. "How do I learn to love?"

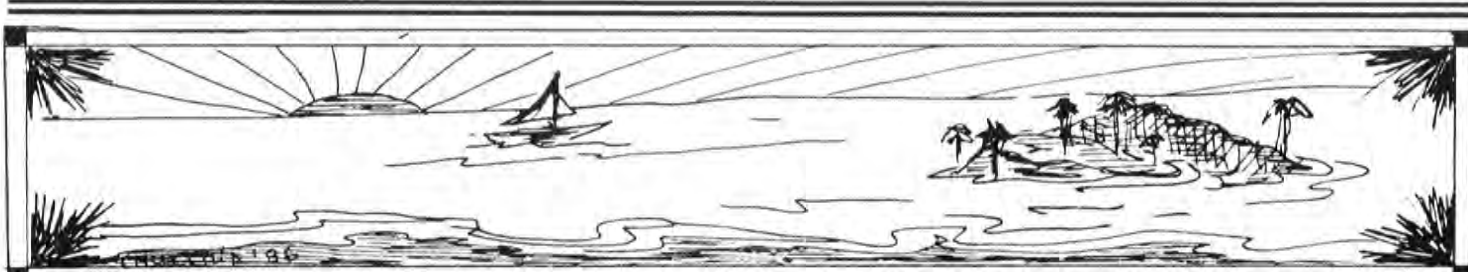
"No!" states the blonde emphatically.

"No?" I repeat, surprised. I don't have to be humble?

The dark-haired woman leans toward me, grinning, and talks about opening myself up to others.

This Is All For My Benefit! 1/28/85

Is the dream world my own private universe to do with as I please? Maybe, if I think I'm living in solitary confinement. But what an adventure to consider dreaming a shared experience! And when I do "open up to others", I find I can obtain precognitive, clairvoyant or telepathic information about the people in my waking life. But that's another story.



tahiti

by Kai de Fontenay

The following is a series of precognitive dreams that programmed my waking activities over a period of several months.

Prior to the first important precognitive dream I dreamt that I made an enormous banner of warm exotic colors and ran along the beach holding it up. It was one hundred yards long and others helped me carry it. I interpreted this as an announcement of some sort but hadn't a clue as to what it might be. Only now as I look back do I see that it seemed to presage the very important dream that followed three days later. The events in this dream in turn actually occurred, exactly to the day, three months later.

Between the dream and the actualization was a series of dreams that dealt with details of the forthcoming trip, advice, suggestions, warnings, etc.

Each time I re-read the dream journal of this period I find another dream that seems to fit.

I have not included dreams involving personal relationships although there were many and the information was always impeccable.

TAHITI SERIES

12 Jan 1988

I go up steps toward the ocean and see this huge surf and people riding on various surf board things. They come in and we start talking and somehow they are just coming from or going to Tahiti. I am speaking French with one of the guys who knows more about it.

Then a woman comes up and listens to me for a minute, then hands me a letter saying "I give you this and you have nothing to worry about." I start reading the letter and in it they are asking for a cinematographer. The woman standing next to me says, "Vous pouvez y aller sans souci. On vous nourrit, on vous paie meme" ("You have nothing to worry about. They will take care of you and even

pay you.") She is trying to talk me into going.

I say "That is really kind of interesting as I have friends there who have invited me to visit." In the dream I think it is really curious and I get very excited at the thought of going.

Actually I do have friends in Tahiti and a standing invitation to visit. I was there about 4 years ago. Also I am a filmmaker so the dream does fit into the realm of my possible realities.

However, my first reaction was that I had no intention or desire to go to Tahiti at this time; spending all that money, lugging all that equipment, going all that distance only to be devoured by armies of tourist starved mosquitos. Not likely! Furthermore I had already planned my vacation visiting friends in Hawaii.

The fact that I had rated the dream #1 on my Clarity Scale troubled me slightly but I managed to put it out of my mind until

11 March

On this day I was invited to a breakfast to meet a friend of a mutual Tahitian friend who was on his way back to Paris from Tahiti. He had stopped in Santa Cruz for a brief visit with another mutual friend. I remember he walked in the door, we met and shook hands and he immediately reached into his pocket and produced a letter for me from the mutual friend in Tahiti. Somewhat later I read the letter and was electrified to read, "Viens avec ton camera, on t'occupe de toi. On te paie meme." ("Come and bring your camera. We'll take care of you and even pay you.") It was the exact words from the dream of 13 January which immediately leaped forth from my memory in all its original clarity. I was astounded!

A few days later, I re-read my dream journal and found the following dreams during the month of February/March:

2 Feb:

We walk and walk and walk at this

festival. Then we go in somewhere. A lot of people are sitting around. I say to the person I am with in French, "Who is the host here?" She points out this really neat looking guy (we had sort of locked eyeballs when I came in). They are publishing a book and he holds it up to show me. It's a book on the paintings of Marcel Duhamel. It is very beautiful.

5 Feb:

I am swimming in warm clear water where the ocean is flat, smooth, exquisite, and you can see all the way to the bottom.

13 Feb:

I am looking at a fabulous window painted in a tropical scene. The colors fit into the scene outside and when I look closely the ocean part is all real. It's the ocean outside but it looks like part of the painting on the window because there is a little beach and palm trees. It is just fabulous!

9 March:

I am in an aquarium and the exotic fish swim around it looking at me.

15 March:

I take a huge heart shaped box of candy to Tahitian friends.

19 & 20 March:

I am being robbed in Tahiti.

All of these dream images eventually became part of the reality of my trip to Tahiti but at the time, since I was planning a trip to Hawaii, they did not seem unusual except perhaps the last two.

Whenever I began to seriously contemplate the prospect of going all the way to Tahiti I immediately thought of all the problems it posed: money, film equipment, house sitter, etc. Almost as quickly as they came to mind they were solved. The money appeared, a perfect house sitter showed up and a good friend offered to lend any necessary camera equipment.

There are moments when the force of

the Tao is overpowering. I accepted this as one of them and dutifully finalized plans to extend Hawaii to Tahiti. Everything was easy; the reservations, the flight in a half empty plane with 3 seats to myself, the stop-off in Hawaii where I had no trouble selling the return portion of my San Francisco-Hawaii-S.F. ticket, the purchase of a new ticket to Honolulu-Tahiti-S.F. Everything went smoothly.

At one point in Hawaii I began to feel as though I was catching the flu. I was furious and berated my dream guides unmercifully insisting it was their job to keep me fit since they were responsible for the whole trip in the first place. That night I dreamt of workers bashing about in the basement replacing plumbing pipes all night long. In the morning I felt fine.

