

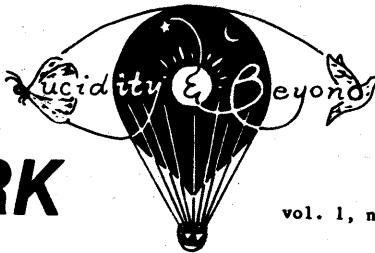
# DREAM

October, 1982

California edition

# NETWORK

vol. 1, no. 8



## COMMUNITY DREAM WORK BY THE BAY

by John Van Damm

Waking up in the morning aboard a houseboat in the Sausalito waterfront is a delightful experience during the Autumn. There is usually very little wind and the water is calm. Remembering dreams is easy because the boat is at ease and gentle in its mooring. When the morning dreams are fully recalled and eyes get opened to reach for pen and journal, the light from the sun rising over Oakland in the cloudless, Autumn blue sky is a yellow-whiteness that makes writing unembarrassed. Through the open window comes the fresh smell of a new tide in San Francisco Bay and by the time the dreams are recorded the sounds of oars pulling the water or small outboard motors are heard bringing anchored-out houseboaters to their day time land lives.

Living in the Sausalito houseboat community everyone becomes especially conscious of waterfront dreams because of a locally published journal called Gates, A Sausalito Waterfront Community Dream Journal. The journal is a collection of night time, sleep dreams about the Sausalito waterfront. When it appears, Gates is found in homemade newsboys hanging at the entranceway of every dock and everyone is welcomed to take one and read into the collective psyche of the waterfront community. Approximately 1500 waterdwellers inhabit the waterfront dreaming approximately 9000 dreams each night and an average of one of these nightly dreams is submitted for publications in Gates. In every case so far, that one dream is the best dream of the entire community's dreaming that night.

In each issue grown-ups and children share dreams they remembered about life in the houseboat community. Occasionally special dreams that don't have a direct reflection on the community are entered in Gates because of the community member's desire to share the dream from a need to express it. Often the dreams in Gates tell charming tales and incidents involving the beautiful natural surroundings that encompass the community with its floating village atmosphere. Talking fish that walk on top of the water on their tails, houseboats that speak to their owners, sailboats that travel out-of-body with their captains, ghosts that haunt old ships, huge sums of floating paper money in the water lost overboard from the money barge as it passed in the night have an ongoing part in the dreams that are shared in Gates. Frequently there are dreams that involve neighbors relating intensely to neighbors and sometimes these dreams make friends of previous strangers. Everyone shares their dream in Gates by placing a title on the dream, telling the date of the dream, the name of their houseboat, their boat's location, their own full name, and, because of pressures from the kids in the community, their age. Many dream contributors make drawings of their dreams and many of these are beautiful dream art and give further meaning to the dream.

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# BULLETIN

## Training for Lucid Awareness in Dreams, Fantasy, and Waking Life

by Judith R. Malamud, Ph.D.

What makes dreams seem so strange? My work with lucidity grew out of my desire to overcome, in myself, first of all, that paradoxical split in consciousness wherein I "know" that my dreaming is uniquely self-expressive and reflects my deepest personal concerns, yet I frequently do not understand my own dreams. Many of us who are mystified and fascinated by dreams like to think of dreams as precious gifts to be opened, sacred texts to be faithfully recorded and analyzed, or secret coded messages, sent from one "part" of the self to another "part", to be decoded and translated. These metaphors, though enchanting, are misleading, because they make dreams seem like things we receive from elsewhere, rather than creative action that we undertake as unified beings. My approach to lucidity training aims to overcome this kind of alienation from self by fostering awareness of ourselves as active dream-creators, of the cognitive and emotional processes by which we create dreams, and of the unique advantages of the imagination as "space" for acquainting ourselves with all of our psychological potentials.

Just as I would rather learn to paint than study "art appreciation", so would I rather learn to dream than study dream

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\* Excerpt adapted from a paper originally presented at the American Psychological Association Annual Convention, Symposium on Lucid Dreaming, August 27, 1982, Washington, D.C.

THE 'FAST'  
(False-Awakening with State-Testing)  
TECHNIQUE FOR LUCID DREAM  
O.B.E. INDUCTION  
by Dr. Keith Hearne  
Hearne Research Organization  
P.O. Box 84  
Hull, England HU1 2EL

Here is a new method for lucid dream O.B.E. induction which anyone, with an accomplice, can try. First of all, the background to the idea. Quite often when performing sleep-laboratory research, I have noticed that the subject is questioned later. For instance, several subjects were convinced that I woke them during the night and asked questions, fixed electrodes, etc., when in reality they were left quite undisturbed. It is known too, for instance, that many insomniacs dream of being awake. This phenomenon of 'false-awakening' probably happens a lot at home as well, but generally goes unnoticed.

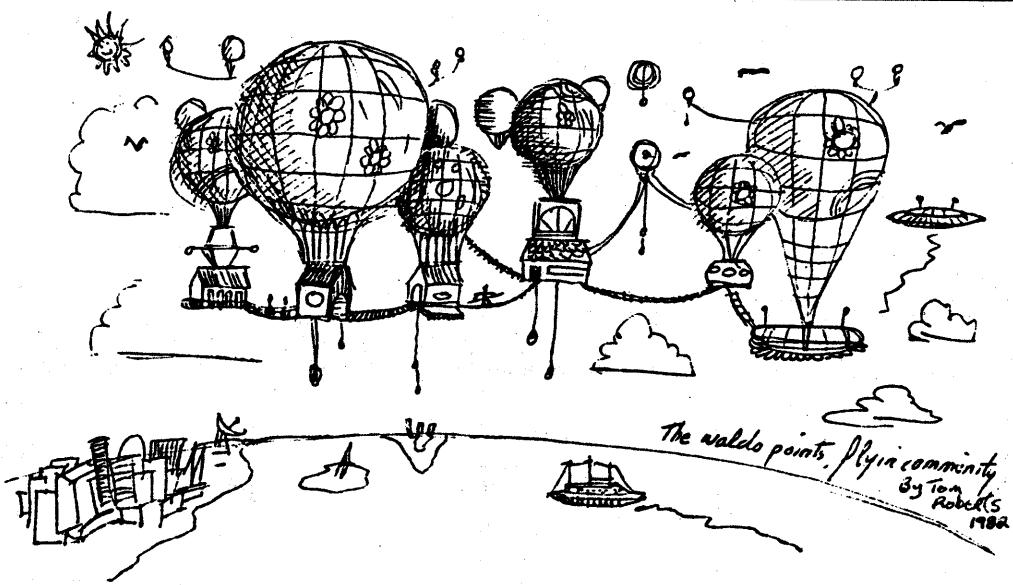
Now, how can we convert a 'false-awakening' into a lucid dream or O.B.E.? The answer is to perform 'state-tests' as a matter of routine whenever you think that you have woken. By that I mean get into the habit of testing whether you are really awake, or dreaming, by going through a list of tests which can give different results in the two conditions. Typical tests are:

