

Charles T. TART
« Open Mind, Discriminating Mind »
Harper & Row, New York, 1989.

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CHAPTER 1

115A

Lucid Dreams: Entering the Inner World

Compared to our waking life our dream life is a passive sort of existence. Things usually just happen to us—whether we will them to or not. Modern sleep research has shown that we each spend about 20 percent of our sleep time in the dream state. This means that if you sleep for eight hours you will spend over an hour and a half dreaming. Why not take an active approach to dreaming and have a richer night-time life? Adding that time to a sixteen-hour conscious day is like adding 10 percent more time to your conscious life. That's not a bad gain.

Some people already do this regularly in lucid dreams. In this special type of dream they experience a pronounced shift in the way their consciousness functions: They know *while dreaming* that they are dreaming, they feel much more in control of their mental functioning, and they are able to exercise much more control over subsequent dream events. You may be surprised to learn that almost everyone has had at least one lucid dream.

The quality of consciousness in a lucid dream is very much like the quality of waking consciousness. If your mind were functioning in pretty much the same manner as it is right now, but you knew that you were actually dreaming and would wake up in bed in a few minutes, you would be having a lucid dream. You can know that you're dreaming and be very rational about it, even though you are standing right there in a dream world that may seem as real—or more real—than the ordinary waking world. In ordinary dreams you may feel dull, passive, and unaware of sensory detail. During a lucid dream, however, your consciousness can become quite clear and can even choose to direct events, even though you are still in the dream world.

The term "lucid dream" was coined by a Dutch physician, Frederick van Eeden, writing about his own experiences in the *Proceedings of the Society for Psychical Research* in 1913. Here is an account of one of van Eeden's lucid dreams:

On September 9, 1904, I dreamt that I stood at a table before a window. On the table were different objects. I was perfectly well aware that I was dreaming and I considered what sorts of experiments I could make. I began by trying to break glass, by beating it with a stone. I put a small tablet of glass on two stones and struck it with another stone. Yet it would not break. Then I took a fine claret glass from the table and struck it with my fist, with all my might, at the same time reflecting how dangerous it would be to do this in waking life: yet the glass remained whole. But lo! when I looked at it again after some time, it was broken.

It broke all right, but a little too late, like an actor who misses his cue. This gave me a very curious impression of being in a fake world, cleverly imitated, but with small failures. I took the broken glass and threw it out of the window, in order to observe whether I could hear the tinkling. I heard the noise all right and I even saw two dogs run away from it quite naturally. I thought what a good imitation this comedy world was. Then I saw a decanter of claret and tasted it, and noted with perfect clearness of mind: "Well, we can also have voluntary impressions of taste in this dream world; this has quite the taste of wine."¹

The impressive qualities of lucid dreaming are the knowledge that one is dreaming, the feeling of clarity of perception and thought, the ability to call upon relevant knowledge to deal with the dream world, and the greatly enhanced ability to voluntarily control the subsequent dream action. Instead of dreams just happening to you, you begin to actively direct parts of your dream existence.

Some Possibilities for a Richer Dream Life

Our culture conditions us to believe that our dreams are not important, that they just happen to us, and that we have no possibility of active control or creation. We tend to think that there's something suspicious about people who are too involved in their dreams. "Rational" people don't waste time remembering their dreams or thinking about them. It's as if our culture has given us a commandment: Don't think about your dreams! But in so doing we are eliminating 10 percent of our conscious lives. How crazy to throw that away.

What can you do with 10 percent additional conscious time in your life? You can take a useful (but still somewhat passive) approach to

your dreams by simply savoring them as part of your life experience. Or you can get analytical about them and try to extract meaning from your dreams. Or you can try to induce lucidity (which doesn't preclude savoring and analyzing your dreams) and enrich your dream life the way you try to enrich your waking life.

Van Eeden's lucid dream illustrates that it is possible to take an experimental attitude toward studying the dream world. Some of the intriguing experiences that have been reported for lucid dreams include

- fascinating and insightful conversations with characters you meet in lucid dreams
- meetings with people you know who have died (or convincing dream simulations of these people)
- extraordinary sexual encounters
- meetings with characters who act as spiritual guides and teachers
- emotionally and aesthetically thrilling experiences like flying
- the use of the lucid dream state as a means for inducing even more exotic altered states of consciousness or, as some express it, using the lucid dream state as a "gateway" to other worlds of experience.

These are heady possibilities for something that requires little more than training your attention and intention, and getting your ordinary amount of sleep each night.

