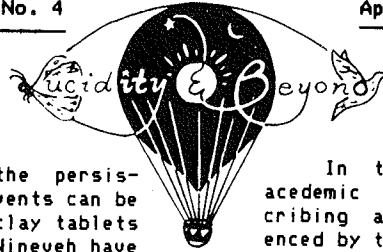


DREAMS AND PRECOGNITION

by Dr. Keith Hearne



A German Lucid Dreamer by Edith Gilmore

Throughout history there has been the persistent and widespread belief that future events can be foretold in dreams. Cuneiform-script clay tablets such as those from the great library at Nineveh have provided us with knowledge about ancient Babylonian and Assyrian ideas on the topic. Papyrii have survived showing that the ancient Egyptians encouraged precognition using techniques of dream incubation. The great civilizations of China and India also held that glimpses of the future were possible. The notion has continued to the present day.

If just one of the many reported cases is true, there is no question that we must drastically revise many hitherto unquestioned concepts concerning the nature of time, the universe and ourselves. Unfortunately, many scientists are sheep-like followers of the current fad which chooses to ridicule or ignore the possibility. That is strange, because it is in itself wholly unscientific arbitrarily to select out information without evaluation. In any other field of human inquiry anomalies would be grasped since they usually indicate that the present theory, no matter how sound it seems, harbours fundamental flaws. The only advantage of this peculiar state of affairs is that the scientist who is unencumbered with unreasoning discrimination can more or less have the field to himself or herself. However, the area, more than any other, requires an extremely strict experimental approach simply because it is potentially the most significant field of research that could ever be investigated.

Many cases of ostensible premonition, although they seem highly impressive, may not be so amazing on thoughtful analysis. An oft-quoted example of dream-premonition is that of Abraham Lincoln's dream of his own assassination.¹ Scientifically the case is unacceptable because there are too many unknown factors. For instance, it might have been that the time was unfavorable for Lincoln "astrologically" and that he was aware of that at some level. If an assassin also knew that and designed to kill him at a "weak" period, the apparent precognition was spurious. The dream might perhaps simply have been a symbolic warning, but not based on any knowledge of the future. Also, Lincoln was an impressive character, so the dream topic would not be so impressive. Several other criticisms of the case could be sighted.

continued on p. 4

In the year 1938 there appeared, in a German academic journal on psychology, an article describing a series of twenty-two lucid dreams experienced by the author Harold von Moers-Messmer, M.D.

In the doctor's dream life he exhibits an unusually observant, objective, experiment-minded personality.

Many of his experiences are typical - the incongruous detail that alerts one to the dream state, the brightly colored environment, the prickling sensation ("like dipping one's arm into a bath of carbonic acid bubbles" says the doctor), and the ability to fly.

The doctor usually checks out the situation by attempting to rise into the air. Once certain that he is in a dream state, he sets about observing his environment and conducting his experiments, which usually involve the functioning of one or more of the five senses.

He seems sometimes to have given himself "cue words" in the waking state to remind him of what he wants to attempt in his next lucid dream state. Unfortunately he says almost nothing about his technique with the cue words, but merely mentions them in passing:

Dream Sixteen: "In an unknown enclosed space I hover in the air. It is obvious to me at once that I am dreaming. I don't observe the room, but consider what I ought to do. After a while I recollect the cues that I have had in mind for some weeks. While I am thinking about this, it becomes dark for a time, then brighter again. The first word is breath. I close my nose and lips with the fingers of both hands. But it feels as if I'm still continuing to breathe. I don't have any need for air and perceive clearly my automatic breathing."

The doctor makes many interesting notes on his visual impressions. He seems to have been dependent on glasses in waking life, and takes them along into his dream life, where he often puts them on or takes them off to check what happens visually when he does so.

He generally finds that when he gazes fixedly at a portion of his dream environment, "the visual impression weakens" and because he is afraid that he will wake himself up, he turns his eyes away.

When he fixes his attention on reading matter, however, odd things happen to the text.

continued on p. 2

NEW 'LOU CID' ARTIST DISCOVERED

Subscriber George Niedzialkowski asked his son Joe to draw up the cartoon from the January, 1983, issue of the DNB, and here is the result:

Joe is a second year commercial art student at MATC in Milwaukee. We look forward to his artistic contributions to the DNB.

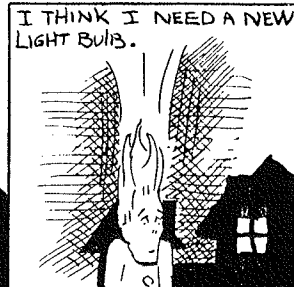
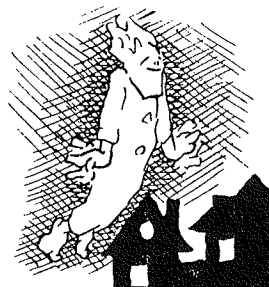
THE LIGHT DOESN'T WORK.
IT'S THE LIGHT SWITCH
EFFECT.



IT MEANS I'M
DREAMING. I'LL FLY
OFF THE BALCONY.



I THINK I NEED A NEW
LIGHT BULB.



Lucidity & Beyond is a quarterly newsletter of the monthly DREAM NETWORK BULLETIN.

Editor
Sally A. Shute

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

Artist
Joe Niedzialkowski

Benefactor (contribution of \$100 or more to the DNB)
Maryse Delaroché

Special thanks to:

Jeremy Taylor and John Van Dam for their "Coat of Many Colors" issue, a bonus issue for old subscribers.

Contributing writers for this special bonus issue. Contributions are needed to help cover the costs of printing and distributing this volume.

Tom Adler for his contribution to the World Dream Project.

James Donahoe, Ph.D., for his assistance with word processing the DNB.

Those who responded to the request for tidal wave/earthquake dreams. Results will be summarized in an upcoming issue.

A German Lucid Dreamer continued from p. 1

In his tenth dream the doctor finds himself in his usual chamber but notices some bright specks which soon vanish. He picks up a newspaper:

"I read without difficulty. Then I try to read individual words backwards. The row of letters seems to extend itself; there are many more than would make up the word in actuality. When I have read several words backwards and forwards, something strange happens. Several of them no longer consist of the letters which make them up, but instead form figures which have a distant resemblance to hieroglyphics. Soon I see only these signs; each has the significance of a word or a syllable; individual letters have disappeared completely. I know what each figure means, my eyes glide along them in the usual left to right direction, and I read whole sentences without any difficulty. Unfortunately I had no time to look at the figures more closely, for it became dark around me, and I continued to sleep and forget that I was dreaming."

