

Suzanne Keyes, Editor

Dream Craft

a member of the
Dream Network Bulletin



Self-Portrait by Peggy Specht

SHARED DREAMING: WHO ARE WE? Peggy Specht

Most of us are accustomed to the belief that our thoughts, our dreams, are the sacred preserve of our own minds, where the most intimate ideas, impulses and feelings hold riotous sway; fortunately, we believe, beyond the reach of any prying soul. Are we really all that isolated in our thinking, feeling and dreaming? My experiences and those of many other dreamers I've known and read about say we are not.

THEORY BASE FOR SHARED DREAMING

Having studied R. Buckminster Fuller's Synergetics, I am quite comfortable with the concept of separateness-togetherness as complementary alternating states of being, neither of which remains constant, except in the sense that they are ever-recurring and indestructible. Through a network of expanding-contracting-rotating relationships of particles and/or wave patterns, we have the choice of experiencing "All-That-Is" or "I-Am-Unique" with neither experience exclusive of the other. If we choose, we can

(Continued on Page 6)

DREAMING TOGETHER Jean Campbell

Generally when the subject of dreaming comes up, it is in the context of dream interpretation--what does the symbolic message of my dream really mean? Yet my own experience with dreams is that they go far beyond this.

Back in 1974, when I was first exploring dream lucidity, I dreamed (or participated in a lucid experience) with my friend Noreen. Since, in this state, she seemed to be popping in and out of focus, shifting from the person I knew to other faces and characters, I asked her (in the dream), "Are you you or are you my concept of you?"

"A little of both," she replied, unconcerned, continuing her dance of characters.

Since that time I have directed or participated in (or both), a number of dream research projects including a "Dream Helper Project" mutually conducted by the Edgar Cayce organization (the Association for Research and Enlightenment) and Poseidia Institute, and varying stages of my own "Dreams to the Tenth Power" research, all having to do with the phenomena of dreaming together or using the dream state as a medium for communication.

Through all of this the Noreen dream has stayed in my mind as the clue to such dreaming. Probably, as in that dream, all dreams have a quality of symbology personal to the dreamer, answering the questions of: "Why am I dreaming this? Why now? What message am I trying to give myself?"

Yet, beyond these answers lies the question of "why together?" And here, I think, we enter the realm of possibilities which we allow ourselves only in the dream state. Where else can we soar and fly without aid of machines? Where else can we commit adultery, murder, or other such acts with impunity? Where else do we allow ourselves thoughts, feelings, actions and emotions which in waking state would be impossible? And where else can we do it together?

Now, if we should grant that some dreams are entirely private and personal (and even, at the same time, for the sake of Seth or reality creation fans, allow the possibility that all reality I perceive may be totally my creation and equally symbolic), still what is the potential value of dreaming together and exploring the process?

In an office which is almost totally composed of professional psychics and others who have reasonably

(Continued on Page 2)

Dreaming Together (Continued)

well-trained intuitive faculties, one of the uses can be, quite simply, expanded ability to communicate. For example, a few weeks ago one staff member of Poseidia, June, left a sandwich in the refrigerator at the office, planning to eat it the next day. That night she dreamed that David, another staff member, had eaten her lunch and she, coming upon him in the dream, berated him soundly. The next day, of course, June found that David had indeed eaten her sandwich; but since the two were comfortable with discussions of dream encounters, what could have been an uncomfortable situation turned into a humorous comparison of dreams, for David had also dreamed about June's disgust over the missing food.

A unique approach to inter-office relations? Yes, it is, but the dream state has proved helpful time and again in dealing with problems far greater than a missing sandwich, and what better place to explore such an approach than a parapsychology research organization?

Often, when Poseidia has undergone a time of stress or transition, staff members have compiled and compared their dreams for a more thorough insight into stress-producing incidents. There have also been times when I personally have felt I was doing as much "work" in the dream state as in the office, with quite possibly better results. For example, in a recent dream I talked with the attorney who has represented the organization for several years in a difficult court case. He is a very solid and reputable man with a strong streak of skepticism where psychic phenomena are concerned. In the dream we talked of his difficulty in accepting his increasing intuitive awareness and his concern over "emotional" involvement with clients. This was a conversation we obviously couldn't have in the waking state, yet after the dream his attitude relaxed considerably and he appeared more comfortable.