How to Determine Whether You Are Dreaming

Although a number of lucid dreamers have written about the techniques they developed to induce lucid dreams in themselves (major sources are listed at the end of this chapter), we do not know how general these techniques are. A description of a mental technique that works well for one person may not always work for another. In the last decade, however, Paul Tholey (pronounced *toll-eye*), working with the Goethe Universität in Frankfurt, has developed a number of techniques for inducing lucid dreaming that have proven useful for a variety of people.² These techniques fall into two broad categories: (1) techniques used during the waking state that are designed to have a later effect during dreaming; and (2) techniques that retain the lucidity of our ordinary waking state while we are falling asleep, so there is continuous lucidity from waking into the dreaming state.

Before we look at Tholey's techniques let's make sure we agree on the general nature of consciousness. When I try to explain what is

meant by the concept of a *state* of consciousness I often ask, "Are you dreaming right now?" Some people want to get philosophical about this and debate the nature of reality. But if I rephrase the question and ask, "Are you unsure enough about the distinction between waking and dreaming that you're willing to bet me fifty dollars that you'll wake up in bed within the next half hour without leaving my sight?" the debate evaporates. You know you're not dreaming right now.

How do you know? For most people this isn't difficult. When you hear the question you make an almost instantaneous scan of the overall pattern of your mental functioning. It clearly feels like waking. That holistic pattern-scan test is a major way to define states of consciousness.³ With it you can tell whether you're dreaming or awake, or in some other altered state such as an emotional state of panic, drunk on alcohol, or under the influence of a psychoactive drug like marijuana.

Another way to determine your state of consciousness is to look for specific characteristics of your experience that you associate with dreaming or waking, and use those as a guide. For example, in my waking state I have very good continuity of memory. I can trace my actions and experiences that have led up to the present moment back a long way in fine and continuous detail. In my usual dreaming state, by contrast, I usually do not know how I got to be where I am.

Different people may have different styles of dreaming, so what works for one person may not work for another. Some people have reported to me, for instance, that they never experience any sensations of touch in their dreams. These people could use the old folk test of pinching themselves: If they feel it they are awake; if they don't they are dreaming.

Some people may have absolute tests of their state of consciousness: If their experience has a particular quality to it they can be certain they are dreaming. If it has some other definite quality they can be certain they are awake. If you are one of those (rare) people who always dream in black and white, for example, you can ask yourself, "Am I seeing color?" If the answer is yes you know you're awake. If the answer is no you're dreaming.

Most tests, however, are relative rather than absolute indicators. If I can easily recall how I came to be sitting in front of my word processor right now, for example, I am probably awake but not certainly so. Some of my dreams have a lot of memory continuity. So I would need to make several tests of the relative kind to answer the question of whether I'm awake or dreaming in a very confident, even if not absolutely certain, manner. These tests lead into Tholey's most general

method for inducing lucid dreaming, the Reflection Technique. (Please note that these techniques require you to "make believe" in an intense way. For this reason they could be dangerous to people who already have poor contact with reality. If you intend to try these techniques your mind should be strong and balanced enough that part of you knows you are only imagining.)

The Reflection Technique

Tholey's Reflection Technique is basically a matter of getting in the habit of frequently asking yourself during the day, "Am I awake or dreaming?"

Don't just accept the yes or no answer that comes to mind each time you ask, but further ask yourself, "What specific characteristics of my experience right now lead me to think I'm dreaming or not dreaming? Do the qualities of my experiences in the last few minutes leading up to this moment seem like dream experiences or waking experiences?"

Tholey found that the habit of reflecting on your state of consciousness in this way during the day will eventually transfer itself to your dream state. You will ask yourself these questions while dreaming, and the answer will be that you are dreaming. The act of knowing that you're dreaming is likely to trigger lucidity: a clear shift in the quality of your consciousness so it's like waking, even though you remain in the dream world.

Don't be disappointed if the knowledge that you are dreaming doesn't always trigger lucidity. It's possible to remain in ordinary dream consciousness and have the ordinary dream thought, "This is a dream." Keeping up your examination of why this is or isn't a dream will make the shift to lucidity more and more likely, though.

Tholey stresses that the Reflection Technique must be used frequently. Ask yourself what your state of consciousness is and examine why you think you are awake or dreaming at least five to ten times each day. Tholey also found that it is helpful to use the Reflection Technique close to the time you are going to sleep, and to use it in the kind of waking situations that are frequent dream situations. If you dream a lot about driving, for example, use the Reflection Technique frequently while you are actually driving during the day.