Another night while still in Hawaii I dreamt I was looking at my passport and there was no writing on the cover where it usually says U S of A. Upon awakening I inspected it carefully and discovered there was no writing where my signature should have been. A friend promptly told me the story of the tourist arriving in Tahiti with an unsigned passport and being put right back on the plane. So I realized the dream guides were keeping a close eye on things, and I gratefully signed it.

I often wondered what I was going to film...what the story was.

The friend who had originally delivered the letter from Tahiti had also shown me some pix he had taken there of young Tahitian girls learning the ancient ritual dances. It was a real aesthetic turn on to look at them and when I thought about filming it was certainly the first point of departure. But I did wonder what the whole film was about.

A subsequent dream (30 March) announced the film would make itself.

"I am shown a film that is like an Escher painting. It turns into itself."

26 March:

A dream cautions me about lighting, which indeed proved to be one of the more serious problems.

28 March:

I dream of 2 kids in a little boat; a beautiful scene.

12 April:

I flew from Honolulu to Tahiti exactly three months to the day after the original Tahiti dream.

The following morning I unpacked my camera for the first time since leaving SF and began to film anything and everything. Over the following weeks I accumulated footage of children, animals,

fish, ocean and the many exotic scenes typical of the tropics.

21 April:

I flew to the neighboring island of Huahine where I was the guest of a family that had built their home on the water to get away from mosquitos and the deadly nu nus (nasty little biting flies). The water all around and under the house was filled with colorful tropical fish of every kind and another dream from February sprang to mind (9 March). I filmed the seven year old son paddling a canoe and recognized my Dream of 28 March.

Later I stayed in the home of another friend who turned out to be a very talented and charismatic painter/musician named Bobbie Holcomb. This may have been the French painter in my Dream of 2 February.

The night we left Huahine to fly back to Tahiti we were robbed according to details of Dream 19/20 March.

Returning to Tahiti on the 24th I was determined to film the young dancers before my rapidly approaching departure date on the 30th. It turned out to be very difficult. The day of the dance it was pouring rain and I had to film them indoors. The lighting, as predicted (26 March), was impossible.

It turned out that Bobbie was a famous and dearly beloved Tahitian rock star. He was giving a concert in a neighboring village and invited me to come and film it. My airline ticket was for 30 April at 1 a.m. I looked at a calendar and somehow registered in my head that I would be able to go to the concert to film Bobbie and then make it to the airport in plenty of time to catch the 1 a.m. flight.

28 April:

I am swimming in a bay and doze off. The current carries me a long distance and I awake in the dream to find myself in unfamiliar territory. I swim towards a teeny island and there tell them I have to leave for S.F. that night and need to get back to land. I comment in the dream that I am not really leaving that night but it makes it more dramatic. They speculate on what I need to do and come up with the idea that I should swim a little faster. Later in the same dream I have an erotic encounter with some man I do not recognize. It is instant erotica of a very high degree.

When I awoke from that one I decided to check my airline ticket. To my horror I realized that 1 a.m. the 30th was one a.m. the morning of the concert and therefore I would miss it entirely. I was so taken up with what to do that I paid little

attention to the rest of the dream. After much phoning about I was somehow able to prolong a fixed date ticket for 4 days with no problem. I still don't know how or why. When I bought the ticket I was told I could not change the date.

So I went to the concert and I filmed Bobbie. I hand held the camera through two hours of his concert totally captivated by his radiance and the ambience of the adoring crowd many of whom sang along with him, particularly the children with whom he has a special rapport. While I held the focus in an extreme close up of his face I heard the "aha" come out of me, as at that moment I recognized the stranger in the dream of 28 April. (Dream researchers are aware that an erotic dream of this nature usually indicates a merger of energies or qualities rather than a sexual encounter.)

The following two days before my departure I spent a good deal of time with Bobbie and we watched the video playback with other friends. I asked a friend what she thought of it and she told me that films had been made of Bobbie several times but that she had never seen anyone capture that exquisite expression of love that he emits when he sings. I was very pleased and felt I had fulfilled the purpose of the trip. Bobbie asked me to teach him. I'm not quite sure what, but since I am 24 years older I probably have some trick or other to pass on.

As for the film making itself, at the last moment on the way to the airport Bobbie asked me if we could collaborate on a film clip his producer could use commercially as a TV spot. He said, "Just put together some of the images of children and nature you showed me along with one of my songs!"

There are many loose ends to this story that will unwind themselves as some have done just in the process of writing this account.

The main emphasis in writing this is to show the correlation between dreams and reality and to provide those researching precognitive dreams with grist for the mill. If anyone is interested in more exact details and dates I am happy to provide same.

Whatever the reason for this experience it was wholly produced, directed and orchestrated by my dreams to whom I am eternally grateful. I'm sure it's not over yet. Is anything ever?

*Kai de Fontenay
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Corralitos, CA 95076*

LUCIDITY

AND MEETING THE UNKNOWN

by Fariba Bogzaran

Incubation question:

I am illustrating the book *Dreamworking* by Stanley Krippner and Joseph Dillard. For chapter one, they have asked me to do an illustration of someone looking through a wall from one world to another. I try many different ways to illustrate the two worlds but am not too happy with the results. Therefore I decide to ask my night dreams for assistance.

Dream: LUCID ENCOUNTER

I am sitting by a river in a dark forest carrying on a conversation with a person (man or woman) to whom I feel close but do not recognize. While we are conversing, the river starts to flow in the opposite direction. I am fascinated, looking at the movement, and start to walk by the riverside following the water. Soon