1. Do not make any gross body movements, but simply try to move a hand or foot. If it feels unusually heavy, or you cannot move it, you are probably dreaming. (The body is virtually paralyzed in dreaming sleep.)
2. If you feel that you can move your body, keep generally still but attempt to push your hand through the bed.
3. Listen carefully to noises around you. Are the sounds appropriate or perhaps distorted?
4. If there is light around you, should that be so? If you are actually viewing a bedroom scene are the details correct?
5. Attempt to float up slowly from the bed, or sink into it.
6. 'Will' yourself to another room in the house.

Any unusual results here should initiate the awareness of dreaming. A further test is to switch on an electric light. If it seems not to work for any reason, that is another indicator of being in dream sleep.

The technique so far seems to have feasibility, but how can we increase the frequency of false-awakenings, to improve

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

Editor  
**Sally A. Shute**

Consulting Editors  
**Judith R. Malamud, Ph.D.**  
**Keith Hearne, Ph.D.**  
**Stephen P. LaBerge, Ph.D.**  
**Joe Dane, M.A.**

**ACKNOWLEDGEMENTS**

I owe much gratitude to the New Jersey team who contributed their time and services freely to help in the initial stages of growth of the N.J. editions of "Lucidity & Beyond". Thanks to Margaret Sahla for her enthusiasm, encouragement, and efforts in the often tedious time-consuming activities involved in getting the newsletter out. I am indebted to David G. Katz, who, although he was not a dreamer, believed in the network and did our computer services, photography, cartoon coordinating, and puzzles. And finally, thanks go to Karen Kuhne, who was able to artistically portray the cartoon character of Lou Cid via telephone descriptions between N.J. and Long Island.

**LOOKING FORWARD**

In place of January's issue of "Lucidity & Beyond", there will be an issue produced by guest co-editors, John Van Damm and Jeremy Taylor, who will focus on community dreamwork. "Lucidity & Beyond" will return in April.

**CONGRATULATIONS**

...to John Perkins, the new director of The Dream Community of New York. He temporarily replaces Bill Stimson, who is taking a 1 year leave of absence to write his book. Correspond with John by writing him at 684 Washington St.-#2B, N.Y., N.Y. 10014.

...to Margaret Sahla, the new director of the New Jersey Dream Community. Write to her at 147A Fort Lee Rd., Teaneck, N.J. 07666.

**Dream Work by the Bay**

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entry. Sometimes the dreams are entered as poems. Sometimes people write personal interpretive statements which they include in their entry.

When Gates first began publication five years ago, the Sausalito waterfront was in turmoil caused by a large investment development that succeeded in polarizing the community. The County of Marin had waged and lost a sea battle, literally, with the houseboaters some ten years earlier in an attempt to control the houseboat community's anarchistic growth and artistic directions. Through various legal manueverings, the County made it necessary for the development of a modern marina to be built by code. A team of investment developers leased the harbor area that is considered the heart of the waterfront community and initiated dramatic changes which continue to

**WORKING WITH YOUR DREAMS**

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The answer doesn't always come through in a dream but can also come spontaneously as inspiration during the day.

8. Discuss your dream with a partner to gain added insights.

9. Senoi technique - Confront and conquer fearful enemies or situations within a dream. Try to train yourself to do this by using a conscious suggestion repeated to yourself during the day. This will help you to respond better when having a dream. You can also ask the dream enemy for a gift once you conquer him.

10. Rewrite the dream bringing it to a positive outcome, thereby dealing with the dream on its own level.

reverberate throughout the entire waterfront. The community found itself in the archetypal situation of "for and against". Confrontations continue to occur, but happily the police riots have ceased. In 1977, 1978, and 1979 violence happened on land and in an actual sea battle; homes were invaded, people injured, hospitalized, and jailed. It was in this atmosphere that Gates was "developed" in hopes of bringing out underlying reasons for people on all sides of the conflict to relate to each other through their basic humanity and find resolutions from within the community rather than allow outside forces to make their determinations.

There has always been a recognition of the importance of the personal and collective unconscious by the houseboat folk of Sausalito. Living on water involves a special relationship with unconscious forces. The archetypal above and below are necessary components of being able to maintain a floating condition. The houseboat community grew up in the small vessels left behind by the U.S. Navy shipbuilders after World War II. Artists and independent thinkers found old hulls and built homes on them. Alan Watts the philosopher lived in community with the surrealist artists Gordon Onslow-Ford and Jeand Varda aboard the ferryboat Vallejo, which continues to emanate their influence. The community's strong leanings toward personal/community freedom grew into fierce resistance to the development of the marina. The strong feelings within the community caused many alienations and divisions to occur. The appearance of Gates enabled people on all sides to speak their hearts. The dreams brought humor to the deadly seriousness; some violence may very well have been averted. Gates became a part of the community life, and over the years approximately 300 people have shared one or more dreams. The dreams in Gates influence individual and community actions, both artistically and socially.

Every issue of Gates tells the story of the ongoing progress of the marina development and the survival of the community. A primary theme is the "community ship" which takes the forms of submarines, cruise ships, ferryboats, barges, and spaceships. Sometimes important meetings are taking place aboard the community ship that will decide the fate of the community, at other times there

After you have done one or more of the methods above, then review your dream and record any insights. (Also, make your own dream dictionary by collecting and recording the meanings of your symbols.) These are just some of the methods that are easy, and not too time consuming for the average person to use when working a dream.