How can people know if they're dreaming together? Certainly discussion helps, but what if one person remembers and the other does not? Does this invalidate the perception? For the purpose of standard measurement it is probably necessary that both dreamers recall a like or similar experience, but undoubtedly, for relationship purposes, the value is inherent in the experience, and discussion can only further enhance the relationship.

My own experience leads me to believe that this approach to mutual dreaming can be valuable to any group from the family (where counseling combined with mutual dreaming might lead to the resolution of innumerable conflicts barely approachable from the waking state), to groups of friends, corporations, and (to dream wildly) whole countries.

Jean Campbell has been the Executive Director of Poseidia Institute since 1976. She is a nationally known author and a popular lecturer and TV talk show guest. Those interested in subscribing to Poseidia's mailing may send \$5 to Poseidia Institute, 1945 Laskin Road, Virginia Beach, VA 23454.

FURTHER REFLECTIONS ON LUCID DREAMS AND APPARITIONS

Charles McCreeery,
Research Officer, Institute
of Psychophysical Research
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In an earlier article ("Lucid Dreams and Apparitions," DREAM NETWORK BULLETIN, Vol. 1, No. 11, January 1983) I suggested that it was worth considering whether a relationship might exist between Type 2 False Awakenings and apparitional experiences occurring in the hypnopompic state (just after waking).

The distinction between two types of false awakening was put forward by my colleague Celia Green in her book LUCID DREAMS (Institute of Psychophysical Research, Oxford, 1968). She characterised the Type 2 False Awakening thus:

"In this type of false awakening the subject appears to wake up in a realistic manner, but to an atmosphere of suspense. These experiences vary in respect to the length of time which elapses before the subject becomes aware that something is unusual. His surroundings may at first appear normal and he may gradually become aware of something uncanny in the atmosphere, and perhaps of unwanted sounds and movements. Or he may 'awake' immediately to a 'stressed' and 'stormy' atmosphere. In either case, the end result would appear to be characterised by feelings of suspense, excitement or apprehension." (Celia Green, LUCID DREAMS p. 121.)

The philosophical implications of the false awakening are discussed in my book PSYCHICAL PHENOMENA AND THE PHYSICAL WORLD (Institute of Psychophysical Research, Oxford, 1973).

A feature of both certain Type 2 False Awakenings and some out-of-the-body experiences is apparent paralysis at some stage in the experience. The following is a case in which the subject reports first feeling paralysed, then hearing a voice apparently coming from a cupboard in her room, and finally seeming to leave her body and look at it lying on the bed:

"The second occurrence was at home. I was tired and went to bed late after my mother, my father being out on call. About half an hour after I was in bed, I found myself unable to move my legs, arms or shut my eyes (I was lying on my back). I started sweating and got very frightened. A little while later I heard a voice, like that of an old man reciting verses as in the Bible. I cannot remember what he said, I thought this noise was coming from a cupboard in my room and thought I would investigate, but I could not move anything. Within a very short time I had a strange feeling of leaving my feet, legs, body,

(Continued on Page 4)

THE SHARED DREAM CLASSROOM

Peggy Specht

I'm convinced, having associated with hundreds of others in my dreams, that most, if not all of them, are aspects of other consciousness, in many different levels of awareness, from a zombie-like automatism to clear lucidity and beyond. On higher levels of awareness, it is even possible to meet with others in the dreaming or astral state to carry out study programs of self-development. The following letter which I received recently, lends support to this:

"Here's a picture of a design. I imagine it moving constantly, remaining basically spherical, but changing its design and complexity--being composed of shimmering gold light. This is what my (male) teacher shows me in dreams (for over a year now.) It just hangs in the air between us and is about 10" in diameter. When you concentrate on it, you learn about the universe and why everything is happening on earth as it is. It seems to be "mine" but I don't understand that!"