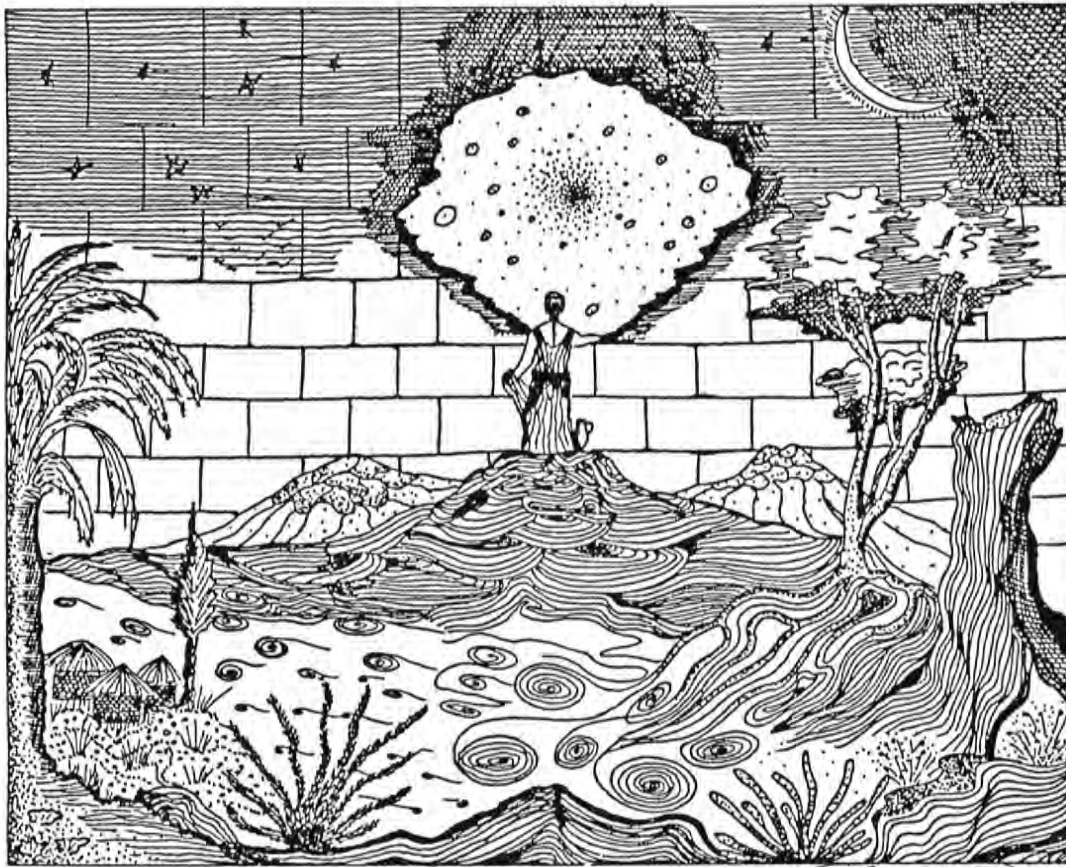
the water turns into the solid form of moving gelatin and moves onto the land.

While I am watching, I tell myself, "This is an odd phenomenon." As soon as I say this, I become aware that this is a dream. To lower the excitement of my lucidity, I decide to run through the forest while thinking about a wall. A wall appears in the distance as soon as I think about it. I climb up a hill to look through the wall. While I am climbing the hill, I remember the title of a painting that I did in 1984: "Lucidity and Meeting the Unknown." I am eager to experience the Great Mystery, the Divine. Can it be a person, a form or what?

I reach the top of the hill and look through the open section of the wall. I am surprised to find that there is nothing there except some particles of colorless light coming toward me. They pass straight through me. My body begins to feel an incredible sense of lightness. My hands tingle. A stream of strong energy begins to move from the top of my head down to my legs. I feel as if I cannot move. The experience is ineffable.

Soon after, I woke up gently with similar sensations. My hands were still tingling. The stream of energy warmed my body and the experience left the residue of a smile on my face.

*The small particles in this picture, which represent the Unknown for me, became the theme for most of the illustrations for the book *Dreamworking*.*



Fariba Bogzaran
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San Francisco, CA 94117



Have you ever had a dream come literally true? Or have you had dreams which you either hoped or feared would come true? That precognitive dreams do exist is not so much the question. While their underlying mechanism may not yet be fully understood, precognitive dreams have nevertheless been documented down through history and even in more recent times. For us the real issues are how to distinguish potential precognitive dreams and how to work with them.

Precognition simply means to know or sense something before it happens. If we never knew or sensed things before they happened, we wouldn't survive very long in this complex world. There are basically two types of precognitive experience, and the method or source from which we gain our sense or information determines which type it is.

Generally, when we refer to precognitive dreams we mean those dreams which manifest exactly at a future waking moment, either in part or in whole, and which we couldn't have reasonably anticipated. For instance you dream that a particular person you've never met before in waking life presents you with an opportunity to expand your career in a new direction you'd never considered. The next day that same person appears in your life coincidentally and offers you the same suggestion.

The more common type of precognitive dream is similar, except that the "theme" plays itself out rather than the details, and the dream is the outgrowth of intuition and subconscious anticipation of

PRECOGNITIVE DREAMS

by Eric Snyder

potentials which already exist in the dreamer's waking experience. Regardless of which type of dream it may be, and what natural cause offers us these peek holes in the tenuous fabric of time, you can learn to both recognize potential precognitive dreams and benefit from their valuable foresights.

By observing nature we gain insight into the purpose of precognition. As a child I was fascinated by the appearance of a type of bird called juncos, or snow birds. They always sense when it is about to snow and can be seen busily pecking the ground in large numbers, even on a clear day. After a day or two there would always be a blanket of snow on the same ground. By some means the birds sensed the coming of snow and with it, the covering up of their source of food. For the juncos, knowing beforehand that it will snow is essential to their survival. Precognitive dreams often touch on survival issues. They may be an evolutionary way in which we prepare ourselves for significant changes which will effect our physical or emotional well being.

Most precognitive dreams are the result of an instinctual or intuitive sensing of events in their formative stages. We may be consciously blind to something happening which will affect our well being, while our subconscious minds pick up on it and seek to protect or prepare us. The actual event is simply the fruition of a long developmental process, the potential of which we may be aware early on.

I have experienced numerous precognitive dreams since I was a child and have learned to recognize certain patterns or qualities in them and to get a feeling for which dreams are truly significant in this respect. The latter is very important because we so often dream of bizarre events. If each dream had to be scrutinized for prophetic detail or worried over, dreamwork would become a nightmare. Generally important precognitive dreams are more intense, have a "message" quality or content, have a "knowing" sense about them, and don't easily let you off the hook if you choose

to ignore them. Often they will repeat themselves using different metaphors but containing the same feeling tone.

It seems that every major transition in my life is preceded by dreams which show me a glimpse of what is coming. I've dreamed of places I would be moving to before I even planned to do so, and have consistently dreamed of every new boss in jobs I've had. I've also dreamed of children before they were born and of new lovers before they appeared, in my own life and in the lives of friends. I pay special attention to dreams like these, especially if they concern people who will be coming into my life. It's one way to easily compare the dream with what actually ends up happening.

Dreaming of death, either one's own or that of a loved one, can be very disturbing. I believe all dreams need to be worked with on equal terms. It is essential to unwrap the metaphoric language of the dream and to relate to the emotional and feeling content. By "unwrapping" the dream and getting to its essence, you better comprehend what the dream is saying. Perhaps there are issues which are unresolved between you and the loved one. If feelings are held back and that person dies, will you feel regret? Only you can ultimately know what the dream really means. The same can be said of dreams of accidents or disasters. If you dream that a friend's house burns what do you do? I believe the best policy is the same as just mentioned. First work with the dream and find out how much personal projection and symbolism is happening. Do you feel fear, anger, or concern for the friend? The most responsible thing to do is to check in with the friend and make sure that there is not some pre-condition which might eventually be expressed as a negative event. Ultimately, if we focus on being aware as much as possible, taking nothing for granted, expressing our feelings openly, and being "sober" in what we do, then events will not take us so much by surprise, and we will be better prepared to avert potentially unfortunate but avoidable circumstances. With dreams the important point is to pay attention to the amount of "charge" in the feeling around the dream. Some dreams just won't leave you alone until you act upon them. If you're unclear what it means then incubate further dreams to gain clarification. Sometimes this will happen of its own.