I would be interested in hearing from other people who have had a similar experience of a blinding light either within a dream or consciously, and what discoveries they may have made in their life from their experience. This is an area that I would like to do some research on. Please write to me, Ruthann Forbes, 161-A Boulder Hill Rd., Lebanon, N.J. 08833.

are murders that go unsolved, and in some all the doors to all the rooms are removed and everyone lives in harmony. Terrible storms are weathered, celebrations are enjoyed. Vanishments and rebirths are frequent and always exciting.

There is always the waking reality thought in many peoples' minds that the community will not be able to hold onto its boats because of the onslaught of investment developemnt and concomitant regulations administered by the County that threaten the freedoms of the traditional waterfront, artistic lifestyle. San Francisco is only ten minutes away across the Golden Gate Bridge. That the community is still here after the modern marina is mostly in place, all the new docks built and mostly occupied, is a testament to the spirit of love that the houseboaters feel for their community and beautiful environment.

Many administrative decisions are yet to be made or enacted. The police threats and harassments continue and have recently increased as a result of the sheriff department's purchase of power boats they use to cruise through the anchored-out community of houseboats without running lights or their motor operating and with various detection equipment including infrared binoculars. The majority of the community of houseboaters who resist the development, some 150 houseboats, still have no assured place to moor their boats. A new community of elaborate and elegant floating homes on cement barges built on speculation has grown up and populates the new docks and piers that surround the original community of houseboats. Gates is helping to bridge the distances between the old timers and the new arrivals and provides a widening peep hole through economic and lifestyle differences.

Dream sharing is a vital and important ingredient within the community's life and this is reinforced everytime the community dream journal is published. Many people who were once dedicated non-recallers have become dream contributors and keep their own personal dream journals. Certainly, the Sausalito waterfront is a dream worker's paradise in every weather.

Should anyone wish to write in response to the above article, please write to Gates, c/o The Dream Drop, c/o Waldo Works, #1 Gate 5 Road, Sausalito, Ca. 94966.

**The Adventures of Lou Cid**

Created by: Sally A. Shute

Sorry -

The alarm goes off and Lou turns it off.	It's still ringing, so he unplugs the clock from the wall.	It's still ringing, so he smashes it on the floor.	It's still ringing. Lou is baffled.	Lou awakens and turns off his alarm clock.
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we lost our artist but we still have our story ideas.



Ruthann Forbes

^ "FAST"

continued from p. 1

matters even more? Well, going back to the sleep-lab anomalies, it seems that false-awakenings occur most often when you are expecting a sleep disturbance in a novel environment. The brain gets so fixed on the forthcoming event, it plays it through in a dream. So, in practical terms I suggest that you sleep in another bed, and get your accomplice to come into the room and disturb you, say each half hour in the last two hours of a night's sleep-period, or throughout a day-time sleep. The accomplice might switch on a light, prod you, say a few words, or clatter about, and then leave. It is essential that you do not respond in any way. Just lie there and perform the state-tests. You might have a false-awakening: (a) because the anticipation of disturbance wakes you dream of one, when nothing is really happening, (b) because your sleep lightens by the actual disturbance but then you slip back into dreaming sleep (if you are dreaming at that point). Dreaming that you are awake is incredible - it seems so real, so always perform the tests.

If you discover that you are dreaming, the next stage is to get out of bed. You can, for instance, 'will' yourself to another room in the house, or float, roll, etc. out of your body. If, on leaving the bed you see yourself still lying in bed, you may perhaps classify the experience as an O.B.E. Take things easy and walk around the house. Your accomplice may have placed 5-digit random-numbers in various places. Find them and remember them. That would be a test of 'psi'. If you are more escapist, will yourself, or fly, to a more exotic setting! On really waking, check with your accomplice on how many disturbances there were, and all details. Any discrepancies could indicate that a false-awakening went unrecognized.

I would be most grateful to know how you get on with this method. Write via the Hearne Research Organization, or care of the Dream Network Bulletin.



## LUCID DREAMS AND OUT-OF-BODY STATES: A PHILOSOPHICAL APPROACH

by Skip Sargent

It's a fine afternoon as you draw the shades and turn off the phone. You have deliberately over-exercised to a slight degree to tire the body, showered briefly, and prepared for a nap at a time you usually don't sleep.

You are attempting to allow your body to fall completely asleep, while you yourself maintain a hopefully unbroken, albeit at times wavering, wakefulness. The body is tired, relaxed; the room is darkened, and some wax ear plugs provide refuge from the clamor of the day's commerce. Your door is locked, so that you may remind yourself at the appropriate time that no one and nothing physically real has entered the room after you. Consciousness dims as the body enters its own sleep, and you drift, a bit too far...

Suddenly, someone knocks at the door, jolting you awake. Damn! Interruptions! You get up to see who it is, and find only a potted plant. Absurd! Ah, yes, it's still a dream, a false awakening, and the plant vanishes with the rising of the lucidity. Unfortunately, the rest of the dream follows it, and you are back on your couch or bed once more.

Try again.

The body goes cool, then numb. You know you are in the head, but as long as you don't move, you have no sensation to or from the body whatsoever. A peculiar lethargy, nearly cataleptic, possesses you. Various strange phenomena begin: electrical, auditory, kinesthetic, tactile. You smile inwardly, recalling that very first time, when you thought your heart must explode with the fear, you were certain that death was imminent, and you had finally fallen violently through the ceiling. But you had not backed off, and instead had defiantly spit in the very eye of Death, and had found it to be nothing but a phantom; old pictures to frighten children in the dark.

And now you are an immortal child, ancient and new all at once, who can dispel darkness with a thought, and you have no dependence upon a body for you to be you. You reach down and grab hold of the floor, and begin laboriously pulling yourself out of your body. You get the hazy beginnings of your sight as you hang half off the bed and out of your body.

Exasperated, you stop and realize you could be more awake. You pause, marshalling your attention, awareness, and certainty, keeping only enough diverted to hold yourself the distance out of the body already gained. You can occasionally get some auditory perceptions, and hear your body snoring behind you like some foreign animal.

By your habits you are glued to a body, but by your nature you are deathless and free. You might be a pretty dim and unpracticed one as of yet, but you're a sort of a god nonetheless! And so, having thus merely changed your opinion of the situation, you leap effortlessly from the body, landing gently across the room, full of knowing; stable, powerful, formless.

