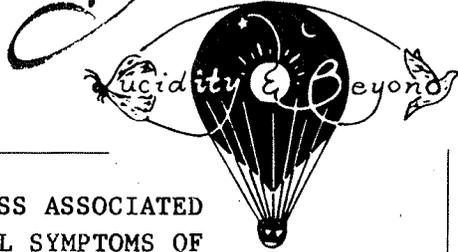


Dream Network Bulletin

October, 1983

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SLEEP AWARENESS ASSOCIATED WITH SEVERAL SYMPTOMS OF SLEEP PARALYSIS

by Sally A. Shute

Preliminary findings in a research study conducted by Sally A. Shute indicate that a person's awareness that he is sleeping is concurrent with judges' ratings of subjects' 1) physical sensations of heaviness/inability to move, 2) sensory malfunction, and 3) spark to awareness: being unable to move. The former two characteristics are often reported by narcoleptics who experience sleep paralysis.

Sixty-four dreams (home reports) of eleven voluntary subjects, consisting of four narcoleptics and seven non-narcoleptics, were independently rated by judges for presence or absence of sixty-eight characteristics. Presence was defined as agreement by two out of three judges.

A rotational factor analysis resulted in clusters, the first being the aforementioned. Another interesting finding is that awareness of dreaming, usually referred to as lucid dreaming, did not appear in any factor cluster. Awareness of dreaming had a highly negative weighting for the second factor, which consisted of 1) no awareness of sleeping/dreaming and 2) spark to awareness: not applicable.

From the characteristics observed these findings suggest that when one differentiates between awareness of sleeping and awareness of dreaming, one gets different patterns. One is prompted to reflect on what is the definition of lucid dreaming. It appears that the state of being aware that one is dreaming and engaging oneself with dream imagery and events is different from the state of being aware that one's body is in bed asleep.

A more detailed account of this study is in process and will appear in a future issue of DNB. Responses from researchers in the field are welcome. Write P.O. Box 12003, S.F., CA 94112.

"Lucidity & Beyond" is a biannual newsletter of the DREAM NETWORK BULLETIN.

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AS A CHILD DREAMS

by Valerie Meluskey

Rapt attention. Spontaneity. Excitement. Belly laughs, giggles. Fright, shivers, awe. Sitting in a large circle with children of all ages in school classrooms has been a high experience.

I begin by telling them how much I love dreams and my work and that everyone on our planet dreams. Their expression shows that they had not thought of this. Then I invite them to share their dreams: their funniest, scariest, weirdest, and most wonderful dreams.

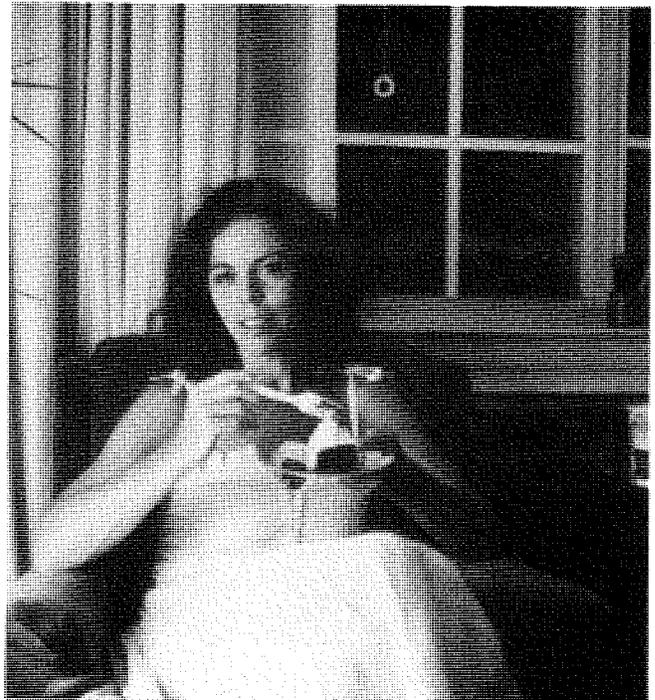
Immediately, hands are pumped in the air and a whole gamut of dream experiences pour forth as the tempo is accelerated to playground speed. Because almost everyone wants a turn(s) and attention span can be short, I will help limit the time for telling their tales.

By addressing normal questions about a dream, teaching can be interspersed. To a boy or a girl who has flown in a dream, I ask "How does it make you feel when you are flying?" Answers: "Great", "Like I can do anything, go anywhere", "Powerful, like I have this special power I forgot I had." I always return to the dreamer and ask questions designed to give the dreamer some insight and a sense of resolution or completion. Each child is listed to thoroughly and each in a special way.