In using the Reflection Technique, habit makes it more likely that you will ask yourself whether you are dreaming during a relatively normal and ordinary set of actions in your dreams. (Presuming your waking life is ordinary and normal, that is when you will usually ask

the reflection question while awake, and that will generalize to your dreams.) This, however, makes it somewhat harder to use a generally good test of dreaming, bizarreness of events, as a way to determine that you are dreaming. Thus it is important not only to examine the qualities of the moment's ongoing experience but also to recall what has led up to the present moment. This may bring back memories of bizarre incidents that make you realize you are dreaming.

The Intention Technique

With the Intention Technique you resolve that you will become aware that you are dreaming when you find yourself in a particular dream situation. Suppose, for example, that you frequently dream you are in your car and cannot start the engine. Resolve that from now on when you dream this you will realize that you are dreaming.

How do you make that resolution work in your dream? Practice visualizing the situation—in this case trying to start your car—as if you were dreaming it. After you have visualized it for a while add the new factor: your recognition that you are dreaming. Do this several times a day, week after week, to establish a strong habit that in this situation you will realize you are dreaming.

A variation of the Intention Technique, which you can combine with the above, is to establish an intention that you will actively carry out some specified action in your dreams. The technique Don Juan recommended to Carlos Castaneda—trying to look at his hands during his dreams—is an excellent example of this.⁴ Although Tholey doesn't mention it, it is probably a good idea to visualize yourself carrying out your intention in typical dream situations.

The Intention Technique, like the Reflection Technique, involves a shift of interest and desires from one state of consciousness (waking) to another (dreaming). Some may find this easy, some may find it difficult; thus the emphasis on practice, practice, practice, until the desired shift results from strong habit.

The Autosuggestion Technique

Another waking-state technique is based on using autosuggestion to implant the idea of achieving lucidity into the subconscious part of your mind. Autosuggestion techniques, unlike the Intention Technique, do not involve conscious willing. You simply suggest over and over to yourself, in a passive way, that you will become lucid in your dreams. Use a clear and simple verbal formula. For example: "Tonight

I shall know that I am dreaming, and I shall awaken in the dream world."

Mentally repeat the phrase over and over again, say for three or four minutes at a time. Don't vary the wording, and don't grit your teeth or clench your muscles or use other ordinary methods of imposing your "willpower." Just calmly and clearly repeat and repeat. The phrase is simply true, and you're saying it over and over; you don't have to make it true.

Close your eyes and take a few minutes to do this sort of auto-suggestion during your ordinary waking state several times each day. Techniques that increase suggestibility, such as hypnosis, self-hypnosis, or autogenic training, should make this procedure even more effective. I am partial to autogenic training, which is a graded system of self-hypnosis. Most people are successful with it because they don't try to accomplish too much too fast.⁵

The Combined Technique

Tholey and his colleagues have combined the elements of the Reflection, Intention, and Autosuggestion techniques into a series of waking practices. Using this Combined Technique people who have never experienced lucid dreaming before have had a lucid dream within four or five weeks, on the average. There is great individual variation, of course; some people dream lucidly the first night they try the techniques, others take several months.⁶

Here are the elements of the Combined Technique.

1. Practice reflecting. Ask yourself, "Am I dreaming? Why or why not?" at least five to ten times each day.
2. If you answer no to the above then imagine as intensely as possible that you are actually dreaming, that everything you perceive, including yourself, is actually dream stuff. This should further sensitize you to the qualities that distinguish dreaming and strengthen your interest in understanding the nature of your dreams.
3. Remember to consider what has led up to your ongoing experience when you reflect, "Am I dreaming?" A single bit of dream experience may be perfectly ordinary, but are there inexplicable gaps in your experiences leading up to the moment? Were there bizarre experiences just a bit back?
4. Always try to ask yourself the reflection question in waking situations that are also typical dream situations for you. Ask it

whenever you are experiencing strong emotions of any kind. If you have any sorts of recurrent dreams it is especially useful to ask the reflection question during similar waking situations.

5. If frequent dream situations have no waking counterparts, such as teleporting, for example, practice imagining being in the dream situation and then realizing it's a dream.
6. Anything that increases your dream recall in general will be helpful. The simple act of putting a notebook beside your bed with the intention to record your dreams can sometimes dramatically increase dream recall.
7. Create the intention to carry out some simple action, like looking at your hands in your dreams. Keep it up until you succeed. Don't change your intention until you have succeeded at it.
8. As you go to sleep calmly think that you will eventually succeed in becoming lucid in your dreams. Don't will it; just let it be one of your last thoughts as you go to sleep.