"I attend classes regularly in my dreams and other students are from all over the world. We know of no national boundaries.

"Have you had any experience with such designs?

"Light and love,

"Audrey Patrick

"Kennett Square, PA"

The design Audrey sent is a rather complex one in gold, brown and white, so isn't easy to reproduce. It does, however, have 12 identifiable external vertexes and a pure white central light. As it happens, just the day before receiving Audrey's letter, in connection with a design problem presented by a student, I had drawn a circular pattern identical with the outside edge of Augrey's design! Her colored sphere, of course, relates to the universal geometry I mentioned in the "Shared Dreaming" article on page one under the name Synergetics. Around any point in the universe there are "12 vectors of freedom," i.e. directions to expand in. Buckminster Fuller designed a model which he called a jitterbug to illustrate how the entire physical and metaphysical universe is thus expanding, contracting and rotating constantly, in a process of change and interchange. When I first saw this model with its twelve vertexes I instantly thought of the Zodiac. This had to be the model of the omni-directional Zodiac I had always felt must be the true way of seeing it, not the two-dimensional circle. So for many days I puzzled over the placing of the Sun signs on these twelve points. The "Solarsphere" (which I then renamed it) at full expansion outlines a cuboctahedron (14 faces), which Bucky called the Vector Equilibrium or Zero Phase of universe. As it contracts, it goes through the Icosahedron (20 faces) down to the Octahedron (8 faces) and can ultimately be spun smaller, into a Tetrahedron (4 faces) - a minimum structural system of the universe.

In the Icosahedron stage, during two "axes of spin," none of the vertexes connect with the surrounding systems, and therefore the local system "rolls free" of the rest of the universe, thus allowing for the "pause

of reflection," TIME and the ILLUSION of SEPARATENESS or INDIVIDUALITY. Using the Icosa-phase as a model of the Earth, with Aries at the Great Pyramid, Leo at the North Pole and Aquarius at the South Pole, I found that Cancer and Capricorn fall approximately on their respective tropic lines; this couldn't be fortuitous! The "energy" pattern produced by this placement of the Sun signs on the twelve major "power points" around the globe, is a zigzag line dividing the globe in half.

Norma Chittaro, a member of the small Seth group I attend here in Toronto, also dreamed of seeing a bright white light and a voice told her "You will see the universe."

A great number of my dreams seem to take place in schools of one sort or another. None of my classes, however, have the consistency or continuity of Laura's. I seem to be so conscious of all life as a learning process that I automatically translate dream experience into a school or a class. However, since I believe we are all multi-dimensional entities, it may well be that other aspects of "me" are attending regular classes. More than one person has described seeing "me" in their dreams, wearing some sort of golden robes and performing a teaching role.

Anyone who has read any of Castenada's books has probably wondered at times just what he was hinting at. Finally, in THE EAGLE'S GIFT, he brings it skillfully into the open. Piece by piece, he has the various apprentices relate their recall of a teaching that went on in their dreams--shared dreams, it becomes apparent. A particular house, a street and a bridge are all recognized by each of them as the location of their dream classes in sorcery. Persons they've never seen in waking life are well known to all of them from their dreams.

Shared dreams seem to be making us more and more aware of our common source in a gestalt of awareness. Yet without any sense of loss of individuality.

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Further Reflections (Continued)

etc. and being completely in my head. I could not feel my body. Then I literally squeezed upwards and found myself floating away with a light (blue white) joining me to my body which I could see lying on the bed. As soon as I realized my body was 'over there' I heard a door slam, just like our front door, and found myself in my bed shivering and lying in a pool of cold sweat, absolutely terrified. I got up and dashed downstairs thinking my father had returned. There was no one there and the front door was open. I had seen my mother shut it and check it before she went to bed, it was definitely shut properly then. I then went upstairs and looked in my mother's room, she was there sleeping." (Quoted in Celia Green and Charles McCreery, APPARITIONS, Institute of Psychophysical Research, Oxford, 1975, p. 132.)