Joining in with a group of first-graders is equally exciting and profound as working with any other age group. Physically, they are so young and tiny that they seem barely out of babyhood. They have a great deal more dimension than adorableness.

They dream of spaceships, exploring the universe, of brothers and sisters and parents (family dynamics) and of monsters, animals, and magical beings. Some of them fly in their dreams and some of them become lucid. I was surprised at how many six-year olds dream of being in spaceships, travelling to other constellations. Some dream of returning to Earth with powerful magic in the form of gadgets and sometimes innate abilities. None of these dreams were frightening.

continued on p. 6



Valerie Meluskey

THE ASSOCIATION FOR THE STUDY
OF DREAMS:
AN ALLY OF THE DNB

LETTER FROM PRESIDENT & VICE-PRESIDENT, ASD

We have learned to our surprise and regret that The Association for the study of Dreams has been seen to be competitive with the Dream Network Bulletin and possibly destructive to its goals. We would therefore like to clarify our position.

The ASD (formerly DEI) has been formed to promote public and professional awareness of the importance of dreams. This is a goal that we share with the DNB. Since there is much to be done if we are to convince the world to take dreams seriously, we will need the assistance of many groups of dreamers in a variety of organizations which can appeal to the broadest spectrum of the population.

Because the vast majority of people hold dreams in very low regard, the ASD will also work to improve the status of the study of dreams in the view of the general public as well as in the academic and business worlds. The Association for the Study of Dreams will provide a forum in print and in conference which will encourage and facilitate a more active participation by professionals who share a desire to explore the realm of dreams from interdisciplinary perspectives.

Our first International Conference will be held in San Francisco June 14-17, 1984. The speakers will be some of the world's most experienced in the field of dreams. Both professionals and the public will thus have the opportunity to hear and to meet face to face with a fascinating assembly of dream specialists.

The Journal of the association will publish formal articles, (perhaps twice a year) written by some of the best informed people in the fields of psychology, psychiatry, anthropology, religion, and art to name but a few.

The formation, organization and production of such a conference and journal demand enormous expenditures of sustained and detailed work. Experience has shown us that the most efficient way to accomplish such complex tasks is with a formal organization with officers who are willing to take responsibility for the necessary projects involved. All officers are of course volunteers.

The ASD executive committee are enthusiastic promoters of the DNB among our clients and students, and we encourage the support of the newsletter with subscriptions, articles, contributions. It is our hope that the growth of the ASD will increase the number of DNB subscribers as well as the number of professional contributors to the newsletter. Because our goals are parallel to the DNB we are offering a membership discount of \$13.00 (equal to the cost of one year's subscription to the newsletter) for all current DNB subscribers.

We look forward to a productive relationship with you and to seeing many of you at the First International Conference of The Association for the Study of Dreams in San Francisco.

Gayle Delaney, Ph.D.
President, ASD

Loma K. Flowers, M.D.
Vice President, ASD

YOU TELL ME YOUR PHENOMENA,
I'LL TELL YOU MINE

by Sally A. Shute

A review of
Hervey de Saint-Denys: Dreams and How to Guide Them (Edited with an introduction by Morton Schatzman, M.D.). London: Duckworth & Co. Ltd., 1982.

Compared to the relatively recent look at dreams in the laboratory, dream interpretation and phenomenology have their roots deeper in the past. Dreams and How to Guide Them, originally published in French as Les Reves et les moyens de les diriger in 1867, is an account of one man's lifetime of inner exploration of the phenomena of sleep and dreams. As Dr. Schatzman points out, Saint-Denys never assumed dreams had a secret meaning and was a dream investigator rather than an interpreter.

While there currently is an acknowledgement of the effect of the observer on the observed, which is a more powerful artifact in the laboratory than in the home, the accuracy of the data (dream report) ultimately rests with the dreamer, whether in naturalistic or experimental studies. However, in an effort to examine the dream closely through controlling other variables, one must question the value of removing the dreamer from his natural environment with the potential consequence of severely influencing the results.

Alongside the recognition of the value of phenomenological research of dreams is the recent trend toward negating the meaning of dreams and defining them in physiological terms. By reducing the dream to a sequence of physiological events, one is taking a correlation between physiology and the experience of the dream and assuming a causal relation in a specific direction -- from physiology to experience. This reductionist point of view encourages narrow as opposed to expansive thinking.

Phenomenologist Robert Romanyshyn sees the relationship between physiology and experience as reversed, that is, the former is situated within the context of the latter. Because the experimenter must first have demonstrated that his subjects were experiencing a dream before he can make any physiological measurements, there is an implicit reliance on the subject's report of dreaming.

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ASD NOTICE

A.S.D. membership dues are as follows: Regular Membership (\$30), Founding Membership (\$60), Founding Life Membership (\$100 or more). All members will receive A.S.D. publications and discounts on admission to all A.S.D. events.