Continuous Lucidity: Through the Gate of Sleep

How do we go to sleep?

Ordinarily we pick a quiet, comfortable place where we will be safe and undisturbed. We lie down, relax our muscles, and close our eyes. If we are not lying properly and there is too much pressure on some part of our body, we shift until we are comfortable. "Comfortable" means being able to forget our body.

We also perform a mental act that, unless we are very tired, is essential: We forget ourselves. We can no longer continue to think about all those things that seem so important to our waking self, or review our plans, or sort out our priorities. Our self, that overarching system of priorities, is let go. Whatever comes, comes. Nothing is more or less important than another.

Our self is also a review and control system. It inspects each item of mental content. Sometimes it accepts an item as it is, often it rejects something or changes it to fit with our system of values and priorities. You can't exercise that kind of active control if you want to go to sleep.

For most of us this dropping of priorities means that our ordinary waking self effectively disappears at some point in the process. Consciousness goes from being organized by the self to a period where the self fades and imagery and thought come in seemingly random ways. This period is called the *hypnagogic* state. We forget most of the imagery and thought of the hypnagogic state. It's as if our minds don't bother

to record it in memory. This is followed by so-called *stage 2 sleep* (measured by brain-wave criteria), which is a blank in memory the vast majority of the time. After that you find yourself in *stage 1 sleep* (the ordinary dream state that is characterized by rapid eye movements—REMs—and is also called REM sleep) and in your dream.⁷

Some people are naturally able (or have developed the ability) to maintain the continuity of their consciousness as they pass through the hypnagogic “gate of sleep.” Tholey and his colleagues at the Goethe Universität have studied several techniques for maintaining lucid awareness as you pass through this gate of sleep. These techniques allow more precise timing of lucid dreaming, that is, of getting a lucid dream the particular night you want one.

The Image Technique

In this method you focus awareness exclusively on the visual images that occur as you move into and through the hypnagogic state. It requires a lot of practice to follow the images while retaining awareness that you are “awake,” lucid, and watching the imagery.

Tholey notes that the nature of the imagery varies considerably from person to person. A typical sequence begins with flashes of light and rapidly changing geometrical forms. These can become images of objects and faces, and finally complete scenes. (This geometrical imagery, incidentally, may represent something about the way our nervous systems are constructed. The originators of geometry probably got a lot of their inspiration from these forms; they may be a basis for the idea of archetypal forms, primal forms that exist in a mental space beyond the physical world.)

Now you need to stop being a lucid but passive observer outside the dream scene and move into it. Tholey and his colleagues found it is not desirable to actively try to enter the dream scene as this may wake you up. It is better to let yourself be passively carried into it. Unfortunately sometimes you will lose lucidity as you are carried into the dream scene. If you have previously set up an intention to carry out some particular action when you are dreaming, recalling this intention and carrying it out may create your lucidity.

Techniques to Overcome Immobility

If you focus on your body sensations while falling asleep you may find that your body seems immobile. I suspect that the immobility is the experience of an actual neurological change, namely the active paralysis of our muscles. Paralysis during sleep normally occurs when-

ever we start dreaming. If you dream of running, for example, impulses go to the muscles of your legs to make you run, just as in waking. If we actually could run while asleep the nighttime world would be a dangerous place. So an active paralysis system keeps our muscles from responding. Ordinarily this paralysis system does not turn on until we start dreaming, and turns off the instant we stop dreaming, so we don't notice it. Occasionally we wake up from a dream before the paralysis mechanism has turned off. This can be a frightening experience and can lead to much struggling, which increases the fear; but it is not harmful.⁸

Overcoming this immobility in either of two ways leads to what Tholey terms the One Body and Dual Body techniques for retaining lucidity as you go into the dream world.

The Dual Body Technique

To overcome immobility in the Dual Body Technique you visualize a second, nonphysical body detaching itself from your physical body and moving away. Your consciousness goes with the second body and you can now move into a dream scene with lucidity. The movement of the second body out of the physical can be one of floating out, falling through, twisting, and so on. You vividly imagine that this is happening so that the imagination (which is far more potent in the dream state) makes it real.⁹

The One Body Technique

Tooley considers the One Body Technique to be simpler than the Dual Body Technique. When you experience your physical body as immobile vividly imagine that you (still embodied in your physical body) are someplace else than in your bed. This can put you in a dream scene with a mobile body again. As long as you think of yourself in bed the obvious immobility of your body is a problem. A variation is to visualize your physical body dissolving into an "airy" form, and then solidifying it into a movable, more solid form.