In waking life the doctor checks out Egyptian writing. He finds that one of the dream signs is rather like the Egyptian letter "t". However, he is not sure he remembered the shape of the dream sign clearly, and, in any case, it was not an individual letter.

Dream Eleven: "I survey the wares in the shop window and take my glasses off as a joke to see if I can still perceive the larger objects. At first everything runs together, then the things become clearer in outline. This astounds me and I look at the street. There, too, everything is clearly perceptible. An awful suspicion comes over me; I take a run, jump up, hover in the air and know that I am dreaming.

As soon as I'm on the surface again I run to the nearest store and tear open the doors. Two people stand behind the counter. I call out, "Quick, something to read." On the counter lie books and newspaper. I pick one up, leaf through it and read. I want to memorize one sentence and I read it through several times. The first half deals with communications such as are made in official service. The second half does not make sense, even though the individual words are intelligible. I check carefully for new word formations but find

none. Upon repetition the sentence seems to become longer and longer; the content remains the same; I cannot retain it. It occurs to me that I am rather tired; a strange indifference leads me to do no more. The brilliance becomes paler, and I now have all kinds of fantastic thought formations. I wake and hear three o'clock strike. It is three and a half hours since I fell asleep."

In another attempt he "intended to try reading."

"I look around me for something to read, but can't, at first, find anything. Suddenly I see near me a small table, with many white pages, printed, the size of newspapers. I don't check to see if these are single sheets or bound together, and reach for the nearest. The print is the size of newspaper print. I begin to read. I read one sentence forwards, then the individual words, letter by letter, backwards. The sentence is short and as I read it forwards it seems to have no flaws of form or expression. I don't make a note of its sounds. When I read backwards, two or three of the letters take on an alteration from behind. An individual letter at first looks ordinary, separate from the others in an ordinary way, then, in the space of about half a second it crumples up in an irregular line, running not quite horizontally. The same thing happens to the next letter - that is, the one actually before it. The lines join as this happens so that finally the whole word forms an irregular line. But I can't find a meaning in this formation when it is complete."

What I find puzzling in these reading experiences is the extreme elusiveness of the printed word. The dream-mind is apparently willing and able to provide very "real" solid facsimiles of waking life reality that do stand up to investigation. The doctor when he scratches a wallpaper with his fingernails can "feel the tactile sensation strongly." Why then can't the dream come up with some kind of reading content? The doctor seems to recollect nothing of what he reads or seems to read except the vague recollection about "official communications."

I was somewhat astonished by his extremely detached attitude about the experiences, since I think most people do not react to lucid dreams this way. If he connected these dreams with his own inner psychic world, there is no indication of it in the article.

The excerpts I have given are only a small portion of the lengthy article, which also covers some lucid dream experiences of other people, and makes an attempt to explain the lucid dream in terms of Wundt's psychology.

Archiv für die Gesamte Psychologie, 1938, 102, 291-318.

Notes:

My translation of the article and of another called "Dreams of Flying and Excursions of the Ego" can be obtained by sending \$3 to Dr. Jayne Gackenbach, Dept. of Psychology, University of Northern Iowa, Cedar Falls, Iowa 50614.

Having typed some two-thirds of this piece, I left the rest to be completed the next day. I then had a nonlucid, though vivid, dream that I had gotten separated from a group with whom I was traveling. However, they had left me a notebook with written instructions as to how I was to proceed in the town in which I found myself. I was able to read the directions and, in part, to remember them upon waking.

Address responses to this article to: Edith Gilmore, 3 Walker St. Pl., Cambridge, Ma. 02138.

EXPLORING A NEW FRONTIER

As the experience of lucid dreaming becomes more clearly defined, similar altered states of consciousness during sleep are emerging. The DNB, being described by some as geared for general public interest, has nonetheless been in the forefront in exploring these inner states. "Lucidity & Beyond" has attempted to synthesize this area, perhaps prematurely. Here are responses to an article appearing in the January, 1983, issue of the DNB written by Sally A. Shute entitled, "Synthesis: States Similar to Lucid Dreaming and Their Relation to Sleep Paralysis."

"I have read your article and it seems to accurately reflect our views on what we call Type 2 False Awakenings. You will find more on this topic in both the books you have ordered, *Psychical Phenomena and the Physical World* and *Apparitions*.

We should be interested to hear if you receive any first-hand experiences from other people as a result of the appeal at the end of your article."

Charles McCreery
Institute of Psychophysical Research
118 Banbury Road, Oxford
ENGLAND OX2 6JU

I've had correspondence from several dreamers across the country, including England, who have had Tangible Dreaming Experiences, or T.D.E.'s, as I'm inclined to now label them. All of the writers but one are quite afraid of their TDE - and the one who is not, still isn't aware of possible significances implied. Trying to get information is not too hard, but interpreting their explanations/beliefs is another story. Several are convinced that the "entities" that "visit" them are of a daemon-spirit nature; one woman believes they are a master race from the stars watching over us all. (Who am I to say they're not?) I still consider such possibilities myself, but I also have other ideas that involve strong psychological evolutionary ideas. Right now I am working on an article in depth on my thoughts and observations, which I will send to you if you'd like to print it.

I've recently begun experimenting with my ideas of communicating with these entity dream figures à la Jung. There is so much to continue on with his work, and I'm afraid where much progress could be, stagnation is happening instead because of so many "professionals" who call themselves "Jungians". We are fast approaching an Age where many professionals will have to abandon their book learning, if they should want to rub shoulders with New Age Dreamers, whose knowledge comes from a much deeper and truer source ("akashic records", if you will). I feel a new school will come of all of this, to soon replace the dry and constipated universities we have now."

David Yonkin
580 W. 215 St. #3G
New York, N.Y. 10034

DREAMS OF POWER

Benefit workshop led by James Donahoe, Ph.D., author of *Dream Reality and Enigma*, on inducing mutual, lucid & paranormal dreams, along with sleep generated out-of-body experience. May 22, 7-10 PM, \$15. S.F. Bay Area. To preregister, call 415-339-8459.