For the FIRST INTERNATIONAL CONFERENCE we invite you to submit papers and/or proposals for other presentations and activities for this event by Nov. 1, 1983. Registration fees for the Conference are as follows: \$95 (non-members), \$75 (A.S.D. members) prior to March 1, 1984. After that time, fees will rise to \$120 (non-members) and \$95 (A.S.D. members). Founding Members and Founding Life Members will be invited to attend receptions during the Conference at which time they will have the opportunity to meet each other and talk with Conference speakers.

Send dues to P.O. Box 1123, Sausalito, CA, U.S.A. For further information, call 415/668-7444.



photo Dave Katz

Sally A. Shute

I'LL TELL YOU MINE

continued from p. 2

Moreover, he states, physiology, rather than establish the meaning of an experience, reveals it.(1)

Dream interpretation, according to phenomenologist Medard Boss, is comparable to interpretation of waking life. Both must speak for themselves, and the phenomena of each require as much or as little interpretation. Although waking and dream events have different structures, dreams being more discontinuous than waking life, phenomenologically the dream world has its right as a part of the existence to which we must be open.(2)

And as we open the door to Saint-Denys' experience of sleeping and dreaming, we must keep in mind that experience varies from individual to individual. What is one person's experience is not necessarily another person's. As the DREAM NETWORK BULLETIN has respected each person's experience, be he/she a psychologist or physiologist, a professional or a layman, American or foreign, young or old, I would like to continue in this tradition by presenting Saint-Denys' findings in the form of a survey. For those of you who have seriously explored the fleeting dimension of sleep/dreams, I invite you to participate in Saint-Denys' individual observations. Please be honest in relating your own experiences and ideas. As our inner sleep/dream experience requires no external verification (as of yet, no one has been able to observe our dreams but ourselves), if there are enough responses, a summary report will be made in a future issue, examining how common Saint-Denys' findings are. Feel free to expand on your responses on a separate piece of paper. To obtain a copy of Dreams and How to Guide Them, send \$20 to Gerald Duckworth & co. Ltd., The Old Piano Factory, 43 Gloucester Crescent, London NW1, ENGLAND.

References

1. Ronald S. Valle and Mark King. Existential-Phenomenological Alternatives for Psychology. N.Y.: Oxford University Press, 1978, pp. 40-41.
2. Herbert Spiegelberg. Phenomenology in Psychology and Psychiatry. Evanston: Northwestern University Press, 1972. P. 340.

SURVEY

Frequency of Occurrence of this Experience

Some-times	Often	Rarely	Never	Unde-cided
------------	-------	--------	-------	------------

1. Fragments of dreams, as well as entire dreams, which are not recalled the next day, have been remembered at a later date.
2. Images that affect me strongly take longer to fade than those less so.
3. Everything in a dream is attributable to either a natural and spontaneous unfolding of a continuous chain of memories or of this in combination with a sudden intervention of an idea from outside the chain due to an accidental physical cause.
4. The vividness of dream images is related to the depth of sleep - the deeper the sleep the clearer the images and vice-versa.
5. The more vivid the dream, the greater the difficulty in awakening.
6. If in a dream I try to hold on to a particular image of idea, I feel an acute pain which seems to press against my temples and then spread to the back of the brain.
7. It's more difficult to maintain prolonged and attentive contemplation of an illusion relating to an animate form, particularly a face, than an illusion relating to an object.
8. When I wish to awaken from a dream it is accompanied by a fairly violent contraction in the chest and abdominal muscles.
9. A correlation can be established between certain positions of the body or physical sensations and dream content.
10. In dreaming we completely forget the real pain felt during the waking state.
11. Memory of places in dreams appears less accurate than the memory of people or of events in dreams.
12. To change an image. I can close my eyes mentally while dreaming.
13. A voluntary effort of attention to reading in a dream is accompanied by an intense pain at the back of the eye socket.
14. Phrases we succeed in reading in a dream are, upon recall after awakening, incoherent without rational links between the words.

Send survey to Sally A. Shute, P.O. Box 12003, S.F., CA 94112.

DREAM GROUPS

Monthly dream group at John Perkins', 684 Washington St. #2B, NYC. The first Tuesday of each month at 7:30 PM. RSVP. Drop-ins also welcome: 212/242-3871 or 925-3405.

Sherry Mestel is giving workshops in Dream Techniques through Psychic Seminars. For information Call her: 212/768-8148.

Judy Malamud and Elizabeth Caspari are running workshops at Wainwright House. Call or write: Wainwright Center for Development of Human Potential, 260 Stuyvesant Ave., Rye, NY 10580. 914/967-6080.