Continued on page 20

Most of us consider our own unique dreamworld to be a "fine and private place." This is the first belief to go in shared dreaming.

My initiation into this expanded world of dreams occurred a dozen years ago when I read Doris Lessing's, *The Making of the Representative for Planet Eight*, about a world freezing to death. A village story-teller mourns that because it's too cold to get out of bed he can no longer weave people's imaginations together--all he has left is his own isolated dreams. His "off-planet" companion tells him gently, "We do not dream for ourselves alone."

My neat little cosmos was never the same after that. It wasn't an entirely new idea--I recognized it from the mystics' teachings that we are all "one with God," and from Jung's concept of the "collective unconscious."

However, knowing something intellectually is one thing, feeling it in your guts is quite another. I had to come to terms with the fact that privacy, the treasured human belief that we are alone in our finiteness, was simply an illusion.

Exploring the psychic realms and channeling had prepared me somewhat for this, and had taught me the rules of good telepathic manners--how and when not to intrude, or be intruded upon, and that ultimately nothing is revealed that we don't allow to be revealed. Nevertheless, the realization that not only dream figures, but everyone I knew was constantly floating in and out of my dream consciousness, and I in theirs, was extremely disquieting. When I began participating in dream experiments, a whole new group of floaters joined the party. How many other people was I picking up in my dreams that I didn't even know about?

FROM GROUP DREAMING TO SHARED DREAMING

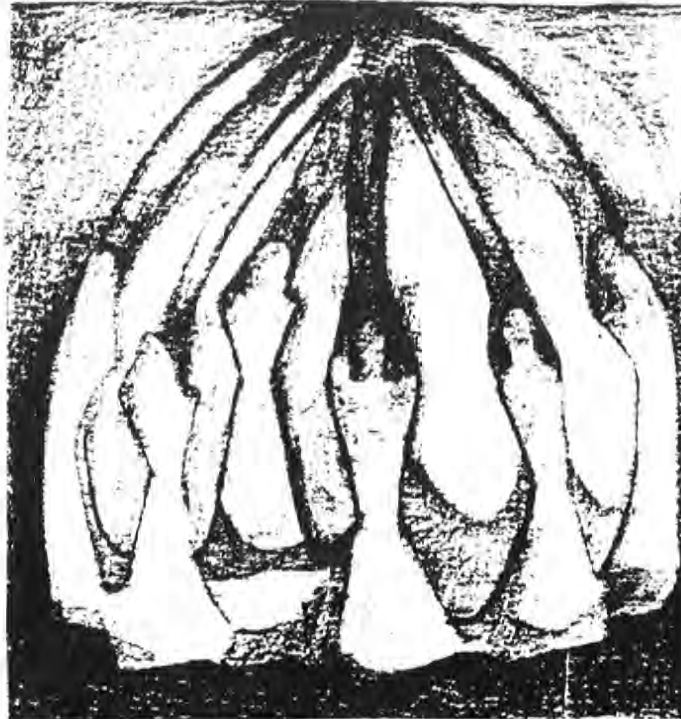
The goal of shared dreaming is for a small group of people over time to learn to dream the same dream--to meet in the same dreamplace, at the same time, see each other, and experience the same events. On waking, although our individual perspectives may differ, we'll recall the same basic information--just as though we'd been on a field trip together.

It's not necessary for the dreamers to physically sleep in the same place, or even at exactly the same time. But it's good to pick one night a week or a month in which all members of the group will focus on dreaming together and then exchange their dreams by meeting or by mail before the next target night. Although the first Shared Dreaming Project is into its seventh month now, we're only just beginning to get past the "psychic hit"

FUTURE TECH:

Shared Dreaming

By Barbara Shor



Illustrated by Diane Rusnak

stage of "group dreaming." It will probably take us two years before we get the hang of sharing one dream and knowing it, asleep and awake.

"Group dreaming" is the developmental step that precedes shared dreaming. There, the participants are simply trying to dream together in simultaneously separate and joint dream realities. The evidence lies in "hits" and "correspondences" in which two or more dreamers have a similar experience; or witness a similar person, thing, or event; or share a symbol, a color, an underlying theme or idea. Ultimately, what's happening in group dreaming is the opening and cleansing of our individual channels of communication.

After the initial euphoria that we really are dreaming as a group wears off, we begin to run into a layer of fear and conflict--within each dreamer, and the group as a whole. The issue of trust looms large. Overwhelmed by all this togetherness and intimacy--for dreams are always truthful and revealing--we begin to mourn our loss of privacy, to fear that we will lose our uniqueness, our

individuality, our aloneness. We find ourselves faced with all the basic problems that beset humankind: fear, anger, disappointment, loss of self-esteem, competitiveness, unmet expectations, false assumptions, and the limitations of cultural blinders--all the emotions that divide us one from another.

Shared dreaming takes group dreaming one "giant step" further. For the group merely to stay together, to weather the gut realization that "there are more things in heaven and earth than we've dreamt of in our philosophies," we have to reach out beyond our own boundaries. We have to trust ourselves, each other, and the process enough to air our thoughts and feelings, and to cope with the fact that, in the words of an earlier teammate, dreaming with others "is not all warm fuzzies." Essentially, we have to commit ourselves to exploring a new concept of "family," and to opening ourselves up to the unknown--with each other as a back-up team.

THE "WHY" OF SHARED DREAMING

At this point you may be asking, "Why bother if it's so much work?" **Because it's fun, that's why!** It's a roller-coaster plunge, climbing Everest, and buying beachfront property in the 10th dimension all rolled into one. There's the exciting possibility that shared dreaming can help usher in the next wave of intellectual and spiritual endeavor on this planet, and lay the groundwork for the technology of the 21st and 22nd centuries.

It's through shared dreaming that we will come to know, to

feel, the reality of the collective unconscious; to recognize that it exists in nonphysical space-time--in the morphogenetic field--just as much as thought. If part of the reason for physical life on a planet is to learn to transmit consciousness, then shared dreaming is a laboratory for consciousness research, testing out what happens when individuals come together in altered states to learn and interact in new and different ways. Ironically, to be able to do this wide awake, we first have to learn to do it sound asleep.