"First, let me say that I found your article, "Synthesis", in the January DNB to be excellent. The reason I feel your article is an excellent one is that it has provided your readers with a service, first person accounts of experiences that many may encounter, but maybe few at this time can fully appreciate. This is something that is very refreshing in the format of a newsletter.

Unlike other areas of scientific inquiry, a researcher into these matters cannot maintain an objective distance from that which he is trying to understand. He must be a willing participant, as well as his own observer, in the research of these discrete states of consciousness. He must become part of the process. I think most of the readers of DNB have long passed the need for any proof of a scientific nature as to the validity of these experiences. Therefore, the role of the researcher is of necessity also one of an explorer. His concerns should include: what value is there to the human psyche in these experiences, why are we not more familiar as a whole with this part of ourselves, and what depths can be plumbed by exploring these states.

Since we are all explorers (those of us reading this) and there is some value in comparing, I offer the following observations and comments.

Catalepsy is the term that we have used to describe the sleep paralysis that you and the others in your article mention. This state occurs naturally while asleep. One is neither totally in nor out of his body. You cannot use the physical mechanisms because you are not fully plugged in, so to speak. You also find it difficult to manipulate the second body because of the closeness of the physical body (catch 22).

The state is quite harmless; both you and Mr. Yonkin seem to have already discovered the remedy. The emotional charge of fear can for awhile keep you suspended in this state. Calming and centering yourself allows you your free choice once again. You can drop back into the physical or, with a little effort, move out-of-body.

A point that I would like to make is that the reader consider that what is being called in your article a Type 2 False Awakening, Tangible Dreaming (ed. and Sleep Awareness) are quite different from lucid dreaming. Using a metaphor (not my own) for the latter, you could say that one is playing in local traffic. For the former two (ed. three), one is standing at the on-ramp to the inner state.

False awakening I think is a term that is 180 degrees from the reality of the situation. In this state one finally understands that he is more than his physical body.

Another point that I would like to offer is that when the reader encounters individuals of various sorts during these episodes, he not view them as his own dream projections, but as beings outside of himself with greater or lesser degrees of intelligence. There is good reason for this, as it deals with an issue of trust, something that becomes very important a little further down the road.

In my own explorations of these states of being, I have been fortunate for the past seven years to have as a friend and mentor, Robert Monroe. Bob, as you may know, wrote a classic entitled *Journeys Out of the Body*. He currently is finishing a sequel, entitled *Far Journeys*, which I think the DNB folks will love. About five years ago Bob purchased a 750 acre farm in the Blue Ridge Mountains, south of Charlottesville, Va., where he relocated his research facility and built a beautiful training center. In 1980 he founded an alternative community called the New Land, where I built a house in 1981. New Landers are people pursuing independent careers and lifestyles, but share the common idea, like readers of DNB, of exploring inner realities.

continued on p.10

Criticisms may also be leveled at the investigation into alleged premonitions of the Aberfan disaster², in which a coal-tip slid down a mountain-side in Wales and engulfed a school, killing 144, 128 of whom were children. A newspaper appeal was made for anyone who had foreknowledge of the event. Some 60 responses were analyzed. However, the data is rather meaningless without knowing what the "baseline" is on days when disasters do not happen.

One ten-year-old girl, a pupil at the doomed school, told her mother on the morning of the disaster, of a dream she had in which she went to school but there was nothing there because "something black had come down all over it." That ostensible premonition from one of the victims seems startlingly accurate, however in that mining environment, where the tip towered menacingly over the village, it is not perhaps so odd that the theme of an anxiety dream would incorporate the local menace. Again, we do not know how often the people dreamed of the tip anyway. It might indeed have been a true premonition, but it is not certain.

My own work on ostensible precognitions has three approaches. First, there is the careful investigation of individual cases, involving the interviewing of percipient and witnesses. I soon found that one doesn't have to search too hard for percipients. One local woman reported she had experienced many premonitions over the years and that witnesses were available. I investigated three of her cases which were fully corroborated by persons in the family and an occasional outsider.

Case I: The woman, Mrs. Barbara Garwell, had a dream which she sensed was a premonition, three weeks before the assassination of President Sadat. A sort of stadium was seen, with a single row of seated men, all wearing dark pin-striped suits. The men had "coffee-colored" skin. Barbara "knew" that sand was nearby and that the setting was somewhere in the Middle East. Two soldiers were seen to go up to the row of men and spray them with automatic fire. On October 6, 1981, President Sadat was assassinated at the annual parade commemorating the 1973 war with Israel. The circumstances were very similar to those in Barbara's dream.

Case II: Another of Barbara's dreams happened three weeks before President Reagan's life. She was in a car with two Germans in SS uniform. A limousine was approaching. A man got out of the limousine. He had a "pock-marked" face and was identified uncertainly on waking as Trevor Howard - the actor. One of the SS men drew a pistol and fired several shots at the actor, who fell. On March 30, 1981, former actor President Reagan was shot at several times close by his limousine in Washington. John Warnock Hinckley, who, it was reported had joined the National Socialist Party in 1978, was the attacker.

Case III: Three weeks before on board a ship, Barbara dreamed that she saw two coffins being lowered over the side. She assumed somehow that the ship was the Achille Lauro - on which two of her friends were shortly to set off on a cruise. She did not tell the couple so as not to upset them. On December 2, 1971, a fire broke out on board the Achille Lauro, one hundred miles off the Canary Islands. Thick smoke poured through part of the vessel, and in the resulting disorder two people died of heart attacks. The wife of one of those victims fell or jumped overboard and was lost. The fire was brought under control, and the two bodies were later brought off the ship. Barbara's friends were not harmed.

The strange consistency about the length of time between premonition and fulfillment is of interest. Also, the fact that Barbara has had so many premonitions, which have turned out to be accu-

rate, are used against the "chance expectation" hypothesis. Her cases lend some support to the notion of precognition.