Dorri Jacobs and Judy Isaacs are co-leading a free SUPPORT/HEALING GROUP incorporating dreamwork for practitioners in N.Y. Call Dorri: 212/222-4606.

Dream groups forming in Chico, CA. Led by Warren Smith. Write 2137 Honey Run Rd., Chico, CA 95926.

Dream Awareness Group - ongoing bi-weekly meetings led by Pari D. Anvar, M.A. in CA. Weds., 7-10 PM, \$40/mo., 8/group limit. Write 412 Redhill, No. 5, San Anselmo, CA or call 459-3342.

Experiential dream group in Garden City, Long Island. Anyone interested should contact Jenny Dodd at 516/741-4177.

One Year Dreaming Group: participants set time and date. Contact Shannon Perneti, 223-5337, Portland, Oregon.

Ongoing dream classes conducted by Gayle Delaney, Ph.D., author of Living Your Dreams, in S.F. Thurs., 10-11:45 AM and Mon., 6-8 PM. \$35/class, 8 week commitment, max. 8 students. Classes emphasize process and are especially useful for teachers and therapists.

Seth/Dreaming Group led by Brad Benjamin in Bay Area. Call for times and locations. 892-6494.

S.F. ongoing dream group now forming led by Gayle Delaney, Ph.D. Training in dream interpretation and incubation. Monday nights and Thurs. mornings. \$35/session, 8-week commitment.

Dream group in San Francisco. Tues. evenings beginning October 4. \$45-65 per month. Call Elizabeth Arkley: 521-4553 or 654-1992.

Ongoing dream groups. Small structured groups to deepen your connection with your inner center of wisdom, creativity and inspiration. Led by Elizabeth Arkley, \$45-65 per month. For information and dates call 521-4553 or 654-1992.

ANNOUNCEMENT

A CALL FOR DREAM HEROES

If you recall a dream or two in which a dream figure (parent, teacher, friend, enemy or child, etc.) helped you out of a difficult situation in a particularly memorable way, would you send me a copy of the dream with a description of who your hero is and what he or she is like in waking life? Your dreams will help me in writing a chapter in my next book. Thanks! Send to Gayle Delaney, 337 Spruce St., S.F., CA 94118.

CLASSIFIEDS

DREAMWEAVER - Canada's Dream Magazine - exploring dreams and: fiction, children, photography, research, interpretation and much more - offers an entire set of six back issues (144 pages of dream focused material) for only \$12 - send check or money order to: Dreamweaver, 6 Charles St. E., Toronto, Ontario, M4Y 1T2

I Dream of Planets, You Dream of ...

by Donna Levreault

Being abandoned on an island of fire.
You sit, silent. The jagged
broken cliffs around you
no longer cry out for redemption.
You are one of them, immolated, lost.

Off in the distance
A Giant moves through the boulders.
His body is all muscle and it
ripples like sand in the wind.
Fear rushes over you, but he
meets it with a friendly wave
a wreath of smiles.
As he comes closer, his form
becomes clearer. It is a melding of
innocence and brute strength.
You feel desire and love gather
and draw him into your body.
His power melts down through you.
A pulsar of raw vitality takes hold
and shatters the solitude of heat and rock.
Something has been saved - the way out
and it shoots up your spine.

YES, I WANT TO RECEIVE THE DREAM NETWORK BULLETIN EACH MONTH!

Yearly subscription cost is individual \$13, student \$11, foreign \$19.

Name
Address

(ZIP)

The following back issues are available for \$1 apiece (\$1.50 foreign):

1982 - April, June, July, October
1983 - April, June, July

Send check payable to "Sally A. Shute" to P.O. Box 12003, S.F., CA 94112.

If you received a misprinted page in the Sept. issue, please write for replacement: Suzanne Keyes, Dream Craft, P.O. Box 61960, Virginia Beach, VA 23462.

LYSERGIC VISION

What mankind calls Reality
I call a Dream
and hold
that doubt and fear
and all the thousand cares which seem
to cast a shadow over life
are merely games we play in restless sleep:
sommnambulists
We walk in darkness through a radiant light
and transform Golden sunrise into night.

G. Ronald Webb
1968

CALIFORNIA CALENDAR

October

Dream Discoveries Workshop, early Oct., Mendocino County, led by Jeanne Adleman-Mahoney. Prereq. required. Call 415/585-0666 for info.

10-12 **Dream: A Somatic Approach**, led by Stanley Keleman in Carmel, CA. Contact Center for Energetic Studies, 2045 Francisco St., Berkeley, CA 94709

21 **Facing Our Dreams**, Bay Area, CA radio talk by Larry Sargent on New Horizons Radio, KPFA-FM 94 at noon.