A discussion of paralysis in connection with out-of-the-body experiences, together with various examples is to be found in Celia Green's book, OUT-OF-THE-BODY EXPERIENCES (Institute of Psychophysical Research, Oxford, 1968, Chapter 11.)

In our book APPARITIONS we suggest that both false awakenings and some, if not all apparitional experiences may be examples of what we have termed "metachoric experiences," that is, ones in which the subject's entire perceptual field is replaced by a hallucinatory one. It is therefore interesting to note that in some apparitional experiences, as in some Type 2 False Awakenings and out-of-the-body experiences, apparent paralysis is reported.

The following is an example of an apparitional experience, occurring in the hypnopompic state, in which the subject reports first making some movements in response to seeing the apparition and then being unable to move:

"My experience took place in a bright sunny bedroom in (New York's) 90 degree heat..."

"I had just completed a sixteen-hour shift, on-duty in a maternity unit. On returning to my apartment building, I was met by the superintendent who warned me that my apartment was to be included in a plumbing inspector's visit that a.m.

"Utterly exhausted and desperate for sleep as I was due back on-duty at the hospital at 3:30 p.m., I advised the janitor not to call and disturb me till as late as possible.

"Fearing that the water might be turned off, I had a shower and collapsed into bed. I willed myself to sleep and believe I dozed off. I woke, aware of a presence. On looking up, I saw a man bending over the bed.

"I instinctively, ostrich like, closed my eyes and tugged the sheet over me. Inwardly furious at the man's impertinence (I assumed him

to be the plumbing inspector) I thought him extremely objectionable as all apartments were similar and he couldn't mistake the bedroom for the bathroom.

"Then, reason asserted itself. I kept the chain on the door and previously when someone had unlocked it, the crash of the chain had wakened me. I could never sleep through that. The janitor might let the man in to save disturbing me, but his pass key wouldn't have solved the chain problem.

"I recalled the man's appearance so vividly. He had snowy white hair, ruddy cheeks and wore a rough Harris tweed jacket. I didn't recognize him as I'd closed my eyes so quickly. I reasoned that I must have had a hallucination and tried to open my eyes. I soon discovered that I was unable to do so and my limbs and body felt leaden and I couldn't move. This unfamiliar sensation suddenly lifted. No one was there. I rose and checked that the chain was still in place." (Quoted in Celia Green and Charles McCreery, APPARITIONS, op. cit., pp. 128-9.)

It is necessary to point out that not all the cases of apparent paralysis reported to us in connection with apparitional experiences occurred in the hypnopompic state, or even when the subject was lying down. The following is one in which the two percipients were apparently walking along when the experience started; they nevertheless report being unable to move while perceiving the apparitional scene:

"Looking back to when my husband and I were courting, one particular experience happened to us whilst returning home from a dance at the A. Town Hall, it was a Saturday night in September. I remember it was rather late, too late for public transport so we walked. It so happened that on our journey we had to pass the sewage works, there was no-one walking the road but the two of us. Suddenly out of the darkness in the direction of the sewage bed I saw two figures dressed in white. They were dancing what seemed to be in 18th century style. My boyfriend saw this ghostly scene also. We seemed to be frozen to the ground, unable to move. A few seconds later their bodies seemed to come apart, first their legs then arms and shoulders, until only their heads remained, until finally we saw the two heads drift away into the darkness like two puffs of smoke."

If apparent paralysis can occur in a case such as this, then clearly not all apparitional cases in which paralysis is reported can be regarded as Type 2 False Awakenings. Nevertheless a case such as this might still be an example of a metachoric experience, in which the visual fields of both percipients were entirely

(Continued on Page 5)

Further Reflections (Continued)

hallucinatory at the time of the experience and not just the figures of the apparitions. If this is the case, then the experience might be more closely related to the Type 2 False Awakening than the circumstances of it might at first sight suggest.