Shared dreaming gives us a chance to create a larger, more promising environment for growth and change, and new forms of social institutions. It can also be the most efficient form of travel to other planets and star systems.

On a very practical level, shared dreaming can be used right now by any small group to sort through conflicting or confusing issues, to clarify strengths and weaknesses, and to hone in on shared ideas, ideals, and goals, and ways of implementing them. It can be used for incubating individual and group healings. It can bind together distant friends or defuse family tensions. It can be invaluable in the search for creative solutions to personal, business, and governmental conflicts before they escalate into open warfare.

COOPERATIVE DREAM STRATEGIES

We live in a paradoxical era of instant communications coupled with an epidemic inability to relate to each other. Only now, with survival at stake, are we beginning to assess the harm we've done ourselves and each other through misunderstandings, misperceptions, and limited viewpoints--ethnic, religious, national, and species.

Shared dreaming may be one of the most creative cooperative survival strategies of all time. Systems theory lies at the heart of most cooperative strategies. From the systems perspective, Gaia, the living Earth, is simultaneously one vast, conscious, intelligent, cooperative system, and also one small planet among many others in our local universe--a microcosm, a hologram, of the whole. The basic unit of every living system is the small group--a self-feeding, self-replenishing subsystem of its own, yet dependent upon the whole for the full realization of its potential. The same principle holds true for one shared

dreamer, a shared dreaming group, and the collective consciousness. Each reflects the other; each influences the other.

Have you ever noticed the fascinating phenomenon of the "group mind"? A question will be asked or an issue will arise in a group, and each member will voice his or her thoughts. No one person will make every point--what one forgets to say, another will remember. By the end of the discussion, everything that needs to be said, will have been said. Rather than groupthink, this is a deep sharing of each individual's perspective and personal wisdom in a group context. The group mind touches the super-conscious, which enhances the process of personal and group transformation. Shared dreaming enhances the functioning of the group mind.

THE HOLOGRAPHIC DREAM MACHINE

When small groups work intensely together, two things happen simultaneously. The group mind begins to create a pooled external brain; and a dome of energy forms around the group. This dome is actually the housing, the subtle energy skull of the pooled brain, "a synthesis aura." The holographic computer--now into its fourth generation in my dreams--will add a high-tech dimension to this pooled brain.

In the not too distant future, we'll be able to sit around a holographic computer and use electrodes, or later, psychokinesis to download our personal mental imagery into its system. Then, in its crystal-ball-like spherical screen (which in later models becomes a 3-D visual projection space above the machine), the computer will combine and recombine the elements of our individual imagery, and our adds and edits, into endless variations of pooled holographic visuals, until we find the particular consensus reality we wish to experience together in dream. The computer will then produce individual holograms of the image for each person to use in dream incubation.

By the third generation of the holographic computer, we'll be able to plug our waking dream recall images into our holographic PC the next morning. The next model will pick up images and thoughts directly from our unconscious and preserve our dreams intact--complete with sounds, smells, feelings, and energy fields. Think of the new art forms that

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could emerge from this technology!

Even now, whenever we enter these pooled dreamscapes we're using psychokinetic skills--moving or changing reality by projecting our mental/psychic energy into it. Uri Geller does this when he bends spoons. I believe that we're all Uri Gellers; that we already use our subconscious to affect physical reality. We clearly do this in our emotional environment. Shared dreaming is a safe space to lose our fear of these innate capacities and to learn to use them awake as well as asleep.

There's an important recall technique in shared dreaming. Because all dreams are loose in space-time they contain a great deal of information that is difficult to translate into verbal, left-brain, waking consciousness. Yet it's exactly this ephemera that opens up the telepathic possibilities of shared dreaming. We need to take careful note of the "feeling tone," the emotional color, that infuses the dream, especially during scene shifts, because with each shift we enter a deeper and subtler level of consciousness. By pooling this information, we should be able to develop a shared language of feeling and sensation that will give form and substance to this elusive information.

A SHARED DREAM OF PEACE

Although shared dreaming occurs in an altered state of consciousness, we really do go somewhere. We meet real people. We do real things. We create, and change, reality. Once we catch onto the fact that we're all responsible for co-creating our own and each other's reality, perhaps we can begin to make changes that honor both the unique point of view of the individual and the collective, multidimensional wisdom of the group

mind. Can you imagine living in a world where each individual voice enhances the functioning of the whole group, while, in return, the group enhances the functioning of the individual? Imagine conflict and blood-shed being dealt with in a shared dream rather than acted out on the world stage.

Once we come to understand that we all speak the same language of the heart, the fears and barriers we've put up against the realization that we are all related, all connected, and in constant and instant communication with each other, will begin to dissolve. And as this happens, asleep and awake, we can begin together to consciously, compassionately, share the dream, to revision and help come to pass what we want for ourselves, for each other, and for all the life of Earth.

"Future Tech: Shared Dreaming" was adapted from the essay: "Shared Dreaming," © 1987 by Barbara Shor.

GAIA'S DREAM by Eric Snyder

PRECOGNITIVE DREAMS from pg. 17

Often I find that when a seemingly innocuous scene out of a dream appears soon after in my waking life, it is "flagging" me to pay attention to something else in the dream. If one part comes true, I suspect that other parts are important. Often a profound lesson or insight is lurking within the dream. Another pointer or flag for me is when future dates are given in the dream and associated with an event or situation.

Along the same line there are precognitive dreams which give us a sense of religious and spiritual wonder. Recorded through history are such instances. The stories in the Bible surrounding the birth of Jesus are replete with examples of precognitive dreams. Dreams like this open up your notions of time and space and cause you to wonder if dreaming is but another layer of reality.

How do you learn to recognize precognitive dreams? First you have to remember your dreams. Keeping a journal helps with this and also provides a record

for checking back at a later date. I no more pay close attention to every dream than I do to every piece of mail which shows up in my mail box. The special ones seem to just stand out. For the most part I would rather dump my psychological garbage into a compost heap than to constantly pick through it. There's no sense in becoming a dream bag lady.

Dreamwork can take on an exciting new dimension when you consider that a portion of the dream content is in nature and not confined within the normal limitations we experience while awake. As the precognitive sense is refined it is increasingly available to you while you're awake. It's not that you become a prophet but rather that you develop an intuitional feeling for potentials and truths in people and in situations. Just as a seed contains the qualities of a tree in potential form, each thought and action eventually works toward manifestation and fruition. The more we can open up to what is possible, the more we can take things in stride and maintain a sense of balance in the world.



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NETWORKING

DREAM EDUCATORS NETWORK.

Meetings and presentations at annual ASD Conferences. International Directory of dreamworkers. Projects designed to share dreamwork methods and materials, personal growth experiences, marketing techniques, etc. \$10 membership fee to Dream Educators Network, % Lori Solensten, PO Box 788, Cooperstown, NY, 13326.