22-23 **Slip Built Ceramics & Dream Rituals**, in Ojai, led by Jim Danisch at the Ojai Foundation. \$80, deposit \$20. Call 805/646-8343 or write: Ojai Foundation, P.O. Box 1620, Ojai, CA 93023.

23 **Dreams in the Nuclear Age**, led by Larry Sargent at Shared Visions, 2512 San Pablo Ave., Berkeley, CA 94702. 10 AM-5 PM, \$30 (\$25 in advance). Call 845-2216.

November

11 **Dreams - Messages from the Inner Self** (introduction to dreamwork), in Oakland, led by Elizabeth Arkley. 7:30 PM, \$5. For information call 521-4553 or 654-1992.

19 **Saturday Workshop**, in Oakland, led by Elizabeth Arkley. 10 AM-5 PM, \$35. To preregister call 521-4553.

December

10-11 **Awakening the Dreamer**, in Ojai, taught by Rinpoche. \$65, deposit \$20. 10 days: \$140/deposit \$20. Call 805/646-8343 or write Ojai Foundation, P.O. Box 1620, Ojai, CA 93023.

14 **Using Your Dreams to Find a Partner**, in S.F., lecture/discussion by Gayle Delaney, Ph.D., at Habitat Center, 3897 18th/Sanchez. 7 PM, \$10 donation to benefit Dream Community of S.F. Call 415/587-9949 to register. Space limited.

16 **Dreams the Key to Wholeness** in Berkeley, led by Pat Henry, MFCC. 10 AM-5 PM. \$35. Call 841-6500 or 707/829-2007.

Women in Transition, in East Bay, a support group using dreams to explore our life situations. Call Barbara Berg, ACSW, InVision Associates, 284-2503.

Awakening the Dreamer, East Bay, 8-week exploration into the world of dreams. Call Barbara Berg, ACSW, InVision Associates, 284-2503.

Dreamwork, Walnut Creek, Alameda, group led by Elizabeth Arkley, M.A. Call for times & locations: 415/521-4553.

OREGON CALENDAR

October

5 **Advanced Dreaming Techniques**, in Portland, led by Shannon Perneti. 4 sessions. Call 223-5337.

5 **Dreaming Group**, in Portland, led by Shanon Perneti. 12 sessions. Call 223-5337.

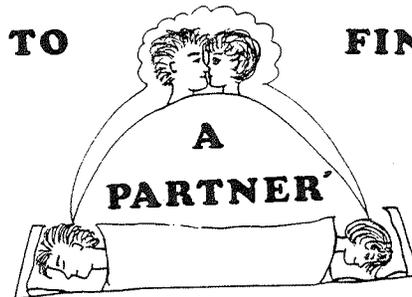
WASHINGTON CALENDAR

October

21-22 **Dream Talk**, in Seattle, lecture and workshop by Gayle Delaney, Ph.D. Lecture at Kane Hall, U. of Washington, Oct. 21. All-day workshop on dream incubation and interpretation Oct. 22. Call Ken Kimmel 206/447-1895 for information.

'USING YOUR DREAMS

TO FIND



Friday - Oct. 14 - 7 PM

Lecture & discussion by Gayle Delaney, Ph.D., author of Living Your Dreams. Dr. Delaney has made appearances on local & national TV shows around the country and was the host of a 3-hour daily radio show, "Dream Talk," in Seattle. Using her 10 years of experience as a dream psychologist, Dr. Delaney will discuss the use of dream incubation techniques to find a mate.

*Habitat Center, 3897 18th/Sanchez, S.F.
\$10 donation to benefit Dream Community of S.F.
Write P.O. Box 12003, S.F., 94112, or call 587-9949.
Reservations recommended - Space limited.*

NEW YORK CALENDAR

October

3 **Dreams: The Creative Images of Your Inner World**, led by Elizabeth Caspari in N.Y.C. 6 sessions, 1:30-3:30 PM. Contact: Human Relations Center, New School for Social Research, 66 W. 12th St., NY, NY 10011.

30 **Nightmares & Frightful Images**, potluck dinner at John Perkin's place, 684 Washington Street #2B, NYC. Dinner at 5 PM, workshop at 6:30. Bring dreams and food to share. 212/242-3871 or 925-3405.

November

15 **How to Master Your Dreams and Dream Your Masters**, led by Jewel Howard in NYC, 190 Waverly Pl. at 10 St. #4F, 7:25 PM. Call 212/675-4692.

December

10 **Pancake Dream Brunch/Christmas Dream Workshop**, in NYC at Barbara Shors', 400 Central Park West #10 D. 1:30 PM, \$6. Call 212/662-1749.