It is not necessary to experience the state of immobility. Experienced lucid dreamers can apply the above techniques just before the stage of immobility is reached.

The Image-Body Technique

In the Image-Body Technique you concentrate equally on your own body and on the visual imagery you experience as you fall asleep. Passively hold the thought (suggest to yourself) that your body is mov-

ing about in the imaged scenes as you experience them, as well as holding the awareness that you are dreaming. You can then glide or otherwise move into dream scenes with lucidity.

The Ego-Point Technique

Why bother having a body in a dream? Yes, we are in the habit of experiencing ourselves as embodied in both waking and dreaming, but do we need to continue this in dreaming? Tholey reports that we don't.

In the Ego-Point Technique you imagine, as you retain consciousness while falling asleep, that you are only a point of consciousness, a point of perception and thought. Passively hold the thought that the physical body will soon fade from perception: You may find yourself a point of consciousness, floating in your bedroom.

The Image-Ego-Point Technique

If you combine the above technique with focusing on the imagery that occurs as you fall asleep you can travel into a developed dream scene. Tholey does not indicate whether active willing to travel is detrimental here, as it was in the Image Technique, so you should experiment as to what is most effective for you.

Tholey reports an unusual application of this technique: You can move your ego point of consciousness into the body of some dream figure and take it over. Now you have a body in the dream world. I think this would be a most unusual experience, and a good one for the philosophically minded to puzzle over.

All of these techniques are generalizations from Tholey's extensive work. You may have to vary them somewhat to make them effective. Some techniques may work better than others for you. Try what appeals to you and see what happens. Keep good notes so you can refine your techniques.

Altering the Content of Lucid Dreams

The techniques we have discussed so far are for inducing lucid dreams. If you are successful with any of Tholey's techniques you will probably be content for a time simply to experience whatever happens in this new phase of your existence. But suppose you don't like what happens naturally, or you wish to deepen or extend some particular aspect of lucid dreaming? We will now consider techniques for altering the content of lucid dreams at will.

Presleep Control

Just as you can use autosuggestion during waking hours to bring about lucid dreaming, Tholey has found that you can use similar techniques to affect the content of lucid dreams once you have learned how to induce them. For example, patients in psychotherapy who had learned how to dream lucidly would wish to learn more about the nature of their conflicts in lucid dreams. This sometimes made the content of their lucid dreams very revealing, either in a symbolic way or, more dramatically, when a dream figure in a lucid dream explained the dreamer's conflicts to them.¹⁰

The great attraction of lucid dreaming, however, is the possibility of immediate control of their content while you are lucidly dreaming. Apparently such control is not absolute—lucid dream wishing is not the same as ordinary daydream wishing, where you can usually imagine whatever you want as you want it. The dream world seems at times to operate by its own laws, rather than being totally your subjective creation. Nonetheless Tholey has developed a number of useful techniques.

Control by Wishing

If you want your lucid dream to be different you can wish it to be the way you want it. Successful wishes have changed the dream scenery, changed the dreamer's location in dream space and time, altered the actions of other dream characters, and changed the dreamer's own person within the dream.

Direct wishing does not always work, however. Sometimes nothing happens, sometimes something related to the wish happens later, sometimes wishes are fulfilled in quite unexpected ways. Tholey notes that wishes that call for "miraculous" (by waking standards) changes in dreams are the most unlikely to succeed. If you want to talk with someone who isn't present in your dream scene, for instance, it's much more likely to work if you call out to that person to please come there than if you try to conjure the image up out of thin air. Traveling to a location where the person is likely to be is also more successful. If you want to modify your lucid state toward an altered state such as might be induced by drugs, it's more likely to happen if you lucidly dream of taking the drug in appropriate form than if you try to create the state directly.¹¹

Control of Inner States

Tholey notes that the environment of a lucid dream—the scenery and, even more, the character and behavior of other dream characters—is strongly affected by your emotional state in the dream. If you meet a threatening figure, for example, and allow yourself to become very afraid, the figure may grow in size, act more aggressively, and attack you. If, on the other hand, you control your fear and don't give energy to it, the figure may physically decrease in size, change its appearance to a less threatening one, and behave less aggressively. There is some parallel to life here, but the correlation between your inner mood and the "outer" reality of the lucid dream is stronger than in ordinary life. The degree of emotional control you have developed in waking life will be reflected in the degree to which you can use this in lucid dreaming.