JAMES DONAHUE, Ph.D., author of *Dream Reality and Enigmas*, is currently offering individual and group sessions in lucid & mutual dreams, out-of-body experience and advanced communication strategies for consultants, therapists, and other interested explorers. Number of participants limited. Call for information: 415/254-7137.

A much more aesthetic exit than it started out to be, you noted with satisfaction.

And now, to what adventures?

I don't think any lab researcher is going to figure this out by studying your body's EEGs and REM anomalies.

The basic challenge of lucid dreams and out-of-body states is contained in the question "Just exactly what am I? And what are my potentials?" These experiences point directly at these questions.

It's a rather embarrassing issue for those trained in the sciences who have yet had some rather vivid experiences of their own. The biophysical answer, of course, is along the lines that such phenomena are hallucinations engendered by electrochemical cranial peculiarities arising from how much sugar you put on yesterday's cornflakes.

I don't happen to think so.

I don't think you're a delusion arising from any critical threshold of neural complexity.

I don't think you're a body.

Nor are you your emotions. These are your voluntary or involuntary creations, but they are not you.

You are not your mind, which is a collection of recordings that are often useful, but which can also rule you at times by pressing against you with unknown automaticities, pains, emotions, attitudes and unconsciousness (though there are ways of dealing with this).

Neither are you energy, the current popular belief. You can identify with the energy you use and so get tired and "have to" go unconscious and unaware eight hours a day at the same time your body does, but this is more a belief and a habit than a necessity. You're not going down to any final oblivion when your body finally runs out of gas.

What are we left with? Most important are our own experiences and observations in lucid dreams and out-of-body state.

In a lucid dream or exteriorization from the body, you can change your location by the blink of an eye, cause objects to appear or vanish or change size, color, and shape, alter your energy potential and light up your entire environment, fly, pass through walls or have them be solid at your decision, and do all this fully conscious with or without any sort of a body facsimile, as you choose. You may postulate what you will, and perceive it as you like (something we attempt to do anyhow, but bodies and the physical universe are rather solid and unresponsive compared to your own universe). You are even completely free to consider yourself right back into your body, wonder if the event was real (though you sure didn't have any doubts at the time), and decide that it will be quite difficult to ever get "out" again. A lot of people have done this...that's why they fiddle around with hypnosis and Rube Goldberg sleep contraptions.

As an indestructible nothingness, aware of its own awareness and possessing unknown capabilities, you may venture into many universes. The laws of physical reality are fairly well known, but some of the "places" you can apparently go operate on somewhat different agreements.

It is the degree to which you can learn about and successfully operate in whatever environment you find or place yourself, be it physical, dream, or something else, and it is the degree to which you can differentiate accurately among these realities and know where you are, and what you're doing when you're there, and doing it and do it well - it is these things which will determine your sense of freedom and happiness.

And may you be free and happy!

You may write to Skip at 519 S. Hindry Ave., Inglewood, Ca. 90301.

## Lucid Awareness Training

continued from p. 1

interpretation. Interpretive approaches may increase the ability to understand dreams, but by requiring that the dreamer take the stance of audience to the dream, they reinforce the dreamer's sense of alienation from his or her own creation. I found that I would have to go beyond interpretation in order to work toward my aim of being able to dream the way I can paint or dance - freely and spontaneously, yet with purpose and full awareness that I am the creator of my experience.

I define lucidity, in the most general sense, as awareness of the subjective aspects and potentials of a seemingly objective reality. The highest degree of lucidity implies awareness of: (1) one's own role in the creation of one's experience, (2) the connections between oneself and the perceived environment, and (3) the existence of alternative realities and possibilities. Using this expanded concept of lucidity, it becomes clear that lucid awareness can occur in states of consciousness other than dreams and that it is a mental set which can foster personal integration, creativity, and the experience of unity.

In 1979 I completed a doctoral dissertation in which I described the development of a training method for the cultivation of lucid awareness in dreams, fantasy, and waking life. The principal training procedure used waking fantasy as a bridge between the waking and dreaming modes of self-expression. I instructed the subjects to "re-dream" their dreams lucidly, during waking fantasy, as a way of practicing conscious "dreaming" during the waking state. I also encouraged them to pay continuous attention to their fluctuating feelings of satisfaction and dissatisfaction; with the aim of increasing their satisfaction in their waking "dreams". I hypothesized that practicing the lucid attitude and consciously striving for satisfaction during these waking "dreams" would result in both increased lucidity and a greater capacity to achieve satisfaction when confronting problems and opportunities, not only in fantasy, but also in sleep-dreams and in waking life.

I explored this hypothesis through an in-depth study of six subjects, using a dialectical rather than classically experimental research design. That is, I used feedback from the subjects to revise and improve the lucidity training methods as the study progressed, giving particular attention to the varied capacities of each subject.

The subjects were sent orientation materials and training instructions for having lucid waking dreams, including a lucidity training manual, an outline of the lucidity continuum, and a lucidity checklist. The checklist covered five typical dream situations in which a dreamer might benefit from lucidity: "problematic relationships", "threatening situations", "frustrating situations", "improprieties", and "impossibilities". The following excerpt illustrates the general pattern of the checklist:

### I Problematic Relationships

A "character" is anything that can communicate, e.g., an animal as well as a person. A group may also sometimes be considered a "character".

A. Were there one or more characters in this dream whom you disliked, wanted to avoid, or with whom you experienced frustration or an unresolved conflict? (If not, go on to question II.)

B. If so, identify or describe the one character with whom you experienced such feelings most strongly.

C. What was the problem you were having

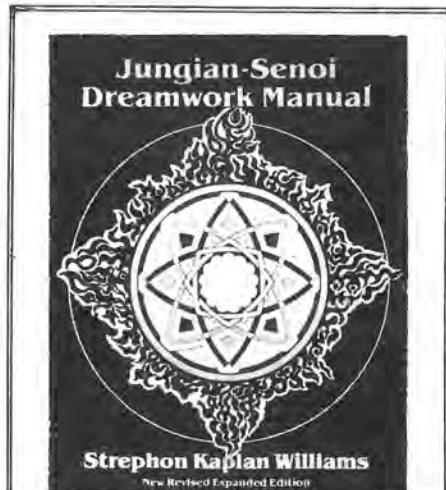
with this character? (Answer this by recalling how you felt toward the character during the dream.)