MASSACHUSETTS CALENDAR

October

21-23 **The Transformative Power of Dreams & Dreaming**, led in Rowe by Jeremy Taylor. Write Rowe Conference Center, King's Highway Rd., Rowe, MA 01367 or call 413/339-4216.

November

12 **Dream Ecology**, in Cambridge, led by Larry Sargent. Place to be announced. \$45.

19 **Contemporary Dream Community**, in Cambridge, led by Dr. Dennis Pearne, 10 Seville St. To register call 617/332-9174.

VIRGINIA CALENDAR

October

9-14 **Psychical Research I: Sources of Guidance for Understanding Self & Others**, Virginia Beach, week-long A.R.E. Conference, \$375.

FLORIDA CALENDAR

October

23 **Personal Mythology and Your Dreams**, led by Stanley Krippner, Ph.D. in Hollywood. Contact: Florida Society for Psychical Research, 2005 Jackson St., Hollywood, FL 33020 or call 305/920-4623.

The scary dreams involved mostly monsters - feared animals, werewolves, dinosaurs - or family members. They respond readily to suggestions of questioning and confronting what they fear in their dreams. Being taught that what scares them is a part of them, coming through their minds, that they can be in charge of their dreams, and that they cannot be harmed physically, excites their imaginations to come up with solutions. "I could have him take me for a ride - have him take me where he lives." "I could tell her (witch) to do something good with her magic - give me a puppy." And, there is often an example of a dreamer who has already made friends with an initially terrifying monster or creature during the course of a dream. Several times a weird creature would do something that would make the dreamer laugh and fear would vanish. Such dreams bring perspective and humor.

In an older group, a nine-year old related a dream in which he died, and as the scene changed all the people turned out to be identical, as was he. So, he killed himself by stabbing himself in the stomach to see if it would happen again, and it did. Everyone loved this dream. Here was an opportunity to point out a fundamental teaching that you can never be hurt or destroyed in your dream. And, it is true also that if you believe something in the dream can hurt you, you will experience pain as if it is physical until you wake up (either in your dream or after).

Afterwards, when others shared feelings of being frightened in their dreams, we could refer back to John's dream. John later said with great intensity, "You know dreams are never boring!" And, your waking life could be like that too.

His dream was also a dramatic example of lucid dreaming, as he was aware that he was dreaming and wanted to test himself. Examples are what inspire people to action - to know lucid dreaming is possible and to want that experience for oneself leads the way to have that experience. In my 7+ years of giving weekly dream workshops, I have discovered that example result in expanded consciousness and lucidity in dream more readily than processes of programming.

After sharing my personal dream experience in the first dream workshop I gave to the public - of becoming lucid and confronting enemies (anyone inimical to the dreamer's wellbeing) - several people returned the following week with experiences in which they became aware while dreaming that they did not have to respond with fear in the dream.

Another variation on the transformation of fear and violence is described by a ten-year old boy, "I am the leader of a gang in the 1944's or 45.", during which he realizes he is tired of violence and killing. When questioned when he became tired of the violence, he replied it was when someone he cared about got hurt.

To reinforce his important realization, I asked what else he might do with his gang as a leader, to which he replied he would protect people from other gangs. When asked whether he was good and powerful enough to protect his relatives and friends in waking life, he was beaming with positive feeling amidst some uncertainty. Later, the teacher drew me aside to tell me this boy was very much the intimidator and a leader others looked up to or avoided. He was very pleased that this boy was working through fantasies and aggressive use of energy in a conscious and constructive way.

The middle school age group (11, 12, 13) are teeming with physical and emotional energy. My choice for exploring the meaning and function of

dreams with these students is to put their dreams into action as soon as possible. I divide them up into manageable groups of four, five, or six, and direct them to each share a dream and then act it out with each other. I have specific guidelines for sharing and enacting centered around giving uninterrupted attention to the dreamer and the dream while avoiding waking life data.

The expression of anxiety-producing issues through their dreams results in major emotional changes and resolution through poignantly serious joint endeavors to very calm relief and centeredness (relaxed bodies and breathing, steady voices and eye contact).

After each group acts out their dreams they choose one to act out for the whole class. One eighth-grade boy, Andy, who was very bright and popular, had the full support of his class in solving the dream drama of saving everyone's life when a fire breaks out in his life, where he lives with his older brother and his father. The fire sets off an alarm but Andy is the only one who is awake and aware of the danger and so feels pressured to save everyone in a hurry before the smoke and fire "eat them up" (his words).

In the dream he wakes everyone up but is having a difficult time rescuing his younger brother who does not realize there is any danger. Andy wants to tie his sheet to the bedpost and go out the window, using the sheets as a rope ladder, but there are not enough sheets and the second story is too high off the ground.