Another subject, Sandra MacDonald, reported among several ostensible premonitions a case which I thoroughly checked out.⁴ It concerned the sinking of a submarine - HMS Artemis. A fortnight before the incidence, Sandra - then aged 17 - had met some of the crew at a dance in Grimsby. A week later she had a dream in which she saw the submarine sink in harbor. In the dream she "knew" that three men were trapped inside, that she knew two of them and that two died. Several people were told of the dream over the next week because it made a great impression on Sandra. The submarine was in a different port, and on July 1, 1971, the submarine sank in harbor due to an unfortunate set of circumstances concerning fueling. Three men were trapped and Sandra did know two of them. Fortunately though, none died. The men made underwater escapes ten and one half hours after the incident.

The second line of investigation is to have subjects send in any premonitions as soon as they happen and to determine their accuracy later. The problem with that method is that subjects tend to tire of sending in reports, but it is an essential technique in this field. Barbara Garwell has cooperated, and some look interesting. A full analysis will be conducted later. On one occasion, instead of sending her premonition by post, Barbara telephoned me urgently to say she was sure a dignitary - almost certainly the Pope - would be attacked. Instead of a dream, this premonition came in the form of strong imagery on going to sleep. Three days later a man attempted to stab the Pope with a bayonet.

The third approach obtains much information from a very large number of people reporting premonitions and looks for any consistent features about the percipients or the premonitions. The data is taken on trust, with no checking - which would be too great a task.

A vast amount of data of this nature was recently acquired following a newspaper appeal in Britain for persons who have experienced premonitions to write in with some accounts. Almost 500 persons responded. A detailed questionnaire and Personality test were sent to a sample of 127, and 88 responded with that further data. The detailed results of the study have yet to be published,⁵ but I can give some general findings.

The overwhelming number of replies came from females. The preponderance does not seem to be due to a "response bias", i.e. more females reporting for a reason. A special study showed that the "ability" passes very much along the female line in families, sometimes missing generations.

As in other studies it was found that most premonitions were about unpleasant events with death the most frequent theme. Subjects were more neurotic than the normal population (that doesn't mean we can therefore dismiss their claims), but no different on extraversion-introversion measures.

A highly significant and intriguing correlation appeared in the data which points to a hitherto unconsidered aspect of premonitions. On theoretical grounds it was also suggested that the induction of precognitions might be a possibility.

The only purpose of premonitions would be to provide some form of functional forewarning to an organism. Therefore it seems conceivable that even if the future is to some extent "preordained", it might be altered by judicious action on the basis of a premonition.

There is some evidence that people might be able to avoid disasters by taking heed of premonitions. One researcher⁶ obtained information on twenty-eight train accidents in the U.S. W.E. Cox found

World Dream Gives Birth to the San Francisco Dream Community

Throughout the participation in the World Dream Project, the enthusiasm generated by Bay Area residents included the request for on-going involvement in dream workshops, which has led to the formation of the San Francisco Dream Community.

The director, Sally Shute, former founder and director of the N.J. Dream Community and Lucidity Center, has modeled the S.F. Dream Community partly after the N.Y. and N.J. Dream Communities. However, because of the public demand and the availability of larger facilities, the S.F. Dream Community will feature two co-existing programs. There will be a 6-week on-going group, consisting of 6-8 participants led by Donna Levreault and Linda Dondero. The other program is an open workshop, each week led by a different dreamworker. Workshops are scheduled to be led by Sally Shute, Phyllis Green, Ilona Marshall, Shirley Martin, Elizabeth Arkley, and Sabina Strzelecki.

The two programs are designed to meet the needs of different people. The on-going group provides the advantage of a supportive atmosphere of sharing with the same group of participants over several weeks. The open weekly group, on the other hand, gives one the opportunity to participate in any individual workshop of interest without a time commitment. This latter program is educational, as well as experiential, and allows the participant to choose what styles or techniques work best for him/

herself and apply them on his/her own or decide to continue with a particular dreamworker in his/her own private workshops.

While fees are used to cover the cost of maintaining and developing the dream community, the dreamworkers in the open workshops are donating their time, supporting the dream network, and increasing public exposure. The dedication of these talented individuals provides the spirit of the dream community, while the efforts and commitment of the community staff provide the foundation.

Most workshops will take place at the Integral Counseling Center located at 1497 Church St. in S.F. Staffed by seven individuals (Julia Flynn, Frank Garufy, Anna Climenhaga, Dawn Hollerith, and the three mentioned earlier), the community offers a variety of orientations and approaches to dreamwork, all at a reasonably low cost.

The Community will also feature larger benefit workshops for the purpose of promoting the *Dream Network Bulletin* and the S.F. Dream Community. On Sunday, May 22, James Donahoe, Ph.D., author of *Dream Reality and Enigma*, will give a three-hour workshop on "Dreams of Power". Following this workshop, participants will have the option of joining his on-going group. We will also sponsor an overnight workshop, "Dreaming Together", led by Julie Whitten in a cabin by the Russian River, June 3-4. Preregistration for these two benefit workshops is required.

See calendar for details. For further information, call Sally Shute at 415-282-9871.

CALIFORNIA CALENDAR

April

- 5 Jungian Psychology Training, "The Ego and the Seven Basic Archetypes", Tuesdays through June 21, 6:30-8:30 PM, \$150, at Jungian-Senoi Institute, 1525J Shattuck Ave., Berkeley, 94709. 415-540-5500.
- 7 Level I/Level II Dreamwork Training (Level I is prerequisite to Level II), Thursdays, 6-8 PM through June 23, \$150, at Jungian-Senoi Institute, 1525J Shattuck Ave., Berkeley, 94709. 415-540-5500.
- 9 Dream Actualization Day, all-day introduction to Jungian-Senoi Dreamwork, 10 AM-5 PM, \$50, at Jungian-Senoi Institute, 1525J Shattuck Ave., Berkeley, 94709. 415-540-5500.
- 10 Open House, San Francisco Dream Community, held at Integral Counseling Center, 1497 Church St. (corner 27th St.), S.F., 7-10 PM, admission is free. 415-282-9871.
- 17 Dream Appreciation, technique of Montague Ullman, M.D., workshop led by Sally Shute at the S.F. Dream Community, Integral Counseling Center, 1497 Church St. (corner, 27th St.), S.F. \$4/person (discounts available), 7:30-9:30 PM. Prereg. advised, 415-282-9871.
- 18 Sleepwalking and Sleepwalking with Gayle Delaney on People are Talking, channel 5, 10 AM.
- 20 Exploring Dreams, introductory lecture and workshop led by Gayle Delaney and Ilona Marshall at the Marin County Day School, 5221 Paradise Dr., Corte Madera. 7:30 PM, \$2. 415-924-3743.
- 23 Dream Discussion Session led by Gayle Delaney, is a follow-up to "People are Talking" program (4/18), at Marina Counseling Center, 2137 Lombard St., S.F., 10 AM, \$5/person. Children and teens are free.
- 24 Dream Magic, workshop led by Phyllis Green at the S.F. Dream Community, Integral Counseling Center, 1497 Church St. (corner, 27th St.), S.F. \$4/person (discounts available), 7:30-9:30 PM. Prereg. advised: 415-282-9871.