I don't believe this means you should always exercise strict emotional control, in life or in lucid dreams, to always make things pleasant. When we are seeking psychological knowledge of ourselves we may have to allow or even amplify unpleasant emotions in order to gain insight. It shouldn't be necessary to point this out, but our culture often conditions us to go overboard on emotional control.

Control by Looking

The way you focus your gaze in lucid dreams can have major effects on the dream.

If you fix your gaze on some stationary point in the dream, for example, the entire dream world will begin to fade and dissolve after four to twelve seconds. If you keep your gaze fixed as this happens you will dissolve the dream world completely and wake up. If you glance rapidly about when the fading and dissolving begins you can usually restabilize the dream world. You can also apply the other techniques for controlling the dream world as the fading and dissolving start and sometimes restabilize a changed dream world this way. Tholey hypothesizes that fixing the gaze saturates and thus destabilizes some area of the brain responsible for dreaming, but I believe this is just a first attempt at an understanding of this phenomenon.

Deliberate control of your gaze can also be used as a way to deal with hostile dream figures. Looking hostile figures in the eye tends to rob them of their threatening nature. Unfortunately, if you fix your gaze too long on the hostile figure, this may dissolve the whole dream and produce awakening. This solves the problem of dealing with the

hostility, but you have lost the lucid dream, so it's a little too much. Another problem is that some hostile figures don't like to be looked in the eye and will try to avoid your gaze.

Talking to Dream Characters

You can deal with hostile figures in dreams by techniques of counteraggression: stare them in the eye, fight with them, retreat by wishing yourself elsewhere, and so on; but Tholey finds that a more positive approach can be just as useful or even more effective. For example, ask a threatening figure, "Who are you?" This can change the appearance of the dream figure or start a conversation. Your inner readiness for self-knowledge is probably an important factor here. The mythical Senoi have a similar attitude: Fight when you absolutely must, but try to make friends with all dream characters.¹²

Tooley and his colleagues consider conversations with dream characters to be very useful in inducing insights about oneself. Soliciting help from dream characters often helps to produce further lucidity and can alter the nature of the dream experience. In a lucid dream, for instance, you might ask a friendly person to appear in your next ordinary dream and remind you that it's a dream so you can attain lucidity. One of Tholey's subjects was taught to fly by a friendly "ghost" in a lucid dream, another used a dream hypnotist to induce an ecstatic experience. Dream figures have been used to transport the dreamer to different locations.

I am struck by the parallels with shamanistic techniques here. The shaman—often in some sort of altered state—meets other characters, human or animal, and solicits their assistance; many of them then become regular "spirit helpers." The shaman treats these figures as "real" rather than as "just dream characters," but I suspect lucid dream figures appreciate being treated as real while you're with them. That would be common courtesy, after all.¹³

What Can You Do with Your Dreams?

We have looked at a wide variety of techniques for inducing lucidity in dreams, carrying lucidity through the "gate of sleep" into dreaming, and both controlling and learning from experiences in lucid dreams. The methods have been reported to be successful with a wide variety of people. They may be successful with you.

What can you do with the extra conscious time you gain in the altered state of consciousness of lucid dreaming?

The answer to that question depends on your attitude toward life in general. What can you do with your life? Does your life just happen to you? Do you react passively to events, or do you plan your life and initiate actions to lead you to your goals? Of course there are many events that we can't possibly control, so we have no choice but to react after they happen. Conversely, it would be pathological to try to control all aspects of life: Spontaneity is an essential aspect of a satisfying life. Yet we do want to exercise control over our life to some degree, especially if it's unsatisfactory in various ways. So why not take the same attitude toward our dream life?

Suggested Reading

- Gackenbach, Jayne, and Stephen LaBerge, eds. 1988. *Conscious Mind, Sleeping Brain*. New York: Plenum Press. This book is excellent for the latest summaries of knowledge about lucid dreaming. Tholey's more recent work is discussed in this book and complements the basic information presented in this chapter.
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- Lucidity Association. *The Lucidity Letter*. This semiannual journal is must reading if you want to keep up with the latest in lucid dreaming. For more information write to 8216 Rowland Road, Edmonton, Alberta, Canada.
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CHARLES T. TART, PH.D.
AUTHOR OF WAKING UP

OPEN MIND, DISCRIMINATING MIND

Reflections on Human Possibilities