NEW ENGLAND

DREAMWORKERS. Greater Boston/Cambridge area. Contact Dana at (617) 661-6615 or Dick at (413) 774-3982 or write *New Dreamtime*, Dick McLeester, PO Box 331, Amherst, MA 01004.

DREAMSHARING GRASSROOTS

NETWORK. New York City area. Newsletter of local dreamsharing groups: \$5 for 4 issues to NYC Self-Help Clearinghouse, Inc., 1012 Eighth Ave., Brooklyn, NY 11215.

METRO D.C. DREAM

COMMUNITY. Twice monthly meetings open to all who share an interest in dreams and dreamwork. First Saturday each month, 1-5pm; third Wednesdays, 7-9pm at the Patrick Henry Public Library, 101 Maple Ave., E., Vienna, VA. For further details, contact Rita Dwyer, (703) 281-3639.

SETH DREAM NETWORK. Those interested in learning more about the activities of the SDN, please send a legal size SASE to: M.E. Mang, 226th Medsom, Box 188, APO, NY 09138 or Muhlweg #9, 6797 Knopp, W. Germany (for mail outside of U.S.).

SAN FRANCISCO BAY AREA

DREAMWORKERS. Support Group meets monthly and provides support personally and professionally for members who pursue careers in dreamwork. Contact Jill Gregory, 29 Truman Drive, Novato, CA 94947. (415) 898-2559.

WOMEN'S DREAM NETWORK.

Women's dreams teaching yourself and others. For information send \$1.00 (postage and copying fees) to: Catharine Calder, 138 Country Club Dr., Florida, NY 10921.

GROUPS

EDITH GILMORE, 112 Minot Road, Concord, MA 01742. (617) 371-1619. Ongoing monthly, lucid dream study group, telepathy experiments. Open to new members. No fees.

Symposium Proceedings Issue of LUCIDITY LETTER Available

The December 1987 issue of **Lucidity Letter** contains the proceedings of a day long symposium on lucid dreams held in June of 1987 in conjunction with the annual ASD meeting. The first third of the day was devoted to empirical analyses of this dream experience while the middle set of papers dealt with applications of dream lucidity. The latter third of the day focused on transpersonal implications of dream lucidity.

Leading the issue are three papers on the content of lucid dreams including the relationship of lucidity to dream flying. Stephen LaBerge and Andrew Brylowski talk about their recent pilot data on the EEG correlates from a dreamer's brain while lucid. Following this series of papers two well known sleep and dream researchers comment on the considerations brought forth. A presentation of lucid dream inspired paintings leads the second section. This is followed by a paper on the potential effects of lucid dreaming on immunocompetence and finishes with a lively discussion of ethical issues. The latter third of the day started with a talk by anthropologist Robert Dentan entitled, "Shamanism and Lucidity." This was followed by two talks on the relationship of dream lucidity to meditation and then a discussion of when lucid dreaming becomes transpersonal. The day was capped off by a speculative presentation on the lucid dream as a parallel universe by a physicist.

In addition to these presentations, two more research papers on dream lucidity are included as well as a brief paper by DNB editor Linda Magallon about the Sethian perspective on dream lucidity. This is an exciting and informative issue which represents the cutting edge of contemporary work on the lucid dream. If you have a personal, clinical, or academic interest in this new state of consciousness you will want to purchase it.

Please send me the December 1987 issue of **Lucidity Letter**:

Name _____

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_____ Enclosed please find a check for \$13 (US) or \$15 (Foreign) for the special Dec. 1987 issue.

_____ Enclosed please find a check for \$20 (US), \$25 (Foreign ground), \$35 (Foreign air) for a 1988 subscription to **Lucidity Letter** (2 issues per year).

_____ Please send me a brochure of information available on lucid dreaming from the **Lucidity Association**.

Send UNITED STATES CURRENCY ONLY to:

Lucidity Letter, Department of Psychology, University of Alberta, Edmonton, Alberta, Canada, T6G 2E1.

GROUPS

Continued from previous page

CHARLOTTE BELL. On-going dream groups in Concord, New London and Weare, NH. Call (603) 529-7779.

KAREN PALEY, 60 Central Street, Topsfield, MA 01983. (617) 887-5090.

TRACY MARKS. Monday night group. Box 252, Arlington, MA 02174. (617) 646-2692.

EDGAR CAYCE Dream Group. Leon Van Leeuwen, 435 E. 57th St., New York, NY 10022. (212) 888-0552.

JUDY WINE. Brooklyn Dream Group open to new members, 883 E. 28th St., Brooklyn, NY 11210. (718) 338-1051.

JUDITH MALAMUD, Ph.D. Lucidity in dreams and waking life. Individual and group work. Manhattan, NY. (212) 933-0460.

WANTED: In Northern NJ (Bergen County), an ongoing dream group or members to form a new group with Muriel Reid. (201) 569-4683.

HEIDI KASS. Monthly dream group meets in Central NJ. (201) 846-5549.

VALERIE MELUSKY. Three groups a week for learning about lucid dreaming and the life you are creating through your dreaming. Princeton, NJ. (609) 921-3572.

WANTED: To form a lucid dream group in the South Jersey/Philadelphia area. Contact: Don Terrano, 401 Atlantic Ave., Stratford, NJ 08084. (609) 346-9783.

CAROLYN AMUNDSON. (202) 362-0951. 3801 Connecticut Ave., NW, #822, Washington, DC 20008.

ELLYN HARTZLER CLARK, Wholistic Resource Center, 1003 Rivermont Ave., Lynchburg, VA 24504. Sunday Evening Dream Group. (804) 528-2816.

RANDY A. WASSERSTROM, ACSW. Dream Group, Monday nights, 3017 Leonard St., Raleigh, NC 27607. (919) 781-0562.

ATLANTA DREAM GROUP, Wednesday nights. Contact Walt Stover, 4124 Fawn Ct., Marietta, GA 30068. (404) 565-6215.

SOUTH FLORIDA LUCID DREAMERS. Frank Szot wishes to contact other lucid dreamers, novice or experienced. 642-9773 (Dade) or 967-2785 (Palm Beach).

JANET TOWBIN, Dream Reflections: A Workshop on Dreams. 9031 Winthrop Drive, Cincinnati, OH 45249. (513) 530-9296.

12-STEP PEOPLE interested in forming a dream group, contact Tony S., P.O. Box 148006, Chicago, IL 60614. (312) 929-2083.

BRAD MAY would like to start a dream group in San Diego. (619) 546-0132.

DONNA KEAN. Los Angeles area. (213) 530-2133.

CHARU COLORADO. Private dream interpretation sessions and all day dream workshops. P.O. Box, 374, Venice, CA 90294. (213) 396-5798.