May

- 1 Exploring Dreams and Visualizations, workshop led by Ilona Marshall at S.F. Dream Community, Integral Counseling Center, 1497 Church St. (corner, 27th St.), S.F. \$4/person (discounts available), 7:30-9:30 PM. Prereg. advised: 415-282-9871.



Join with us...



SAN FRANCISCO DREAM COMMUNITY

~ OPEN House ~

- Discover who we are ~ a network of dreamers who bring you closer to who you are by exploring the inner goldmine of dreams.
- Meet interesting dreamworkers and other inner explorers like yourself.
- Preregister for individual workshops or for on-going groups.
- Enjoy refreshments and dreamlike entertainment.

When: Sunday, April 10 7-10 P.M.

*Where: Integral Counseling Center
1497 Church St. (corner of 27th St.)*

Admission: Free

May

8 Dream Actualization for Self-Understanding and Personal Growth, workshop led by Elizabeth Arkley at the S.F. Dream Community, Integral Counseling Center, 1497 Church St. (corner, 27th St.), S.F. \$4/person (discounts available), 7:30-9:30 PM. Prereg. advised: 415-282-9871.

15 Active Imagination, workshop led by Shirley Martin at S.F. Dream Community, Integral Counseling Center, 1497 Church St. (corner, 27th St.), S.F. \$4/person (discounts available), 7:30-9:30 PM. Prereg. advised: 415-282-9871.

20 Senoi Dreaming and Dream Magic, lecture by Phyllis Green at The Barn, 2212 McKinley, Berkeley, 7:30-9:30 PM, \$5. 415-644-9567.

21 Transforming Childhood, all-day workshop at Jungian-Senoi Institute, 1525J Shattuck Ave., Berkeley, 94709, 10 AM-4 PM, \$50, including manual. 415-540-5500.

21 Senoi Dreaming and Dream Magic, an all-day workshop led by Phyllis Green at The Barn, 2212 McKinley, Berkeley. 9:30-5:30 PM, \$45. 415-644-9567.

22 Dreams of Power, 3-hr. workshop led by James Donahoe, Ph.D., to benefit the DNB and S.F. Dream Community. 7-10 PM, \$15. Prereg. required. 415-339-8459.

June

3-4 Dreaming Together, overnight workshop led by Julie Whitten in cabin near Russian River to benefit DNB and S.F. Dream Community, 7PM Fri. - noon, Sat. Prereg. required: 415-282-9871.

12 Encountering Your Inner Beast through Dreams, workshop led by Sabina Strzelecki at S.F. Dream Community, Integral Counseling Center, 1497 Church St. (corner, 27th St.), 7:30-9:30 PM, \$4 (discounts available). Prereg. advised: 415-282-9871.

DREAM GROUPS

On-going dream groups at S.F. Dream Community. For information, call Sally Shute: 415-282-9871.

Introductory Drop-In Workshops, alternating Fridays focus on either dreamwork or topics in Jungian psychology at Jungian-Senoi Institute, 1525J Shattuck Ave., Berkeley, 94709. 7-9 PM, \$5 at door. For schedule of weekly topics, call 415-540-5500.

CLASSIFIEDS

Children and teens in the S.F. Bay Area who are interested in understanding their dreams can be seen for free on a regular basis. House calls possible. Contact Gayle Delaney at 415-668-7444.

Hervey de Saint-Denys' book, *Dreams and How to Guide Them* (edited and with an intro. by Morton Schatzman, MD), first published in 1867 as *Les Rêves et les moyens de les diriger*, is now available in English, by writing Gerald Duckworth and Co. Ltd., The Old Piano Factory, 43 Gloucester Crescent, London NW1, England.

Excellent and mediocre dreamers needed for handwriting analysis. For further info., write Bill Rowe, Rowe & Rowe Certified Graphoanalysts, 3891 Beech St., Cincinnati, Ohio, 45227, or call 513-561-4596.

ELSEWHERE, USA, AND ABROAD

Calendar items needed!!!!

April

5 N.Y., Gestalt Dreamwork, workshop by Linda Noble at 31 E. 30th St. #4F (btw. Park & B'way), 7:25 PM, bring a dream, bring a friend. To register for workshop or dream therapy group, call 212-254-0871.

9 N.Y.C., Training in Senoi Dreamwork, a workshop with Howard Rovics. Sat. Contact Fran Hershkowitz: 212-235-6294.

10 N.J., Learn to Work with Your Dreams, workgroup led by psychotherapist Harriet Diamond, MSW, at the N.J. Dream Community, 147A Fort Lee Rd., Teaneck, 07666. Sun. at 3 PM. 201-692-8117, Margaret Salha.

16 N.Y., Dream Community Second Organizational Meeting hosted by John Perkins, 684 Washington St. #2B, 2:25 PM, 212-242-3871.

28 N.J., Introduction to the Medicine Wheel and the Vision Quest Process, workshop with Rahina (Sherry Friedman), MA, at the N.J. Dream Community, 147A Fort Lee Rd., Teaneck, 07666. Thurs. at 7:30 PM. 201-692-8117, Margaret Salha.

May

1 N.Y., Psychodrama and Dreams, workshop led by Rose Kammerman, 130 W. 67th St., 2:55 PM. Reserve a space: call Rose at 212-242-3871.

15 N.Y., Senoi Method of Working with Dreams, workshop led by Jenna Miller at 31 E. 20th St. #4. Bring a dream and something to make music with. 6:55 PM. Reserve a space: call John Perkins, 212-242-3871.