The following is a case reported by the subject identified as "Subject D" in Celia Green's book LUCID DREAMS:

"One night after practising astral projection I woke up completely cataleptic. A golden light seemed to suffuse the room from some unseen source to within a foot or two of the ceiling. On my left stood a young woman dressed in leg-of-mutton sleeves, with a high collar and artificially constricted waist and buttons down the centre of the bodice. She had golden hair arranged over the top of her head. Although I was cataleptic, my teeth tightly clenched, I heard myself saying, 'Hallo, what are you doing in my room?' She replied, 'I shan't be long now, I was just looking at the gas behind the plate.' A clear silvery girl's voice then said, 'I shan't be long either.' The second speaker I did not see.

"I went to sleep and woke up quite normal in the morning. I thought, I must have been dreaming, the expression 'the gas behind the plate' does not make sense. Then I realized that I had switched on a small electric radiator, it was a very cold night. The radiator was circular and dish shaped, rarely seen now. A thick lead was attached to it. The dress suggested a time when gas may have been used for heating but not electricity. Cannot the spirits keep up-to-date in house gadgets, if not in clothes?" (Quoted in Celia Green and Charles McCreery, APPARITIONS, op. cit., p. 36.)

If the subjects teeth really were tightly clenched, as he thought, then it was presumably impossible for him to speak normally. We should, therefore, have to suppose that the sentence he heard himself speaking was an auditory hallucination. It is also possible that this was a metachoric experience and the subject's entire visual field was hallucinatory; indeed, an independent observer might have seen the subject's eyes closed throughout the experience, in which case one might classify it as a form of false awakening.

The publications of the Institute of Psychophysical Research, Oxford, including the books mentioned in the above article, are obtainable from State Mutual Book & Periodical Service Ltd., 521 Fifth Avenue, New York, NY 10017. Further particulars of all the Institute's publications may be obtained by writing to the author at 118 Banbury Road, Oxford OX2 6JU, ENGLAND.

LETTER FROM THE EDITOR

The focus of this issue is more than the psychic nature of dreaming, it's how we dream together. Peggy Specht and Jean Campbell relate theories and experiences they have had with mutual or shared dreams and Charles McCreery discusses those situations when the people seem a little more solid and real than when we're dreaming--apparitions and lucid dreaming. I find it interesting to think of interpreting these apparently "solid" apparitions in the same way we can a dream. I wonder if anyone of you has tried to interpret one of these characters? If not, what are we assuming they are? They certainly often frighten the dreamer, and I might add, people who haven't had the experience!

This brings me to thoughts I had reading the letters from dreamers in Bill's August issue. I think the interest, new ideas and experimentation with dreams is an expression of an evolution in consciousness, not that experimentation has initiated the interest in dreams. The interest in dreams is a part of the tremendous outgrowth of New Age communities, networks, and sharing activities.

Peggy Specht writes of experiencing the "All-That-Is" or "I-Am-Unique" states of being and dreams seem to reflect both experiences. What seems to frighten us is the "All-That-Is" state where we dream with others or experience other consciousnesses. I mentioned that in the last newsletter in my first experience with group dreaming--I was afraid of the idea of my privacy being invaded. I think Seth in THE NATURE OF PERSONAL REALITY was saying that we can have the integrity of our being and the oneness with all when we experience either state--and we do experience both whether we want to see it or not--a paradox, but perhaps it only appears to be a paradox. As we grow in understanding and allow ourselves to experience both states without fear perhaps we will come to a new level of awareness--truly be all that we already are now.

DREAM CRAFT is one of the three newsletters of the DREAM NETWORK BULLETIN. Also members are DREAM COMMUNITY by Bill Stimson (New York) and LUCIDITY & BEYOND by Sally Shute (San Francisco). The next issue of DREAM CRAFT will be January 1984, with a special focus on creativity and dreaming. All letters, comments and ideas are welcome! Please let me know if it is all right to print your letters. Articles should be submitted by November 25, December 15 for all other material. One column by 4" ads are \$25 per issue, classified ads .20/word. Calendar items and notice of dream groups printed free. All material should be related to dreams in some way. I'm looking forward to hearing from you! Send to Suzanne Keyes, P.O. Box 61960, Virginia Beach, VA 23462.