PAULA PHELAN. Classes, group and individual dreamwork. Santa Cruz, CA 95060. (408) 423-1826.

ILONA MARSHALL. Classes, groups and individual dreamwork. Phone consultations. 280 Easy St., #406, Mountain View, CA 94043. (415) 969-7242.

THE DREAM HOUSE. Lectures and classes, re-entry training, phone/in person dreamwork, audio and video tapes, guest housing. Fred Olsen, M.Div., Director, 395 Sussex St., San Francisco, CA 94131. (415) 239-6906.

STANLEY KRIPPNER and INGRID KEPLER-MAY. OUR MYTHIC JOURNEY. Drawing from dream interpretation and other systems. Mondays, 7:30-9:30pm, 2739 Laguna St., S.F. CA 94123.

DEBORAH D. WATSON, MFCC. Dream Groups, San Francisco. (415) 441-2926.

SHIRLEE A. MARTIN. Dream groups in San Francisco, no fee. (415) 564-2627.

SUZANNA HART, M.A. Dream groups, San Francisco and Marin County, individual dream counseling. Industrial Center Bldg., #282, Sausalito, CA 94965. (415) 258-9112.

DREAMWRITING with CATHLEEN COX WEBER. Private and group work. 110 Linden Lane, San Rafael, CA 94901. (415) 454-6198.

JEREMY TAYLOR, 10 Pleasant Lane, San Rafael, CA 94901. (415) 454-2793.

BOB TROWBRIDGE. Classes, groups & individual dreamwork; phone dreamwork & counseling. Free audio tape catalog available. 1537 A Fourth St., #202, San Rafael, CA 94901. (415) 454-2962.

NOVATO CENTER FOR DREAMS. Private tutoring (in person, by mail or by phone); Classes, on-going groups and lectures. Dream Resource Information available. Contact: Jill Gregory, 29 Truman Drive, Novato, CA 94947. (415) 898-2559.

RON OTRIN. Tuesday nights, 1934 W. Hill Rd., Mt. Shasta, CA 96067. (916) 926-4980.

JUDITH PICONE, 14007 65th Dr., W. Edmonds, WA 98020. 745-3545.

SANDRA MAGWOOD, THE DREAM WORKSHOP. Introductory lectures, one day workshop/retreat. Brochure on request. RR3, Tweed, Ontario, Canada K0K 3J0.

YESHUA MEDICINE HEART. Up to 7 day shamanic dream workshops; counseling sessions. For information write 9 Humewood Dr., Bldg 1, Apt. 5, Toronto, Ontario, Canada M6C 1C9.

EVENTS AND CLASSES

GRADUATE CREDIT FOR DREAM STUDY: Atlantic University offers "The Inner Life: Meditation, Dreams and the Imagination" (TS 506, Instructor: Henry Reed, Ph.D.) on an independent study basis. Earn three credit hours towards a Masters degree in Transpersonal Psychology or transfer credit to your school. Contact James Windsor, Ph.D., President, Atlantic University, P.O. Box 595, Virginia Beach, VA 23451.

BOOKS AND SALES ITEMS

DREAM TIPS: suggestions to develop your ability to recall, express, classify, program & understand your dreams: 23 pgs - \$5. **LUCID DREAM TIPS:** many dream samples and descriptions of levels and styles of lucidity plus suggestions for encouraging, maintaining & applying the lucid dream state. Extensive bibliography. 17 pgs - \$5; both for \$8. Novato Center for Dreams, 29 Truman Drive, Novato, CA 94947.

PARAPSYCHOLOGY ABSTRACTS INTERNATIONAL. Semi-annual journal of abstracts on parapsychology and altered states, including dreams, from earliest times to date. Covers journals of all fields, books, chapters, theses, and special reports. Special introductory offer to DNB subscribers: \$25 per year (regular price \$35). PSI Center, 2 Plane Tree Lane, Dix Hills, NY 11746.

AROUND THE DREAMWORLD. Psychologist Dr. C.A. Cannegieter considers thousands of dreams from different aspects (physiological, psychological, philosophical, religious and parapsychological) to answer; What is in a dream? 1985, 107 pages; \$8.95 + \$1.25 postage & handling; Vantage Press Inc., 516 West 34th Street, New York, NY 10001.

THE INNER WORLD OF DREAMS by Psychologist Dr. P.L. Pipitone, for beginning and intermediate dreamers, individual or class work, to explore dream formation, symbols, interpretation, and the many kinds of dreams, in easy-to-read style. 121 pgs. \$8.95. Dorrance & Co., 828 Lancaster Ave., Bryn Mawr, PA 19010.

"LISTEN TO YOUR DREAMS"

bumper stickers; blue on white vinyl. \$3/ea; \$1.80/ea. for 10 or more. Will Phillips, PO Box 607431, Orlando, FL 32860.

HENRY REED: Dream Quest

Workbook: 28-day dream incubation journey for creative problem solving. New edition, \$17. **Sundance Community Dream Journal:** 2 volumes, 288 pages, including "Women's Issues". \$5. **Getting Help from Your Dreams** (Illustrated). New printing, \$10. Postpaid from 503 Lake Dr., Virginia Beach, VA 23451.

THE PRACTICE OF PERSONAL TRANSFORMATION by Strephton Kaplan Williams. An inspirational handbook of personal growth using Jungian principles. 224 pages, \$9.95.

Journey Press, PO Box 9036, Berkeley, CA 94709.

BASIC HINTS FOR DREAMWORK

with extensive, annotated bibliography, by Jeremy Taylor, Dream Tree Press, 10 Pleasant Lane, San Rafael, CA 94901. 40 pages, \$3.

NIGHTMARE HELP FOR CHILDREN FROM CHILDREN. A Parent's Guide. By Ann Sayre Wiseman, \$10 postpaid.

DREAMS AND SYMBOLIC

HEALING THE POWER OF THE IMAGE.

Help for people of all ages who have problems with dreams. \$13.45 postpaid from Ansayre Press, 284 Huron Avenue, Cambridge, MA 02138.

THE DREAM HOT-LINE booklet details the methods of dream interpretation developed by Anthony Dubetz for his Chicago consulting group who analyzes dreams by phone. \$5, 40 pages. PO Box 34934, Chicago, IL 60634. (312) 589-2471.

PROJECTS

NUCLEAR HOLOCAUST/BOMB/ END-OF-THE-WORLD DREAMS

wanted for book. What place does the Bomb have in our deep psyche? How might we take the dream in which we are embedded in a different direction? Whatever dreams on these difficult themes would be greatly appreciated. Michael Ortiz Hill, 203 Blackburn, Santa Cruz, CA 95060. (408) 423-8711.