June

12 N.Y., Making Dreams a Reality: First Conference co-sponsored by the N.Y. Chapter of the Assoc. for Humanistic Psychology and the Dream Community of N.Y. at the Institute for the New Age, 45 E. 78th St., 3-9:30 PM, \$10. (members of both: \$7) Workshop leaders: John Perkins, Judy Malamud, Serina Croft, Carolyn Hulise, Karen Davis. Call John Perkins, 212-242-3871.

BOSTON AREA

Dream Groups

Dream Fridays, workshops led by staff of The Center for Creative Dream Exploration, 18 Amory St., Cambridge, Ma. 02139. 7:30-9:30 PM, \$2. 617-661-6615.

If you'd like to become part of our growing family of dreamers, please

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that the number of passengers was significantly smaller on the accident day compared with previous days on the same run. Any avoidance effect could be due to conscious premonitions or some subconscious activity which causes the person to change traveling plans without realizing the extrasensory nature of the decision.

Precognition was purported to have been demonstrated in certain laboratory experiments concerning humans⁷ and animals.⁸ However, both experimenters have been discredited by evidence of data manipulation.^{9,10}

There have been acceptable studies of course, for instance the famous "dream telepathy" studies¹¹ at the Maimonides Sleep Laboratory in New York. In one precognitive study there an English sensitive, Malcolm Bessent, attempted to dream of something he would experience the next night (which the experimenters would arrange on eight separate occasions), and which would be randomly chosen at the time. Independent judges rated seven out of the eight of his dreams as corresponding with the later event, so the result was highly significant from a statistical viewpoint.

What then are we to make of premonitions? Undoubtedly, a few accounts are false or exaggerated. Even some well-attested cases could be explained by witnesses complying with strong explicit or implicit social demands of friendship to back up post-hoc accounts. Certainly, too, sometimes the apparent fulfillment of a premonition is a chance coincidence. The odds would seem to be astronomical in some cases, but on the other hand strange chance associations do happen. The problem lies in determining the "unlikelihood" of an ostensible precognition.

Other events foretold, can, as Aristotle ob-

served, be unconsciously fulfilled. Another possibility is that the precognition is a warning derived from the subconscious appreciation of information which has not been thought out at the conscious level (e.g. foreknowledge of an accident based on the subconscious noticing of the dangerous fault in something). A particular type of case - where someone precognizes a friend's death - from this viewpoint could be where the foreknowledge might arise from the subconscious awareness of, say an anniversary event which was common and in some way very significant to the persons involved (percipient and victim). Some psychosomatic illnesses occur on anniversaries of psychological traumas and it may be that death can be similarly preprogrammed. Consider how some people die after attaining a target age, and how others may die soon after the demise of a loved one. The percipient could have responded, not to a precognition, but to the memory of some anniversary event. The explanation is hypothetical but it illustrates how complex the matter of apparent precognition can become when investigated closely.

Many cases remain resolutely inexplicable however, but even some parapsychologists are reluctant to accept that events are "fated". Some say that the precognition really consists of telepathically or clairvoyantly acquired information, obtained at the time of the "premonition". That surely seems almost as remarkable as precognition though.

To accept the notion of precognition would be to comprehend that some of our most basic scientific assumptions have been wrong. That is an awesome prospect to science which many scientists would rather not consider, but if the present concepts are erroneous they will sooner or later inexorably be swept aside.

continued on p. 8

EXPERIENTIAL CORNER

In this section we will cite experiences, ideas, and experiments to try. Please send accounts c/o Lucidity & Beyond, P.O. Box 40221, S.F., Ca. 94110.

Inner Explorations by Sally A. Shute

While inducing a trance state, I was concentrating on trying to see through my closed eyelids, but had a problem with my eyelids involuntarily raising. Then I had the idea of letting the eyelids raise and to elicit a dual focus (inner and outer). Perhaps this is what apparitional trance states are - the opposite of what happens in sleep paralysis. In sleep paralysis, one experiences the mind awakening before the body. In the case of perceiving apparitions, perhaps the body awakens before the mind (sleep paralysis: "feel" physically two worlds, apparitions: "see" visually two worlds). I decided to try an experiment.

1. Lie down on your back with lights quite dim (no color, only shades of gray). Relax and keep eyes open (half to one quarter open).
2. Gradually unfocus your eyes from the wall opposite you. You can do this by decreasing the focal length, focusing on spots closer and closer, until you are visually focused inside your head.
3. Maintain the inward focus while being passively aware of the opposite wall. Keep your eyes open. Totally relax and let yourself get close to sleep.
4. You will soon fluctuate between seeing patterns that are actually on the wall and the wall appearing as a blank screen upon which internal images are projected. It looks as though these images are on the wall.
5. Blink as necessary. Continue to keep your

eyes open and go deeper and deeper, maintaining consciousness as much as possible.

6. If images appear to project onto the wall, this could be an explanation for apparitions during immediate pre- and post-sleep intervals: hypnagogic and hypnopompic imagery continuing while the eyes are open and the focus is internal.

7. When you focus on the wall after projecting images onto it, do they then disappear? In accounts of apparitional experiences, does the apparition disappear after focusing on it - external visual focusing? If so, again, this would further account for the internal basis of apparitions.

I have recently become aware of mentation occurring across sleep levels (NREM) on nights of high mental alertness in the form of messages of personal truths. At one time I received a message that you can't go higher without first going lower. Another time an order of priority was given - after the felt presence or absence of something, it's the feeling of hot or cold. While the first message made sense to me in my process of integrating polarities within my personality, the second message had a more obscure meaning to me. It could have to do with physical objects and their property of temperature or with human relationships and "warm" versus "cool" feelings. I tried to compare presence versus absence with hot versus cold. While there are gradations between hot and cold, there don't seem to be gradations between absence and presence. Or are there? Perhaps gradations do exist in the quality of becoming present (coming into being, i.e., being born) or becoming absent (going into nothingness, i.e., dying).

For those who are philosophically inclined, see what comes up for you and feel free to write c/o Lucidity & Beyond.

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11. Ullman, M., Krippner, S. and A. Vaughan. *Dream Telepathy*. New York: MacMillan, 1973.