D. If, during the dream, you had fully realized that you were dreaming, how might you have related differently to this character? Find out by having a lucid "waking dream" about the character in which you keep in mind that this character:

1. is being created by you,
2. may represent your impressions of someone important to you in waking life;
3. probably represents some aspects of your own feelings and personality.

Following are some possible ways of relating to troublesome dream characters:

Overpower or destroy the character.  
Escape from it.  
Ignore it.  
Observe it carefully to learn more about it.



### Jungian-Senoi Dreamwork Manual

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Communicate with it. Express your feelings and ask the character what it feels. Try to understand its viewpoint.

Ask for assistance or a gift.

Give assistance or a gift.

Imagine you are the character and "dream" your waking dream from its viewpoint.

Modify or transform the character into someone or something you would prefer.

Modify or transform yourself so that you are capable of relating differently to the character.

ETC.

Feel free to come up with ideas of your own.

E. Write down your waking dream, describing it fully.

F. Assign a "Satisfaction" rating to your waking dream on a scale of (0) - Totally Unsatisfying, to (10) - Completely Satisfying. Write down your rating and explain why you chose it. Try to pinpoint what you found satisfying and especially, what (if anything) you found dissatisfying about your fantasy.

G. If your "Satisfaction" rating was less than (10), you can attempt to raise your rating by trying out alternative waking dreams as often as feels fruitful (repeat steps D, E, and F).

H. Go on to question VI. (When you work on your next dream, start by considering question II.)

The subjects were asked to mail me at least one dream each week, with lucidity work, for eight to twelve weeks. I responded with detailed feedback letters in which I pointed out how the subjects could become more lucid in their waking "dreams", i.e., more aware of their own creative power, of the self-reflecting nature of their imagery, and of the special qualities of the imaginal realm as an alternate, non-ordinary reality. I also focused on heightening their awareness of dream feelings and their ability to achieve satisfying outcomes.

The criteria that I used to assess changes in the subjects were self-report and my own observations of changes on 22 variables, including lucidity, satisfaction, attitudes toward the imagination, and values concerning personal growth. The raw data, which consisted of taped interviews and written correspondence between me and the subjects, is extensively quoted in the dissertation.

The most frequent result was that the subjects became more lucid in their waking fantasies. That is, they became more aware of their imaginative power, they behaved more creatively, fearlessly, and uninhibitedly during their fantasies, and they gained insight into themselves by recognizing the self-reflecting nature of their own imagery. There was less data available to assess whether changes occurred in the subjects' sleep-dreams, waking lives, and other outcome categories, but there too, the results encouraged me to believe that with further development and refinement of the training methods, lucidity training could be very effective in increasing awareness and satisfaction in living.

My thinking about lucidity has continuously been stimulated by dialogue with subjects and colleagues who often raise questions and objections. Here are some of the concerns that come up most frequently, and a brief summary of my current views:

**Question -** Is it not possible that if we give free play to our fantasies, we may be flooded by unacceptable thoughts, wishes and feelings that may lead us to behave immorally or irrationally?

Ordinarily, no. Awareness of a wish does not automatically lead to action; choice and decision intervene. We may be more likely to act inappropriately on our irrational or immoral motives if we are unaware of them. Becoming conscious of our wishes enables us to choose consciously whether and how we will act on them. An exception: people who have difficulty telling the difference between their fantasies and reality probably will not want to attempt lucidity training unless others are available to provide support and help with reality-testing.

**Question -** One of the most valuable and delightful qualities of dreams is their spontaneity. If we learn to direct our dreams consciously, won't we lose the benefits of that spontaneity?

Unlikely. The development of the capacity for conscious control does not necessitate indiscriminate use of that capacity. Lucid dreamers can allow their dreams to proceed spontaneously, if they prefer.

**Question -** Isn't there a danger that lucidity training, by teaching us to control the unconscious mind, may stifle its wisdom and impose the one-sided attitudes and values of the conscious mind?

**No.** In the first place, it is a mistake

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## SINGULARITIES RESEARCH GROUP

Through special arrangement with the Editor of LUCIDITY AND BEYOND the Singularities Research Group is offering research reports. Depending upon the topic, the report may include some the latest research applications, names of pioneers in the field, historical background and advice on where to go for additional information on the subject. Most reports include a recommended reading list.

Send check or money order payable to: Bench Press, PO Box 24635, Oakland, CA 94623. Asterisk placed by reports included in James Donahoe's book, ENIGMA (\$12.95, hardcover)

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## CLASSIFIEDS

For any dream-related entries, the charge is 40 cents per word. The deadline for ads is the first of the month for the following month's issue (eg. Dec. 1 for Jan. issue).

"BASIC HINTS FOR DREAM WORK" and "NURTURING THE CREATIVE IMPULSE WITH SPECIAL REFERENCE TO DREAMS" by Jeremy Taylor are available from Dream Tree Press, 10 Pleasant Lane, San Rafael, Ca. 94901, for \$3.00 each.

Participants needed for personality study on lucid dreamers. Write: Rowe & Rowe Certified Graphoanalysts, 3891 Beech St., Cincinnati, Ohio 45227.

Cartoonist/artist needed to do artwork or continue "The Adventures of Lou Cid" cartoon for "Lucidity & Beyond". Write P.O. Box 1406, San Francisco, Ca. 94101.

## WANTED PERSONS

Be the first to answer any of the following questions below and you will receive a free subscription to The Dream Network Bulletin for yourself or a friend.

1. Can you identify the person in this photo?



photo Sally A. Shute

2. Identify the speaker in the following quotes:

"If it were found to be a separate type of awareness than lucid dreaming (awareness of sleeping rather than of dreaming), perhaps we might call it 'lucid sleep'."

"I'd rather have my nightmare!"

"Dreams are just like life. And, unless you've read too many textbooks, life is lived, not interpreted."

"I have also added a simple mnemonic device by asking myself each time I look at my hands, 'Do I have a lucid dream in hand now?'"

"The apparent separation between yourself and your waking environment is an illusion."

"The dream is the genital of the psyche."

"For the first time we're able to verify that people actually have the experiences they say they have."

"My name is \_\_\_\_\_, Ph.D., G.O.D."

## NEW DREAM GROUPS

1. Wellesley, Ma. Classes on "Dream Study" taught by Chris and Dayn Doolin. For information, call (617)431-7353.

2. Sausalito, Ca. Dream group forming on John Van Damm's houseboat in Nov. If interested, call (415)332-1346. Private consultation also available.