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Shared Dreaming (Continued)

maintain either state as an uninterrupted continuous illusion. This seems to be what occurs when we "descend" into physical reality.

One of the theories of Creation is that God or All-That-Is, becoming bored and lonely, created the Companions, innately endowing them with Souls and Free Will. Since everything that exists is part of God, in order to have "free will," God and the Companions had to invent Time and the ability to forget. This eventually resulted in some entities becoming so forgetful they seemed totally lost in physical reality. They began to believe that perfectly natural events like storms, floods, and earthquakes were brought about by forces beyond their control and thus threatening and "evil." Only in dreams and visions did they hear the voice of God and see the face of God to remind them of their source.

This seems to be the significance of dreams and dreaming. Our waking life is a full assumption of the masquerade; sleep and dreaming take us back toward the mind of God or All-That-Is. Undoubtedly there are infinite degrees of expanded awareness from waking consciousness through the simplest dreams, meditation, lucidity to Cosmic Consciousness.

TELEPATHIC DREAMING

On page 34 of SETH SPEAKS we find, "I assure you that even now none of your thoughts are hidden but are known quite clearly to your family and friends-and, I may add, unfortunately, to those you consider your enemies as well. YOU ARE SIMPLY NOT AWARE OF THIS FACT." (My emphasis) I recall the time in 1975 when I was brought up short by that thought. I only half believed it, because in those days I had barely begun my pursuit of dreams and their meanings. A few months after reading this I was having, or finally recognizing, frequent telepathic and precognitive dreams. There are, of course, various ways of dreaming telepathically, depending on your particular personality. I tend to dream as if it were happening to me, but adding some quality characteristic of my own emotional response.

A telepathic dream is on the border of being a shared dream, but ordinarily transfers one person's waking experience to another's dreaming consciousness. I presume that I even receive the data in my waking state, but only acknowledge it in the dreaming state since I often have telepathic dreams just before or after being with that person.

An instance of this occurred in connection with having our house listed for sale. A prospective customer came to view the house; that night I dreamt of someone drilling a hole in another's forehead to "read" their mind. This was followed by, "Too much-cheat." I assumed that the prospective buyer thought we were overcharging and was not surprised when he didn't make an offer.

A THEORY OF SHARED DREAMING

Shared dreams, however, come about when both consciousnesses are dealing with the same, similar or related subject matter. Understandably there will be variations in details, but at least some of the data overlaps or has obvious connections. In CONVERSATIONS WITH SETH by Sue Watkins, members of Jane Roberts ESP class quote frequent shared dreams over the years.

I return to Seth's statement, "You are simply not aware of the fact." (That others know your thoughts.) Why are we not aware of it? For good reason. If we were consciously aware all the time of each other's thoughts, life would not be able to continue as it does. A great deal of what occupies the average citizen is based on pretense or deception or the intent to betray, cheat or defraud. Knowing each other's thoughts would totally re-arrange relationships. Are we ready for it? No, not yet. So the masquerade will continue until we are.

LUCID SHARED DREAMS

You will find that some shared dreams do not "happen" to both intended sharers; sometimes possibly for similar reasons as the foregoing. One morning I dreamt I finally made dream contact with my friend Loretta who had moved to Texas from Toronto some time before. Becoming lucid I suddenly confronted her.

"At last! We finally met!" I exclaimed, embracing her and noticing her long pink nightie. "What time is it?" I asked.

Looking at her watch, she replied, "7:30."

"Let's go and see Dorothea," I suggested.

Unfortunately, Dorothea had just moved, and not knowing her new home, we became hopelessly lost. Sadly, when I wrote Loretta about the dream she had no recall of it, nor did she acknowledge the pink nightie.

My son once met me in one of his lucid dreams. "You're dreaming," he said.

"No, I'm just in an alternate reality," I replied.

This experience caused him to wonder whether it was worthwhile trying to precipitate me into lucidity.