Responses to this article can be sent c/o Lucidity & Beyond or by writing Keith Hearne, Ph.D., Hearne Research Organization, P.O. Box 84, Hull, England HU1 2EL.

Letter to the Editor...

"As an independent researcher of the mind, I have made many discoveries, some of which run counter to the consensus reality of scientists, astronomers, and psychologists. It is now that these discoveries should be exposed, and that a way be found to prove them. I fervently believe that in the recordings of the electro-chemical activity of the brain the truth of Reality is laid bare to sight - if we only knew what to look for. I believe this mainly because I am aware of certain changes within the head region of the body, corresponding to the inner sensations of flashes of light (minute expansions of consciousness) and different sound frequencies and volumes. How these changes in awareness relate to truth may or may not be of interest to you.

I have my own explanation for these sensations and how they reflect the truth of Reality. These

sensations have been a main source of interest for me over the past few years. As an astrologer I have constructed thousands of charts - primarily, of the house structure - of these happenings in consciousness. I have discovered a consistency of these happenings - a highly organized inner cosmos which reflects the so-called outer cosmos. Within that inner cosmos are the luminaries, planets, stars, etc. as they faithfully reflect the outward movements of the same. For example, the inner Moon has been discovered to have a right and left limb, a diameter of approximately 31 minutes of arc (depending on its distance from the Earth), and a geometric position in inner space.

For those people who see Reality in terms of relationships, systems theory, or interpenetration, this inner cosmos should be explored. Whether or not we agree on the interpretation of it is beside the point. Whether or not the planets are symbols of psychological functions, or their geometrical patterns indicate the innate tendency to develop complexes, compulsions, or creative ability is not the purpose of this letter to convey. For those who are interested in the interpretive side, there is plenty to work with. If you are a frequent dreamer you may be interested in dream charts and their interpretation. After awhile, you may begin to wonder why - in a dream - you find yourself at home (if the dream occurs between roughly 10:30 P.M. and midnight ST), or you find yourself confined, institutionalized, or behind the scenes (if the dream occurs between roughly 6:30 and 8 AM ST).

If you could contribute your professional knowledge to this type research, or offer any instruction, I would be most grateful. I would as well share with the *Dream Network Bulletin* any information denoting progress."

Ron Scott
10151 Maya Linda #132
San Diego, Ca. 92126

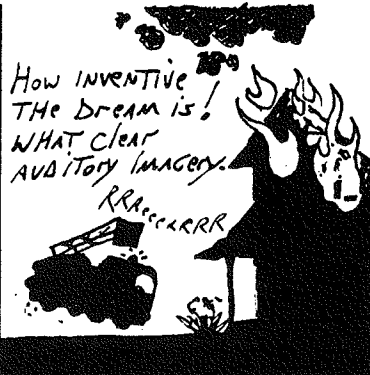
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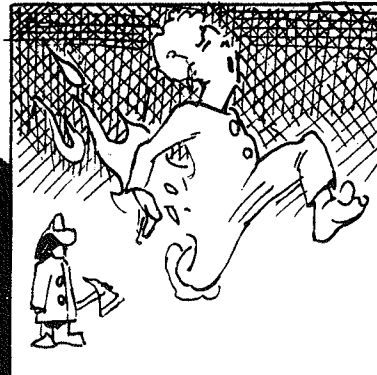
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Lou Cis



J.....SKI



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

CONTRIBUTING DREAMWORKERS

Dreamworkers who wish to list their services here pay \$25 to promote the Dream Network Bulletin.

Howard Rovics is a composer/pianist and full professor in the School of the Arts, C.W. Post Center, Long Island University, and also on the staff of Wainwright House in Rye, N.Y. He practices an analysis free, arts-oriented approach to working with dreams based on the Senoi method. For a schedule of introductory and training workshops, write or call: 210 Old Huckleberry Road, Wilton, Ct. 06897; 203-762-9577.

DREAMING TOGETHER

Benefit workshop led by Julie Whitten in a cabin near Russian River. June 3, 7 PM, to June 4, noon. For further details, call 415-282-9871.

Dear Dreamer,

I am doing an phenomenological research study on dreams as a student at the California Institute of Integral Studies in San Francisco. If you volunteer as a subject, you will receive an abstract of the results plus your choice of one of the following:

1. An extra month on your subscription to the Dream Network Bulletin.
2. If a new subscriber to the Dream Network Bulletin, \$1 off the subscription price.
3. A complimentary back issue (specify which month, year).

To participate, you will be asked to send me three of each of the following, if possible:

1. Dream where you're aware that you're dreaming,
2. Dream where you can't move and/or awaken,
3. Dream where neither 1) nor 2) occurs.

For each dream you will be asked to include the following, if possible:

1. Date of dream (specify whether night sleep or daytime nap).
2. Sleep position awakened from (on back, on right side, etc.).
3. Mood upon awakening (positive, negative, neutral, or description).
4. Physical sensations upon awakening (total relaxation, heavy perspiration, tension, etc.).

If agreeing to participate, please fill in this form and mail it to Sally A. Shute, P.O. Box 40221, San Francisco, Ca. 94110. Then you will receive the dream report forms. Thank you in advance for participating.

Name _____ Age _____ Sex _____

Address _____

Countries of residence (include dates): _____

Narcoleptic? Yes _____ No _____

If narcoleptic, state type, frequency and amount of medication: _____

Check _____ if you wish this information and dream reports be kept confidential.

Differences Between Types of Lucid Dreams*⁹

by Jayne Gackenbach
University of Northern Iowa

Undergraduate psychology students described 313 lucid dreams and their situational determinants over a 16-week period. In terms of techniques used to determine lucidity the dreamlike quality (48.2%) was reported most frequently followed by incongruent element (19.2%), and nightmare initiated (15%) with other techniques constituting the remainder. When these three types of lucid dreams were compared in terms of situational constraints both the day before and the day after the dream and in terms of the content of these dreams, an interesting pattern of results emerged for the dreamlike initiated lucids versus the nightmare initiated lucids. The day before the nightmare initiated lucid subjects reported more tests and depressed feelings and fewer nonhostile feelings, feelings of attention and secure feelings than on days before lucid dreams which were initiated by the dreamlike quality of the dream. Likewise, one the day after these two types of lucid dreams, nightmare initiated lucid dreams were followed by more anxiety, hostility, depression, insecurity, and lack of attention than dreamlike initiated lucids. Not surprisingly, nightmare initiated lucids were viewed as having fewer positive and more negative emotions than dreamlike initiated lucids. Finally, nightmare initiated lucids were reported as having less of a sense of dream control than the dreamlike lucids. Incongruent element initiated lucid dreams in some instances fell with dreamlike initiated lucids. For instance, incongruent lucids were reported as having the same amount of positive emotions as nightmare initiated lucids but significantly fewer negative emotions than nightmare initiated lucids. In sum, dreamlike initiated lucids represent the most experientially positive lucid dream experience. They are preceded by "good days" and result in the same.