3. Burbank, Ca. Jungian Freeflowing Hypno-Dream Analysis. Continuing classes \$12 each, 6 PM Sundays. For reservations, call LeGrand E. Day, M.A., Jungian Hypnotherapist, (213)848-2408.

4. Berkeley, Ca. Transformational Dream Groups, three months of working creatively with dreams to find meaning and direction in life. Participants work with the Jungian-Senoi Dreamwork Manual. Write The Jungian-Senoi Institute, 1525T Shattuck Ave., Berkeley, Ca. 94709. (415)848-0311.

## CALENDAR OF DREAM EVENTS

### NOVEMBER

4 N.Y.C. Learning to Improve Your Dream Recall led by Judith Malamud at The Dream Community of N.Y., 684 Washington St. #2B, 6:55 P.M. For info., call Dr. Malamud at (212) 933-0460.

5-7 Lynchburg, Va. The Creative, Healing Dream led by Ellyn Hartzler Cowels, 8PM 11/5 to 5PM 11/7. \$120 incl. meals and lodging. Limit: 8. (804)528-2816.

5-7 Sausalito, Ca. Dreamwork by the Sea led by Jeremy Taylor at Point Benita Conference Center. (415) 454-2793.

12-14 Moscow-Pullman, Idaho. Human Potential and Dreams and Advanced Dreamwork led by Jeremy Taylor, sponsored by the Assoc. for Human Understanding and Growth. Call Harold Rosen (208)882-4328.

20 N.Y.C. Working with Dreams, 9:05 AM - 4 PM, an all day workshop with Dr. Montague Ullman done as a benefit for the Dream Network Bulletin. To reserve a place, send \$35 check made out to "Dream Community" to 333 W. 21 St.-Apt. 2FW, N.Y., N.Y. 10011. (212)675-1213.

### DECEMBER

17-19 Big Sur, Ca. The New World of Lucid Dreaming led by Stephen LaBerge at the Esalen Institute. \$190. (408)667-2335.

### JANUARY

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

20 Kentfield, Ca. Dreams: Meaning and Power, 8-week course given by Kenneth Kelzer, MSW, at the College of Marin. (415)897-2300.

?? San Francisco, Ca. Dream Art class led by John Van Damm at New College of Ca. winter semester. Write New College, 777 Valencia St., S.F., Ca. 94110.

?? San Francisco, Ca. Psychology of Dreams, winter course taught by Gayle Delaney at California Institute of Integral Studies. (415)648-1489.

?? Berkeley, Ca. The Meaning in Dreams and Dreaming (PS416) taught by Jeremy Taylor at Star King School for the Ministry, open enrollment. (415)845-6232.

### FEBRUARY

17 N.Y.C. Dream Awareness: A Path to Self-Understanding, Creativity, and Intimacy taught by Judith Malamud at N.Y.U.'s School of Continuing Education. (212)598-7064.

★ Lucid Dreamers' Study Groups Update ★

I thank all of you who have shown an interest in participating in or leading lucid dreamers' study groups. Unfortunately, there are not enough of you in a given area to form a single group. In the meantime, feel free to work on your own projects or on those suggested through the newsletter, such as July's "Experimental Corner", and to send us your experience. Also, you may consider advertising in your local area and forming your own study group. If you have some interesting experience or idea to share, please write to us!

We need leaders in the following areas:

Arlington, Va.

Golden, Co.

Detroit, Mi.

N. Liberty, Iowa

Newport News, Va.

In addition to those study group leaders listed in the July issue, the following are qualified to run groups. Contact them directly if they are in your area.

Terry Anderson  
1915 B St.  
Eureka, Ca. 95501  
(707)443-9094

Tony Lorenzano  
1431 23rd, Apt. #1  
Des Moines, Iowa  
50311  
(515)279-7152

P.J. Magik  
943 Pineridge  
Wichita, Ks. 67218  
(316)686-0817

Chris & Dayn  
Doolin  
18 Grove St.  
Wellesley, Ma.  
02181  
(617)431-7353

William Rowe  
3891 Beech St.  
Cincinnati, Ohio  
45227  
(513)561-4596

**Lucid Awareness Training**

continued from p. 4 to equate ordinary dreaming with purely unconscious behavior. Most dreams involve both conscious and unconscious processes. For example, one may be aware of deciding how to respond to a dream situation, without being aware that one is also creating that situation at that very moment.

Secondly, as a dreamer, one acts as a unity and dreams what one predominantly wants to dream, whether consciously or not, within the limits of what one believes is possible, given one's perception of reality. Conscious intentions will not prevent the expression, in some form, of stronger, opposing unconscious wishes.

Finally, I think it is a mistake to assume that ordinary, non-lucid dreams necessarily offer a wiser or deeper picture of personal reality than do lucid, consciously created dreams or one's conscious waking thought. While the spontaneity of ordinary dreaming may break through the inhibitions and self-censorship of waking life, it frequently does not. Why? Because the non-lucid dreamer falsely assumes she or he is awake, and therefore subject to all the limitations and moral taboos of waking life. On the other hand, when we dream with maximum lucidity, we are aware that we do not have to be bound by such limitations, and we therefore have the maximum opportunity to give free play to our imaginations for self-discovery without inhibition or self-deception. As an example, consider the non-lucid dreamer who shies away from acting on, or even admitting, sexual feelings during a dream because the situation would seem improper - for waking life. The same dreamer, if lucid, would feel free to explore and enjoy his or her own sensual feelings during the dream, without fear of waking-life consequences.

Question - Is it not unrealistic to believe that one can ever have total

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conscious control in dreams?

Yes. Since the development of awareness is a gradual process with no end-point, and since dreaming, like any other activity, is mediated by many situational factors, the concept of total lucidity is offered here as a theoretical ideal. Question - Is one really totally safe in dreams?

Dream imagery often expresses fears that are valid responses to real threats. However, threatening dream images are not the real dangers they represent. This lucid perspective enables one to take the threatening life situation as seriously as is warranted, while using one's dream imagery about the situation to experiment fearlessly with creative responses.

Question - Doesn't the practice of lucid fantasy, like ordinary daydreaming, encourage retreat into a world of imaginary gratifications?