Of course, you can have shared dreams without being lucid, but it is even more interesting when you are, because you can confirm the sharing in both the sleeping and waking state. What should you say to persons, friend or stranger, when you meet in a dream? I usually try to remind them they're dreaming. It's always helpful to jog people into awareness; sometimes they will laugh at you, but just as often will agree that, "yes, I know; I AM DREAMING." By telling them, you also maintain and heighten your own awareness.

SHARED DREAM EXPERIENCES

My most successful shared dream was with my son Andrew. Becoming lucid, and seeing him beside me I say, (Continued on Page 7)

Shared Dreaming (Continued)

"I'm dreaming."

"Yeah," he replies, nonchalantly.

"What'll I do? What'll I do?" I exclaim, jumping up and down giddily, like a child. At this point I see a train approaching from the right, on a track just a short distance away.

"Shall I walk through the train?"

"Why not?" still nonchalant.

Instantly, I teleport to the track, and standing still, allow the train to pass continually through me. This makes me so euphoric I blank out. Andrew, who remembered the dream, claimed it continued much longer, but I recall no more of it. I had often speculated on whether I would have the nerve, becoming lucid, to stand still in the street and allow cars and street cars to pass through me. Doing it with a train was even more satisfying.

I have often thought the reason one person recalls a shared dream and not his friend is because the person he shared it with is actually an alternate aspect of his friend. This may be the case with my son's dreams with his friend Paul. Since Paul practically never recalls his dreams, conceivably an alternate Paul shares Andrew's dreams. It frustrates me a little when someone purportedly from Eugene, Oregon telephones me to say that he met me astrally the night before, yet I have no recall of such a meeting.

Hubert, a member of our dream group had an agreement with me that we would meet in our dreams. He hadn't attended a meeting for several months, and while reviewing Castaneda for another article, I was regretting our lack of success so far. I gave the matter considerable thought, and apparently reached Hubert telepathically for the following day he called me in great excitement and asked me if I'd had a dream with him in it. Then he described a group dream like a Seth class in which I had gone into trance, producing a very loud voice. Checking my dream book, my dream for that night also involved a very small group (unknown persons) - my father asked me to sit across the table from someone and record something - also a message? My father who died in 1969 often appears in my dreams as the bearer of important messages from beyond. So there is some apparent similarity in content of our dreams, although I didn't recognize Hubert as present.

My friend Alison, on a business trip to Ottawa, lay down for a nap in her hotel room one afternoon. Dreaming, but in a very alert state of awareness, she seemed to see the door open and a totally strange but handsome young man entered. They greeted each other warmly and were soon making passionate love. This dream was so real and vivid, Alison was shaken by it. Within two weeks, at a dance, she met this man. When they became better acquainted, each described the same vivid precognitive love dream. They are now married and proud parents of two beautiful daughters.

I suspect this sort of preliminary meeting dream occurs rather frequently. I recently became acquainted

with a man by mail, and before I had sent him my snapshot, he had a vivid dream in which he didn't identify my features clearly, but did observe the color, length and general style of my hair, and saw me remove my glasses and set them on a table - a fairly characteristic gesture.

My most recent shared dream experience has to do with the death of my very dear friend Paula. Paula was hostess to our A.R.E. group (now a Seth group) which meets Monday nights. It is our habit to begin the meeting with a discussion of dreams. At our July 19 meeting I mentioned that some time previously I had got the date July 19 and had been nervously on the alert all day to see what would occur. Paula then described an "ominous" sort of dream, of which all she recalled was the phrase "two weeks." Paula had been succumbing to cancer for 18 months, but determinedly participated in the discussion that night on the subject of "altering the past." For the first time, she had discarded her wig, necessitated by the hair loss brought on through chemotherapy. Her last remarks to me before we broke up were an intense promise that if I ever wrote my book on dreaming, she would undertake to type it for me; she even produced a lengthy document which she had translated from the French and typed some years before. I was stunned and speechless the next morning, therefore, when Rita phoned me and said, "Paula died last night." It didn't fit. And yet it did. July 19th! And checking back in my dream record I found I'd received the July 19th message exactly two weeks before that date. So Paula's two weeks were retroactive.