This sample of lucid dreams were also split into high and low dream control present in the dream groups and compared on the same set of situational and content variables. As with the previous lucid dream distinction a clear pattern of results emerged with these data. Highly controllable lucid dreams were more likely to be characterized by a lack of anxiety on the day preceding the dream and nonhostile and secure feelings on the day after the dream. Regarding content differences between these two types of lucid dreams, those reported as high in control were also higher in positive emotions, voices in the dream, and body sensations in the dream than those reported as low in control. The combination of auditory (voices) and kinesthetic (body sensations) sensations suggest the balance dimension in lucid dreams reported by Gackenbach and Schillig (1982) and verified by Gackenbach, Sachau, and Rokes (1982).

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*This article was reprinted with permission from the "Lucidity Letter", vol. 1, no. 4, October, 1982.

Dream Gifts and Dream Quests by Phyllis Green

The camellias blooming in my front yard are a reminder to me of a commitment to my Dream Spirit to share with others the information about the importance of dream gifts and quests. My life has taken many surprising turns since the first time I asked for a dream gift and received a beautiful camellia blossom.

Bushes full of camellia blossoms are a common sight on the west coast, but mid-westerners like me only see individual blossoms at pruntime in expensive florist boxes. I think that my Dream Spirit was telling me that I belonged on the west coast among the camellia blossoms; it took me seven years to wake up to that message and move.

The second night I received a whole bouquet of flowers. How did my Dream Spirit know that I really loved flowers? She knows a lot about me and her gifts have helped me to know and understand more about myself. The gift represents a desire from the "child within", and only when you know what you truly want, can you go after it.

The third night my Dream Spirit showed her practical side by presenting to me a vase in which to put the flowers of the night before. The vase was a beautiful iridescent color with other luminous colors swirling through it. Later, as I described the experience to a friend, I realized that I already owned such a vase that had belonged to my mother. I dug it out of a box in the storeroom and gave it a place of honor in the living room. My Dream Spirit was right; the vase gave me a sense of positive power whenever I looked at it and it was a reminder to me that, although I was often angry with my mother's spirit, I had received many positive attributes from and through her.

The way that you ask for your gift reveals information about your persona. Do you accept meekly that which is offered to you? Or do you hold out for your heart's desire and keep asking until the Dream Spirit gives you the gift that represents the source of his/her positive power? Know that you are entitled to the very best that the Dream Spirit has to offer and that once you accept the gift, you have made a friend and powerful ally in your dream world. Should you be chased by bug-eyed monsters or hassled by other non-cooperative spirits in other dreams, you can call on your gift-giving Dream Spirit for protection and assistance.

Some of us are not all that comfortable about receiving and that is reflected in this process, also. One client encountered the Statue of Liberty in her dream and when she confronted Liberty in a dream re-entry guided meditation, she reported that the power was in Liberty's torch. However, she was reluctant to ask for it because it would deprive all the other people of Liberty's light. She admitted, "That's the way I live my life - always taking care of other people." When I asked her to solve her dilemma and reminded her again that she was entitled to the best that Liberty had to offer, she decided to "settle for" a flashlight or a match to represent Liberty's guiding light.

Other members of the dream group expressed disappointment that she had settled for less than the best, but it was a good lesson in accepting people where they are. The same client later distinguished herself by being the first to achieve her quest of bringing the dream gift into reality in this space-time continuum. She had wandered into a gift shop right after the workshop, not even sure why she was there or what she was looking for. She came rushing back to our meeting room, excitedly waving a rolled piece of paper in the air. We shared her excitement when she unrolled the paper to reveal a poster with a picture of the Statue of

Liberty and a motto that "just fit" in her life. She planned to put it on her refrigerator door where she would notice it twenty times a day. Gestalt completed!

Not all quests are so easily and dramatically accomplished, but it is important to keep the door open to the possibility that the dream gift is going to show up in your waking reality. The dream gift is a tangible outcome of the dream process and creates a flow between the waking and dream universes. It helps establish communication between the right and left brains and facilitates the translation and understanding of dream symbols.

The dream mind is very creative and intuitive in the selection of gift symbols and life can be very exciting and colorful while one is on a quest. More on quest adventures in a later article. In the meantime, I encourage you to ask for Dream Gifts and add excitement to your dreaming process. Kids love the idea and see it as Christmas, 265 nights of the year. I'll be interested to hear what kind of gifts your Dream Spirits have for you and if you have any difficulty making them come across with the very best. You can contact me at 415-644-1567, or write Phyllis Green, Creative Dreamer, 7114 Buckingham Blvd., Berkeley, Ca. 94705.

NEW FRONTIER

continued from p. 3

I believe that in time, as more of DNB readers begin to report and share their experiences, you will, as we have found, be amazed at what develops. For those who are interested Bob Monroe has developed a training program that utilizes sound frequencies that engender "hemi sync" in the brain. As the brain tracks a frequency following response, various subjective states are encouraged, which form a platform for consciousness to launch from, the out-of-the-body being one of these states."

For further information contact:

Bryan C. Williams
Monroe Institute of Applied Sciences
Rt. 1, Box 175
Faber, Va. 22948

We welcome further responses. In our attempt to synthesize, we must continually open up and evaluate new ideas and possibilities. The articles contributing to this synthesis have been lifted and compiled into one pamphlet. For a copy, send \$1 payable to "Sally A. Shute" to "Lucidity & Beyond", P.O. Box 40221, San Francisco, Ca. 94110.

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