On the contrary, lucid fantasy, unlike ordinary daydreaming, inherently leads to facing oneself more realistically as one consciously confronts one's own projections in one's imagery. Like ordinary daydreaming, lucid imagining can be used to rehearse positive behaviors and to develop life-shaping aspirations.

**Applications for Lucidity Training**

The ultimate value of lucidity is its potential to increase satisfaction in living. Because lucidity and the pursuit of satisfaction enhance each other synergistically, lucidity training incorporates satisfaction as a goal and as a continuously monitored felt sense. Some of my subjects initially had difficulty achieving satisfaction or even clarity about their actual feelings, values and desires because they were irrationally afraid of having any thoughts or feelings which they considered "bad", and were too busy censoring their spontaneous reactions. Maximal lucidity, which involves the thorough-going knowledge that imagining and acting-in-the-world are not the same, leads to the realization that it is both useful and safe to use dreams and fantasies to strip away conventional restraints and to use one's spontaneous reactions of satisfaction and dissatisfaction as a source of inner guidance.

Because lucidity involves recognition of one's creative powers, of alternative possibilities, and of previously unrecognized or projected inner potentials, it also increases the likelihood of obtaining satisfaction. Conversely, a satisfaction-seeking orientation, by continually posing the question, "how can I make the best of this situation?" acts as a stimulus to creativity and provides motivation to apply lucid awareness.

Lucidity training could be integrated into psychotherapy, where specific applications might include the treatment of nightmares and phobias. I have been particularly interested in developing group exercises to foster sharing, mutual helpfulness and intimacy among friends,

couples, family members, and workshop participants. I would predict that many students of lucidity training will find, once they have consolidated all the basic principles and techniques, that they can continue to use the method on their own.

Lucidity training can also be used as a path for spiritual growth. The clearing away, through lucidity, of cobwebs of projection, can lead to a newly vivid and profound perception of oneself and others, while the lucid awareness of the interconnectedness of self and others, whether in dreams, fantasies, or waking life, may ultimately foster a cherishing of the precious qualities of each individual being.

**References**

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3. Malamud, J.R. The Development of a Training Method for the Cultivation of "Lucid" Awareness in Fantasy, Dreams, and Waking Life. Ann Arbor: Universit Microfilms International, 1979. (Doctoral dissertation, Order No. 8010380).
4. LeShan, L. Alternate Realities: The Search for the Full Human Being. New York: Evans, 1976.
5. Gendlin, E.T. Focusing (2nd ed.). New York: Bantam, 1981.
6. Malamud, J.R. "Discovering Lucidity: Experiential Exercises for Dream Study Groups." Dream Network Bulletin, 1 (2), April, 1982.

Address comments and inquiries to Dr. Malamud at 2555 Bainbridge Ave., #6, Bronx, N.Y. 10458. (212)933-0460.

**ESTABLISHMENT OF THE HEARNE RESEARCH ORGANIZATION**

Psychologist Dr. Keith Hearne, who pioneered experimental lucid dream research and has since made significant theoretical and practical contributions to lucid dream research, has set up the Hearne Research Organization in England. It has an international scope and its purpose is to advance the scientific study of certain phenomena. At this stage, dreams - including lucid dreams - are its main concern. Persons who join the Organization's 'dream club' undertake to perform a series of experiments at home - many of them involving the use of his dream-machine invention, which not only increases dream recall in users but also induces lucidity in many users. It is anticipated that the project will constitute the largest study of dreaming ever conducted. Membership is a little restricted at the moment, but persons in the U.S. wishing to join the dream club should write for details to: The Hearne Research Organization, P.O. Box 84, Hull, England, HU1 2EL. There is an initial membership fee, and the experimental dream-machines are available, at extra cost, through the Organization to members only.



photo Sally A. Shute

## CINDERELLA'S DREAM

by Caroline Kandler Hulse

I have broken through  
this torn shape,  
shadow of a castle  
with three turrets  
and behind it  
dark windows into night.

Still inside  
this cornered room  
skin of wallpaper  
shed on the floor,  
I stand in patterned debris  
With this removal,  
this going in,  
tearing off surfaces  
to see what's there  
behind this layer.

The three turrets become  
three heads looking;  
one on a slinky neck,  
another raising a night triangulation  
and one centered asymmetrically,  
moling back and forth,  
while below a wallpaper dog with  
seeing' eye  
gently guards; no Cerebus more Snoopy,  
and a scrap of turtle climbs the wall.  
Through this opening I go  
into the dark window  
into a dream within this dream,  
a narrow way to reach inside.

I find an old shoe, a slipper  
with my footprint in it,  
but this shoe doesn't fit anymore.  
It's a closed shoe and my feet  
have grown.

I'm better barefoot.

My sisters have cut off their toes  
to fit my shoe  
but I'm not going to.

Will my love still look me?

I'll chance it.

I will not stagnate in the castle.

I will see where I'm going.

A spiral staircase now  
appears

for my night journey down.

I've seen it before in a story  
but not from inside out.

With my next step I go deeper;  
This is where my Godmother lives.

**WORKING WITH YOUR DREAMS**

by Ruthann Forbes

Recurring dreams have held a fascination for me for a long time. In some cases I have found that they occur because of a flaw in our attitude that prevents us from responding properly or completely to an emotional experience. And when we are confronted over and over again to similar situations over a period of days, months, or even years, we continue to think and react in old patterns. Therefore it may be that we are presented with these recurring dreams to show us areas of our life that need to be worked on so that we can develop more fully to our inner potential.

I used to have a recurring nightmare which began in my early childhood and continued until I was twenty-seven years old. The dream started out with me walking along a path until it led me to a secluded log cabin restaurant, nestled in the side of a mountain. I sat down at one of the wooden tables and found a small silver knife, fork, and spoon set before me. Things change quickly in dreams, and suddenly I found myself standing along in broad daylight on a strange street. Disconsolation filled me with such unrest that I began to run up the street, trying frantically to search for the right house. Finally I ran into a white house and walked toward the back screen door. In the back yard was a vegetable garden. Under the facade of this pleasant looking garden, I knew that something was dead and buried there. It was at this point that I woke up. Having never before seen the garden in any of my other dreams, I knew it was highly significant.