Paula has since shared a dream with Olive, one of our members who helped her constantly through her long illness. Paula, a young, beautiful, happy Paula, smiled continually as Olive told of how she had disposed of Paula's many treasured books to the Public Library. Olive then described the memorial service we'd had for Paula at the Unity Church.

"Ye-es?" said Paula, "next time, don't bother." A pretty typical Paula remark since she had expressly requested NO FUNERAL SERVICE. Paula has since sent me a message through a spirit medium, "Roll up your sleeves and get on with that job you've been postponing. It'll just get harder the longer you leave it!" Also typical Paula, always organized to the hilt, and intolerant of procrastinators. Thanks, Paula, I needed that!

Toronto sculptor-designer Peggy Specht is the discoverer of the SHORM CONCEPT, how Shape makes FORM, which she demonstrates with her unique SCORAFORM sculpture. Peggy writes a column on dreaming for INNER LIFE, a Toronto New Age newsletter. She also convenes a small creative dream group which meets weekly at her home, Apt. 302, 2339 LakeShore Boulevard. W. in Toronto.

September 3-5, Lynchburg, VA. "Experimental Dream Workshop" led by Montague Ullman, M.D. and Ellyn Cowels. Write: Wholistic Resource Center, 838 Rivermont Ave., Lynchburg, VA 24505. (804)528-2816.

DREAMWORK CALENDAR

September 9-13. Cohasset, MA. "Dreambodywork" with Arnold Mendell, Dr. Phil. Contact: Doug William, 22 Concord St., Nashua, NH 03060.

September 17. Chico, CA. "Looking to Dreams," an all day workshop with Warren Smith. Contact: Warren Smith, 2137 Honey Row Rd., Chico, CA 95926.

September 19. Brooklyn, NY. "Waking Dreamwork with Recurring Dreams" led by Bill Stimson at the Brooklyn Dream Community, 7:30-9:30 p.m. Write: Brooklyn Dream Community, 381 Atlantic Ave., Brooklyn, NY 11217. (212)858-2237.

September 19-20. New York, NY. Starting ongoing groups: "A Journey of Self-discovery using Art in Exploring the Realms of Dreams and Imagination." Contact: Elizabeth Caspari, 30 Lincoln Plaza, 30 N, New York, NY 10023. (212)245-7200.

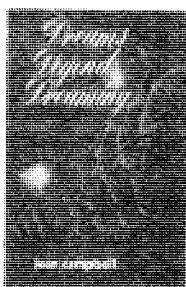
September 21-October 26. Rye, NY. "Exploring Dream Images Through Visual and Symbolic Experience," course with Elizabeth Caspari 6 Wed. evenings, 7-9 p.m. \$75. Write: "The Center for Psychological Studies," Mainwright House, 260 Stuyvesant Ave., Rye, NY 10580. (914)967-6080.

September 24. Honolulu. "Personal Mythology and your Dreams." Workshop with Dr. Stanley Krippner. Contact: Shelby Parker, 3015 Kalahana Ave., Apt. 401, Honolulu, HI 96815. (808)923-8278.

September 28. Los Angeles. "Dream Therapy" course with Jenny Davidow, M.A. 5 Wed. at 7:30 p.m. Call: (212)397-9483.

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October 1. Chicago, IL. "Personal Mythology and Your Dreams," workshop with Stanley Krippner, Ph.D. Contact: Oasis Center, 7463 N. Sheridan Road, Chicago, IL 60626.

October 3. New York, NY. "Dreams: The Creative Images of Your Inner World" by Elizabeth Caspari. 6 sessions, 1:30-3:30. Contact: Human Relations Center, New School for Social Research, 66 W. 12th St., New York 10011.

October 10,11,12. Carmel, CA. "Dream--A Somatic Approach," by Stanley Keleman. Contact: Center for Energetic Studies, 2045 Francisco Street, Berkeley, CA 94709.

October 14. San Francisco. "Using Your Dreams to Find a Mate," by Gayle Delaney, Ph.D. Held at Habitat Center, 3897 18th St. (at Sanchez). 7 p.m. \$10 donation. Call (415)587-9949.

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