The solution most favored was to wake the father and direct him to get the older brother to safety, while Andy will save his younger brother. This way they can go fast and use the stairs.

I sensed the need for this drama to be played out to the satisfaction of the dreamer. Knowing that fire in a dream cannot destroy you is not a part of Andy's experience. That fire - or anger - are powerful forces he does know. He has the experience of coping with a life-threatening situation. He took charge of the situation and followed through successfully. The process by which he achieved a positive outcome involved sharing his experience and accepting outside support.

In the same age group, a girl related a dream she had about her brother being hit by a truck before he had an accident that put him into a coma - he had been in the hospital for over six months at this time. She felt she was guilty and wondered if she could have prevented it. Having the opportunity to bring her experience out into the open and have others share it brought her some relief.

Sharing dreams with people you dream about can be enlightening for all concerned. If you keep in mind that every dream character can be subjective as well as objective, e.g., your brother that gets injured can also be the brother part of you that is vulnerable to being hurt, you can take responsibility for being the cause of your own experience. They are curious about these concepts and their questions reveal comprehension.

As a result of owning our part in the creating of what we experience in our dreams and in our waking life, we become more aware of how truly interrelated we all are. When we are able to accept another's experience of us in dreams and waking life as a mirror of them and a communication from us - and when we are able to accept our experience of others in our dreams or waking life as mirrors of us - we will all be enriched. We will be lucid while awake.

When I've taught highschool classes the results are similar: curiosity, intensity,

AS A CHILD DREAMS

continued from p. 4

eagerness to share, willingness to reveal, lightning-fast realization, apprehension. Although there is more restraint, the childlike spirit is willing to emerge.

My first highschool class were juniors and seniors. I am moved by that experience because I began at my worst - maybe ten minutes that felt like ten hours of uncomfortableness - and broke through to release self-consciousness and to focus fully on them - the dreamers and the dreams. During that session, Chuck, a guy who appeared hip and attractive, spoke with some hesitation and revealed a dream of fear and violence and eventual lucidity at seeing his hands reaching out toward each other to grab someone. He had read the Castaneda books and wanted to experience the dream awareness suggestion of seeing his hands in a dream and having that be an anchor to remind him that he was dreaming. His dream changed when he had this awakening and he felt more of his own power in the dream. Sharing broke the ice and others opened up. Later, I told them about the Senoi concepts, including asking for gifts from conquered dream enemies and satisfied dream lovers. At the end of the class Chuck gave me a gift: a copy of Castaneda's The Second Ring of Power, a book devoted to the art of dreaming.

The highschool age group are willing to share in a way that entertains and amuses, as well as what makes them privately anxious. The areas of sex and death are generally those most charged with fear and mystery. They dare exposure when the room becomes a safe place.

There seemed to be a comedian in each class, e.g., an extraverted, athletic young guy told a dream in which human chickens lived in his suburban neighborhood and then other barnyard animals appeared and began to speak. He recounted this dream with full dramatic expression to everyone's delight. Sometimes, even if the ice was not yet broken by laughter, students would share dreams that were sexually explicit or symbolic. For example, a few shared dreams in which the dreamer and a partner are discovered being sexual or naked by a parent and dreams in which an outsider shows up when the dreamer is highly aroused. One can question, "Which comes first, the conscience, the parents, or the outside world?"

The dreams involving death may center around a family member who has died. An attractive blonde 17

year-old, shared that she had dreamed of an aunt in her thirties who had died recently. This aunt always appeared in a nighttime setting and was always vague and unhappy. The girl would wake up spooked and uneasy. I asked her what she would like to communicate to this aunt. "Nothing." When asked if she had any feelings for her aside from being spooked, she moved from pale-faced fear to realization of love and sorrow that she died so young and wished to communicate her love if she dreamed of her again.

Discussions of life after death or the continuous life of the spirit take place with openness and intensity. By this age these questions must be addressed and not avoided out of embarrassment or cynicism. Children are naturally profound and insightful. This is how we begin. Let us not run from life or dreams or mysteries - we do not have to create nightmares if we remember our natural state. Lucid. Adventurous. Awake.

Valerie Meluskey, Movement Therapist, NLP Master Practitioner, is a dream psychologist practicing in New Jersey. Write to her at The Old Great Road, Princeton, NJ 08540.

WHAT'S A DREAMATHON?