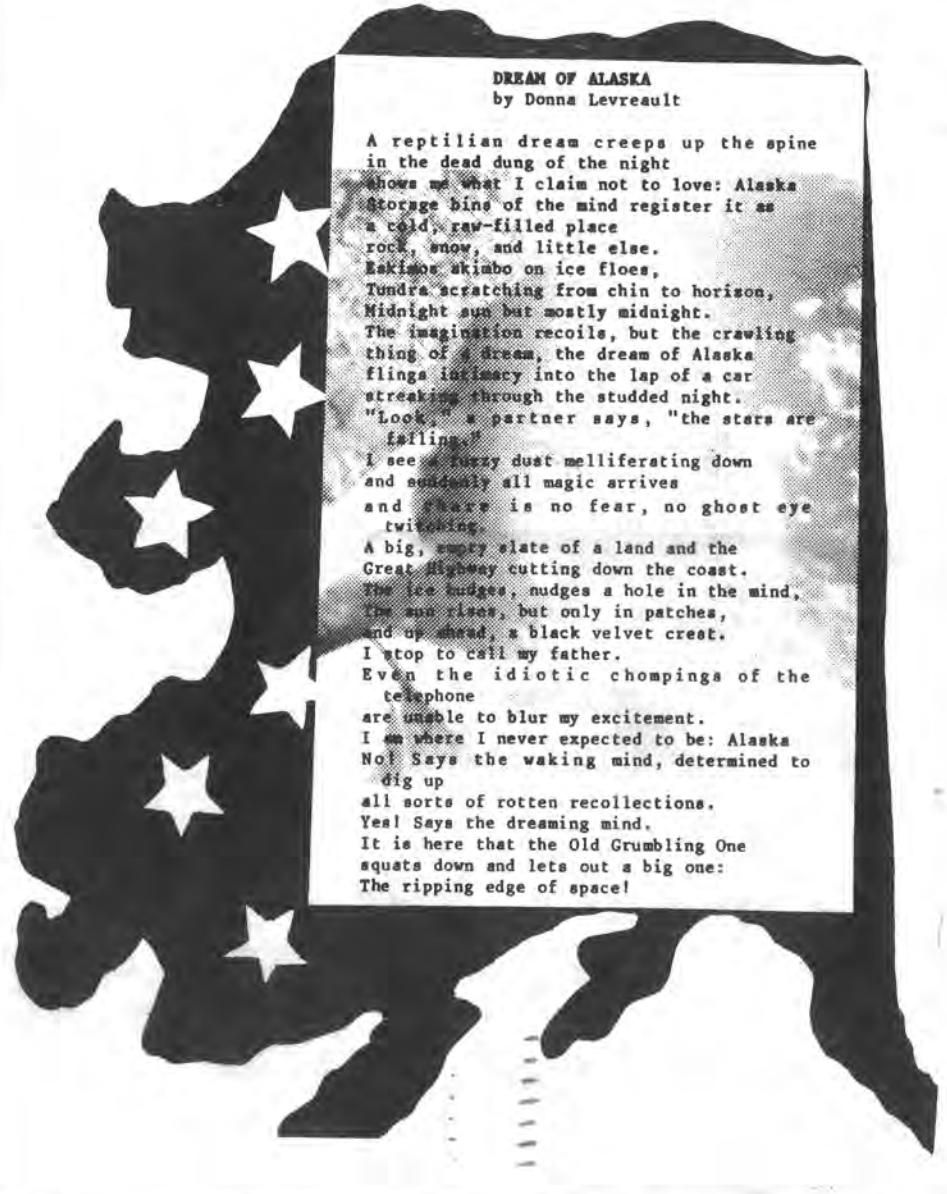
The next day I tried to put the dream out of my mind, so I went shopping. I was walking toward a newspaper store when, out of the corner of my eye, I saw animals for sale in the window of a shop. All of a sudden a brilliant flash of light burst into my consciousness. For a few minutes this all-encompassing blazing light remained, temporarily blinding me. For the next few moments I could actually see and experience myself as a four year old child again. My pet had been killed and none of the adults around would listen to me. I could actually feel the fear and remorse again that I had experienced as a child. This traumatic incident of my pet being killed had been erased completely from my conscious awareness up until this point in my life. If I had been into the study of dreams then, as I have been for the past 9 years, I could have used various techniques of interpreting the dream and working with it in order to bring about more immediate results than waiting around years to have it solved.

Many people feel, as I do, that the average dreamer is perfectly capable of interpreting his own dreams. The dream imagery is created by his own mind, they are his own symbols collected over many years of living, and with a little effort he should be able to understand his dreams.

Over the years I have worked through a number of recurring dreams for both myself and my students. In preparation for dream work, write down your dream and any insights you may have on it. This can be done in your imagination or written out on paper (Gestalt or Role-Playing).

6. Draw your dream. Allow the subconscious to express itself through a drawing and take notice of anything you may have overlooked in the dream.  
7. Ask for another dream that will give insight into the reason for the nightmare. You can either program the subconscious by a presleep suggestion that you will have a clarifying dream or you can use prayer.

continued on p. 2



**DREAM OF ALASKA**  
by Donna Levraud

A reptilian dream creeps up the spine  
in the dead dung of the night  
shows me what I claim not to love: Alaska  
Storage bins of the mind register it as  
a cold, raw-filled place  
rock, snow, and little else.  
Eskimos skimbo on ice floes,  
Tundra scratching from chin to horizon,  
Midnight sun but mostly midnight.  
The imagination recoiles, but the crawling  
thing of a dream, the dream of Alaska  
flings intimacy into the lap of a car  
streaking through the studded night.  
"Look," a partner says, "the stars are  
falling!"  
I see a fuzzy dust melliferating down  
and suddenly all magic arrives  
and there is no fear, no ghost eye  
twinkling.  
A big, empty slate of a land and the  
Great Highway cutting down the coast.  
The ice judges, judges a hole in the mind,  
The sun rises, but only in patches,  
and up ahead, a black velvet crest.  
I stop to call my father.  
Even the idiotic chomplings of the  
telephone  
are unable to blur my excitement.  
I am where I never expected to be: Alaska  
Not Says the waking mind, determined to  
dig up  
all sorts of rotten recollections.  
Yes! Says the dreaming mind.  
It is here that the Old Grumbling One  
squats down and lets out a big one:  
The ripping edge of space!

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



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303 E 76 ST (4)  
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