CORRESPONDENCE SOUGHT: A group of novices with limited access to literature/guidance would be grateful for any ideas on archetypal symbols, right-left brain relations, precognitive dreams, spontaneous lucid dreams, other dream directions. All letters answered; loaned materials scrupulously returned. Sherill Pociecha (Mrs.), Ul. Pawlowa 1/12, 530604 Wroclaw, Poland.

PROMETHEUS: Newsletter of the Organization for the Study of Precognitive Dreams. Marjorie Drumm Bowker, Apt. 2106, 6030 N. Sheridan Road, Chicago IL 60660.

DREAM CARTOONS OR COMICS WANTED. If you know where they are from, give a reference. Send to: New Dreamtime, Dick McLeester, P.O. Box 331, Amherst, MA 01004.

Respect your brother's dreams.

Native American proverb

LUCID DREAMERS: Please send me an account of your first lucid dream for a future DNB article. Comments on how it came about and how the first lucid dream foreshadowed future lucid dream development is welcomed. Anonymity assured if you wish. Robert Waggoner, 520 S. 4th, #27, Ames, IA 50010.

WOMEN'S DREAMS for an anthology about healing ourselves, our planet, and all of our relations through our powerful dreaming process. Commentary about yourself and/or the meaning the dream has for you optional. Enclose SASE only if you wish response or dream(s) returned. Anonymity assured. Elizabeth Good/Dreams, P.O. Box 524, Santa Cruz, CA 95061.

DREAM SWIMMERS: Please send me any dreams of swimming, especially ocean swimming, or dreams in which the water is almost too shallow to swim. For possible article in the Bulletin. Anonymity assured if you wish. M.K. Flanders, P.O. Box 5267, Wakefield, RI 02879.

DREAM DICTIONARY. Wanted: Information on how to develop one. I have thought of cards, categories, alphabetizing. Anyone with good ideas please write. Ted Harrison, 951 Gladmer Pk., Regina, Sask. S4P 2X8. (306) 359-1871.

THE SELF-STEERING PROCESS: If your interpretation of a dream is wrong, future dreams will correct you. Have you experienced it in your own dreams? If you have, please let me know. Bob Gebelein, 438 Commercial St., Provincetown, MA 02657.

ADULT CHILDREN OF ALCOHOLICS: Have you had dreams which have been an important part of your recovery? Please share these dreams, along with your interpretations, for a book by and for ACOA's. Anonymity assured. Linda Bickel, 902 Tulip St., Apt. 4, Liverpool, NJ 13088.

DREAMS OF COMPUTERS, PROGRAMS, PROGRAMMING, LOGIC OR ILLOGIC sought by clinical psychologist. Include associations & circumstances in your life that helped illuminate their meaning. Write or telephone collect: Raymond Barglow, Ph.D., 2416 Russell St., Berkeley, CA 94705. (415) 540-0457.

MOUNTAINS AND BRIDGES: dreams wanted in which mountain or bridge imagery predominates, especially those for which you can provide a clear interpretation relating to your life. Tracy Marks, PO Box 252, Arlington, MA 02174.

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***Let Your Body Interpret Your Dreams*, by Eugene T. Gendlin**
(Wilmette, IL, Chiron , 1986).

Let Your Body Interpret Your Dreams is clearly the work of a very skilled psychotherapist. Eugene Gendlin, a professor of Psychology at the University of Chicago, has brought his extensive clinical experience to the subject of dreams and written an excellent practical manual on dream interpretation. There are no rhetorical tricks in his book, no lengthy histories about ancient dream beliefs, no theoretical polemics against other writers. Gendlin's book is meant to be *used*, and whoever does use it is sure to find it valuable.

Gendlin applies the technique of "focusing," the subject of a previous book of his, to dreams. Focusing means directing one's attention to what Gendlin calls the "felt sense."
"... a felt sense is not just an emotion ... it is global and fuzzy ... it is a bodily quality...At first it has no fitting label... To let it come, first sense the middle of the body from inside. Then think of the problem, or some part of the dream. Does it feel just fine in the middle of your body? There! A certain quality comes in unmistakably." (52-3)

This concentration on the more immediate, non-rational, bodily experience of a dream is the keystone of Gendlin's whole approach. While the book's back cover proclaims this approach to be "a profound new method with dreams," I suspect that in fact this is what all good dream interpreters do: try to get beyond merely intellectual interpretations to reach the deeper experiential levels of meaning in a dream. For these people, Gendlin only helps them to understand better what they have been doing all along. But even if this point is familiar to many of us it nevertheless remains a vitally important one, and Gendlin does a good job of explaining, clarifying, and emphasizing it.

The most innovative aspect of *Let Your Body Interpret Your Dreams* is Gendlin's description of the "Bias

Control" method. Gendlin recognizes that as they explore their dreams many people keep coming up with the same basic interpretations, to the point where they stop learning anything from their dreams. "Oh, there's my shadow again," or "So, another dream about how I'm not open enough." To prevent this from happening and to open the way to learning something new from the dream, Gendlin offers Bias Control; asking what the opposite interpretation from the usual one would be--finding it, but not adopting this one either; opening yourself to something positive that may come from this negative direction, and letting your felt sense guide you to the new growth potential. (71-2)

Gendlin evinces a healthy awareness of what dreams can and can't do. Dreams don't provide answers all by themselves; they aren't oracles which we passively obey. But they can provide penetrating and creative insights into our current problems--what Gendlin calls "soundings"--and they can point us to little "action steps" which help us to deal practically with those problems. Gendlin also has a refreshingly muted interest in theory, as he leaves his own theoretical discussion to the appendix. This discussion will be disappointing for those people who are interested in the comparative study of dream interpretation theories; Gendlin does little more

than assert his basic postulates, without any references to other authors, studies, research, etc. But at the least, this makes the main body of the book much easier to read.

On the downside, Gendlin's book has all the problems that characterize practically every how-to book on dream interpretation. It says nothing about the *substantive content* of growth and development, i.e. what kind of people we are when we have become more whole, free and self-aware. It gives us no real ideas about the ethical significance of that aesthetically-intuited "felt sense"--for example, what if my "guiding sense" tells me it would be a positive growth step for me to go out and rob someone? The book portrays the human person as an isolated, autonomous unit, thus ignoring the crucially important social dimensions of personality. By suggesting that all we have to do to grow is follow our felt sense Gendlin seems to propose an excessively optimistic view of human nature that depreciates the hard and lengthy struggle genuine development requires.

These are of course extremely broad and extremely difficult issues, and it would be unfair to judge Gendlin too harshly for his failure to address them. His one and only purpose is to write a guide for personal dream interpretation. Considered from this view, Gendlin's work is a complete success.

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