FOLLOW
YOUR
DREAM

by Sally A. Shute

Back in March I had three dreams on two consecutive nights with the theme of fitness achieved through running. In the dream I felt more alive and energetic with a higher self-image. My student life style had glued me to the chair, so I got off my butt and took up jogging. After a few weeks of daily jogging, I discovered that my time was the fastest when I was high in energy, and psychologically when I was angry or enthused. When angry, I would mentally chase the object of my anger around the hills, and when enthused, I would be supported from behind and pulled forward. The mind-body relationship in dreams and waking fantasy and moods gave birth to the idea of a Dreamathon. As my dream imagery got me running and the waking imagery kept me running, I wanted to share with

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LouCid



Hey Dolores', I'll visit you in a LUCID DREAM TONIGHT, AT MIDNIGHT.

I SAW YOU LAST NIGHT! IT WAS EXACTLY MIDNIGHT, AND YOU WERE...

TAKE THAT YOU PERVERT!!

Created by Sally A. Shute
Story by Keith Hearne, Ph.D.
Art by Joe Niedzialkowski

A REVIEW: DREAM THEATER

MARK KNEGO'S "A WOMAN DREAMS IN A SEAFOOD RESTAURANT

During a recent trip to San Francisco I had the opportunity to attend the play "A Woman Dreams in a Seafood Restaurant" at the Habitat Center with two other dream workers, Sally Shute and Donna Levreault.

A mood is set as the waitress sets the table. The customer enters, hurried, depressed and withdrawn. The waitress displays an overbearing presence and clearly patronizing attitude as she repeatedly serves food that is unedible and must be returned to the kitchen.

As the woman's frustration grows, each trip to the kitchen triggers a deeper drift into as dream-like torpor emphasized by effective lighting and sound effects.

The disgusting food, the shadow personalities of the woman and the the birth of darkness are portrayed by various dream characters. The first and most colorful is a lobster chef who forces the woman to eat a lobster which has been served in lieu of her rejected food. The second figure is a dark figure of a machine having all the disgusting qualities necessary to turn even the audience's stomach with its snorting and disgusting eating habits. This second figure joins the woman for dinner.

As the play moves along the disgust gathers momentum until a grey mythical god delivers the waitress to the scene out of swaddling clothes. Soon the waitress gives birth to black bat-like figures which the machine promptly gobbles down with disgusting relish. And so it goes.

After the dream ends and the bill is presented in which the woman must pay an exorbitant fee -- she leave in confusion.

Below the colorful persona and art lies a deep portrayal of hopelessness and disgust of life in isolation amidst the shadow of technology. There is no observable indication of any healing elements in the dream or of possible transformation except in the direction of darkness.

This mode of theater has some obvious potential in the use of effects and costumes to portray dream states. The particular play "A Woman Dreams in a Seafood Restaurant" leaves the viewer confused and with a sense of disjointed incompleteness, not unlike waking from a disgusting dream that requires a considerable amount of dream work. One is tempted to want to re-enter the dream and re-enact it.

Like the times in which we live there is a sense of hopelessness and the dream is left unfinished. In the midst of this theater in which we all play the dream workers' task is clear.

Fred C. Olsen, M.Div.
Lebanon, N.H.

WHAT'S A DREAMATHON?

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others this merging of mind and body. The growing public recognition of the use of guided imagery in running performance was the "jumping off point" for our Dreamathon. With the support and advice of a handful of dream community dedictees, we lived out this dream. Frank Garufy, a dream community staff member trained in hypnotherapy, was offering a guided imagery workshop for our runners. Prizes were subscriptions to DNB and free passes to Dream Community of S.F. workshops. Flyers were posted all around San Francisco and registration forms passed from hand to hand to individual practicing runners and racers. Sabina Strzelecki, dreamworker ("Encountering Your Inner Beast Through Dreams") and artist, designed the logo, and soft gray T-shirts with turquoise print were produced by the dozens. Dream Community staff and volunteers united to usher in our First Annual Dreamathon on Father's Day, June 19.

Race Day arrived, and so did our 6 volunteers and only 8 runners. With three categories (men's, women's, and beginners), everyone who completed the 5 scenic but hilly miles got a prize. It was a hot, sunny, and successful day for our handful of believers.

What was scheduled to be a benefit event became a deficit, leaving us with over 100 T-shirts. We invested in a dream, took a risk. "Maybe next year"... "Maybe more popular prizes, like dinner for two, would draw more people"... "Most people have not begun to recognize the important connection between imagery and performance, even in San Francisco"... "The T-shirts will become a real collector's item, a symbol of one's faith in the dream"... Such were the resolving comments following the Dreamathon.

Have you had disappointments, as well as successes, as a result of your dreams, waking or sleeping? Please help our dreams stay alive by supporting our new dream community and ordering a T-shirt. \$8 will do it with a check payable to "Dream Community of S.F." (state size: S, M, L, XL). Send to P.O. Box 12003, S.F., CA 94112. Many thanks go to those who have already supported us during and following the event.

DREAM NETWORK BULLETIN
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See Letter Enclosed